

Original Poetry.

Carmina Liturgica;

HYMNS FOR THE CHURCH.

N. B.—These Hymns are "fitted to the Tunes used in Churches," being of the same Meter with the received "Version of the Psalms of David."

XVII.—THE FOURTH SUNDAY AFTER EASTER. D. C. M. OR C. M.

Oh Almighty God, who alone canst guide the unruly wills and affections of sinful men; Grant unto Thy people, that they may love the thing which Thou commandest, and desire that which Thou dost promise; that so, among the unity and manifold changes of the world, our hearts may surely there be fixed, where true joys are to be found; through Jesus Christ our Lord. Amen.

Thou, Lord, alone canst guide the "will," Of weak and "sinful men"; Oh, grant us grace to "love Thy Law," And seek celestial Gain;

That thus, among Thy blessing scenes, The best may there be had; For when, in Thy love's embrace, We have our hearts at last found, In Christ—our Portion best!

With all our heart, and soul, and strength, e Through Him Thyself we'll love; And "in" with Christ, "d" will seek and find The things that are above.

The Source of good and Fount of light Thy Spirit's gift impart; And grant the Word of saving truth In all the meek of heaven!

O Father, bless our souls through Him, Whom Thou dost man have given To plant in Thy Holy Cause on earth, As Christ's blood ours in heaven!

The Holy Ghost—the Comforter, Thy Spirit's gift impart; And grant the Word of saving truth In all the meek of heaven!

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be, and might be, I can truly say, that I am glad to see persons attend church from proper motives. Oh! it is a glorious sight to behold a town or village going up to the church of their fathers, to worship the God of their fathers, in unity and love. It was such a sight as made David exclaim, I was glad when they said unto me, We will go into the house of the Lord.—Our feet shall stand in thy gates, O Jerusalem. Jerusalem is built as a city that is at unity in itself. Why? For thither the tribes go up, even the tribes of the Lord, to testify unto Israel, to give thanks unto the name of the Lord. (Ps. cxxii.) But then, Richard, to realize such a spectacle persons must go to church with proper motives.

"Of course, John, I know that. We must not go to church to see or to be seen, or for custom's sake, or for the sake of pleasing our masters; but for the sake of listening attentively to what the clergyman says to us, that we may be able to practise it."

"Very true, Richard, all these are good motives as far as they go, and such as any man must have when he enters God's house; but he would leave it with a blessing; but he must have some other motive besides these; otherwise he would lose the most important advantages connected with attending church."

"How so, neighbour? pray explain yourself. I confess I do not understand why you should regret my going to Barfield church for the purpose of hearing Mr. Bolton, one of the greatest preachers in the whole country. He preaches, too, without book; has such a voice—such a action—that he never preaches without making half the congregation cry."

"Just stop a bit, Richard. What is it that people, and we poor ignorant people especially, go to church for?"

"Why to obtain pardon for past sins, and grace to live good lives for the future."

"Well said, Richard. And how are these precious gifts, the gifts of God's pardon and grace, to be obtained, think you?"

"Why, by attending such preachers as Mr. Bolton, to be sure. For when we hear his awful description of sin and its consequences, and his glowing account of the blessedness of holy life, then it is that we feel to hate the one and love the other. Indeed, they say, he always converts several of his hearers every time he preaches."

"If this were not too serious a subject for merriment, I should be disposed to laugh at you, Richard. You might just as well say, that I have made these flowers grow, as that Mr. Bolton or Mr. any body else can convert men by preaching, or give by preaching the gifts of God's pardon and grace. No! Richard, every good and perfect gift comes from God, and not from man."

"To be sure it does, John. That's just what I mean. Mr. Bolton is such a good man that the gifts follow his preaching. But then they are not his gifts, no more than you may be said to make the flowers grow because you sowed their seed and watered it. I quite agree with you; though Paul may plant and Apollus water, God alone gives the increase."

"That is all quite true, Richard; but then it does not apply to what we are talking about. God in his kingdom of nature has ordained, that if I sow seed and water it, he will cause it to spring forth; but he has not ordained in his kingdom of grace, that any man's preaching should bestow the gifts of grace and pardon, any more than he has ordained that if I sow seed in sand, and not in soil, it should grow up. God never bestows any gift unless it be sought in the way which he has appointed; and he has not appointed preaching as the instrument of spiritual good."

"John, you astound me. I do not like to say anything harsh or unkind, but I really am astonished to hear you talk so."

"Have a little patience, Richard, and I will try to convince you of what I say. You agree with me that our chief object in going to church is to obtain pardon of our sins, and grace to lead a holy life in future, and you might have added, for the worship and glory of God; for, of course, without that object our best deeds are nothing worth. But the best enumeration of the objects for which we go to church is given in the exhortation in our Prayer-book, where we are said, 'to assemble and meet together (in church) to render thanks for the great benefits which we have received at God's hands, to set forth his most worthy praise, to hear his most holy word, and to ask those things which are requisite and necessary as well for the body as the soul.' Now just consider for a moment how we are directed in Scripture to obtain these objects. How, for instance, we are taught in our Bibles to obtain any blessing from God?"

"By saying to God for it, I suppose, John."

"To be sure, Richard. It is by prayer that we obtain every blessing, temporal or spiritual. Ask, and ye shall have; seek, and ye shall find; knock, and it shall be opened unto you, is the promise of Christ himself. Yes, 'prayer is the first thing wherewith a religious life begins, and the last wherewith it doth end,' as I once remember hearing our good pastor say; 'the knowledge is small that we have on earth concerning things that are done in heaven. Notwithstanding, this much we know of saints in heaven, that they pray; and therefore praying being a work common to the Church, as well triumphant as militant, a work common to men with angels, what should we think, but that so much of our lives is celestial and divine as we spend in the exercise of prayer?'"

"That is quite true, John; and I may truly say, that the happiest part of the day, is that in which I am praying either alone or in my family."

them, with their tails raised straight over their backs. On going to the back of the house, I plainly heard the cracking made by the burning brushwood, and saw the flames coming towards us in a far extended line. I ran to the house, told my wife to dress herself and the child as quickly as possible, and take the little money we had, while I managed to catch and saddle the two best horses. All this was done in a very short time, for I guessed that every moment was precious to us.

We then mounted and made off from the fire. My wife, who is an excellent rider, stuck close to me; my daughter, who was then a small child, I took in one arm. When making off, as I said, I looked back and saw the frightful blaze was close upon us, and had already laid hold of the house. By good luck there was a horn attached to my hunting dog, and I blew it, to bring after us, if possible, the remainder of my live stock, as well as the dogs. The cattle followed for a while, but before an hour had elapsed, they all ran as if mad into the woods—and that, sir, was the last of them. My dogs, too, though at all other times extremely tractable, ran after the deer that in bodies sprang up before us, as if fully aware of the death that was so rapidly approaching.

We heard blasts from the horns of our neighbours as we proceeded, and knew that they were in the same predicament. Intent on striving to the utmost to preserve our lives, I thought of a large lake, some miles off, which might possibly check the flames; and urging my wife to whip up her horse, we set off at full speed, making the best way we could over the fallen trees and the brush-heaps, which lay like so many articles placed on purpose to keep up the terrific fire that advanced with broad front upon us.

By this time we could feel the heat, and we were afraid that our horses would drop every instant. A singular kind of breeze was passing over our heads, and the glare of the atmosphere shone over the daylight. I was sensible of a slight faintness, and my wife looked pale. The heat had produced such a flush in the child's cheek, that when she turned towards either of us, our grief and perplexity were greatly increased. Ten miles, you know, are soon gone over on swift horses; but notwithstanding this, when we reached the borders of the lake, covered with sweat and quite exhausted, our hearts failed us. The heat of the smoke was insufferable, and sheets of blazing fire flew over us in a manner beyond belief. We reached the shores, however, coasted the lake for a while, and got round to the lee side. There we got up our horses, which we never saw again. Down among the rushes we plunged by the edge of the water, and laid ourselves flat, to wait the chance of escaping from being burnt or devoured. The water refreshed us, and we enjoyed the coolness.

On went the fire, rushing and crashing through the woods. Such a sight may we never see! The heavens themselves, I thought, were frightened, for above us was a red glare mixed with clouds of smoke rolling and sweeping away. Our bodies were cool enough, but our heads were scorching, and the child, who now seemed to understand the matter, cried so as nearly to break our hearts.

The day passed on, and we became hungry. Many wild beasts came plunging into the water beside us, and others swam across to our side, and stood still. Although faint and weary, I managed to shoot a porcupine, and we all tasted his flesh. The night passed I cannot tell how. Smouldering fires covered the ground, and the trees stood like pillars of fire, or fell across each other. The stifling and sickening smoke still rushed over us, and the burnt cinders and ashes fell thick about us. How we got through the night I really cannot tell, for about some of it I remember nothing. Towards morning, although the heat did not abate, the smoke became less, and blasts of fresh air sometimes made their way to us. When morning came, all was calm, but a dismal smoke still filled the air, and the smell seemed worse than ever. We were now cool enough, and shivered as if in an ague-fit; so we removed from the water and went up to a burning log, where we warmed ourselves. What was to become of us I did not know. My wife hugged the child to her breast and wept bitterly; but God had preserved us through the worst of the danger, and the flames had gone past, so I thought it would be both ungrateful to Him and unmanly to despair now.

Hunger once more pressed upon us, but this was easily remedied. Several deer were still standing in the water up to the head, and I shot one of them. Some of its flesh was soon roasted; and, after eating it, we felt wonderfully strengthened.

By this time the blaze of the fire was beyond our sight, although the ground was still burning in many places, and it was dangerous to go among the burnt trees. After resting awhile and trimming ourselves, we prepared to commence our march. Taking up the child, I led the way over the hot ground and rocks; and after two weary days and nights, during which we shifted in the best manner we could, we at last reached the "hard woods" which had been free of the fire. Soon after we came to a house, where we were kindly treated for a while. Since then, sir, I have worked hard and constantly as a lumberer; but, thanks be to God, here we are safe, sound, and happy.—American Orthology.

PREVALENT ERRORS AND PREJUDICES. (By a Missionary in Nova Scotia.)

A Mr. L., a blacksmith in this village, and a very respectable person until he became a drunkard, was induced to pledge his word, at the time that many others did the same, to abandon that destructive vice, to which I am happy to say, he most faithfully adheres. Mr. L., though an exceedingly quiet and kind person when sober, was a monster when drunk; and to such an extreme had he gone, that his wife, after enduring much cruelty and ill-treatment, had taken lodgings and was about to separate from him. After he became sober in his habits, his wife, who was a regular attendant at the Baptist Meeting House, and a teacher in their Sunday School, induced by feelings of gratitude to me, went to Church now and then. On driving home from Church some Sunday in September last, the horses became restive and upset their gig. Mrs. L. very narrowly escaped with her life; in the afternoon of Sunday I called to see her, but she was speechless. On Monday I again called, when I found her a good deal better and able to speak. I prayed for her, and, as I was going away, she requested me to call again, which I did several times. During one of my visits she remarked that, though a constant attendant at the Baptist meeting, she never had joined any Church; that she did not think herself good enough; that she could not say that she had experienced a change of heart so as to become a member of any Church. I replied that the Church of Christ recognized no membership but that which took place in baptism; and in the adult, required no other preparation than belief in the Articles of the Apostolic Creed, repentance, and an honest resolution to walk according to the will of God. But to talk of experiencing religion, and of being good without using the means appointed to accomplish that end, was something like as if she had waited to get well before she sent for the physician or used the remedies prescribed for that purpose. She asked me for books, making the most serious inquiries for religious information. After she had thoroughly perused the Prayer-book, she told me that at one time she was so prejudiced against it, that when she accidentally met with one, she would push it aside and would not even look into it. But on going to Church once or twice after her husband's reformation, and hearing the prayers, she entertained a better opinion of them, and was so much interested to read over a few of them, and was so much pleased with them, that she immediately bought the book she then held in her hand. She now valued it highly, and believed that the prayers bore evidence of the Spirit of God having been with

those who composed them. Since recovering she has never entered a meeting-house, but is always when able, in her place in Church, and her husband with her. I left her to her own time for informing herself and in preparing for baptism in Church. My visits were always most gratifying to myself. On the Sunday after the Circumcision, she was baptized and added to the Church. To avoid wearying your lordship, I have omitted several interesting particulars in this case and will only add that Mrs. L. is very intelligent, and I think, sincerely and unostentatiously pious. My hope is, that her reformed, though unbaptized husband will soon follow her example.—Society (P. G.) Quarterly paper for April.

Advertisements.

RATES. Six lines under 2s. 6d. per insertion, and 7d. each subsequent insertion. Ten lines under 2s. 6d. per insertion, and 1s. each subsequent insertion. Above ten lines, 4d. per line first insertion, and 1d. per line each subsequent insertion. The usual discount is made where parties advertise by the year, or for a considerable term. Advertisements from the City of Toronto, may be left in the hands of the printer of this Journal, Thomas Carslaw, Esq., 144, King St. and will be forwarded by him free from the charge of postage to the parties advertising.

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NOTICE. N. B.—DRAFTSMAN, who has done in all his different orders, also, Judges, Queen's Counsel, and Barrister's Notes, in the most approved style, and on moderate terms.

JOHN HART, PAINTER, GLAZIER, GRAINER AND PAPER-HANGER. RESPECTFULLY informs the public, that he has just received from the City of Toronto, a new and elegant style of Engraving, and desires to acquaint his Agents, Mr. Bolton, and Mr. Carslaw, with the particulars of his business, and to inform them that he is authorized to collect and receive the same.

Portrait of the Honorable and Right Reverend the Lord Bishop of Toronto. It is proposed to publish an Engraving of his Lordship the Bishop of Toronto, from a Painting, just completed by Mr. Berthon. The size and style of the Engraving will be similar to the Portrait of His Excellency the Governor General, recently published. The Painting has been seen by numerous of his Lordship's family and friends, and is universally pronounced to be a most correct and admirable likeness. Persons desirous of securing copies of the Engraving, are requested to forward their names without delay. The price will be Profits..... £1 0 0 Print..... £2 0 0 The Painting may be seen, and Subscribers names received at the Store of B. W. ROWSELL, King Street, Toronto, September 10th, 1845. 264-tf

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WILLIAM A. GARRETT, ATTORNEY AT LAW, &c. &c. (Over the Store of J. V. Bossell & Co.) COBURG, CANADA. Cobourg, Dec. 18, 1844. 388-tf

MESSRS. BETHUNE & BLACKSTONE, BARRISTERS, ATTORNEYS, &c. OFFICE OVER THE WATERLOO HOUSE, No. 134, KING STREET, TORONTO, ONE DOOR EAST OF RIDOUT, BROTHERS & CO DECEMBER 1, 1842. 282-ly

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MR. W. SCOTT BURN, ACCOUNTANT, NO. 8, WELLINGTON BUILDINGS, KING STREET, TORONTO. 364

T. & M. BURGESS, MERCHANT TAILORS, (LATE G. BILTON) No. 128, KING STREET, TORONTO. 343

BANK STOCK BOUGHT AND SOLD BY A. B. TOWNLEY, Land and House Agent, 130, KING STREET, TORONTO. [423-tf] LAND SCRIP FOR SALE BY A. B. TOWNLEY, Land and House Agent, 130, KING STREET, TORONTO. [423-tf]

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A. McROPHIE, UPHOLSTERER AND PAPER HANGER, AT ST. ELLIOTS, KING STREET, COBURG. Sofas, Couches, and Chairs, stuffed and neatly repaired; Mattresses and Pillows always on hand; Curtains and Carpets cut and made to order. 391-ly

FOR SALE, BANK STOCK, LAND SCRIP, &c. BY EDWARD G. O'BRIEN, CHURCH STREET, TORONTO. Current Prices of Bank and other Stocks, as well as rates of Exchange, &c., may be ascertained on application to the above. 330-tf

LANDS TO LEASE, ON FAVORABLE TERMS. District. Township. Lot. Cont. Acres. Johnston... South Crosby..... 12..... 7..... 200 Lansdowne..... S. W. 4..... 5..... 200 Victoria..... Hungerford..... 35..... 8..... 800 Newcastle..... Cartwright..... 19..... 10..... 200 Do..... Do..... 14..... 6..... 400 Seymour..... 18..... 4..... 200 Do..... Do..... 8..... 10..... 200 Colborne..... Do..... E. half 4..... 8..... 100 Fenelon..... Do..... 8..... 10..... 200 Belmont..... Do..... W. half 5..... 11..... 100 Do..... Do..... W. half 11..... 2..... 100 Do..... Do..... S. half 11..... 4..... 100 Exhaleigh..... Do..... W. half 18..... 7..... 200 Do..... Do..... 8..... 2..... 200 Mara..... Do..... 14..... 4..... 200 Simcoe..... Inisfil..... S. half 25..... 8..... 100 Do..... Do..... S. half 26..... 8..... 100 Tecumseh..... Do..... S. half 1..... 12..... 100 Do..... Do..... S. half 32..... 6..... 100 Do..... Do..... 6..... 12..... 200 Do..... Do..... S. half 1..... 14..... 100 Do..... Do..... S. half 2..... 14..... 100 Oshawa South..... Do..... 15..... 2..... 200 Do..... Do..... W. half 1..... 5..... 100 Do..... Do..... S. half 7..... 5..... 103 Tay..... Do..... 97..... 98..... 2,200 Do..... Do..... 17..... 8..... 600 Do..... Do..... 17..... 8..... 200 Do..... Do..... 18..... 3..... 200 Do..... Do..... 18..... 3..... 200 Do..... Do..... E. half 8..... 10..... 100 Do..... Do..... W. half 19..... 4..... 100 Do..... Do..... S. half 20..... 4..... 100 Gore..... Nelson (New Survey)..... W. half 13..... 2..... 100 Palsinell..... Do..... 14..... 3..... 200 Wellington..... Garrafraxa..... 16..... 1..... 200 Do..... Do..... 17..... 1..... 200 Do..... Do..... E. half 6..... 5..... 100 Do..... Do..... E. half 20..... 4..... 100 Amaranth..... Do..... W. half 25..... 6..... 100 Do..... Do..... W. half 29..... 6..... 100 Do..... Do..... E. half 33..... 6..... 100 Erin..... Do..... 14..... 8..... 200 Nottawasaga..... Do..... E. half 33..... 6..... 100 Brook..... Nottawasaga..... S. half 20..... 3..... 200 Talbot..... Townsend..... S. half 20..... 5..... 100 Western..... Moore..... 15..... 6..... 100 Do..... Do..... W. half 16..... 10..... 100 Do..... Do..... E. half 20..... 4..... 10