Church.

"Stand pe in the ways, and see, and ask for the Old Paths, where is the good way, and walk therein and ye shall find rest for your souls."—Jeremian, vi. 16.

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TORONTO, CANADA, THURSDAY, JANUARY 10, 1850.

WHOLE NUMBER, DCLIII.

poetrp.

A CHILD'S EVENING PRAYER.

Jesus, tender Shepherd, hear me Bless thy little lamb to-night! Through the darkness be thou near me; Watch my sleep till morning light!

All this day thy hand has led me, And I thank thee for thy care; Thou hast clothed me, warmed and fed me, Listen to my evening prayer,

Let my sins be all forgiven!
Bless the friends I love so well!
Take me, when I die, to Heaven,
Happy, there with thee to dwell!

MOURNER, WEEP.

nay endure for a night, but joy cometh in the morning.

Mourner, weep! at midnight hour Pensive sadness need not hide; Tears may flow when night-clouds lower. None to mock them—none to chide! Yet when brightly dawns the morrow, And the joyous sunbeams play, Mourner, cease those notes of sorrow, Be thy night, too, changed to day!

Mourner, weep! the gay world's slumb'ring, Grief and thou alone are waking;

Grief and thou alone are waxing;
Angels all thy woes are numbined
woes by man forgot, forsaken;
Yet when fringe of morning gladness
Skirts the gloomy robe of night,
Mourner, cease those notes of sadness
Be thy darkness changed to light!

Mortal, weep! the night-cloud's o'er thee, Sin's dark tempest, sorrow's gloom; Scarce yon moonlight tracks before thee One rough pathway—to the tomb!—Yet press on! when brightest dawning, With immortal glories rife, Shall have changed this night to morning, Be thy death, too, changed to life!

WEEKLY CALENDAR.

Day	Date.	parents of the fine and		1st Lesson		2nd Lesson	
F	Jan. 13	1st Sund. Aft. Epiphant.	M, E,	Isaiah	44,	Matt. Rom	11.
M	" 14		(M, E,	Gen.		Matt. Rom	
T	Contract of the Contract of th	The State of the second second	M, E,	**		Matt. Rom.	13. 13.
W	" 16	,	(M, E,	**		Matt. Rom.	
T	" 17	,	М, Е,	"		Matt. Rom.	
F	" 18	Prisca V. & M.	{ M, E,	"		Matt. Rom.	
S	" 19	,	М, Е,	44		Matt. 1 Con.	
F	" 20	2ND SUND. AFT. EPIPHANY.	M,	Isaiah		Matt.	

FIRST SUNDAY AFTER EPIPHANY-13TH JANUARY, 1850.

THE EPISTLE, (Romans xii. 1-5.)-The Epistles f St. Paul are all written upon one plan. They exain some great truth or doctriue, and conclude by nforcing the duties resulting from it. The Apostle, aving shown in this Epistle how Almighty God had alled both Jew and Gentile to the blessing of one amon faith, and had promised forgiveness of sin to oth alike, through Jesus Christ our Lord, exhorts to liness of life as the best proof of the right acceptaion of these doctrines. Gratitude for present mercies urged by the Apostle as the inducement to present

ne Christian converts of the Church at Rome are nmanded to present their own bodies as living sarifices. As every portion and member of the victim Deity at whose altar it was presented: so all the membe consecrated to the glory of God. The dead acrifices of slaughtered holocausts have ceased to be cceptable, because they are no longer required. The iving body, quickened and sanctified by the Holy Spirit, and kept from sin and pollution, is now the nly reasonable service of the Christian. The mercies of God, manifested in the goodness of his providence, in our creation, preservation, and in all the blessings of this life: are yet more fully revealed in the wonders of redemption, in the pages of his word, in the gift of his Son, the institution of the sacraments, and in the promise of his blessed spirit. The contemplation of these mercies, as sealed to us in the feast

of the Epiphany, renders the exhortation of the Aposle peculiarly suitable to this season.

THE GOSPEL, (St. Luke ii. 41-52.)-It was the istom among the Jews, for parents to take their hildren with them to the feast of the passover, at erusalem, at the age of twelve years. From this eriod Jewish youths were considered responsible for heir actions, and amenable to all the threatenings and enalties awarded to a transgression of the Law. lemn event in the life of a Jew, corresponded to the te of confirmation in the Christian Church. It was egarded a high festival, and celebrated by a religious rvice. Our blessed Lord now conforms to this cusm established among his people. Jesus accompaes his parents to Jerusalem to celebrate for the first me at the age prescribed by the Jewish law the great ast of the passover, and to take upon Himself all he duties and responsibilities of a member of the ewish Church and covenant. Each appearance of ar blessed Lord in the temple as a human child, was ecompanied by signs, miracles, and wonders: which afforded undoubted proofs of his divinity. When, in ecordance with the law, He was presented as a human abe, on the forty-first day after his birth, the Spirit prophecy visited Simeon and Anna, and He was oken of to all those who looked for redemption in erusalem. When, at twelve years of age, He apeared in the temple as a Jewish youth, becoming peronally responsible to the Jewish law, He is found in the midst of the doctors,* who are astonished at his divine nature. The great end and object of the serices appointed by the Church at this season, is to resent to her people proofs of the divinity which eamed forth from the human nature of our Lord. The Church having just celebrated the nativity or irthday of Christ, desires to prove that to Jesus, in is assuming the form of a man, there was no loss or ninution of the form or power of the Son of God. Vith this view the Gospels of this season are selected. The disputing with the most learned doctors of the anhedrim, the turning water into wine, the healing e leper, and the curing the servant of the Centurion e stilling the winds and waves, the casting out evil irits, shew forth the glory of Christ's humanity, as ited with the divine nature. These Gospels are all tle Epiphanies or manifestations of the glory of

THE CALENDAR.

(From Wheatley.)

hrist's human nature; and are proofs that there

as a tabernacling among men of "God manifest in

OF THE ROMISH SAINTS-DAYS AND HOLY-DAYS IN January 18,—Prisoa, Roman virgin and martyr.

Prisca, a Roman lady, commemorated on the 18th, as early converted to Christianity: but refusing to It is supposed that Hillel and Shamai, two of the most ned expounders of the Jewish law, were at this time ornaments and support of the great council of the na-; and were among those who were astonished, or in ment, at the learning displayed by the youth before See Lightfoot. Exercit Talm. in locum.

abjure her religion, and to offer sacrifice when she was had a church. Or they say, such and such have were standing up, with large white shawls over their headed under the emperor Claudius, A. D. 47.

January 20,-Fabian, bishop and martyr. under the emperior Decius.

THE HOUSE OF PRAYER.

at Newark, November 25, 1849.

"Mine house shall be called a house of prayer, for all people."—How admirable the impression which open their hearts, to win in others to its love; when their number is not at present on the increase. Riding these words convey of the provident goodness of God! He is in heaven, and men are on the earth. They are needy and dependent. He is the source of every good. He would supply their temporal wants. And grows. It is so here to-day, thank God. He sets up, in heaven, the storehouse of His providence; and sends to earth the golden key of prayer, to open all its wealth. He would exalt their spiritual nature by the promise of a better hone, that shall mystic ladder in the Patriarch's dream, is reared from earth to heaven; and prayers, the winged messengers that ascend upon it, with their penitence and praise, and bring again the comforts of His pardon and the blessings of His grace. He would prepare them, here, for the inheritance which is reserved for them hereafter, and sustain them, undismayed by the trials of life, and uncorrupted by its tempations. And He sets up His holy Church; lays its foundations deep and strong, that not even the powers of hell shall harm them; opens its gates wide, that the nations of the whole earth may flow into it; and, storing it with His pure word of truth, and opening in it the precious fountains of His comfortable sacraments, and promising to be with its ministering servants, even unto the end of the world, He accepts it as His house, and declares that it shall, forever be the "house of prayer for all people." Even "the sons of the stranger, that join themselves to the Lord, to serve Him, and to love the name of the Lord," keeping His Sabbaths from pollution, and taking hold of His covenant; "even them," saith He, "will I bring to my holy mountain, and make them joyful in my house of prayer; their burnt offerings and their sacrifices shall be accepted upon mine altar; for mine house shall be called an house of prayer for all people."

The Cross of our Lord Jesus Christ always excepted, our holy and merciful religion reveals no conception so sublime, and offers no provision so affecting, as this divine appointment of a House of Prayer. We have all had a father's home. And, as most of us have been compelled to wander from it, so most of us have felt that sinking sickness of the heart, which even the bravest and the strongest feel, at the remembrance of their distance from its doors. In hours like this, who has not breathed from the deep heart the Psalmist's sigh-"Oh, that I had wings like a dove; for then would I flee away, and be at rest!" In hours like this, who has not hailed, with joyous tears, the slightest token that was hallowed by the memories of home! And who, in hours like this, Instead of the animal sacrifices commanded by the would not feel all his bosom melted with delight, if, in all his wanderings, there were still one sacred spot shed, and all the love that swelled his heart, were heard and seen and felt, at home-where he might as in some way or other applied to the service of the pour out, on his father's bosom, the doubts or fears, the joys or woes, of his lone spirit; and receive his father's counsel, his father's consolation, and his

> upon the burning wastes, or stormy seas of life. We are "pilgrims and sojourners, as all our fathers were;" having no "continuing city here," but ever "seeking one to come." God is our common Father. Heaven-though the grave, and, still more, our transgressions, divide us from it-is the home for which we long. And, though our journey towards it be laborious, though the voyage of our life be upon stormy seas and under threatening skies, there is one spot which the tempests cannot reach, and one place, -the house where prayers are made to God, -which is the foretaste and the pledge of heaven. Thither, the weary foot may ever tend, and be assured of rest. Thither, the clouded eye may ever turn, and find it radient with the fairest light of heaven. Thither, the burthened or the breaking heart may go; and lay down all its load of sin, and find a healing unction for its hurts. It is their Father's house : and they may make their penitent confession there, to Him; and He will hear them, and forgive. It is their Father's house: and they may make their humble supplication there: and all their wants shall be supplied. It is their Father's house; and there the children all may go, and find His ear for ever open, and receive His instructions, His precious comforts, and His heavenly blessing. There is no distinction there, for they are all his children; and whether their worship rise to Him beneath the tropics, or the pole, they are gathered in one temple, to His sacred eye; and whether their prayers ascend from old Cathedral's "high embowered roof, or from the log chapel of some Indian missionary, they are, to His ear, offered from one altar. He is a spirit. He fills all places. He reads all hearts. The faithful worshippers that worship him in "spirit and in truth," are heard, and accepted. He meets them, on His holy mountain. He graciously receives the homage of their hearts. He house-so great is His goodness, and so provident His love—His house is "the house of prayer for all

Dear, reverend brother, beloved friends, respected fellow-citizens, it is in furtherance of this great and glorious work, so gracious for men, so highly favoured of the Lord, that we have been engaged to-day. Encouraged by your presence, and aided by your suffrages, I have now laid, in the name of God, and according to the order of His Church, the foundation of "The House of Prayer." True hearts and willng hands have made it certain, as man's work can be certain, that what is now begun will go on to immediate completion; and the building, to be erected here, devoted to its sacred uses, set forth, for ever, by its simple, beautiful, and affecting name, the office f a Church; and be, through ages yet to come, what God declares His Church to be-" a house of prayer for all people." A fitter time to speak of this will be when all the "beauty of its holiness" shall be accumulated here, and God shall take it for His own. But there are points of present interest peculiar to this enterprize, which call for special notice now. The erection of "The House of Prayer" is a and the members of the family, covered with gold and beautiful illustration of the sound principle, that the jewels were seated on divans of Damascus brocade. true growth of the Church is from within, outward. It is so, that men grow, from the embryo, on. It is gold cases to keep off the evil eye, that he jingled like so that trees grow, from the acorn, out and up. The a chime of bells when he walked along. God of nature is the God of grace. It was so, that the Church grew, from Jerusalem, abroad. It is so with superstition and the extraordinary explanations that the Church should ever grow, from living cen- of the Bible in the Talmud, that little of the original tres, all around. When the Church grows from with- creed remains. They interpret all the words of out, it is for convenience, or for interest, or for strife, Scripture literally, and this leads them into most abor for the name of it. Men say, it is too far to go to surd mistakes. On the morning of the Passover I went

commanded, was horribly tortured, and afterwards be- places here; why should not we? Or they say, they heads, with fringes which they were commanded to Fabian was bishop of Rome about fourteen years, any of these ways, it merely seems to grow. It is an viz., from A. D. 239 to 253, and suffered martyrdom artificial, not a natural-a forced, not a spontaneous growth. You cannot make a child grow so, or a vine. The vine grows from the outward impulse of the sap, layer upon layer. The child grows from the outward The Address, by the Bishop of New Jersey, at the impulse of the blood, stature upon stature. The true 35th Psalm, which says: "All my bones shall say, laying of the corner stone of The House of Prayer, growth of the Church is from the heart, by love: the Lord, who is like unto thee?" sap of the spiritual Vine, the blood of the one body, in Christ Jesus. When men, who love the Church, men who have the Church, open their hands, to bring grows outward, from within; it grows by love; it

The House of Prayer" has been erected, with an ability. We will build it, if God help us. We do it he would have taken away with him the impression from no personal consideration. We reserve no claim that the gathering together of the children of Israel can we make our father's house "a house of mer- scarcely maintain the average population.

lent example has been given of the avoidance of all debt. Before the ground was broken, the means of its erection were insured: as David, though he might not build the temple of the Lord, had every thing prepared, and in abundance. Men have, or they have a time, nor more than four hours in a day. not, ability to build a church. If they have not, He who withholds the one will not require the other. employments, so as to enable the child to change his Only to dwell in houses of cedar, and to be clothed posture frequently, and to be more or less upon his in purple and fine linen, and to fare sumptuously every day, may be accounted as ability by Him; and so revealed to them, when they would give a world, but to retrieve the past. But churches may be built at various cost. Some can come up to fifteen hun- rectly to disease of the brain, which often, probably, dred dollars; let them build for that. Or fifty thou- arises from this cause. Precocity is generally the resand: let them build for that. Or fifteen thousand; sult of a morbid condition of this organ, either funclet them build for that. Only let them build what tional or organic—the former may generally be cured can be kept. Let them bind no burthens upon them, by timely attention, the latter exhibits itself in epithat shall come after, which they cannot bear. Let lepsy, insanity, or an imbecility of mind, or proves them leave no opening for a writ to enter in; nor ex- fatal by the occurrence of inflamations or convulsions. the ministers of the law. No house of prayer should be taken immediately from books, and be permitted to

The house to be erected here is to be called "The labour and such amusements as will give rest to the House of Prayer." If it sustain that name, the mind, and health and vigour to the body. It never will exclude whom God hath not excluded; in the sports of play time. but will be, in deed and truth, "a house of prayer, for all people."

for. Three years have not yet past, since, at the laying of the corner stone of Grace Church, one was bold to sav :- " The work we do, this day, is but the earnest and the pledge of more. From the two altars of our holy faith, a third shall spring more readily by far, than from the first, the second. Not three, nor five, would meet our duty, or would task our strength." The third, a perfect gem for beauty, "Christ Free Mission Church," is well nigh completed; and the fourth is here. "What hath God wrought?" What shall not God work, if your hearts be opened to receive His grace? "Not unto us, O Lord-not unto us-but unto Thy name, give the praise; for Thy loving mercy, and for Thy truth's sake!"

RELIGIOUS SECTS IN JERUSALEM.

In "Curzon's Visit to Monasteries in the Levant, ccur the following passages in relation to the present inhabitants of Jerusalem:

As the Christians are very numerous, there reigns among the whole no small degree of complaisance, as well as an unrestrained intercourse in matters of business, amusement, and even of religion. The Mussulmans, for instance, pray in all the holy places consecrated to the memory of Christ and the Virgin, except the tomb of the Holy Sepulchre, the sanctity of which they do not acknowledge; for they believe that Jesus Christ did not die, that he ascended alive into heaven, leaving the likeness of his face to Judas, who was condemned to die for him : and that, as Judas was crucified, it was his body, and not that of Jesus, which was placed in the sepulchre. It is for this reason that the Musselmans do not perform any act of devotion at the tomb of the Holy Sepulchre, and that they ridicule the Christians who visit and revere it.

The Jews-" the children of the kingdom"-have been cast out, and many have come from the east and the west to occupy their place in the desolate land promised to their fathers. Their quarter is in the narrow valley between the temple and the foot of Mount Zion. Many are rich, but they are careful to conceal makes them joyful in his house of prayer. For His their wealth from the jealous eyes of their Mohammedan rulers, lest they should be subjected to extortion.

> It is remarkable that the Jews who are born in Jerusalem are of a totally different caste from those we see in Europe. Here they are a fair race, very lightly made, and particularly effeminate in manner; the young men wear a lock of long hair on each side of the face, which, with their flowing silk robes, gives them the appearance of women. The Jews of both sexes are extremely fond of dress; and although they assume a dirty and squalid appearance when they walk abroad, in their own houses they are to be seen clothed in costly furs, and the richest silks of Damascus. The women are covered with gold, and dressed with brocades stiff with embroidery.

> The house of Rabbi Aacquainted, answered exactly to Sir Walter Scott,s description of the dwelling of Isaac of York. The outside and the court-yard indicated nothing but poverty and neglect: but on entering, I was suprised at the magnificence of the furniture. One room had a silver chandelier, and a great quantity of embossed plate was displayed on the top of polished cupboards. Some of the windows were filled with painted glass; The rabbi's little son was so covered with charms in

The Jewish religion is now so much encumbered

have built a church at this place or at that: it is a wear by the Jewish law. They were reading the shame, if we cannot. When the Church grows in Psalms, and after I had been there a short time, all the people began to hop about and shake their heads and limbs in a most extraordinary manner; the whole congregation was in motion, from the priest, who was dancing in the reading-desk, to the porter who capered at the best Friend and Father. In the darkest time, religious extravagances, but that many also of the educate door. All this, was in consequence of a verse in the

Although the Jews are continually arriving at Jerusalem, to lay their bones in the ancestral sepulchres, one day in the neighbourhood of Jerusalem, the proin others to its heavenly comforts; then the Church gress of the party was arrested by a Jewish caravansay wasted and overpowered with fatigue and misery. They had no eyes but for the city whose towers rose before them in the distance; while their hearts wanadmirable exclusion of the selfish and commercial dered over it their feet stood still; the fathers held principle in church building. Men have said, "A rather little children to gave man ragged covers church is needed in the Aprovidential opening invites its erection, and reverend beards. "Now," observed Bishop Alexfor places in it. We look for no individual advantage was already begun: and it was not till I had met sefrom it. When it is built, it will be for them who veral such, and made particular inquiries, that I found will to occupy it. So it serve men, and glorify God, such arrivals only served to replace those gone to rest our object is effected." This is right: the church is at the Valley of Jehosaphat." It is a curious but the house of God. He permits men, indeed to build well ascertained fact, that the Jews do not multiply But it is for Him, not for themselves. How can at present in the native city of their race : a few chilthey sell out what they devote to Him? How can dren attain puberty, and the mortality altogether is so they own that, on which they set His name? How great that the constant reinforcements from Europe

In the erection of the House of Prayer, an excel- TREATMENT OF CHILDREN AT SCHOOL. tempt by one of the fanatic adherents of Spain to as-(By Dr. Woodward.)

Children under eight years of age should not usually be confined to the school-room more than one hour at

These hours should afford considerable diversity of feet; and also to change the subject of thought, so that the mind shall not be occupied by one subject too

long, or too intensely. Intensity should be carefully avoided; it tends diose the ministry of the Gospel to interruption from If a child exhibits any symptoms of precocity it should ramble or play in the open air, or engaged in manual

Fifteen minutes are a short time for recess; half an hour is better, particularly in summer. During recess the school-room should be thrown open in warm weather, and the windows dropped a little way in cold weather, so as thoroughly to ventilate the apartments. We have hardly learned yet that pure air is equally portant to health and life as good nourishment pure water. In school regulations, regard is usually and to mental and moral improvement only. We forget that we have bodies, the preservation and training of which are not less necessary to the young than the acquisition of knowledge. Without health, we can have but little enjoyment. With it, we can learn all that is necessary, if we are not in too great haste.-No limit is given to the age in which the vigorous and healthy may acquire useful knowledge.

It is of little use to make great acquirements, if, in loing so, we sow the seeds of disease, which will destroy the happiness and usefulness of life.

THE POOR. (By the Rev. E. M. P. Wells.)

In our efforts to relieve the poor, it must not be our object to destroy the poor-class in society. If we would do it we cannot, for God's decree is against it : and, if we could, we should not, for we might put the poor in a worse position. To be poor—simply poor is not an evil, any more than it is a shame. perism is an evil-alas! how great a one? Neither ou nor I can answer that question-it is a fearful evil it is a sinful evil. It is a sin-a degrading sin, in ociety-it is an evil which should make every political economist-every thrifty citizen-every dealer in stocks and real estate-every manufacturer and ship owner-every Statesman proud of his country, and every Patriot loving his country-unwilling to put off the armour of life and lay himself down upon the soft osom of the mother earth to rest until the class Pauper be destroyed from the community from which he is retiring as a workman forever. And is it so? Is Pauperism such an evil? One which so influence such men? How, then, should it influence you Christian brothers-ye baptized ones-baptized in the fountain

opened by love, with the holy cross emblazoned on your brows-ye who act in the double capacity of citizens of Earth, and subjects of the Kingdom of Heaven-can ye die in peace till ye have, by sacrifice and effort in your own sphere, at least, wiped out that disgraceful handwriting of sin and self-pauperism in the Church ?- Till those for whom the Son of God died are no longer borne-down-turned out, paupers-till no longer the blushing disgrace can be told of you, that Pauper Saints are sent from your doors with broken meat-that your Brother Saints are more squalid and disgusting than your dogs-nay, that those whose souls have been washed in the blood of atonement, and are the sons of God, and whose bodies are the temples of the Holy Ghost," are cowering, squalid, houseless paupers. Pauperism is an evil-a sin. Disgrace must rest on society where it is allowed to exist. A moral Pauperism must exist in a Church which allows its members-notits technical members only-but members of the body of Christ within its purview—to be paupers.

I said to be poor is not an evil. Our Lord Jesus Christ was poor -- "for our sakes He became poor" -so poor that "He had not where to lay his Head."-Some of the greatest benefactors of mankind have been poor-the most ingenious and scientific men have been or-and often the fact of their having been poor was the very cause of their excellence—their improvements and of their distinction. I say, then, we should not aim to destroy the class of poor; we might thus do them an evil. If it could be done, sensible men might choose to become poor-prefering comfort to

Another means of aiding the poor is to advance the next church: we must have one here. Or they into the synagogue, under the walls of the temple, and the poor—though not so many as of the rich—arise

are wasted thereby. Good morals would promote their vation, and that they are far more distinguished by industry and economy and above all, true religion will vivid imagination than by their capability of accurate banish discontent and murmurings, and sweeten poor reasoning fare, by the thought of having so much more than such | The truth of this remark will be apparent if we sinners deserve. It makes their sad burdens light, by duly consider the fact that in all great intellectus trusting in God for help, believing that "affliction convulsions, especially when of a religious character cometh not forth from the dust," but from God their not only have the masses run into the most strang hope cheers them on by the bright prospect of better and learned have upheld notions, and even founde things hereafter. Religion rarely, in every day con- sects, of the most unscriptural and ruinous character cerns, appears more divine in its influence, than in the Witness the history of the Waldenses, of the Hussite abodes of poverty-thus sings Tupper-

"I turned to the cottage, and there my poor hind Lay sick of a fever all meehly resigned, For, O the good wife was so cheerful and kind-In spite of all matters."

The moral improvement of the poor is an important neans of aiding them. Yet, this is not to be a substitute for physical relief, when needed, nor is the atter to be nastroned and the formation them to turn their minds religion-ward, and that if we relieve them, we are in danger of hindering their religious imovement!! Moral and religious instruction will not get easily through a chilled skin, nor find its way readily to a heart that is out-laid by a gnawing stomach. Jesus fed the hungry, though he told them that they sought Him from no higher motive than to be fed.

PHENOMENA OF DEATH. (From the Quarterly Review)

To be shot dead is one of the easiest modes of

terminating life; yet, rapid as it is, the body has lei-

sure to feel and the mind to reflect. On the first at-

sasinate the William, Prince of Orange, who took the

lead in the revolt of the Netherlands, the ball passed

through the bones of his face, and brought him to the

ground. In the instant of time that preceded stupefaction, he was able to frame the notion that the ceiling of the room had fallen and crushed him. The cannon shot which plunged into the brain of Charles XII. did not prevent him from seizing the sword by the hilt. The idea of an attack and the necessity for defence were impressed upon him by a blow which we should have supposed too tremendous to leave an interval for thought. But it by no means follows that the infliction of fatal violence is accompanied by a pang. From what is known of the first effects of gunshot wounds it is probable that the impression is rather stunning than acute. Unless death be immediate, the pain is as varied as the nature of the injuries, and these are past counting up. But there is nothing singular in the dying sensations, though Lord Byron remarked the physiological peculiarity, that, the expression is invariably that of langour, while in death from a stab the countenance reflects the traits of natural character -of gentleness or ferocity-to the latest breath.-Some of the causes are of interest, to show with what Morning and the Evening Service will be said in it as The recess at school for children of eight years and slight disturbance life may go on under mortal wounds long as stone shall stand on stone. It never will be under, should be long, the play active and even noisy, till it suddenly comes to final stop. A foot soldier, at shut against the wayfarer who seeks a sacred home, (for the lungs acquire strength by exercise as well as Waterloo, pierced by a musket ball in the hip, begged for self-communion and communion with His God. the muscles.) Every child should be required to unite water from a trooper who chanced to possess a canteen the defection of Dr. Forbes that cheers us like an unof beer. The wounded man drank, returned his heartexterminated, and having proceeded a dozen yards in his way to the rear, fell to the earth, and with one convulsive movement of the limbs, concluded his career. "Yet his voice," says the trooper, who himself tells the story, "gave scarcely the smallest sign of weakness." Captain Basil Hall, who in his early youth was present at the battle of Corunna, has singled out from the confusion which consigns to oblivion the woes and gallantry of war, another instance extremely similar, which occurred on that occasion. An old officer, who was shot in the head, arrived pale and faint at the temporary hospital, and begged the surgeon to look at his wound, which was pronounced to be mortal.-"Indeed I feared so," he responded with impeded utterance, "and yet I should like very much to live a little longer, if it were possible." He laid his sword upon a stone at his side, "as gently," says Hall, "as if its steel had been turned to glass, and almost immediately sunk dead upon the turf." Drowning was held in horror by some of the ancients, who conceived the soul to be a fire, and that the water would put it out. But a Sybarite could hardly have quarreled with the death. The struggles at the outset are prompted by terror, not by pain, which commences later, and is soon succeeded by a pleasing langour; nay some, if not the majority, escape altogether the interval of suffering. A gentleman, for whose accuracy we can ouch, told us he had not experienced the slightest feeling of suffocation. The stream was transparent, the day brilliant, and as he stood upright he could see the sun shining through the water, with a dreamy onsciousness that his eyes were about to be close apon it for ever. Yet he neither feared his fate, nor wished to advert it. A sleepy sensation, which soothed and gratified him, made a luxurious bed of a watery grave. A friend informed Mothe-le-Vayer, that suc was his delight in groping at the bottom, that a feeling of anger passed through his mind against the persons who pulled him out. It is probable that some of our readers may have seen a singularly striking account of recovery from drowning by a highly distinguished officer still living, who also speaks to the total bsence of pain while under the waves; but adds a circumstance of startling interest-namely, that during the few moments of consciousness the whole events of previous life, from childhood, seemed to repass with ghtening like rapidity and brightness before his eyes; a narration which shows on what accurate knowledge the old Oriental framed his story of the Sultan who dinned his head into a basin of water, and had, as it were, gone through all the adventures of a crowded life before he lifted it out again. No one can have the slightest disposition to question the evidence in this recent English case; but we do not presume to

> THOUGHTS ON ROMISH APOSTACY. AND ESPECIALLY ON THE REASON ASSIGNED BY DE FORBES.

(By a Correspondent of the New York Churchman.)

attempt the physiological explanation.

fearful apostacies as that of the late Rector of St. Luke's, both from a dread of its consequences on the luxury, and freedom to the weight of chains, though And this want of accurate knowledge has not unfre- the Jewish Church in these particulars, and therefore well-informed, yea, perhaps learned men; but still that its One King. their moral improvement. Many of the sufferings of more frequently is it the case with men of superior Again, the High Priest was a type of the human mental culture who fall into this unhappy sin, that the priesthood of Christ, and consequently the New Tessay, our property would be enhanced in value, if we found it crowded to the very door; all the congregation from immorality. —Much time and their small earnings power of their mind is by no means equal to its culti-

in Germany, of the Lollards in England, and even the Great Reformation itself, which, amidst all it good, produced no small share of error, as for instance in the Puritan re-action under Oliver Cromwell England. Now, with such facts before our eyes, is not absurd, not to say grossly dishonest, to raise a cr of alarm, because, in one of the greatest revivals pure, earnest, and truly evangelical and catholic reli aside, being either "deceived" or "puffed up"?-Could any thing but a miracle have caused it to be otherwise? Nay, do not these very seductions prove that the work is the Lord's, as else surely Satan would be too crafty to interfere!

Far from these concessions to Rome being evidence that the Church of England and her daughters are tinctured with papal errors, they ought to be taken as evidences of a directly opposite nature; as were th Anglican Church at all tending Rome-wards, surel these recusants would have remained, in the hope hastening her conversion! Yes, it is their utter des pair of the Church submitting to Rome and her man corruptions, that makes these deceived sons forsak the bosom of their purer mother. And that our ar gument is sound, must be admitted at least by o evangelical (?) brethren, who, when a Shore, a Noe and, first and last, a host of others, leave the Church to join the ranks of Protestant dissent, never accuse loving too much the principles of Puritanism as th cause of these gentlemen leaving her; but are ready on the contrary, to bewail her want of evangelica purity as the cause of driving such good men from her Now, it is a bad rule that will not work both ways hence, if it is the want of Puritanism which drives the children of the Church to Protestant dissent, it mus surely be the want of popery which drives them t Romish dissent! Or, to take the other horn of the dilemma; if it be the tendency to Romish error which is latent in the Church herself which causes some of her children to yield themselves altogether to the seduction of Rome; must not the leaven of Puritanism be much more abundant in the Church, since so many more of her sons leave her to unite themselves with Protes tant dissent, than do so to enter the Romish comn charge the Church with Popish tendencies, to choose betwixt the horns of this dilemma. To us, we confess they afford undeniable evidence that if the Church a all inclines from Apostolic and Catholic orthodoxy, it

In the midst of so much that is deeply painful, there is one important circumstance connected with expected light in a dark place; it is the reason he This is cheering, because it is a token of an increasing conviction that our connection with the Church of Christ cannot lawfully depend upon our opinion, that this or that branch thereof is purer than another; but that to be acceptable to Almighty God, our union with His Church must be through that particular branch of it to which "our allegiance is due." Thus I imagine that Dr. Forbes would admit that, supposin it were really the fact that the Romish Communion i the States was more zealous, pure and apostolic than the Protestant Episconal Church therein, that still is would not be lawful for him to forsake the latter or that account, so long as he believed her to be a true branch of the Catholic Church; because, as the Church of the Empire in which the providence of God has cast his lot, he would feel that whatever might be her fault, to her his " allegiance would be due." this is doubtless the true, scriptural and Catholic

must be rather towards Puritanism than Romanism

Doubtless, therefore, the late Rector of St. Luke's pelieves the (P. E.) Church in the States to be no Church, or otherwise in a state of schism by its severance from the control of the Bishop of Rome; and, ndeed, this last would appear to be the difficulty which has caused the really schismatical step which he has now taken; and as it is that which we judge to be the impulsive motive with most of the other Popish recusants, a few words may not be out of place to show the utter groundlessness of this charge of schism against the Anglican Church and her Colonial daughters, amongst which of course in its origin is the Church in the States. We say "few words," for we verily believe that they are all that are really necesary, much as the question has been vexed, to prove the folly of supposing that the Bishop of Rome has any jure divino right of government or control over Faith is the belief of certain facts or doctrines upon

evidence which our reason approves as certain. We readily admit, that it is not at all necessary that the facts or doctrines which our faith is called upon to receive should be capable of being examined or comprehender by our reason, but certain it is that the evidence upon which they rest should be such as our reason can understand, examine and approve. To believe without such evidence is not faith, but superstition! Now the doctrine of the Papal supremacy has no such evidence therefore to believe in it as a Christian dogma is unworthy of the sons of the All-Wise, because such belief is not faith, but superstition!

The exponent of Holy Writ is undoubtedly the Church of Christ; but in a Revelation, the canon which is closed, it is certainly reasonable to expect tha everything which concerns the foundation of our faith should be there distinctly noted, at least, if not fully revealed; and so the Primitive Church believed con cerning Holy Scripture; hence as the Bible certainly does not contain a single word in favour of the doctrin of One Universal Bishop, such a doctrine cannot be of

It is true that the Jewish Church is said to be the Mr. Editor.-Much as we must deplore all such type of the Heavenly or Christian Church, and that in the former there was one High Priest over the whole eternal condition of one who was our brother, and Church. But those who have adduced this as an argufrom sorrow on account of the occasion of evil speak- ment for a Universal Bishop in the Christian Church ing given to those who seek occasion, and also because have clearly mistaken the application of the type of the bewilderment of mind caused to those of weak which was not to the universal Church as a whole, but judgment, and the evil example set to the ill-informed, to each diocese. The Israelitish Church was the nevertheless, we have never been able to see the Church of one nation, under one king, therefore with slightest ground for astonishment in these defections, no conflicting interests; hence the type applies only deeply painful as they are. To us they appear evi- to dioceses which are in similar manner at unity with dently, when not the result of worse motives, to arise themselves; -whereas the Catholic Church at large, from want of knowledge, or from an imagination so being composed of many diverse nations, under diffe heated as to have overmastered the judgment .- rent and often opposing sovereigns, is altogether unlike quently been manifested by those who were otherwise cannot be the anti-type of its One Priest, any more