

THE FRIEND OF FRIENDS.

[Continued from "The Church" of July 26th.]

PART II.

"Come now, and let us reason together saith the Lord: (See here John x. 30; xiv. 9, 10, 11; iv. 64, 65; 2 Cor. v. 19.) though your sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool.—Isa. i. 18.

"I, even I, am He that blot out thy transgressions, for mine own sake. (See here Ephes. ii. 9; Titus iii. 5, 7; Isa. lxxv. 6; Jer. xvii. 9; Mark vii. 19, 23; Joh. xiv. 4; with Ps. cxxx. 3, 4; Ezek. xvi. 6; 1 John i. 8, 10; Mark ix. 13; and 1 Tim. i. 15.) and will not remember thy sins (James i. 5).—Put me in remembrance: let us plead together: declare thou, that thou mayest be justified.—Isa. xliii. 25, 26; see also Mark ix. 24; Ps. li. 1, 2, 3, 10, 17, and xxv. 4, 5, 7, 11, 16; xl. 11, 12, 13, and ex. 41, 154, 156, 160; Ephes. iii. 14 to end.

"Take with you words, and turn to the Lord: say unto Him, Take away all iniquity, and receive us graciously: so will we render the calves (or sacrifices) of our lips.—Hos. xiv. 2.—(See Ps. l. 15; xxv. 17, 18, 28; ii. 1, 14; lxxv. 12, 14, 15.)—Return: thou backsliding Israel (See here Rom. xv. 4, and 1 Cor. x. 6, 11; Rom. ix. 23, 24; 2 Tim. iii. 16, 17.) saith the Lord; and I will not cause mine anger to fall upon you: for I am merciful saith the Lord, and I will not keep anger for ever." (See here Ps. lxxv. 1, 5; Exod. xxxiv. 6; Mark iii. 28, 29; Ps. ciii.)—"only acknowledge thine iniquity, that thou hast transgressed against the Lord thy God, and ye have not obeyed my voice saith the Lord. Turn, O backsliding children, saith the Lord.—Jer. iii. 12, 13, 14, 15.

"Repeat and turn yourselves from all your transgressions; so iniquity shall not be your ruin. (See Hos. xiii. 9; xiv. 1.) Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart and a new spirit (See here John iii. 3, 4, 5, 6; Gal. vi. 15; 1 Cor. vi. 11; Gal. v. 22, 23, 24.) for why will ye die O house of Israel? For I have no pleasure in the death of him that dieth saith the Lord God: (Rom. ii. 4; 2 Peter, iii. 9.) wherefore turn yourselves and live ye."—Ezek. xviii. 31, 32; xxxvi. 26, 27.

"If any man sin, we have an Advocate with the Father, Jesus Christ the righteous: and He is the propitiation for our sins.—1 John ii. 1.

"Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.—Heb. x. 19, 22.

"Being justified freely by his grace through the redemption that is in Christ Jesus.—Rom. iii. 24.

"Even the righteousness of God (See here 2 Cor. v. 18, 19; Mat. iii. 15; John xvii. 19; Rom. v. 18, 19; Rom. viii. 3; Heb. v. 7, 8, 9; ix. 12, 13, 14; 1 John i. 16; 1 Cor. x. 24; Titus ii. 6.) which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference.—(Rom. iii. 22, 23; John xiv. 6; Acts iv. 12; (John viii. 31 to 36; Gal. iii. 26, 27, 28, 29.)

"Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: and not only so, but we also joy in God through our Lord Jesus Christ, by whom we have received the atonement.—Rom. v. 1, 11.

"Whom having not seen, ye love, in whom, though now ye see Him not, yet believing, ye rejoice with joy unspeakable and full of glory.—1 Peter i. 8.

CHURCH CALENDAR.

- Nov. 10.—Twenty fourth Sunday after Trinity.
17.—Twenty fifth Sunday after Trinity.—[on which day the Collect, Epistle, and Gospel for the 5th or 6th Sunday after the Epiphany will be used.]
24.—Twenty sixth Sunday after Trinity.
30.—St. Andrew's Day.
Dec. 1.—Advent Sunday.

FIRST SUNDAYS AT CHURCH.

The party that proceeded to Church on the day to which our narrative refers, consisted of Mr. and Mrs. Hargrave, their daughters Alice and Maria, together with William, their little boy. Alice had for several years enjoyed the privilege of attending her parents to the house of prayer, and had already given the most pleasing and decisive proofs of her personal piety, by exhibiting it in a course of holy and consistent practice.—Maria was but a child, and had been permitted to join in public worship for the first time only about two years ago. With these two dear sisters, of whom he was quite as fond as a good brother ought to be, little William was now about to enter that sacred edifice from which he had so often seen them return with cheerful and happy looks.

It was not expected that William would be at a loss in the use of his Prayer Book, although, as they walked along, Alice kindly undertook to assist him in case of any difficulty; for Mr. Hargrave had made him thoroughly conversant with the order and method of the service in which he was about to join, and had explained to him, as far as he thought necessary, its meaning and propriety. A request was added, that the young Christian would keep his mind serious and attentive, reverent and thankful, throughout the service; and it was agreed that his papa and himself should talk over the events of that interesting morning later; the return of the party from Church.

The sacred building stands near the margin of a river, which winds its way among beautiful scenery, consisting of high wooded banks, in some places overhanging the water's edge, and in other parts retiring from the stream by a graceful slope, and rising to the height of hills. Mr. Hargrave's house was situated on an eminence of the latter description, commanding a beautiful and extensive view of the river and its banks, and overlooking the neat little parish church, to which the family gladly repaired twice every Lord's day. A path led across two or three sloping fields directly to the Church; and happy were the steps which now followed its downward course, while the sound of the bell, rising from the vale, announced that the doors of the Lord's house were open, and waiting to admit them to their favourite employment of prayer, and praise, and the hearing of God's most holy word.

"Papa," said William, when the party had just entered the field nearest to the Church, "I wish you would tell me why God's house is called a Church? You told me yesterday that "Dictionary" means a "word-book," and then I easily understood why my Dictionary is called by that name. Now I should be very glad to know, in the same manner, why the name "Church" is given to the house of God."

"Your question," replied Mr. Hargrave, "very nearly contains its own answer. Our English word "Church" is only a corrupt or altered form of the old Greek word which the first Christians used in the same sense as we do, and which means "the Lord's house." When, therefore, you asked why God's house is called "a Church," you see that you almost gave the precise meaning of the word, in your own language."

"Do you think, my dear," said Mrs. Hargrave to her husband, "that you could make William understand the little difference that does exist between the two phrases which you have told him are nearly alike? Perhaps it may be useful to explain this, for I think that Maria would comprehend your meaning, even if William should not."

"True," said Mr. Hargrave. "'The Lord's house' is a more expressive and appropriate name for a place of Christian worship, even than 'house of God,' because there we assemble and meet together not merely as creatures in the presence of our Creator, but especially as the professed disciples of Him whom Scripture so often entitles "the Lord," namely, our God and Saviour Jesus Christ."

"And indeed," observed Alice, "I think that those two ancient and Scriptural expressions, "the Lord's house," and "the Lord's day," are greatly entitled to our esteem. I cannot help feeling that they are dear to me."

The party had now reached the Church, and there, with their friends and neighbours, they joined in the beautiful and excellent service for

Advent Sunday:—the twenty-ninth Morning of the Month.

"Now then," said Mr. Hargrave, after the family had returned home, "let me hear what my little William has to say about all that he has seen and heard this happy morning. Here are your mother and sisters present, we have our Bibles and Prayer Books at hand, and we shall be glad to hear how you like the Lord's house; and if you have any questions to ask, we shall be happy to answer them, and give you whatever information you may require."

"Thank you, papa," replied William; "let me fetch your books, and then you will take me on your knee, will you not? and talk to me just as you did yesterday, when you promised that I should go to Church with you this morning."

This request, as we may be at no loss to imagine, was readily complied with; and Maria in the mean time had seated herself in a favourite position, near her mamma and elder sister.

"I suppose," said Mrs. Hargrave to her little daughter, "you remember when you first went to Church, do you not, Maria?"

"Oh yes," replied Maria cheerfully; "and I remember how glad I was to accompany you! And now I am quite as happy in finding that dear William is permitted to join us."

"And your papa and myself," observed Mrs. Hargrave, "will be very glad to find that you have become thoroughly acquainted with the services of the Church, and therefore you will please us if you take part in the present conversation. Do not interrupt your papa and William, but you will find proper opportunities for asking questions, and making your own remarks."

"Here is your own Prayer Book, William," said Mr. Hargrave, putting the book into his hand. "Now open it at the beginning of the service, and look through the whole, telling me, as far as you can remember, anything that occurred to your mind while you joined in it this morning. I will, at the same time, take occasion to make such remarks as I may think proper, for the sake of yourself and your sister. But pray tell me, when you had found the place in your book, and were waiting for the beginning of the service, did you think of the text which you learnt yesterday, and which I requested you to bear in mind this morning at the time I mentioned?"

"Yes, papa, and I will repeat it now, if you please:—"Gather the people together, men, and women, and children, and thy stranger that is within thy gates, that they may hear, and that they may learn, and fear the Lord your God, and observe to do all the words of this law; and that their children, which have not known anything, may hear, and learn to fear the Lord your God."—Deut. xxxi. 12, 13.

"Very well, and after you had thought of those words the minister began the service."

"Oh yes, papa, but I could not tell why Mr. Davison did not begin at the beginning. He did not read "When the wicked man turneth away from his wickedness," but skipped over a great many verses at once. I thought I must ask you about it."

"Look at the rubric, William. You remember what the rubric is, do you not?"

"All those sentences in the Prayer Book which are printed in Italics, with the mark of a paragraph before them."

"And I think I have told you that those sentences contain the rules by which the service is ordered. They direct the minister what to read, and when to read it; and they also instruct the people in the part which they are to take in the service. But now, here is a question for Maria. Can you tell me, my dear, why these rules in the Prayer Book are called rubrics?"

"Yes, papa, that is what my sister taught me one day when I was working my first sampler, and had just finished three lines of red letters. They are called rubrics from an old word that means red, because in the earlier Prayer-Books they were printed in red letters, instead of Italics as at present."

"Or rather," said Mr. Hargrave, "they are now printed in Italics instead of red letters, but still retain their old name. Now then, William, look at the rubric, and say what the minister is directed to do, with respect to the Sentences at the beginning of Morning Prayer."

"He is to read with a loud voice some one or more of them."

"Now, if I were to point out to you eleven flowers in the garden, and tell you that you may pick some one or more of them, how would you understand my meaning?"

"I should think that you did not intend for me to take all the eleven, but that I may take any one, two, or three, which I should choose."

"And you would not think yourself obliged to take the one which may happen to be nearest to you, in preference to others, would you?"

"No, papa, I should take perhaps the first, perhaps the last, or any other."

"And this is precisely the way in which the minister acts with regard to the Sentences. Which did Mr. Davison read this morning, William?"

"The last, papa. "If we say that we have no sin, we deceive ourselves, and the truth is not in us: but if we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

"That verse contains some great doctrines of the Gospel which I have often attempted to make plain to you. But now, William, let me ask you one thing. I told you when we were going to Church, that you had been a good boy on Tuesday last, in entertaining a Christian wish for the good of the poor man to whom you gave some money. And I know that when you entered the Church, you were pleased at my having praised your right feelings and conduct. Now, how did it agree with all this for the Church to declare to you, out of God's word, that you are a sinner, and have need of forgiveness?"

"But then,—yesterday, papa. You said you would forgive me for having been so naughty; but you told me that I must pray God to forgive me also. And you know that my giving the penny had nothing at all to do with that."

"Right, my dear William. God has mercifully promised to accept, for Christ's sake, all those good works which are wrought in faith; but these are not to make up for our transgressions and infirmities, and we still need God's pardon for them all. The best of men, therefore, have always two things to seek in Christ's name,—that their sins may be forgiven, and their services accepted. Maria, what is the one great duty to which all these eleven sentences relate?"

"Repentance, papa."

"And do you remember what I have said to you concerning the propriety of bringing forward this subject at the beginning of the service?"

sion of sins, which naturally stands first in the devotions of guilty creatures, as we all are. Till we feel a genuine sorrow for having offended God, and come to entreat earnestly the pardon which is offered us through Christ, he cannot accept us; and when we do, that will qualify us for every other part of his worship."

SOUTHEY'S RESIDENCE.

You may like to know how and where the Poet Laureate of England lives. Imagine the Vale of Keswick then, almost a level tract, some six or eight miles long by four or five wide, and making, to the eye which surveys it from a neighbouring hill, nearly a complete oval; for though it connects with the valleys above and below, it is by passages too narrow to be noticed in the distance. South of the centre lies Derwentwater—a fine clear sheet, with rich islands covered with woods that were just now, like all the neighbouring forests on the hillsides, and among the parks, the gorgeous, but melancholy hues of the autumn. A quarter of a mile east of the head of the water is Keswick village, which is one of the neatest and most rural in England, though it is small, and there are no fine buildings in or about it.—At the southern end a neat road, lined with hedges and shaded by trees, forks off towards the lake, and follows its borders for some miles. A few other rural roads, more resembling paths, branch away in other directions—leading to water-falls, views, and so on—for Keswick is the favourite resort of the tourists. The whole valley is well planted with trees. The village itself is so nestled among them that, from the hills, one only gets a glimpse of its Church-tower and here and there a white-washed wall glistening through green leaves. This is the valley. Add an uninterrupted rim of rich fine hills and mountains, ranged closely round the edge of the whole oval, over 3000 feet high in places, but everywhere affording a new variety of foliage, verdure, and form. This is far the completest frame of a picture in all this region, studded with gems as it is. Southey's house is at the northern end of the village, on the top of the only eminence in it, a long smooth slope stretching away to the head of the lake before it for a quarter of a mile; and behind, winding about the head of this slope, close by, comes round a rapid mill-stream, (which here they call a river,) dashing down the hills in the rear over a rocky channel, and making all the noise it can in its short space, for it soon loses itself, after a vain turn or two, in the calm motionless sheet of the lake. Standing at the Poet's door the view is exquisite indeed, and exquisitely English too. The height is just enough to show you the whole valley up and down—the lake village in front—on the left the grey towers of the Churches on either hand—the white walls of many a cottage here and there—the green slopes at the edge of the mountains' base, and the long lawns at the shore of the water, both spotted with flocks and herds—the little rounding river, with its antique moss-grown bridge, and humble mill—even the red-rimmed grain-wains of the farmers rumbling to and fro along the narrow road between me and the lake, and rising in still plainer sight over the high round arch of the bridge. Nay, I can see the old-fashioned, cumbersome, clumsy harness, with the high leathern housing over the horse's shoulders, flaring and flapping as he jogs on. How quiet the scene is! How clear the air! How serene this fine October sky!—The American in England.

Advertisements.

invaded the land; Manasseh was taken prisoner, deprived of his kingdom, and led captive to Babylon. His imprisonment, under the blessing of God's Holy Spirit, awakened him to reflection.—He saw and confessed the baseness of his former life, and cried unto God for mercy; that mercy, which is vouchsafed to all who seek it in the way of God's appointment, was granted to Manasseh; and he, who had once exhibited as sad a specimen as ever was exhibited of the desperate depravity of the human heart, became a child of forgiving love, and an heir of immortal glory.—Rev. R. C. Dillon.

REPENTANCE.

Repentance is not a single act; neither can it be accomplished all at once. It does not consist in exhibitions of terror, and tumult, and confusion, and profession, which first frighten the guilty soul, and then call it peace. Such are not the true workings of genuine repentance; neither can the soul be rightly said to be made pure, or born again, or pardoned entirely, because of one exhibition of this kind any more than the ear of corn can be ripened to the full harvest by one single ray of sunshine. No; a true sorrow for sin consists in many and repeated acts of repentance; a continuance of humility, not a presumption of pride; a tender conscience, not one puffed up and exalted by ideas of self-sufficiency; a patient perseverance in well-doing, not a sudden impulse or passing flash of feeling, falsely called godliness. The truly repentant sinner, as the Psalmist says, "goes softly all his days," not presumptuous in himself or in his own ways, neither despising others, but lowly in his own eyes, and earnestly coveting, and with all meekness receiving lessons of instruction, which may at length enable him to receive the end of his faith, the salvation of his soul.—Rev. W. Shepherd.

UPPER CANADA CHURCH OF ENGLAND DIOCESAN PRESS.

The Subscribers to this Institution who have not yet paid in the required instalment of Five per cent. on their respective shares, are particularly requested to do so with as little delay as possible, as much inconvenience has been experienced from the non-compliance with this stipulation. When more convenient, payment may be made to the Editor of The Church.

H. J. GRASSETT, Secretary and Treasurer.

Toronto, October 28, 1839.

MIDLAND DISTRICT SCHOOL.

THE REV. R. V. ROGERS, Principal.

Mr. C. B. TURNER, BALDOLPH COLLEGE, OXFORD, Assistant.

This School will be re-opened on Monday, 4th November.

TERMS.—For Day Scholars, fixed by the Trustees.

For Boarders, £40 per annum. A limited number only will be taken.

Each Boarder is to provide his own washing, bed, and bedding, and silver dessert spoon.

For further particulars apply, if by letter post paid, to the Principal.

Kingston, U. C., October 28, 1839. 18-1f

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Toronto, May 24, 1839. 18-4f

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Port Hope, Oct. 28th, 1839. 18-6w

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October 31, 1839. 18-4w

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Toronto, 18th October, 1839. 17-6w

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DAVID JOHN SMITH, ADMINISTRATOR.

Kingston, 30th Sept. 1839. 13w14

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Toronto, 26th Sept., 1839. 16-4f

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Toronto, August 29, 1839. 15f

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SAMUEL SHAW.

Toronto, Sept. 12th, 1839. 47f

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The Church