Poetrn.

OUR MOTHER CHURCH.

Though thou art lonely now, Pale and discrowned, Laying thy holy brow Faint, on the ground,— Traitors deceiving thee, Scorners surrounding,

False teachers grieving thee, Feeble hearts leaving thee, Cruel hands wounding; Though the storm hover Frowning and dark ;-Though the wave cover

And Hope's sweet dove for thee Mother, our love for thee Grows with thy grief!

What if her word may be Void of command! What if the sword we see Drop from her hand! Shall we not fear her? Dare we forget her?

Cling we the nearer! Love we the better! Let our thoughts only paint What she has been ; Meek as a lonely Saint,

Crowned as a Queen! Where she lies dumbly, Gather we humbly, Kneeling and say, 'Powerless and lonely,

We will obey !"

No idle sigh for her! Ye who would die for her. Nerve ye to live for her; Suffer and strive for her; Pray for her tearfully; Hope for her fearfully; Let your tears rain on her, Till each foul stain on her Pass from the sight,

And there remain on her Robes of pure white! By the dews of thy morning, Holy and soft,— By words of sweet warning,

Uttered so oft,-By accents adoring, Daily which rise, Where spires, upsoaring, Pierce the deep skies,

By Him whose mission Gave, not in vain, The awful commission, "Remit and retain!" By the life which thou livest, Ev'n now in thy shame,— By the Food which thou givest

We dare not to name,—
By the gifts that are in thee, Power, Faith, and Purity,-Seek we to win thee From sloth and obscurity;

Answer our loyalty, Waiting and weeping! Rise from thy sleeping l

Take thine own place again, Where stars are bright, And from God's face again Drink deathless light! Rise, and subdue to thee

All, as of old. Those that were true to thee, Those that were cold; Children, who pained thee, Rebels, who took thee,

Foes, who disdained thee, Friends-who forsook thee! Yes, all shall gaze on thee, ring their praise on thee,

As these pure rays on thee, Visibly shine; Earth, now no home for thee,

Known by its Unity Truly divine! Call ye this vanity,

Which poor humanity Mars, ere begun?

Think on Christ's prayer for us, "LET THEM BE ONE!" Ear to the thunder dull,

Sense-blinded eye-God still is wonderful Christ yet is nigh! - Sharpe's Magazine for October.

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SERIOUS INVASION OF THE RIGHTS OF

We complain, and very justly too, that the popish clergy are too assuming; and claim a superiority over the laity, inconsistent with the natural rights of mankind, and the relation of brethren formed by the covenant of grace. Pardon me, gentlemen, if I say that portunity of thinking what we ought to speak; and of Christ.

its propriety after it is offered, if they please. members, the impropriety would be immediately per-Pray, gentlemen, give, yourselves no trouble about the pray gentlemen gentlemen

dies as they are with respect to the honour of their Pope in communion, he must be incapable of erring, the sacraments of grace as an entirely free gift. God, and the interests of their souls: yet one would for if he could err he might require the profession of nation were not against the opinion) that the Laity should be exposed to double danger; of damnation, if as loth to trust the first, as the last, to the discretion, munion with him, because he may require faith in a venly Father for all the instances of his liberality and ability, or honesty of every man who chanced to put lie. From the doctrine of supremacy comes of course grossest absurdity will be swallowed down when it is in a nut-shell.

ledge at all, and that this man should have a right to the Pope, and yet if he has doubts, they must be resoldictate the prayers of the whole congregation. If we ved for the quieting of his conscience. To meet this will believe the author of the Characteristics,* who necessity, every priest is considered as clothed with the seems to speak from experience, there are among you full authority of the Church for the purpose of his many whose principles are very dangerous, and very office: a Catholic principle in itself, but poisoned by inconsistent with the religion of Jesus; yet these men the fundamental error of the supremacy and infallabipeople, and make the poor laymen adress our Maker every individual priest, within the limits of his office, upon any principles that they please.

sometime or other, found mixed with my public prayers | bility in the hands of another, and is taught to believe though, for my part, I am a plain, old fashioned man, that he is doing God the service which he requires. and content myself with the apostles' creed. Some- There are two voices in the Scripture and in the times, indeed, for my heart I could not have told upon human soul. The one speaks of man's accountability what particular principles my prayers were offered: to God, and independence, to some extent, of control they were so excellent well contrived, and free from all from his fellow men. This voice, as it sounded from narrow notions, that they would have served a Jewish | Scripture, the sectarians have exclusively followed, of Persian Magi as well, or better than a Christian as it sounded from the mind of man, has been follow-I am made to pray like a sceptic: If an enthu- the worst forms of infidelity The other voice of siast, he addresses God in my name, according to Scripture, echoed in the soul of man, demands authobe a factious firebrand, or a very keen party-man, exclusively followed, will lead man to give up his infaction. It is well known, that when any disputes ruinous one-sidedness on the opposite extreme to sechappen, and differences arise among the clergy in their tarianism and the Rationalists. The two extremes their public prayers, and force the laity to appeal with commingle, but we are dwelling now only on chief another church, I have often made appeal to Heaven are distinguishable as antipodes. as an advocate for both sides of the question, and pray for and against each of the parties in one day: for does not require that singular faith which is a daily though our churches have the appearance of the same need under the Catholic system. The mind once tempers, principles and parties of the parsons who and the need of perplexity is passed. Our earthly praying at different times, upon principles as opposite turbs such persons, and a sense of their own individuto one another, as light is to darkness. It is not an al accountability comes before them like a boding unusual thing among us, to pray for and sgainst pre- phantom, they are taught to regard this as of the devil, sentations in one week. I have thanked God for his and to suppress it by bodily mortifications and pen- examples past long before, that they should not murbe over. Is it any wonder if we do? For, as it is managed at present, prayer is to us a very dangerous part of worship: for as that judicious gentleman objects, A great deal more, a vast deal more, depends serves, A great deal more, a vast deal more, depends upon our performance of this duty with judgement and propriety, than most people seem to be aware of. They who are not aware of this, cannot help being impatient. The managed at present, prayer is to us a very dangerous and notable sins then reigned in trust to apply the annual dividend accounties, for the Dean and Canons of Christening, Organization or goods, sweat, (the sweating sickness) loss of friends, Annuities, organization or goods, sweat, (the sweating sickness) loss of friends, Organization or goods, sweat, (the sweating sickness) loss of friends, Organization or goods, sweat, (the sweating sickness) loss of friends, Organization or goods, sweat, (the sweating sickness) loss of friends, Organization or goods, sweat, (the sweating sickness) loss of friends, Organization or goods, sweat, (the sweating sickness) loss of friends, Organization or goods, sweat, (the sweating sickness) loss of friends, Organization or goods, sweat, (the sweating sickness) loss of friends, Organization or goods, sweat, (the sweating sickness) loss of friends, Organization or goods, sweat, (the sweating sickness) loss of friends, Organization or goods, sweat, (the sweating sickness) loss of friends, Organization or goods, sweat, (the sweating sickness) loss of friends, Organization or goods, sweat, (the sweating sickness) loss of friends, Organization or goods, sweat, (the sweating sickness) loss of friends, Organization or goods, sweat, (the sweating sickness) loss of friends, Organization or goods, sweat, (the sweating sickness) loss of friends, Organization or goods, sweat, (the sweating sickness) loss of friends, Organization or goods, sweat, (the sweating sickness) loss of friends, Organization or goods, sweat, (the sweating sickness) loss of friends, Organization or (From a Letter from a Blacksmith to the Ministers and which the manner of public worship in that Church is Steele, 1814.)

upon our performance of this duty with judgement and propriety, than most people seem to be aware of. They who are not aware of this, cannot help being impatient and uneasy, when a duty of such vast importance, is trusted to every individual of the clergy; and they who seldom think of its nature or importance, will by Bishop Jolly.)

upon our performance of this duty with judgement and propriety, than most people seem to be aware of. They who are not aware of this, cannot help being impatient and uneasy, when a duty of such vast importance, is trusted to every individual of the clergy; and they who seldom think of its nature or importance, will by Bishop Jolly.) always esteem it a dry and lifeless part of our service.

THE ROMANIST IDEA OF AUTHORITY.

(From the Chnrch Times.) you claim a very extraordinary superiority over the The idea of authority which prevails in the Roman

ceived. When the estates, or counties, design to ad
But however sustained, the papal supremacy is the of their advancement. It is not, then, by merit in sin after baptism, to the conquest of that "lust of the of their advancement."

But however sustained, the papal supremacy is the of their advancement. The

neight of the way; trust the whole and every individual of the cloth is more than sufficient for the undertaking; it is your business to ap-

be tempted to think (if the common consent of this error, in order to communion with him, and thus we are as much interested in an address to the Deity, as we are not in communion with him who can only unite in one to the King; and that they would be at least us to Christ, - and of damnation, if we are in comon a black coat, or wear a starched band. But the the doctrine of infallability, and here Romanism lies

in fashion; and I think there can hardly be a grosser This is their theoretical principle of authority in its one, than that a gentleman should mount the pulpit, germ only. Of course it is not pretended that each of whose principles or discretion we have no know- individual Romanist can submit his doubts at once to not only lead, but even compose the devotions of the lity. The Catholic Church has always held, that wields the authority of the whole body. According to I have come from my house a sound orthodox Christhe Roman idea, each priest is the infallible guide of tian, and have hardly taken my seat in the Church, those under his appropriate charge. He is to them when I have found myself praying, or at least one was in the place of the Pope, who is in the place of Christ. Hence when doubts trouble the mind of an individual an Arian, as to my prayers, very often; and in short, Romanist, he submits those doubts to his confessor, there has hardly any whimsical opinion been broached and receives his counsel as infallible truth. In other among the clergy for these forty years, that I have not words, he places his conscience and moral accounta-

synagogue, a Mahometan mosque, or a congregation until it has led them on to heresy. The like voice, assembly. If the minister that officiates be a sceptic, ed by the Rationalist school, until it has led them to his own enthusiastical notions; when he chances to ritative guidance, a leader from without. This voice though I be a very peaceable tradesman, my prayers dependency, and submit himself, without reserve, to breathe faction, my devotions in public are flaming external authority. It is this last voice which Rowith party heat, and tinctured with the fury of his manists exclusively follow, and which constitutes their synods or assemblies, both sides appeal to Heaven in often run into one another, and sometimes confusedly them, (we are not supposed to have any right to judge characteristics: and though one extreme begets the for ourselves in these cases:) and what is even worse other, and Sectarianism and Rationalism often pass by an unlucky change of ministers, or by stepping into linto Romanism, and vice versa, yet in themselves they

worship, yet in fact their worship is as different as the settled upon the point that another can answer for us, manufacture it; and this leads the laity into the dan- guide is always at hand, and seldom speaks doubtfully. gerous blunder of offering contradictory petitions, and What if a fearful internal conscience sometimes dis-

virtue. In a word, there is no party, nor different the will destroyed. All that dignifies human nature, brance of their great deliverance out of the vile bonprinciple among our clergy, with respect to which, I instead of being called forth into temperate but vigo- dage in Egypt; and bids them not trouble the stran-

be over: Is it any wonder if we do? For, as it is to a righteous authority, may they ever remember that war, plague, hunger, dearth, sickness, fire, loss of lands managed at present, prayer is to us a very dangerous they are all individually united in Christ, and accoun-

by Bishop Jolly.)

had no natural right to immortality; the hope of eter- to amend betimes, lest thy course be next; and then nal life was by a covenant of grace or favour; but shalt thou be more grievously plagued, because thou now we hold it by a covenant of mercy as well as didst not learn to amend thy faults by his correction grace, for pardon of sin as well as restoration to holi- and punishment. The idea of authority which prevails in the Roman laity in the case before us. Every one of you claims an exclusive privilege of manufacturing our public prayers, and assumes a right of public prayers, and assumes a right of public prayers. The idea of authority which prevails in the Roman grace, for pardon of sin as well as restoration to non-ness and happiness. Eternal life to man, pure and for full source of nearly all their corruptions, the dogma his hepefits on thee as well as on him. Disdain not his hepefits on thee as well as on him. Prayers, and assumes a right of making us say to the lost the Papal supremacy. While the minds and hearts to fallen man in his state of disinheritance and forfeit. his benefits on thee as well as on him. Disdain not to fallen man in his state of disinheritance and forfeit. Deity, whatever he thinks fit. In the most momenof the Papal supremacy. While the minds and hearts
of the Papal supremacy. While the minds and hearts
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to fallen man in his sta tous affair in which we can be concerned on earth, we now are, with confidence in this aged but unprimitive ure: to him eternal life is the gift of God, through ure: to him eternal life is th must depend entirely upon the discretion, honesty and ability of every private parson, and take the words and look favourably on Catholic also in a second imposing and imposi ability of every private parson, and take the words and matter of our addresses to our God and Maker, such matter of our addresses to our God and Maker, such matter of our addresses to our God and Maker, such matter of our addresses to our God and Maker, such matter of our addresses to our God and Maker, such matter of our addresses to our God and Maker, such matter of our addresses to our God and Maker, such matter of our addresses to our God and Maker, such matter of our addresses to our God and Maker, such matter of our addresses to our God and Maker, such matter of our addresses to our God and Maker, such matter of our addresses to our God and Maker, such matter of our addresses to our God and Maker, such matter of our addresses to our God and Maker, such matter of our addresses to our God and Maker, such matter of our addresses to our God and Maker, such matter of our addresses to our God and Maker, such matter of every private parson, hought it for us at the inestimable price of his our Lord. He, God and man in one with gentleness; if he be good, follow his doings, that the devil: for it is little hope of their being induced to with gentleness; if he be good, follow his doings, that the discretion, honesty and man in one with gentleness; if he be good, follow his doings, that the discretion is added a certain men recise of his our Lord. He, God and man in one with gentleness; if he be good, follow his doings, that the discretion is added and the order of the certain men recise of his our Lord. He, God and man in one with gentleness; if he be good, follow his doings, that the discretion is added and the order of the certain men recise of his our Lord. He, God and man in one were at the order of the certain men recise of the c as he is pleased to give; without ever seeing, examing, or judging for ourselves. This is really treating as if we were children or fools, We allow that we should all speak, the minister may be calted the we should all speak, the minister may be calted the congregation; but the mouth of the congregation; In our covers which is pleased to give; without ever seeing, examing, or judging for ourselves. This is really treating as if we were children or fools, We allow that they ou have a right to offer our prayers; and as it is not fat that we should all speak, the minister may be calted the congregation; but the mouth of the congregation. In our covers which is pleased to give; without ever seeing, examing, or judging for ourselves. This is really treating at all familiar with Roman controversy, knows that they on have a right to offer our prayers; and as it is not fat that we should all speak, the minister may be calted the congregation; but the mouth of the congregation is not the life of righteous-form the congregation in proposition and death, when his blessed neer was interaction to comfort ourselves, and amend our solves. How diligent we should be to search out the see of Manchester, ally bruised upon the cross at the same time that he bruised erection of the see of Manchester ally bruised the serpent's head; that is, destroyed death bruised the serpent's head; that is, destroyed death of which the see of Chestody which is really bruised upon the cross at the same time that he bruised upon the cross at the same time that he dod sings to comfort ourselves, and amend our which the see of Manchester, and when unable to search our lives due to search our lives matter of our addresses to our God and Maker, such known to be the known to be the first learning as he is placed as in a proof of the first learning as he is placed as in a proof of the first learning as he is placed as in a proof of the first learning as he is placed as in a proof of the first learning as he is placed as in a proof of the first learning as he is placed as in a proof of the first learning as he is placed as in a proof of the first learning as he is placed as a proof of the first learning as he is placed as a proof of the first learning as he is placed as a proof of the first learning as he is placed as a proof of the first learning as as he is pleased to give; without ever seeing, examproof of the fact is necessary, Every person who is ining, or indicated the servent's head; that is, destroyed death bruised the servent's head; the servent's h the congregation is but the mouth of the congregation is but the mouth of the congregation should speak the mind of the congregation should speak the mind of the congregation is should be a should spea gregation. In our congregations, the mouth runs before the mind.

The our congregations should speak the mind of the congregations, the mouth runs begether beneath his wing, burl anathemas against those
gether beneath his wing, burl anathemas against those
get fore the mind, and speaks without giving us any opportunity of the mouth runs begether beneath his wing, burl anathemas against those
who deny his novel claims to headship over the Church
no more effect than we could make ourselves at first.

Thus must not God's plagues and works be ligh often says things that we should certainly reject; and we are not disposed at present to controvert Ro
To impress the humbling conviction upon our minds,

We are not disposed at present to controvert Ro
The minor Canons, Organist, and the offenders the day immediately following the conclusion of the minister Abbey, a little time ago presented to the Rev.

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The minor Canons, Organist, and the offenders the day immediately following the conclusion of the minister Abbey, a little time ago presented to the Rev.

W. W. Dakins, D. D. F.R.S., their late Precentor, a hand
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w. W. Dakins, D. D. D. F.R.S., their late Precentor, a handsometimes offers petitions that we should absolutely man positions directly. There are works enough by feetly unable to do anything, our Lord bestows our about the control of the control abhor, had we time calmly to examine them. Our English and American divines, accessible to all who new life, our second birth or regeneration, by a dimensional divines, accessible to all who new life, our second birth or regeneration, by a dimensional divines and the subject in which the Papel mouth leads us into the gross blunder of presenting our address into the gross blunder of presenting our address. God must need take it in hand himself, for our addresses to the Deity first, and next judging wish information upon the subject, in which the Papal vinely instituted ordinance, which has no natural virguires, God must needs take it in hand himself, for tue to produce such an effect, but which he renders is needs be purished and he is a righteous whether they be proper addresses after they are offered, when we be all in all we be proper addresses after they are offered, when we be all in all we be ed, when we cannot mend what is wrong or alter what is impressed and the sinner as reward the most graciously condescending to our state of weakis improper. We absurdly begin where we should end: for condition of the c end; for, in the natural order of things, the congremitive times, and have been compelled to resort to an and renovating sacraments, outward visible signs, givgation should first be satisfied that the prayers are infidel principle of development, in order to sustain ing us pledges to assure us of inward spiritural grace proper to be offered, and then the minister should offer them in their name: just as a prudent man will Romanist controversialist of modern times, uses the express her grateful sense of this, next to the redempthink in their name. think before he speaks. But in our admirable plan of following language of even the papal supremacy:— tion of the world by our Lord Jesus Christ, gives most tion of the world by our Lord Jesus Christ, gives most thanks to Almighty God the Faworship, the congregation speaks by its mouth, before "It may be said of those who imagine that they have humble and hearty thanks to Almighty God, the Fathan than the congregation speaks by its mouth, before the magnetic for the magnetic for the magnetic forms the magnetic form it has considered what it is to say. That is, the parfound it established before this epoch, [he is speaking] ther of all mercies, for the means of grace by which (From Bampton Lectures by the Rev. R. W. Jelf, D.D.)
and others.
The reno son offers up the petition, and the people may judge of the time of St. Cyprian,] that the trouble they have we lay hold of the hope of glory; that wondrous glory its and the people may judge of the time of St. Cyprian,] that the trouble they have given themselves has been fruitless, and that their with God in heavenly joy and felicity, which, were we The absurdity here is so glaring, that it is astonish
given themselves has been rightes, and that their with God in neaventy joy and tenerty, which, were we pure as angels, and had attained the highest degrees markable degrees of pure as angels, and had attained the highest degrees markable degrees markable degrees, correspond to the several sources of pure as angels, and had attained the highest degrees. that it escapes the observation of the Laity; and equivalent admissions, and he too has been obliged to of holiness which the most exalted creature can reach, that "corruption that is in the world through lust." would not escape them in any other instance, leave to the Church the whole argument from antiquibloudd the ablest member of the house of Commons

Thus, for instance, regeneration in Baptism is the we could not claim as a debt due to our merit, but ty, and to resort to the German rationalism of deve
ty, and to resort to the German rationalism of deve
ty, and to resort to the German rationalism of devepropose to offer an address to His Majesty in the lopment, though of course he has given it an application of the house of Commons ty, and to resort to the German rationalism of development, though of course he has given it an application of the house of Commons thankfully receive as a gift of grace from the all-glorious Creator. He originally produced all things out after the second Adam, is contrasted with the old man, and the room was occurred to the German rationalism of development, though of course he has given it an application of the lopment, though of course he has given it an application of the lopment, though of course he has given it an application of the lopment, though of course he has given it an application of the lopment, though of course he has given it an application of the lopment, though of course he has given it an application of the lopment, though of course he has given it an application of the lopment, though of course he has given it an application of the lopment of th haine of the house, without communicating it to the members of the house, which is the members of the house, which is the members of the house, which is the members of the house of the house, and the members of the house of the served in being, and to his bounty they owe every step adapted to the renovation of the faithful penitent from dress their Sovereign, offer your service, and tell them, that Pray Catholic Church, citizenship and service in ourselves, but by means of God's appointment, that we first receive our right and title, and constantly Holy, Catholic Church, citizenship and service in known from its connection with the name of the veneral parish, and first, he referred to the parochial subdivision, the matter; we and our brethren, will each of us adtress the King in our own way; trust the whole affair
to us.

The matter is we and our brethren, give yourselves no trouble about true of her errors and corruptions is built.

Holy, Catholic Church, citizenship and service in the name of the veneral wind the name of the veneral true of her errors and corruptions is built.

Holy, Catholic Church, citizenship and service in the succession of faithful men under the partial partial true of her errors and corruptions is built.

Christ's kingdom, the succession of faithful men under the proposed to us.

True it is, the receive our right and title, and constantly the proposed in the required some explanation in consequence of the required some explanation in consequence of the required some explanation in consequence of the proposed to the required some explanation in consequence of the

MORAL INFLUENCE OF PRAYER. (From a Sermon by Dr. Ogden.)

While you give thanks to Almighty God your heamercy; acknowledging that you owe to him your life, and health, and all things; that you have deserved othing from him but punishment, while he is loading you with benefits; that every moment of comfort in your life, is the gift of him, against whom you have committed so man; offences; that he watches over you, when you think not of him, and when you knowngly displease him, he is ready to forgive; that he has given up his own and only begotten Son, who was in the bosom and glory of the Father, to a life of pain and sorrow, and a death of ignominy and anguish, that you might be freed from the punishment justly due to your evil deeds, and be made happy and glorious to all eternity with himself in heaven; while you give him thanks in this manner for his goodness, your hearts, surely, must burn within you with the sense of it; if you were not thankful before, such thanksgivings must make you so: they will beget that pious disposition in you from which these thoughts might naturally flow, till your minds and words devoutly ac- THE APPREHENDED FAMINE-FORM OF PUBLIC PRAYER. cord with each other, and you feel all the sentiments of gratitude and love which you express. Or when you apply to your heavenly Father for mercy and forgiveness, deploring your manifold violations of his holy laws; taking shame for your own weakness, folly, depravity; acknowledging, not only his dominion over you, and absolute right to your most entire obedience, but the purity and excellence of his commands, in the heart with hope and assurance, and leading to famin everlasting felicity; when you confess your offences against such laws as these, and yet beg to be forgiven by him who seeth the heart, and is both a witness and avenger of hypocrisy and falsehood; and when you plead with the Father through the merits and intercession of his Son, who suffered willingly for your sins, and was offered for you a sacrifice to God on the cross: when you do this, you take the most effectual method to make yourself a fit object of the divine mercy and forgiveness. Every one of these sentiments, which you thus breathe forth in his presence. is reverberated back on your own breast, and melts it down into repentance and amendment.

CONSIDERING GOD'S DOINGS. (By Bishop Pilhington.)

The workings of God, whether they be in blessing or plaguing, present or past, to ourselves or others, particularly, or to a whole country generally, are deeply to be considered: for he would teach us many things by them, if we had that grace, wit, and eyes, to consider them. St. Paul teaches the Corinthians by mur, be idolators, or tempt Christ, as their fathers did,

what marvel is it if they sink in their own sins?

Thus must not God's plagues and works be lightly God's plague may cease: for before it will not. If God, and will as well punish the sinner as reward the good: but if man do punish the faults, God will not, for God punishes not twice for one fault. Therefore, let us no more be so negligent in not regarding God's large less in despite the Birmingham and Edghas.

Her Majesty the Dowager Queen Adelaide has kindly contributed £20 towards erecting a national school and master's house in Stratton, Cornwall. Lord Carteret has also presented £100 towards the same noble object.

The first stone of a new church was laid on Monday last, at Pennbroke Dock, by the Earl of Auckland, First large less in deposition of the Birmingham and Edghas.

We can see that the remedies of grace do, in a rehath this hope of seeing God in glory must purify himself, even as he is pure;" "for without holiness gion and propagation of evil, to the world with its

at least, you may consider how you like the address is not in communion with the Pope, cannot be incomplete. The is, that there may be other special uses in these sev- lars, of good perpendicular character, in Caen stone. must be fully employed, lest by neglecting any we fall short of the grace which we most need. The whole character, the whole man, the "whole spirit, soul, and body," are being educated for heaven; and no branch of discipline must be neglected which can even possibly affect the result.

admit of their adoption. We should like to see the present admit of their adoption. We should like to see the present admit of their adoption. We should like to see the present action of the grace which we most need. The whole sent occasion embraced for contributing some satisfactory admit of their adoption. We should like to see the present action of the grace which we most need. The whole sent occasion embraced for contributing some satisfactory admit of their adoption. We should like to see the present action of the grace which we most need. The whole sent occasion embraced for contributing some satisfactory admit of their adoption. We should like to see the present admit of their adoption. We should like to see the present consists of the present admit of their adoption. We should like to see the present admit of their adoption. We should like to see the present action of the grace which we most need. The whole spirit, soul, and body," are being educated for heaven; and no branch of discipline must be neglected which can even possibly affect the result. bly affect the result.

Ecclesiastical Intelligence.

ENGLAND.

the order of the Privy Council, has issued the following "form of prayer to Almighty God for relief from the dearth and searcity now existing in parts of the United Kingdom, owing to the failure of some of the crops of the present year, to be read in all churches and chapels of England and Walss on Sanday, the 11th of October and England and Walss on Sanday, the 11th of October and ngland and Wales, on Sunday, the 11th of October, and two following Sundays:"-

A FORM OF PRAYER TO ALMIGHTY GOD.

eve the poor and the needy in their present necessities, and to give and preserve to our use the fruits of the earth

"But whatsoever may be Thy pleasure concerning us, give us grace to receive Thy dispensations, whether of judgment or mercy, with entire submission to Thy will; endeavouring to abate Thy displeasure by repentance, and showing forth our sense of Thy goodness by faithfully keeping Thy commandments.

decrees of election and reprobation in the forenoon, and reprobation in the forenoon, and in the afternoon offered my humble thanks that all men have equal access to salvation by faith and all men have equal access to salvation by faith and all men have equal access to salvation by faith and all men have equal access to salvation by faith and the strange of the second control of the will destroyed. All that dignifies human nature, the will destroyed. All that dignifies human nature, the will destroyed as their fathers were. In a word, there is no party, nor different to see, fast gaining ground. At Woodchurch, in the diocation, has been mentioned the will destroyed. All that dignifies human nature, the will destroyed. All that dignifies human nature, the will destroyed as their fathers were. In a word, the mind cramped, the affections seared, and enslaved, the mind cramped, the affections seared, and enslaved. All that dignifies human nature, the will destroyed. All that dignifies human nature, the will destroyed as their fathers were. In a word, the mind cramped, the affections seared, and enslaved. All that dignifies human nature, the will destroyed as their fathers were. In a word the forenoon, and the forenoon, and the forenoon of the Rev. J. Aspinall, Rector of Althorpe, Lincolnshire, a well-known friend of popular to see, fast gaining ground. At Woodchurch, in the diocation, has been mentioned the window is one, we are glad they defined the forenoon of the Rev. J. Aspinall, Rector of Althorpe, Lincolnshire, a well-known friend of popular to see, fast gaining ground. At Woodchurch, in the diocation, has been mentioned the fathers were. In a word, the mind of the Rev. J. Aspinally Rector of Althorpe, Lincolnshire, a well-known friend of popular to see, fast gaining ground. At Woodchurch, in the diocation, has been mentioned to see, fast gaining ground. At Woodchurch, in the diocation, has been mentioned to see, fast gaining ground. At Woodchurch, in the diocation, has been mentioned to see, fast gaining gro

cated to St. John, and is situated at the end of Blackfriarsroad. It is a handsome little structure, and has been

district Church, lately erected at Zeals, in the populous parish of Mere, Wilts, will be consecrated by the Lord Bishop the diocese on Wednesday, the 14th of October

Hill district, Belper, Derbyshire.

plagues, lest in despising little gentle ones we provoke him to pour his whole wrath on us.

Lord of the Admiralty, who, with the other members of the Naval Board, visited this dockyard on a tour of inspection. A procession was formed on the occasion, consisting of all the military and naval officers in this town and harbour, with the children of the national school, Keyle, Bishop of Cork, Cloyne, and Ross, is seriously ill The renovation of Glasgow cathedral goes on with be-

The renovation of Glasgow cathedral goes on with becoming alacrity, and already a very great deal has been done. We are not without hope that the cumbrous tower may yet be removed, either by the Crown or the town, and that that portion of the building shall be put into the same extremely extremely and to accord with the doctor. when the ground is lowered in front of the fine west door, and its proportions shown and when the fine west door, replaced by one in the original style, we shall have reason to be more proud than ever of our noble old cathedral.

So to be more proud than ever of our noble old cathedral. -Glasgow Constitutional.

prove of whatever we are pleased to say for you; or earth, the earthly head of His Church, then whoever no man shall see the Lord." But as in the state of pomps and vanities, to hereditary and accumulated of the arrangements within, which previously were such at least, you may consider now you mee the address after it has been offered." Take this advice, and try if the Laity will be as complaisant with respect to the honour of their prince, and the concerns of their bodies as they are with respect to the honour of their prince, and the concerns of their bodies as they are with respect to the honour of their prince, and the concerns of their bodies as they are with respect to the honour of their prince, and the concerns of their bodies as they are with respect to the honour of their prince, and the concerns of their bodies as they are with respect to the honour of their prince, and the concerns of their bodies as they are with respect to the honour of their prince, and the concerns of the body, with luxury and uncleanness. Fasting is contrasted with the sins of the tree of life in paradise; so now, in the Church, the body, with luxury and uncleanness. Prayer, again, is the antagonist ing and drunkenness. Prayer, again, is the antagonist of the tree of life in paradise; so now, in the Church, the body, with luxury and uncleanness. Prayer, again, is the antagonist of the tree of life in paradise; so now, in the Church, the body, with luxury and uncleanness. Prayer, again, is the antagonist of the tree of life in paradise; so now, in the Church, the body, with luxury and uncleanness. Prayer, again, is the antagonist of the tree of life in paradise; so now, in the Church, the body, with luxury and uncleanness. Prayer, again, is the antagonist of the tree of life in paradise; so now, in the Church, the body, with luxury and uncleanness. Prayer, again, is the antagonist of the tree of life in paradise; so now, in the Church, the body, with luxury and uncleanness. Prayer, again, is the antagonist of the tree of life in paradise; so now, in the Church, the body, with luxury and uncleanness. Prayer, again, is the antagonist of the tree of life in paradise; so now, in the Church, the body with luxury and uncleanness. Prayer, again, is the antagonist of the tree of life in para in spiritual things, open contempt of God, cursing and blasphemy. Again, on the other side, are ranged the holy Canonical Scriptures, catechetical instruction, are to be removed, together with their unsightly termina-sermons and homilies, psalms and spiritural hymns, public and private teaching, the Scriptural knowledge wall to wall. The space between the rails is to be laid with a pavement of St. John and Barr's Encaustic Tiles. of our duty to God and man; on the other, ignorance All the pews are to be swept out of the body; and low of heaven and hell; idle talking; profligate language open seats, with oak ends, are to be introduced in their and literature; education in vice; principle silently stead. In order to give effect to these improvements, it underwined by vicious practice, or openly ridiculed derable dimensions, to the old structure. The wall oriand assailed. This enumeration, though of course ginally standing on that side has been removed, and there inadequate to the full truth, may yet serve to show is to be substituted a tier of three arches on clustered pil ral means, undiscoverable by our present faculties; is also proposed to add a new front, to insert Powell's Glass in all the new windows, and make improvements, if and the only conclusion which a man anxious for his salvation can arrive at, is that all within our reach admit of their adoption. We should like to see the pre-

> A church is about to be built in the western part of Dewsbury, and a very eligible site has been purchased for the purpose. On Sunday, the 30th olt, the Vicar of Dewsbury directed the attention of his congregation to the want of further church accommodation in the town, and especially of free seats for the porer parishioners. He proposed that a church, to accommodate 500 worshippers, should be built near Dawgreen, the whole of the sittings to be free. He stated, at the same time, that he would £1,100 was presented towards the erection of the proposed church before a single personal application was made. This is doing a good work in a right way, and we hope this example of a prompt and cheerful liberality but the purity and excellence of his commands, in themselves most equitable, productive of good to all, necessary for your own welfare, for your health, peace, prosperity, and honour, and for the enjoyment of your own mind within, banishing the terror of death, filling own mind within, banishing the terror of death, filling nine.
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> "We acknowledge, O Lord, that by our strifes and diof the school presented to the Vicar a list of subscriptions, visions, misuse of Thy gifts, and forgetfulness of Thy manifold mercies, we have justly deserved punishment. We have sinned; we have grievously sinned against Thee.
>
> The amounting to upwards of £125, as a voluntary offering from the teachers, towards the building of the proposed new Church. He also announced that a subscription had Yet knowing that Thou art full of compassion, we beseech Thee to pardon the offences of Thy people, to rements, which he believed would amount to from £10 to £12, towards the same undertaking. Addresses were delivered, during the evening, by several of the clergy. There are about 90 teachers connected with the parish-church school, and upward of 600 scholars.—Leeds In-

RESTORATION OF ST. AUGUSTINE'S MONASTERY.-It is three years since public attention was called to the dis-grace of suffering the desecration of these noble ruiss to fully keeping Thy commandments.

"Of ourselves we are unable either to will or to do that which is acceptable in Thy sight. We therefore pray Thee so to open our hearts to the influences of Thy good Spirit, that, showing compassion and mercy each man to his neighbour, and bearing the burdens one of another, we may obtain of Thy favour the supply of our wants, and with hearts knit together in brotherly love, may partake of Thy bounties in peace and contentment, to the honour and praise of Thy name, through Jesus Christ our Lord. Amen."

The prayer is ordered to be read immediately before The prayer is ordered to be read immediately before the Litany; and when the Litany shall not be read, before the prayer for all conditions of men.

The prayer is ordered to be read immediately before the prayer for all conditions of men. the prayer for all conditions of men.

The New Bishop.—Various rumours are in circulation respecting the new Bishop, and an unusual interest is expressed in the appointment, as the fortunate person selected by her Majesty's advisers will be the first Bishop of Majesty's advisers will be the first Bishop of Majesty. The remainder of the Rev. It American Properties of the Rev. It American Properties

principle among our clergy, with respect to which. I have not been made to play fast and loose with the rous action, is prostrated beneath the weight of an anticipated in the amalgamation of the Welsh Sees; as, and the east end of the south aisle, and consists of eight should the Bishop of Bangor decline the cares of St Asnave not been made to play fast and loose with the Deity; to ask what I did not want, and to pray against what I most earnestly wished for. This we call worshipping God! but did we deal so with our fellowshipping God! but affront. I cannot help thinking, gentlemen, that this will appear, even to yourselves, hard treatment of the laity; and that you will acknowledge that their judgement ought not to be so entirely made a property of, as to oblige them to have their public worship offered as to oblige them to have their public worship offered as to oblige them to have their public worship offered after the resurrection the sea, accompanied with a companied and of authors that "every one sharl give accounts that " as to oblige them to have their public worship offered upon what principles the parson pleases to esponse; or upon opposite principles, as the minister, for the time, is of this, or the other party. One of your cloth complains, that we betray a visible impatience till prayer be over: Is it any wonder if we do? For, as it is

what marvel is it if they sink in their own sins?

So, if thou see thy neighbour punished, rejoice not at it, but pray for him, comfort him, and learn the goodness of God towards thyself; that where thou hast described between the property of the control of the College of St. Bees, Camberland, in which institution he was one of the masters at the time of his election as a canon of Manchester. The rev. principal was Hulseau lecturer for two years at Cambridge. There is a benefice at St. Bees, which is usually hast described by the face of the earth." In that first dispensation, in paradise itself, man ad no natural right to immortality; the hope of eteral life was by a covenant of grace or favour; but ow we hold it by a covenant of mercy as well as race, for pardon of sin as well as restoration to holices and happiness. Eternal life to man, pure and edifice have been mainly effected by the liberality of Mrs.
Mann, of All Saints, Lynn, who gave the munificent sum
of 2000l. for the important object. The second church
was consecrated by his Lordship on Thursday; it is dedicated to St. John, and is situated at the end of Blackfriarsof reading at Bees has been held sufficient, instead of a longer curriculum at Oxford or Cambridge; but clergy-Vilts.

Of St. Bees; which has possessed since its foundation in 1819, by the late Bishop of Chester, a high reputation as a place of clerical education in connection with the Church of England. — Manchester Guardian.

The minor Canons, Organist, and Lay Vicars of West-

Her Majesty the Dowager Queen Adelaide has kindly and esteem for one who has been associated with them contributed £20 towards erecting a church in Bridge for upwards of fifty two years, and has been through old Iill district, Belper, Derbyshire.

Her Majesty the Dowager Queen Adelaide has kindly designed by S. Adcock, has the following inscription:—