TORONTO, CANADA, FRIDAY, DECEMBER 11, 1846.

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THE DEATH OF LATIMER. (From the Legend of Latimer, by the Rev. W. Wind.)

Bright shone the sun, but many a heart was sad, When on fair Oxford rose the fatal day: Some wander'd through the streets in mourning clad, Some gather'd into groups along the way, Talking in under-tones of dread dismay. Arm'd soldiers passed incessant to and fro, Lest public vengeance wait on public woe.

The attendant bailiffs forth their prisoner led, Clad in a humble frock of Bristol frieze All worn, with cap and kerchief on his head, And a long shroud that swept below his knees.
It stirr'd men's hearts, as when some strange disease Chills through the blood, and makes the marrow quake, To see that old man tottering to the stake!

A crowd went with him, weeping as they went; But he look'd cheerfully on all around; Before him he descried with much content Ridley, who had the start upon the ground. They were two pilgrims on one journey bound; Like John and Peter hastening to the tomb, Which he first enter'd who did latest come.

A moment Ridley's countenance was sad; For he had passed the famed Bocardo gate, And, with fond hopes and expectation glad, Look'd up in vain for Cranmer at the grate; But when he saw our Latimer, elate,
"Oh! ye he there!" he cried; who answered, "Yea; As fast as my old limbs will bear away."

Beside the stake with cheerful look serene be of good heart," he counsell'd, "for I ween, God will the fury of the flame assuage, Or give us strength to bear its utmost rage."
Then he knett calmly down and kiss'd the stake,
And, side by side, to Heaven their prayers they make.

Then one a heartless sermon did proclaim, And to his aid that holy sentence brought, "If I yield up my body to the flame And have no charity, the deed is naught;" Wherein the impatient multitude he taught, The wretched heretics they borned to-day. Were cut off from all hope and cast away.

The sermon ended, to the weeping crowd, The brother-martyrs would have made reply:
Then, leave denied them, Ridley cried aloud,
"Our cause I do commit to the Most High,
Who shall judge all with an indifferent eye."
But Latimore "Well, there is nothing hid but shall be known."

His gown and tippet Ridley laid aside,
And gave them to his kinsman and his friend;
Some small Some small dear tokens granted ere he died; E'en for the shreds the multitude contend. His poorer brother made a speedy end; He seem'd his very raiment to outlive, And nothing gave, and nothing had to give.

But when at last he stood up in his shroud, He look'd no more the man that he had been; No longer weak, with age and suffering bow'd, But firm, erect, and of most comely mien, As hale a father as were lightly seen. His nerves were braced, life shot through every vein, And for a moment he was young again!

Then the smith bound them with an iron chain, ogether link'd, and fastened to one stake. But ere they felt the fiery touch of pain, Old Latimer to his companion spake: Play the man, Ridley, and a good comfort take: We shall set up, I trust, a light to-day, That never, by God's grace, shall pass away."

on as he ceased, the smoke began to roll; e flames he welcomed with a dear embrace, "Father of Heaven," he cried, "receive my soul!" Then once or twice he stroked his burning face, And with small pain, or none, he died apace.
The fire laid speedy hold of the dry tree,
And at And at a touch his spirit was set free.

Lifeless he hung suspended in the flame, Nor knew of Ridley's agonizing throes; What appaid nguish tortured his slow wasting frame! ong and piercing cries to heaven arose, Ere on that fiery couch he found repose! And he lay smouldering at his brother's feet.

What now remains but a spare white-ash heap, There where due watch their guardian angels keep, nd circling spirits in their glory burn. Till a Voice say, "Pure souls, awake! return!" en shall those ashes glow with holier fire, And in celestial flame to heaven aspire.

Hold fast, my country, to that purer faith, Which martyrs' blood bath hallowed in thy clime, So on thy brow shall Truth and Glory's wreath oom to the end! till through the vault sublime Sound the Archangel's trumpet, and old Time wn the pillars which the world sustain,

A SERMON,

IN THE LIMITS OF THAT DIOCESE.

BY THE RIGHT REV. G. J. MOUNTAIN, D.D. LORD BISHOP OF MONTREAL.

brought away the hallowed things out of mine house, and also have given them unto the Levite and unto the stran-

duties, obligatory every where and in all ages upon the matter if we shall reap your carnal things?

what hand has bestowed them upon man? The fac- so, faith, if it hath not works, is dead, being alone. the whole compass of that word is more undeniably ulties which enable us to benefit by them, the power If here again we have recourse to the Old Testawhich enable us to benefit by them, the power If here again we have recourse to the Old Testa-

gious teaching and religious ordinances. There is a habitation. Church and a Ministry bearing a commission to act for God upon earth. Man is so constituted as to require these outward helps and these stated mementos of his duty. Public institutions of religion are therefore planted and perpetuated in every land; periodical assemblies are established for expounding, enforcing and applying the revelation which God has made of his will, and for bringing the creature before his God, in all the social sympathies of his nature, for humble confession, for earnest supplication, for fervent praise and thanksgiving, for open profession of belief and recognition of his dependence upon that God, the comconveyance of spiritual privileges.

The blessings are incalculable which flow to human society from all these appointments, besides their efficacy, as instruments, for the salvation of individual souls. And God who, in his all-diffusive love and compassion, gives all and has done all for us, as has and to keep oneself unspotted from the world. been just set before you, requires in return that we provide for maintaining the honour of his name among men, and that we uphold the Church and the Ministry and all the institutions of religion which are framed for that object. It is not that God can need anything at our hands, or that it is possible for us, by the utmost accumulation of our services or offerings, to render advantage to him or establish a claim of meritorious performance. If I be hungry, he says himself, tell thee, for the whole world is mine and all that therein

support of public worship, and for the extension of the Gospel abroad, a portion of what he has bestowed.

This, then, is a leading duty among mankind, and one which ought to be efficiently provided for, in all the regulations of human society, and comprehended in all the systematic arrangements of private life. It is a claim which men should leave room for in their cheerfully respond. God has enforced it alike by positive institution and by solemn and reiterated charge. Let us refer to one or two examples only in the Old Testament. Take heed to thyself that thou forsake not the Levile, as long as thou livest upon the PREACHED IN THE CATHEDRAL CHURCH OF QUEBEC, the first fruits of all thine increase,—and observe the earth. Honour the Lord with thy substance, and with ON SUNDAY THE 25TH OCTOBER, 1846, IN AID promise of blessing attached to a compliance with this OF THE FUNDS OF THE CHURCH SOCIETY OF injunction, -So shall thy barns be filled with plenty, THE DIOCESE OF QUEBEC, AND FOR THE BENE- and thy presses shall burst out with new wine. So FIT OF WIDOWS AND ORPHANS OF THE CLERGY again, among many other examples, it is thus written in the prophet Malachi: Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven, and pour you "Then thou shalt say before the Lord thy God, I have out a blessing that there shall not be room enough to

thy commandments which thou hast commanded me: I have not worthy of his hire, and other parts of the New Testa-This is part of a solemn and public protestation ment, as, in particular, from the writings of St. Paul, which the Israelites were required to make, in order in which we find it repeatedly insisted upon; and to ensure their compliance with the demands of their even where, from some peculiar motives of local expereligion, in the prescribed appropriations to be made diency, he felt it right to forego his own claim, he is out of their worldly substance. A large reservation careful to say that this was not because he had not was made by the law of God given to that privileged power. He applies to the case of Christian Ministers People, for the maintenance of religion and for the ob-Jects of charity, in the popular sense of that word.— the ox that treadeth out the corn, and maintains it to They paid, besides a great variety of occasional offer- have been written for their sakes; he states it to be the ings a kind of double tithe—and upon the recurrence ordinance of God that they which preach the Gospel of every third year, the whole of the second tithe was should live of the Gospel, illustrating this principle by set apart for the special benefit of the ministers of the the practice which prevails in military service or in sanctuary, together with the stranger, the fatherless the labours of the field; and he asks the question, If and the widow. And these, my brethren, are standing we have sown unto you spiritual things, is it a great during the standing we have sown unto you spiritual things, is it a great during the standing we have sown unto you spiritual things, is it a great during the standing that the standing we have sown unto you spiritual things, is it a great during the standing that the standing we have sown unto you spiritual things, is it a great during the standing that the standing we have sown unto you spiritual things, is it a great during the standing that the standing th

the Gospel,—it is surely not intended that the spirit beneficence towards our distressed fellow-creatures. the expansive genius of the new covenant should be a constituent of our holy religion! So essential and God gives us all that we have. What have we that the land,) that it is not to be wondered at, if this single repose in the hours of darkness,—the materials for hath this world's goods, and seeth his brother have need, noticed, but devoted to their high and holy vocation, the substances out of which are produced implements dwelleth the Love of God in him? Where, in the ship and privation, to fatigue and exposure, with no substances out of which are produced implements dwelleth the Love of God in him? Where, in the ship and privation, to fatigue and exposure, with no substances out of which are produced implements all their endless, and still multiplying, variety,—the warmed and filled; notwithstanding ye give them not are spared. We, then, through the medium of the

which we possess to turn them to account, to ascerment, we see that upon this single point there is line
than the possess to turn them to account, to ascertain their capabilities for our purposes, to calculate upon line, and precept upon precept. The charge * Dr. Bray's Associates.

their effects, to adapt and combine them for practical found in the book of Deuteronomy, I command thee, of Church history, that the Clergy, thus linked in with medy for existing evils, the extirpation of existing and saith the Judge Himself, of them that shall come forth use, where did they originate, and from what supreme saying, Thou shalt open thine hand wide unto thy bro- human society, are safer stewards than men severed wide-spread wickedness. It prescribes a contest to upon the hearing of his voice! "They that have energy of mind have they been communicated to us ther, to thy poor, and to thy needy in thy land, is echoed by rule from domestic ties, whose affections are liable the many as well as to the few; but it is not a comest and set working among us? Are not all these things from all parts of the law and the prophets, and often to be concentrated upon the interests of their own with temporal power, but with spiritual temptation,— that have done evil, unto the resurrection of damnafrom Gon? Can we do any thing, can we use any with a special indication of the widow and the father- order and the maintenance of its power over mankind. its theatre is not the arena of politics but the recesses tion." (John v. 29.) thing, can we touch any thing, can we see any thing less, in conjunction with the stranger,—and this last If, then, the widow and the fatherless ought never to of the human heart. And yet few experienced obwhich does not immediately refer us to God? Can call, I will incidentally observe, which so constantly plead in vain, the widows and fatherless children of servers, either of the streams of human events, or manwe move, speak, look, eat, or employ our hands or our presents itself in our own community, is one which we our Clergy when left, as it will often happen, to face kind as they exist around them, will probably doubt us now, nor protect us from being condemned hereafheads except by a power imparted from God? And must not grudgingly answer,—it is one which is spe- the difficulties of poverty and to struggle, perhaps all that it is there only that a really efficacious reform can ter; may we not still rely, some would further ask, is this all that he has done? In a region which we eified also in Christ's own enumeration of charitable in vain, for the decent preservation even of their undo not see, and with reference to objects with which objects, but the widow and the fatherless are here to pretending place in life, these widows and fatherless generally done, then it is of comparatively little imwe are not corporeally in contact, do we profess no our immediate purpose. See, then, what reservations children are specially and signally entitled to our pity, portance what is effected elsewhere. interest or recognize no expectations? Have we not are made again and again in their favour, by the sta- our consideration, and our care. And shall we think = immortal souls, and the consciousness of responsibility tutes of the Mosaic system of religion, from the har- it nothing to solace and encourage the hearts of the DISCLOSURES OF THE JUDGMENT-DAY. to a holy God, and the anticipation of a judgment to vest, from the vintage, from the gathering of the olive, poor living labourers in the vineyard, with the tangible come, and the overwhelming sense, at the same time, as well as in the formal division of the tithe. See hope that after their work is done, -its close having of our actual unfitness to face it, and our utter inabili- what denunciations, what withering denunciations, are been hastened, as may well happen, by their toils, ty, through the weakness and corruption of our nature, every where levelled against those who oppress, ill- and they are gone to their reward in Christ, the loved be wherein all secrets shall be disclosed, all actions to prepare for it? And what has he done here?— use, defraud, or neglect them. See what solemn into prepare for it? And what has he done here?—
use, defraud, or neglect them. See what solves who are to survive them, will have a care
light has broken upon us from heaven: good tidings junctions are given to protect them and to have a care
helpers in the day of need? Or shall we regard it as of great joy are proclaimed to us: a stupendous exer- for their interests, as among the foremost of those good no privilege if God, who works by means, permits us, God." This is the time of darkness, and therefore of cise of divine love has provided a ransom for the sin- works which are to be the evidences of repentance and in such a case, to become the instruments of making disputes and quarrels; but then the wisdom and jusner; pardon and peace are assured to him: a reno- the fruits of renewed obedience to God, as for example, good his own blessed promise to those who faithfully tice of Divine Providence shall be made manifest to vating principle is infused into him from above, and Wush you, make you clean, put away the evil of your serve him, Leave thy FATHERLESS CHILDREN: I will all, "for every one shall receive according to his work." THERE an inheritance is reserved for him, -the seal doings from before mine eyes; cease to do evil, learn preserve them alive; and let thy widows trust in ME. of his title to it being the blood of the incarnate Son to do well; seek judgment, relieve the oppressed, JUDGE of God, -which is fitted to fill the hopes and answer THE FATHERLESS, PLEAD FOR THE WIDOW. See how the yearnings of the spiritual part, -an inheritance in- it is a characteristic of those who serve the Lord and corruptible, undefiled, and that fadeth not away. Look believe in his Name, that they deliver the poor and the how high the heaven is in comparison of the earth: so fatherless, and cause the widow's heart to sing for joy. great is his mercy also toward them that fear him.— See how the Father of Heaven,—and we are charged Look how wide also the east is from the west: so far to be merciful, even as he is merciful, -graciously throws over the widow and the fatherless the guardian Now, in connection with these manifestations of the wings of his own eternal love. The Lord raiseth them love of God, and in order to make them available for that are bowed down: the Lord loveth the righteous: man, in his relation to God, as well as to affird vent the Lord preserveth the strangers: he relieveth THE ties which now divide the world: and neither will there is a provision made by divine wisdom, of reli-

My brethren, the two distinct branches of duty, in the Diocese this day. In the first point of view, you who hold them ever assume a position from which Diocese which asks you, in the name of Christ, their stand fairly on this ground, and boldly front all for us who are here. While, in England itself, they have built upwards of a thousand new Churches in something more perhaps than the last dozen years,and while for all other religious objects at home they

of art and labour, our household utensils, our furniture the love of God in nim? where, in the ship and privation, to fatigue and exposure, with no absence of active benevolence, is our faith? If a prospect, after their own decease, of securing to the miseries of machinety it talks us that a remedy who will indee the world in righteonsness. No man best and truest friend. Seek his advice and guidance ture, the stores of creation which minister to us the brother or sister be naked and destitute of daily food, wives and children who share their obscurity, even the brother or sister be naked and destitute of daily food, wives and children who share their obscurity, even the believing these models of the stores of creation which minister to us the brother or sister be naked and destitute of daily food, who will judge the world in righteousness. No man best and truest friend. Seek his advice and guidance who will judge the world in righteousness. No man best and truest friend. Seek his advice and guidance who will judge the world in righteousness. No man best and truest friend. Seek his advice and guidance who will judge the world in righteousness. No man best and truest friend. Seek his advice and guidance who will judge the world in righteousness. comforts, the conveniencies, the elegancies of life, in all the events of your life. Reverence him for his believing these certain truths, could venture to sin in all the events of your life. Reverence him for his believing these certain truths, could venture to sin in all the events of your life. Reverence him for his poor comforts which they can give them while they wilfully. No man can sin on the strength of this re-

CHRISTIANITY OBNOXIOUS TO DEMOCRACY. (From Alison's History of Europe.)

Those two subjects of the general corrupt tendencies of the human heart, and of the universal want of world, will be nothing but men's shame and reproach oresight among the majority of men, constitute the fundamental points of difference between the two parfor the acknowledgment of them on the part of man, father of the Father. for the acknowledgment of them on the part of man, father of the Father. for the acknowledgment of them on the part of man, father of the Father. for the acknowledgment of them on the part of man, father of the father of th constantly basing their arguments upon one or other In this instance, also, we cannot suppose that the of these grounds. Sanguine visions of the future, ex-Gospel of grace will overlook the claims of those who alted conceptions of the capacity and virtue of human are so tenderly and carefully regarded by the law; and nature, warm anticipations of the ultimate destinies we find, accordingly, in the blessed example of Jesus of the species, ever have and ever will constitute the Christ, that in the case, among others, of one afflicted strength of the popular party and will in every age widow in particular, when the Lord saw her he had not fail to enlist on their side not only the selfish and compassion upon her; he said unto her, Weep not; and he miraculously relieved her affliction. And he utters an awful woe against those hypocrites who and sometimes an overwhelming portion of the philplunder the widow. After his death and return to anthropic, the enthusiastic, and the benevolet in all plunder the widow. After his death and return to heaven, the origin of the order of Deacons among the classes. A constant recurrence, on the other hand, for that makes the smartest and most cutting repar-Clergy is found in the arrangements made by the to human iniquity, a loud denunciation of the extent Church for the relief of widows. Distressed widows to which it pervades all ranks and classes, a sedulous by hands authorised to that end, as visible seals and are, by the rules of the infant Christian communities, inculcating of the principle, that virtue can be attained tokens of the covenant, and standing means for the to which reference is made by St. Paul, established as only by exertion and religious influence, and that the pensioners upon the charity of the faithful; and it is direction of affairs can be intrusted only to those declared by St. James, among his statements of the whose habits of foresight, moral and mental qualificanecessary evidences of Christian faith, that pure religion, and undefiled before God and the Father, is this, basis on which the principles of the opposite party o visit the FATHERLESS AND WIDOWS in their affliction, must be rested. As oblivion of the past, and anticipation only of the future, constitute the strength of the one party, so actual experience and historical authe appropriation of our worldly means and the exer- thority furnish the strength of the other. Hence the cise of our labours of love, which I have now set before one alleges that history is an old almanack, the other, you, namely, the maintenance of our religion, and the that it is the great basis on which all political knowyou, namely, the maintenance of our religion, and the relief of the widow and the fatherless, are combined in ledge must be reared. But the latter principles will ledge must be reared. But the latter principles will ledge must be reared. What different apprehensions of sin will they have clearly that, if the minister of Christ has duties tothe appeal which is made in our Churches throughout the appeal which is made in our churches throughout the appeal which is made in our churches throughout the appeal which is made in our churches throughout the appeal which is made in our churches throughout the appeal which is made in our churches throughout the appeal which is made in our churches throughout the appeal which is made in our churches throughout the appeal which is made in our churches throughout the appeal which is made in our churches throughout the appeal which is made in our churches throughout the appeal which is made in our churches throughout the appeal which is made in our churches throughout the appeal which is made in our churches throughout the appeal which is made in our churches throughout the appeal which is made in our churches the appeal which appeal which is made in our churches throughout the appeal which will observe that it is The Church Society of the they cannot by possibility be forced, until they take rious performance. If I be hungry, he says himself, with reference to the sacrifices of the law, I will not the obloquy to which it will expose them; but if they life, I should have taken more care to prevent this mithee, for the whole world is mine and all that therein
Thinkest thou that I will eat bull's flesh or drinh
The servants of the sanctuary, who rest from their
The servants of the sanctuary, who rest from their
The servants of the sanctuary is consistent will expose them; but it they all life, I should have taken more care to prevent this misery than I have done! But oh, the folly of intemoperance, the mischief of applition the the thee, for the whole word is mine and at that the remour of it is. Thinkest thou that I will eat bull's flesh or drink the servants of the sanctuary, who rest from their labours. The appeal, therefore, in every way, is contained by the blood of goats? But, as the expression and the will spread indignation from one side of the country to the other, and be a fruitful topic of declamation for the will spread indignation from one side of the country to the other, and be a fruitful topic of declamation for the will spread indignation from one side of the country to the other, and be a fruitful topic of declamation for the will spread indignation from one side of the country to the other, and be a fruitful topic of declamation for the will spread indignation from their labours. the blood of goats? But, as the expression and the evidence of our gratitude, and in order to the cultivative evidence of our gratitude, and in order to the c tion in our minds of an habitual sense of our need, a familiar feeling that the institutions of religion are things of prominent and primary necessity to man, the Lord of all demands back from us, as it were, for the we deliver the message of God, not only that we ought we deliver the message of God, not only that we ought who are offended at his godly admonitions, who thwart we deliver the message of God, not only that we ought liberally to answer the present appeal, but that every liberally to answer the present appeal, but that every lesting on the missiples of the Christian religion in lesting on the missiples of the Christian religion in lesting on the missiples of the Christian religion in lesting on the missiples of the Christian religion in lesting on the missiples of the Christian religion in lesting on the missiples of the Christian religion in lesting on the missiples of the Christian religion in lesting on the missiples of the Christian religion in lesting on the missiples of the Christian religion in lesting on the missiples of the Christian religion in lesting on the missiples of the Christian religion in lesting on the missiple of the Christian religion in lesting on the missiple of the Christian religion in lesting on the missiple of the Christian religion in lesting on the missiple of the Christian religion in lesting on the missiple of the Christian religion in lesting on the missiple of the Christian religion in lesting on the missiple of the Christian religion in lesting on the missiple of the Christian religion in lesting on the missiple of the Christian religion in lesting on the missiple of the Christian religion in lesting on the missiple of the Christian religion in lesting on the missiple of the Christian religion in lesting on the missiple of the Christian religion in lesting on the missiple of the Christian religion in lesting on the missiple of the Christian religion in lesting of the Christian religion in lesting on the missiple of the Christian religion in lesting of the Christian religion liberally to answer the present appeal, but that every member of the Church in the whole Diocese, who is member of the Church in the whole Diocese, who is general evipes the most deadly hostility to its tenets. member of the Church in the whole Diocese, who is nearly to the most deadly hostility to its tenets, raised above the condition of actual poverty, ought, in and that its principles form the corner-stone of the Society, and, more than this, a zealous advocate for it opposite body, who endeavour to maintain the ascenand an active helper of its cause. Look at what is dency of property and education. During the first now done by Churchmen in England and other parts fervour of the Reformation, indeed, the stubborn supcalculations, and one to which they should always of the Empire, and what those in England are doing porters of religious freedom formed a temporary alliance with political enthusiasts, and the puritans of Cromwell stood side by side with the republicans and fifth-monarchy men; but that was a temporary union, many of them, and noble structures too, both erected arising from mutual necessity, which did not long surand endowed by the pious munificence of individuals; vive the circumstances which gave it birth. Religious freedom, in truth, was the object for which the Proare also making exertions and sacrifices proportionable testants fought in the sixteenth century; civil liberty to this, there is not a corner of the globe in which they was regarded only so far as it might prove conducive are not endeavouring to plant and cherish the Gospel to spiritual independence. It was in the eighteenth of God; and in this Diocese of Lower Canada alone, century that the real democratic spirit was first fully the London Society for the Propagation of the Gospel in developed, and then it was at once rested on the dog-Foreign Parts maintains at this day no less than fifty- ma of human perfectibility: its advocates loudly prothree Missionaries, to keep alive the lamp of truth in claimed the native innocence of man, and inculcated the needy portions of the land, besides provisions to a total separation from all the restraints of religion; some who are disabled. Look at what has been done and before the close of the contest, the contending in England for a single institution formed in this Dio- parties had universally hoisted their true colours; and cese,—the College at Lennoxville,—liberal grants in liberty, philosophy, indulgence, were inscribed on the money from the Society just mentioned and the sister banners of the one side, and religion, self-denial, duty. Society for Promoting Christian Knowledge, for setting on those of the other. If we consider, however, the it on foot; an annual allowance of £300 from the principles of the Christian religion, such a result must former, to assist students with small means in their appear at first sight not a little surprising. More preparation for the ministry; a gift of £6000 sterling than any religion that ever existed, the religion of the rom a living individual, which has been appropriated gospel provides for the poor, and enjoins duties on for endowment; grants of books for the library from the great among mankind. Alone of all other faiths, each of the two great English Universities, as well as it from the outset proclaims the universal equality of from a particular Association, * charged with executing | mankind in the sight of heaven; it preaches in an esthe bequest for such purposes of a Clergyman of the pecial manner the gospel to the poor; it denounces last century. Here is what is done from home by the greater risks of ultimate punishment to the rich than Church for one institution in one Colony. Shall we indigent, and incessantly inculcates the duty of charity say, then, that England does too much? Far other- to the unfortunate as the first of Christian graces, and wise than this. Whatever commendation may be due which will alone cover a multitude of sins. How to many of her sons, who are alive to the calls of the then has it happened, that a faith of this description, Church of God, she has yet much to do before it can inculcating doctrines so emineutly favourable to the be said of her people collectively, that, according to poorer ranks, and so subversive of all distinction in the measure of their wealth and resources, they have the different classes of men, at least in moral responapplied them in full to the glory of the Giver. But sibility, has not been universally seized upon as the professed worshippers of God,—the maintenance of But if this, my brethren, be a manifest and imperateligion and the relief of distress—and if the propertion of the maintenance of the doctrine tion of our substance to be devoted to these objects is not small not be substance to be devoted to these objects is not small not be judged almost all) it has pleased God to set over you one tiffed by faith only, therefore we shall not be judged almost all) it has pleased God to set over you one we should set apart a sensible portion of the worldly exertions. And there is field enough. Our local we should set apart a sensible portion of the worldly exertions. And there is field enough. But this is one of the very whose heart is in his work, then I most earnestly incomplete the contribution of the worldly whose heart is in his work, then I most earnestly incomplete the contribution of the very whose heart is in his work, then I most earnestly incomplete the contribution of the very whose heart is in his work, then I most earnestly incomplete the contribution of the very whose heart is in his work, then I most earnestly incomplete the contribution of the very whose heart is in his work, then I most earnestly incomplete the contribution of the very whose heart is in his work, then I most earnestly incomplete the contribution of the very whose heart is in his work. the C. Substance of the work and there is field enough. Our local substance of the work and w received from home, we see scattered here and there of heaven, it as loudly proclaims their universal tenshould produce a less effect than the letter, or that the spiral produce a less effect than the letter, or that the letter and t people of our own, uneducated children, unfinished tenance to the idea, that alterations in the form of go- faith! Is it to say we believe when we care not to - Remember him who has the spiritual rule over seen to contract itself in any and, above all, in this departs to contract itself in any and, above all, in this deto contract itself in any and, above all, in this deso constantly called into action from the condition of Churches,—we have scarcely a Church in its whole
the least effect it is to speak to you the word of Churches,—we have scarcely a Church in its whole
the least effect it is to speak to you the word of Churches,—we have scarcely a Church in its whole
the least effect it is to speak to you the word of Churches,—we have scarcely a Church in its whole
the least effect it is to speak to you the word of the new covenant should be a constituent of our own, uneducated children, unfinished condition of Churches,—we have scarcely a Church in its whole least effect it is to speak to you the word of the new covenant should be a constituent of our own, uneducated children, unfinished condition of Churches,—we have scarcely a Church in its whole least effect in the second tremble, is this condition of the new covenant should be a constituent of our own, uneducated children, unfinished condition of the new covenant should be a constituent of our own, uneducated children, unfinished condition of characteristics.

The least effect is to speak to you the word of the new covenant should be a constituent of our own, uneducated children, unfinished condition of characteristics.

The least effect is to speak to you the word of the new covenant should be a constituent of our own, uneducated children, unfinished condition of characteristics. human society, (since the poor shall never cease out of extent provided for by any standing endowment; the of the least effect in remedying human evils, unless unchristian life? Or to believe and tremble, is this God." His faith, tested by its accordance with the poor remnant of our Clergy Reserves which is left to accompanied, or preceded by, a corresponding change enough? Or is it not "faith which worketh by word of God, and the teaching of the Church, do you be not received? The common elements of branch of charity has, in familiar parlance, in a manus would not properly supply one-twentieth of our in the active dispositions of men; and that the love?" (Gal. v. 6.) A conviction so firm of things follow, considering the end of his conversation, Jesus earth, air, fire and water, the common agencies of nature, wants; the Bishopric is only provided for during the mer, usurped the word to itself. For where is our wants; the Bishopric is only provided for during the mer, usurped the word to itself. For where is our wants; the Bishopric is only provided for during the mer, usurped the word to itself. For where is our wants; the Bishopric is only provided for during the men, and that the men wants; the Bishopric is only provided for during the men, and that the men wants; the Bishopric is only provided for during the men, and that the men wants; the Bishopric is only provided for during the men wants; the Bishopric is only provided for during the men wants; the Bishopric is only provided for during the men wants; the Bishopric is only provided for during the men wants; the Bishopric is only provided for during the men wants; the Bishopric is only provided for during the men wants; the Bishopric is only provided for during the men wants; the Bishopric is only provided for during the men wants; the Bishopric is only provided for during the men wants; the Bishopric is only provided for during the men wants; the Bishopric is only provided for during the men wants. ture, with all their hourly uses to man—the light of the same thing as charity,—the love of the same thing as charity,—the love of the same thing as charity,—the love of same thing as charity the sun—the fruits of the earth, the articles of ani—the fruits of the fruits of the earth, the articles of ani—which is the same thing as charity,—the love of life of its present occupant; and the College is put to good works.

Sedulously avoiding the mention of external things, from so loving Him, as to do his will; this is the faith which justifies; faith fruitful in good works. mal and vegetable food which cover our tables,—the ing itself practically in love to man,—where is this lutely necessary establishment of ill-requited Profesvarieties of clothing with which we envelope our bodies the sors. And, taken as a body, what an ill-requited principle, if we are not charitable in the relief of the sors. And, taken as a body, what an ill-requited principle, if we are not charitable in the relief of the sors. And, taken as a body, what an ill-requited principle, if we are not charitable in the relief of the sors. And, taken as a body, what an ill-requited principle, if we are not charitable in the relief of the sors. And, taken as a body, what an ill-requited principle, if we are not charitable in the relief of the sors. And, taken as a body, what an ill-requited principle, if we are not charitable in the relief of the sors. And, taken as a body, what an ill-requited principle, if we are not charitable in the relief of the sors. dies, the covering in which we wrap ourselves for our repose:

Or, in the words of Scripture, Whoso Clergy! Men, in many instances, little known or the equal responsibility of the governors and the so far as thus he feels, he does not believe in his Re- king up of a daily cross and in the crucifixion of all the equal responsibility of the governors and the so far as thus he feels, he does not believe in his Re- king up of a daily cross and in the crucifixion of all the construction of the buildings which we inhabit—

the sold the hours of darkness,—the materials for half this world's goods, and seeth his brother have need, noticed, but devoted to their high and holy vocation, and submitting, for the cause of their Master, to hard
governed; and imposes upon both, under equal sauc
and shutteth up his bowels of compassion from him, how and submitting, for the cause of their Master, to hard
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(By Bishop Stillingfleet.)

How full of terror will the proceedings of that day

and none will wonder at the sentence, when they have hope with reason in God's mercy, then may you trust the most subtle hypocrisy, the most artificial fraud, the most dissembled malice shall be laid open to pubin the next. With what horror will they then behold all the sins of their lives set in order before them, when they seemed in this life, next to the committing Happy men! if their consciences were like their tablebooks, that they could blot out and put in what they pleased themselves; then all the black catalogue of their sins would be presently expunged, and they would have nothing to be seen there but 'the character of what, at least, seemed to be good. For though men be never so vicious, they neither care that others should think so of them, nor they of themselves: of not answer; and that is their case in all their retorts of conscience upon them. They know there is no drolling with so sour a piece as that within hem is, tees; which are uneasy to bear, but impossible to answer. Therefore they study their own quiet, by seeking to keep that silent; and since they never hope to make conscience dumb, they would have it sleep as much as may be: and although the starts itsometimes makes show that the most sleepy sinners la within; no opium of stupidity or atheism will be and are over you in the Lord, and admonish you; and curse their own folly in being so easily tempted, and with temptations to it? "Oh!" will a forsaken sinner then say, "had I ever believed, as I ought to have done, that this would have been the fruit of a sinful or lessen the displeasure of God against thee for them.

JUDGMENT OF OUR WORKS. (By the Rev. Charles Girdlestone, M.A.)

tions, the duty of integrity in conduct and charity in who requires us to be "zealous of good works;" (Tit. only true following of Christ consists. Learn, theresame time, that that remedy does not consist in sub- wilfully. No man can sin on the strength of this re- Master's sake, and try, at least, to love him for his helps for navigation, the facilities for commerce, the adversarial multiplying, variety,—the warmed and filled; notwithstanding ye give them not stituting the government of the many for the government of the few, but in the adoption by all, whether in faith. In that day, when our sentence must be proteady expedients supplied for communication and interconstruction and inte the the second state of th they all come? what wisdom has contrived them and what he will and word of God that agreeable, we know, to the will and word of God that agreeable, we know, to the will and word of God that rect. practical exemplification of his principle,—even it should be left open to them to marry; nothing in that any soul of man can be saved. It is only by as though he could forgive them in his own individual as they would others should be left open to them to marry; nothing in that any soul of man can be saved. It is only by as though he could forgive them in his own individual can be saved. It is only by as though he could forgive them in his own source for them. it is that the religion of the Gospel is so generally ob- faith in our Redeemer, that we who know his Gospel, capacity, but as a proof of your own sorrow for them. noxious to the democratic party all over the world; can be justified in his sight. But what saith the and that so you may receive his ghostly advice, and for it at once strikes at the root of their dreams of Scripture touching the proof of faith? "Shew me counsels, and the comfortable assurance of absolution buman perfectibility, and announces, as the only re- thy faith by thy works." (James ii. 18.) What from God. Receive his warnings with thankfulness,

sin on with less fear of the consequences, with more ground to hope that we shall sin with impunity?-Certainly God is most merciful. Certainly all men do greatly need his mercy. Certainly, since all have sinned, none can, without God's forgiveness, attain unto everlasting life. But though God does in his mercy forgive sins, though He freely forgive sinners, for the sake of Jesus Christ, it is no less certain that in order to be forgiven, we must first repent; our hearts must first be changed, so as to love that which before we hated, to loathe what we before desired.

Are you sinners such as this, are you sinners who have hearkened to the command of Christ, "Go; and that it will be your shelter in the day when "He shall lic view. For then "God will bring to view the hidden things of darkness, and will make manifest the counsels of the hearts." Then all the intrigues of lust of heavenly treasure, fond of heavenly joys. You must now have learnt to do good with all zeal, evcu as you used to do evil with all greedness. Lean not, therefore, ye whose deeds are evil, lean not on the hope of God's mercy. Trust not in the tidings of his grace, ye who are still bent upon disobeying his will. In your repentance that mercy is unlimited .-For your help unto holiness, that grace is irresistible, except, only by yourselves. But if ye yourselves resist it, then it will most assuredly increase your condemnation. Then the more large is the love of God, it will be more hard for them to escape who "neglect so great salvation." (Heb. ii. 3.) The more abundant his grace, the more bounteous that mercy which He reveals for our encouragement in obeying, so much the more sore will be the punishment, of those, who presume on it to continue in their sins.

> THE PASTOR AND HIS FLOCK. (From " Sermons on the Duties of Daily Life," by the Rev. F. E. Paget, M.A.)

It is expected of us that we show a willing respect and submission to the Ministers of the Church. "Remember them which have the rule over you, who have spoken unto you the Word of God: whose faith folhave some troublesome dreams; yet, if it doth not low." "Obey them that have the rule over you, subthoroughly awake in this world, it will do it with a mit your elves: for they watch for your souls as they vengeance in another. Then there will be no music that must give account." So again, "We beseech and dancing which can cure the biting of this tarantu- you, brethren, to know them which labour among you, able to give one minute's rest. How will men then to esteem them very highly for their work's sake."-These and similar passages of Scripture which might be multiplied to a considerable extent, show us very wards the flock committed to his trust, the flock has likewise its duties towards its minister. And this is a truth which is sadly forgotten, or kept out of sight at the present day.

If a clergyman neglects his flock, it is (as it ought to be) a scandal and a reproach, and the rumour of it more to try whether I could withstand the witchcrafts for him, who show him no outward tokens of respect, me but my own conscience. Oh that I could as easily have numbers on their side, and the world is strong see an end of my misery, as I do that I have deserved and powerfur to silence the voice of unpalatable truth. that their should be none!" Thus shall the book of But another reason may be found in those natural feelconscience be opened in that day in the heart of every ings of delicacy which have prevented the Clergy from impenitent sinner, wherein, like Ezekiel's roll, he finds speaking of their own claims, and so those claims have written within and without, "lamentation, and mourn- been in a great measure forgotten. It is always paining, and woe." Yet this will not be the only terror ful to humble-minded persons to speak of themselves in the proceedings of that day, that all the sins that or to magnify their office, and still more so, under cirever wicked men committed will be set in order before cumstances in which they feel they may be charged them with their several circumstances and aggrava- with desiring to become "lords over God's heritage," tions, although the remembrance of them cannot be and to have dominion over the people's faith, even without extreme horror and amazement; but that while in their hearts they know that they have no dethey must undergo a strict and severe examination of sire beyond St. Paul's—"We preach not ourselves, but all their actions by a most powerful, holy, and just Christ Jesus the Lord, and ourselves your servants for Judge. And if it be so troublesome a thing to them Jesus' sake." However, brethren, our office is to dein this world to go down into themselves, or to call to clare unto you the whole counsel of God, the entire remembrance their own wicked actions, which they circle of your duties. And therefore it is an error have loved and delighted in; what will it be when that we have shrunk from claiming for ourselves that they must all be brought forth before the judgment- submission and obedience from you, which is assuredly seat of Christ who hates and abhors them? If men our due as the Priests of God, however unworthy in can so hardly endure to have the deformity of their ourselves. Forgive us this wrong. It is one of the vices represented to them, though very imperfectly, most melancholy circumstances in the present crippled here; how will they bear the dissecting and laying state of the Church, that many of our parishes are so them open in the view of the whole world; -when the large that many members of the flock can hardly know smallest fibres and the most subtle threads in our their clergyman by face, and therefore no such interhearts shall be curiously examined, and the influence course passes between them as, in theory at least, the they have had upon our actions fully discovered; - | Church intended. Let those among us who have the when sins that have been despised for their littleness, privilege of ministerial advice and instruction prize it, or unregarded for their frequency, or laughed at as no and profit by it, for most assuredly they will be judged sins at all, shall appear to have had a greater venom hereafter for the use they have made of it. If it in them than men would imagine? What shall they should be your misfortune to have one set over you think then, of their great and presumptuous sins, who is careless, or ignorant, or unfaithful, the affliction whereby they have not only offered violence to God is a heavy one; but take heed what you do; for you and his laws, but to the dictates of their own con- will but add sin to sin, if, instead of patiently submitsciences in committing them? Never think that ting to the trial, and making the most of the means length of time will abate the severity of the inquiry, within your reach, and humbling yourselves under the chastisement, you make your pastor's errors the excuse for your own neglect of weighty duties, and betake yourselves to irregular sources of instruction, and give way to a schismatical spirit. The way to meet such a misfortune is with prayer, and humiliation. If, on