all its members. It has its origin from to promote their good. In the natural him, and all our condition in it is from body this is done spontaneously, but in the him. It is his instrument for good in the spiritual each member has a life and will world, and each member is equally his in- of his own; and therefore to do his work strument; therefore it shall not be forgotten he must direct his will, and direct it aright. by him; for there is a work for it to do, and he will take care that it shall perform that work. God grant that I may so accomplish his work, that I may accomplish my own salvation; that I may be a monument of his mercy and not of his justice.

2. I have blotted out, as a thick cloud, thy transgressions, and as a cloud thy sins; return unto me, for I have redeemed thee. Isai. xliv,

begin with forgiveness of transgressions. were voluntary, and therefore his compli-That is the gift of baptism: without it we ance with this customary rule was voluncould go no further. In it we have the tary. And so we should voluntarily comcontinual remission of our transgression. ply with the rules which have been settled Thus the way is opened for our continual in the Church; and especially with this returning to him, and we have the strong- of bringing our children to be full members est motive to return. How inexhaustible of the Church, and of being willing to take is the mercy of God! Grant to me, O our obligation fully upon us, when we come Lord, a heart full of gratitude to thee, that to years of discretion. I may return to Thee all the days of my 2. Wist ye not that I must be about my

JANUARY 8.

1. That confirmeth the word of his servants, and performeth the counsels of his messengers. Isai, xliv. 26.

He himself is true and faithful, and gives no message but what he purposes to confirm. He is Almighty and full of wisdom, so that he can never want means to accomplish that what he purposes. He takes care that the counsels of his messengers shall be agreeable to his own will. Thence our faith may rest with assurance on every part of his holy word, and make it our rock and defence, our staff and support, our light and guide. God grant me grace so to use it.

2. That saith to Jerusalem, Thou shalt be built; and the temple, Thy foundation shall be laid. Isai. xliv, 28.

Twice have these words been fulfilled; to the earthly Jerusalem and temple, after the captivity; to the new Jerusalem and the spiritual temple, the Church and the a faithful therein. The new Jerusalem, however, is still in building; but, like the old Jerusalem, it shall be completed, when all its living stones shall be transported to the heavenly Zion, and there laid together in union with the Corner stone. May I be me see the whole extent of their duty, and one of those spiritual stones.

1. Even to your old age I am He; and even to hoar hairs will I carry you. Isai. xlvi, 4.

of the heart droops; outward aids and ly, as to other children. And it came by comforts drop off; infirmity of mind and the same methods, by the use of appointed body comes on; dejection succeeds .- ordinances and authorised means of in-Without God the soul would sink more and struction, and by submitting to take his more, until it became in a manner extin- place in the station in which God had guished. But with Him, although age placed him; all directed and aided by the may weaken the body, it strengthens the Holy Ghost, by whom he was conceived soul; for his presence daily renews its in the womb. Let me follow the same strength, nay adds to it. May I so con- course, that like him I too may increase in tinue united to Him, that in old age, this wisdom and in favour with God and man. promise may be mine.

2. Present your bodies a living sacrifice; holy, acceptable unto God, which is your reasonable service. Rom. xii, 1.

then the service of the body likewise is bracing of the Truth. holy and acceptable unto God. May my body be thus sanctified by a holy soul, so that it may day by day be a living, acceptable sacrifice.

JANUARY 10. 1. Be not conformed to this world; but be ye

who is the great enemy of God; and ac- contrary. cordingly, when we are taken for children of God, we are called upon to renounce to make a remark or two bearing upon to the world, it is necessary that we should persuade you to alter your determination, be transformed by the renewing of our but if possible to bring you to a clearer

to every man the measure of grace. Rom. is a grace; and to have any office assigned to us therein is a grace: and let me remember this, and value that office which your Society—that it is intended for none God has allotted to me; but let me not but such. They make profession of hating raise that office out of its due place, in drunkenness, and of determination to lead as to interfere with the duties of others; but think of it soberly, as God hath given it to me. For when every your Society. Are they now members, the duty allotted to him, and no other, then they are members. But three out of, we the body is most profited, and every mem- will suppose the five, the 4th of July, or ber of it has the highest benefit.

2. We, being many, are one body in Christ, at hand, become then beastly drunken, 2. We, being many, are one body in Christ, and every one members one of another. Rom. | perhaps more drunken than ever before. | who is, and who is not a Minister in the paid, to the Church of Christ. | Toronto.

In the body of Christ we cannot rightly (or purpose)," their conversion? You, to do anything by ourselves alone; for we are JANUARY 7.—FIRST SUNDAY AFTER but parts of a great system, governed by to be drunken immediately looks like more sense way, the truth, its Head. We must therefore work for the than backsliding-looks very much like whole and every part. We must acknow-O Israel; thou shalt not be forgotten of me. — ledge the good we derive from other members of the Church, and feel grateful to The words of God to his Church and to them for it; and in return we must labour

> I. When he was twelve years old, they went up to Jerusalum, after the custom of the feast.

Jesus was a member of the Church of the Jews; and as such, at 12 years old he had to be accustomed to a knowledge of the law, in order that he might begin to keep it at 13: and he was now of such God's dealings with us in his Church an age and understanding that his acts

Father's business? Luke ii. 29.

The business in which he was engaged was sacred, and therefore was God's; wherefore this answer shews that at this time Jesus knew that God was his Father. And yet he had sought instruction as a child in the appointed way, by hearing the doctors (teachers) of the law, and asking them questions; and in so doing he declares that he was engaged in the business of his Father. How much more should we seek to the appointed teachers of God's people, and learn the law at their mouths; seeing they are ordained for this very end.

JANUARY 13. 1. He came to Nazareth and was subject unto

He was subject to Mary as his mother in the flesh, and to Joseph as the guardian whom God in his providence had placed over him; and this, whilst he knew that God was his Father; nay the more for that reason, because bound to honour those whom He had placed over him. How much more should we be subject to our parents and governors, our rulers, our spiritual pastors and masters; for we are not of a higher nature, as Jesus was, but weak, ignorant and corrupt. God make faithfully perform it.

2. Jesus increased in wisdom and stature, and in favour with God and man. Luke ii. 52.

This increasing in wisdom shows that Such a promise is not unneeded; for Jesus was really man in mind as well as without God, when age comes the strength in body; for wisdom came to him gradual-

> [From the Gospel Messenger.] C---V---

expressing its life. And if that spirit is istry of the Church, is at your service, if quickened by the Divine Spirit and ani- you think its publication might be of benefit mated with holy desires and affections, to any in helping to the seeing and em an officer of your eighteen hundred and

Very sincerely, Your brother in Christ, J. A.

DEAR SIR,-I have received your communication, and so far from its lessening transformed by the renewing of your minds.— you in my estimation because of its free and honest expression, I rather for this It is most unsuitable to God's adopted esteem you the more. For, let me tell children to be conformed to this world; you, I do most heartily love straight for- by succession? You at once say that I for the world is directed by its prince, ward honesty, and as heartily despise the

You will, however, permit me, as a duty,

1. Think soberly, according as God hath dealt You have set them to thinking seriously. For what? That their "heart (or pur-To be a member of the Church of God pose") might be changed—that they might or are they not? You unhesitatingly say,

lying in the very profession made of hating drunkenness, &c. Yet these men are members of your Temperance Society, if ever you may be able to do effectively not as they should be in "heart (or pur- against Romanism; but be certain you pose)"-organically. Are they not? you battle against it on the right ground, Scripmust say they are. Further, basing argu- tural and Catholic ground, the ground of ments perhaps on this very fact, you, Primitive Truth and Order, or it will not showing their self-admitted duty, the in- fail, sooner or later, to turn again and rend creased power of their example for injury, you. and the disgrace they have brought not only upon themselves, but your Society, the Society of which they are members, you strive yet to bring about, or, in charity for their honesty in profession, to revive their "change of heart (or purpose)," in other words, their conversion,-the conversion of these bad, these rotten members. When found incorrigible, you then probably turn them out. But, as probably still longing for their conversion, you remind them of their profession, and that their last state, even as in view of this profession yet obligatory upon them, is worse than the first. Now, dear W-, all this is what I call common sense. And I thank God that to the saving of me from the miserable gulf of Infidelity, I have learned to apply it all to Church membership. Put the Church in the place of your Temper-

ence not to merely one sin, but all sin, and unto all goodness, God's requirements. Again, the doctrine of Apostolic Sucpession :-I am at, we will say, C--- V--and am known to be a very temperate, we will say, a Total Abstinence man. And

very apt at advocating the cause, can even surpass all other men that have ever appeared. I proclaim myself one of the officers of your Temperance Society, the Society organized in C-V-, 1830. Somebody asks you: "Is Mr. ____ an officer of your Society?" You say at once, "He is not, in the parent Society here at C- V-; but we have branches elsewhere. Perhaps he may be an officer in one of the branches." You write off to French Creek, Sacket's Harbor, &c., narrating what I have said, and asking if anything is known of me. The reply comes from French Creek, "We know Mr.—, and he is an excellent man in many particulars, especially is he a most uncommon smart man in the Temperance cause; but he is not an officer here." The other branch societies say, "We know nothing the same transport of the same transport of the River John Sheria, and Syria.

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But, after a while you hear that another and independent Temperance Society has recently been organized at French Creek, we will say January 1st, eighteen hundred and fifty-four; and that having the very same object with your branch Society there in view, it proclaims itself better able to do the work than your old eighteen hundred and thirty Society, and, moreover, that for the benefit of the credit your good old Sothe benefit of the credit your good old Society of eighteen hundred and thirty has earned to itself, the eighteen hundred and the community of the Pastor's Appeal to his Flock; on Contraction of the Holy Community, and Christian The Children of the New Testament: by Stork. reasonable service. Rom. xii, 1.

In the spiritual temple a service is offered, not merely outward, but the service of the reason and spirit of man. Yet it is offered by means of our bodies; not lifeless bodies, as in animal sacrifices; but bodies animated by an immortal spirit, and expressing its life. And if that spirit is expressing its life. And if that spirit is spirit is expressing its life. And if that spirit is spirit and expressing its life. And if that spirit is spirit and expressing its life. And if that spirit is spirit and expressing its life. And spirit and expressing its life. And spirit and expressing its life. And if that spirit is spirit and expressing its life. And spirit and expression is the characteristic beautiful that spirit is life.

C—V—.

September 6th, 1854. Statumered and fifty-four Society is claiming to be identical fifty-four Society is claiming to be identical with your Society is claiming to be identical fifty-four Society is claiming to be identical with your Society is claiming to be identical fifty-four Society is claiming Creek. What now do you think of me as thirty Society? Do you unhesitatingly

acknowledge me as such, or do you not? Common sense answers, you do not. Moreover, supposing that my office was instituted with the organization of the Society, Jan. 1st eighteen hundred and fiftyfour, and that I have just been inducted into it, two or three having filled the office before; inducted I mean agreeably with the am. But now I insist it is by succession from eighteen hundred and thirty, and, further, attempt to bolster this up by asserting that the Temperance Society comthe world. But to avoid this conformity your third reason, my object being not to menced in eighteen hundred and thirty, and that, as an officer of a Society organ- pupils are admitted by examination, the course ized in eighteen hundred and fifty-four, minds; because the natural carnal mind is in friendship with the world. And we membership and "change of heart (or members must make this our own act, else if will purpose)" as in connection therewith, and ance Society of eighteen hundred and thirty, English Poets, Ancient and Modern Historians,

not be accomplished. Lord, give me always to desire this renewal, and to strive after it.

You are a member I believe of the Temperance Society in this village, organized having as organizally connected with it branches in different places, French Creek, The spiritual temple is likewise a body, composed of living members, united to Christ its Head. And the Father, who hath made us members of his Son, hath given to each of us his office, as he has to he parts of the natural body; that we may all work together for the growth and trength of the body, and therein for our ways growth and strength.

The spiritual temple is likewise a body, composed of living members, united to Christ its Head. And the Father, who hath made us members of his Son, hath given to each of us his office, as he has to he parts of the natural body; that we may all work together for the growth and strength.

The spiritual temple is likewise a body, composed of living members, united to Christ its Head. And the Father, who hath made us members of his Son, hath given to each of us his office, as he has to he parts of the natural body; that we may all work together for the growth and strength.

The parts of the natural body; that we may all work together for the growth and thirty,—what have you to say? The deal thirty,—what have you to say? The deal thirty,—what have you to say? The spiritual temple is likewise a body, and therein to connected with it branches in different places, French Creek, Sacket's Harthor, &c.

And now, first, for membership in said society.

You hear of certain beastly drunkards,—your heart yearns to make of the mid-make that the reis an organized to the parts of the natural body; that we may all work together for the growth and thirty,—what have you to say? The deal thirty,—what have you to say? The form the first, as the following of the study of Philosophy and Astronomy.

The parts of the Study of Philosophy and Astronomy.

References are kindly permitted to Judge of Licke it, you at least will stake it you at least wi the parts of the natural body; that we may all work together for the growth and strength of the body, and therein for our own growth and strength. May God give me understanding and a will to seek ever the good of his Church; to do my own part in it faithfully; and to trust, that in so doing, He will impart to me, in and by it, all that is requisite for my own salvation.

JANUARY 11.

What do you do? You go in among them, and use what appear to you to be the best strength of the body, and therein for our own growth and strength. May God give me understanding and a will to seek ever the good of his Church; to do my own part in it faithfully; and to trust, that in so doing, He will impart to me, in and by it, all that is requisite for my own salvation.

JANUARY 11.

Think soberly, according as God hath dealt

Van lova set them to thinking seriously of the benefits and duty of sobriety—the old, and that as being inducted into office he said officers, I thus office by one of the said officers, I thus of the benefits and duty of sobriety—the olds, and that as being inducted into office by one of the said officers, I thus trace my succession back to eighteen hundred and thirty,—what now? You ask, do you not, who these officers of the eighteen hundred and thirty Society and then to so the date february.—I have met briefly—and then the new Society and that as being inducted into office by one of the said officers, I thus trace my succession back to eighteen hundred and thirty,—what now? You ask, do you not, who these officers of the eighteen hundred and thirty Society are of the back to eighteen hundred and thirty Society and then to so the action from the best English Trowserings, Vestings, &c., of the latest styles of the benefits and duty of sobriety—the old, and that as being inducted into office by one of the said officers, I thus trace my succession back to eighteen hundred and thirty Society and then the new Society and the sual Choice Assortment of Cloths, Trowserings, Vestings, &c., of the latest styles of the without shadow of doubt, esteem you my of the business.

claim? As the dictate of common sense you reject it. Now, succession in the Ministry of lishment so large a portion of business. Christ's Church, to my mind, should be Toronto, March 28th, 1854 considered in the same common sense way. The Church dates from Christ and His Apostles, and any Ministry to be valid, comparison with others; nor extend it so as to interfere with the duties of others;

a new life, in other words, professions of must be from Christ, through the Apostles at the hands of those given authority successively to continue it. This is Apostolic Succession; and by following up the same common sense process by which I have come to be utterly rejected by you as an imposter, in proclaiming myself an officer of your eighteen hundred and thirty Temperance Society, you may easily decide who is, and who is not a Minister in the Church of Christ.

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o. 332—Davy's Village Conversations on Confirmation 7

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Michaelmas Term commenced 6th Oct., 1853, and will close Dec. 17. Lent Term will commence 19th Jan., 1854, and close 6th Easter Term will commence 24th April, 1854, and close 1st July.

The College will be closed on the Prince of Wales' birthday, Ash-Wednesday, Ascension-day, the Queen's birthday, and Whit-Monday.

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Geography Mr. Nicolay.
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