the midst of our assurance and hope, we are cautioned to be or strength, for every case. The orphan in it appeals to his certain means of defeating a treasonable object. reverent and humble in our advances, -by being instructed heavenly father -the widow, to her just and merciful King to address him as our Father in meaven. "Be not rosh -the poor man, to Him who feeds the fowls of the air, and with thy mouth," says Solomon, "and let not thine heart be clothes the lilies of the field—the rich, to Him who alone affirm, "passive ebedience and non-resistance," but obehasty to utter any thing before God; for God is in heaven, can save him from temptation, and enable him to enter into dience in subordination to the law of God, and passive reand thou upon earth."

chuck is given to the characteristic selfishness of our na- ted-the fainting and the feeble-to Him who alone is able ture! Our first thoughts are there required to be directed to to deliver us from evil. In a word, there is no situation, no God and his glory: instead of approaching to Him with period of life, in which, when our heart is moved to prayer, ground—as the primary or principal objects of supplication; HEAVEN." This address to God, rooted in our first recollecbefore we are allowed to think of ourselves or of our neces- tions, presents itself amongst our latest associations. It is sities, we are directed to pray, that His Name MAY BE HAL- our first and constant companion through life, and fails us LOWED, -that HIS KINGDOM MAY COME, and spread, and be not even at the hour of death. universal, -and that IIIs will. MAY BE DONE IN EARTH, as "ministering spirits" who engircle his throno in HEAVEN.

"thought for the morrow:" our solicitude is to be directed Here, too, we have a constant remembrancer of the duty of "forgiving one another," in the condition, self-imposed and voluntarily expressed, which is annoxed to this prayer that God would pardon our sins. The uncharitable and unforglving man is rebuked, and he condemns his own inconsistency, as often as he adds these words. As we receive THEM THAT TRESPASS AGAINST US.

And while we are expected to feel, and directed to exregardless of the future. At the same time that we implore committed against him, we entreat his grace and guidance to take its flight, to 'Our Father which is in Heaven.'" in the difficulties and dangers with which we are still encomposed. We have internal weaknesses to subduc---a corrupt world to resist-"spiritual wickednesses in high placos" to struggle against; but who is sufficient for these things? who can aucocsafully combat these enemies alone? We pray, then, to God to LEAD US NOT INTO TEMPTATION. that is, not to suffer us to be led into temptation; for unless " provented by his grace and assisted by his continual help in all our doings," we should inevitably fall into those dangerous temptations which the combined influence of the world, the flush, and the devil spreads around us.

And when Almighty God is pleased to try us, --- when his chartisomonts afflict us, or his mercies are poured out abundantly upon us,-when the heart, fainting under tribulation or dazzled by prosperity, is about to yield,-and when the soul's destroyer watches to profit by this wavering integrity and declining faith, -we are taught to reiterate the supplication, that our nover slumbering Guardian and Friend would DELIVER US FROM EVIL.

The concluding words of this admirable prayer, are an acknowledgment of the infinite Majesty of God,-a declaration of our faith that he is able as well as willing to grant the petitions which we offer up to him, -For THINK IS THE BINGDOM, THE POWER, AND THE GLORY, FOR EVER AND EVER.

Of the propriety of the adaptation of the Lord's Praver to all the branches of our public religious services, a very few considerations will convince us. "The Father well knows the words and mouning of his Son," says St. Chrysostom; and St. Cyprian adds, "let the Father recognize in your prayers the words of the Son .- Since we have an advocate with the Father for our sine, we should, whenever we pray for pardon, allogo unto God the very words which our Advoento hath taught us. We have his promise, that whatever we shall ask in his name, we shall receive; and must we not more readily obtain our desires, when we not only use his name in asking, but in his very words present our roqueste unto God? Our advocate in heaven has taught us to say this prayer upon earth, that, between his intercession and our supplications, the most perfect harmony may subsist." And here let me add the words of the judicious Hooker, "Should men speak with the tengues of angels, yet words so pleasing to the ears of God, as those which the Son of God himself has composed, it were not possible for man to frame. He therefore which made us to live, bath also taught us to pray, to the end that speaking unto the Father in his Son's own prescript form, without scholy or gloss of ours, we may be sure that we utter nothing which God will either disallow or deny.".

The Lord's Prayer we are very properly directed to repeat in the humblest posture of devotion; and as a becoming mark of respect to its heavenly Author, the congregation of worshippers, here and whoresoever else it occurs in the course of divine service, are required to make an audible rehearsal of its several potitions, after the minister. From the plural number running throughout this prayer, we naturally infer that it was designed to be used in common; and so much respect was shown for it by the early Christian churches, that they made it both the commencement and the conclusion of their services. We begin with it, says Tertullian, because it is the foundation upon which all other prayers should be built; and we end with it, says Augustine, because it is the perfection of all prayer. Our own Liturgy, indeed, formerly began with the Lord's Prayer; and even now it is the first prayer, proporly so called.

I cannot better conclude this notice of the incomparable prayer of our blossed Lord than in the words of an excellent writer already quoted;†

"The prudence of the Church in introducing it into its different offices, and requiring it to be learned in the cate. as a set form of prayer. In every stage, and in all the cirprayer is at hand, as a familiar friend and dear counseller. It blends itself almost mechanically with every devotional movement of the soul; it forms one of the earliest and deep. est impressions upon our memory-one of the cords first and closest interwoven into our affections. While its simplicity adapts it to the comprehension of the young and the

* Reeles. Polity Book v. seet. 35. Pev. J. E. N. Molesworth.

the kingdom of heaven-the sinner to Him who has the sistance where that law would be broken by obeying. This In the first potitions of the prayer of our Lord, what a will and the power to forgive-the oppressed and the afflic-

"What clergyman, conversant with parochial ministrafully, as cheerfully, and as freely, as it is performed by the tion, or, indeed, what individual of the least observation in such matters, can have failed to notice the practical useful-And when we are permitted to make supplication for our ness of this prayer, and the advantages which arise from personal wants-to declare in the ears of the Most High our the people being accustomed to its form, and familiar with private necessities and anxiotics, -how complete a restraint its petitions. Like the builders of Jerusalem wall, under Ne. is placed upon every superfluous wish, and every vain and homiah, we are beset with watchful and dangerous foes .extravagant desire! Give us this DAY our DAILY BREAD, is Our work is carried on in the midst of conflict and peril, and the petition we are commanded to make; a petition charac- this prayer is to every one, even the poorest and most afflicterized by the moderation and lowly-mindedness which ted, like the "sword girded on his side," ready for instant mark the spirit of the Gospel. Here we have no oncourage- use. It has many times been our lot, we may say our priment to pray for the distinctions and enjoyments of life : vilege to witness this. We have knelt beside the bed of our potitions are to be limited to the needful sustenance of the sick, and the sorrowful-the suffering, and the dying. the passing day; we are to indulge in no over-anxious We have seen, as we offered up this prayer, how the thin hands have been feebly chaped, the heavy eyes have been chiefly to our many and great offences against Almighty raised, and the dry bloodless lips have moved with ours, at God; and in the constant and painful remembrancer of each word, even when no sound could be uttered. But the them, we are to pray to Him to readive us our TREHPASSES. Intute expression of these signs, with a power to which speech could not attain, nor description do justice, has revealed to us that the prayer touched a string, which vibrated in the heart, and would not ceuse to respond to the last moment that life and sense continued. And, again, when not only voice, but even sense and momory, and every mental faculty have been failing, and the attention could not follow other forms of prayer, they have rullied at these well-known and long-remembered words; the light of consciousness, seempress this anxiety about the past, we are not allowed to be ingly sunk, has again flickered up; the last breath has expired in that blossed and precious prayer which Jesus taught our heavenly Father to forgive us the tresposes heretofore | his disciples; and in which he still teaches the fainting soul

REBELLION.

From Osler's Church and King.

Reasoning upon the lowest human motives, rebellion nover can be necessary, and therefore is never to be justified. Far less than the power required to overturn a throne, would be sufficient to obtain full redress for any grievance by constitutional moans.

If the King should command what the laws of God forbid, the subject ought to disobey; but yet, for conscience sake, to submit to the penalty. So a child must not break the laws of the land in obedience to a parent, yet should bear, with all filial submission, the punishment which his father may inflict on him for refusing. This conduct is enjoined us a duty, and all experience proves it to be wise.

The three Jewish champions at the fiery furnace, and Daniel at the den of lions, acted thus; and God displayed his approval by the miracle that saved them. Thus the early Christians submitted to dreadful persecutions, not only while they were few, and weak, but also, and avowedly to resist. By this conduct, they made Christianity the religion of the Roman Empire.

Upon the same principle the Reformers of England submitted in the reign of Queen Mary; and their constancy in suffering for the truth was soon rewarded by the everthrow of Poperv.

in the reign of James II.; and her crown of reward was the speedy establishment of the religion and liberties of the

But treason and robellion, estimated by their consequences. are of all crimes the most atrocious, of all follies the most extravagant. Terrible have been the calamities when they have failed; more terrible, if possible, where they have been oursed with success.

The Reformation had been established in France; for the Huguenous already numbered more than 2000 congregations. They were in effect telerated, and their future seve. reign was among their leaders. Impatient for supremacy, they attempted to make their King a prisoner, that, in his name, they might but down their onemics by force. They fulled; and the civil war which followed, and the horrible treachery which exterminated thom, were but a small part of the consequences of their crime. France, as a Protestant nation, under Henry IV., united with England under Elizabeth, might, by moral influence alone, have established the cause of truth and freedom throughout Europe; but popish and infidel France has from that time been the scourge and curse of the world.

The Covenanters of Scotland asserted what they deemed the rights of conscience by murder, and rebellion; and the miserable calamities they incurred need not be related. In proof that it was only their determined treason which brought down on them the vongoance of the government, it ted with peculiar maladies. The calculation is made in a will be sufficient to state, that at that very time the Quakers | manner as favourable as possible to Dissent; yet, if still carwere promoting tonets still more offensive: but, doing so ried further out, it would more and more redound to the houpon Christian principles, they obtained, first toleration, and at last favour.

Successful rebellions have been, if possible, still more ca lamitous. The treason of the Duke of Lancaster established him without opposition upon the throne; but it ended in civil wars, which out off his posterity, and desolated England. The traitors in the Great Robellion won all that they fought for; but the only fruit of their crime was to set up a military despot, in the place of the King they murdered, and to annihilate their party; till of all their power and triumph, nothing remained but the record of shism, is obvious, and shows its value both as a prayer, and their infamy. The French established the sovereignty of the people; and now, after fifty years of unparalleled crime sumstances of life, this comprehensive, yet simple, form of; and misery, we see them coereed by the sword, and saved only by despotism from the horrors of renewed anarchy.

Thus the great truth, that the sovereign power is appoint. ed by God himself, to represent his own authority, and to be oboyed for conscience sake; -- a truth upon which the prosperity and happiness of nations depend, yet which man, in his pride and folly, is so prone to dispute; -is enforced by the strongest declarations of Scripture, and confirmed by the most awful lessons of experience. So clear and forcible have been these lessons, that we see men, who certainly have In favor of the Ch. £139,253 14 11.

of grace, as to a tender and compassionate Father, we are unlearned, its power and perfection commend it to the ma. no moral scruples on the subject, unless personal cowardice reminded of the infinite distance between us and him, ---in ture and to the learned. Its petitions offer balm, or counsel, should be so considered, deprecating rebellion as the most Bristol alone contributed nearly £4000 more than the Dis-

principle is stated in the 37th Article, recognized in every fact, it is identical with her own constitution; for a divinely our own hopes and foars, and wishes and wants, in the fore- its first utterance will not be "Our Father which are in as a divinely appointed sovereignty; -that is, that God is the county. the source of power, and not the people.

THE CHURCH.

COBOURG, SATURDAY, NOVEMBER 17, 1838.

There are some of our Provinces Journals, enlisted in the cause of agitation, which, -under pretence of asserting their spiritual liberties against encroachments which they know are not, and cannot be contemplated, -are ransacking the English and Irish newspapers, of corresponding principles, for invectives and calumnies against the Church of England. An unsuspicious person would have thought that, while the Protestant religion was so sorely menaced at home, and while the Church was sending forth her armed champions in de. fence of the principles of the Reformation, Dissent, instead of joining with the common foe, would throw in all its strength on the side of the Establishment. But as it was in 1688, so it is in 1838. The defence, the existence of Protestantism is overlooked in the desire for the overthrow of the Church; and with their views directed to the accomplish. ment of this unhallowed end, they spare no pains to invent and propagate falsehoods, the burden of which is to shew that the Established clergy are rolling in wealth and revelling in luxury, and that not content with lording it spiritual. ly-as they choose to term it-over God's heritage, they contribute but little towards the alleviation of human misery, and are more accustomed to send the bailiff to drag the poor man's only blanket from the bed of his dying wife, and thus to obtain payment of their tithes, than to enter the abodes of misery for the purpose of administering food to the bodies and comfort to the souls, of the famishing inmates!

In order to array the people of this Province sgainst the Church of England, these are falsehoods eagerly transferred by some of the contemporary press into their columns; and, therefore, it becomes us-us occasion offers-to undeceive the public mind upon these subjects, and to expose the sinister designs of those who are engaged in this iniquitous warfare. It would not be hard to shew that those who are so ferocious and unceasing in their assaults upon the Church are actuated more by envy and jealousy, than by any fear of its exercising a domination over the consciences of men; and that they are "mad against it," because, in its growing prosperity, they foresee the downfall of that spiritual tyranny which they have themselves so long wielded to the embarrassment of the constituted authorities both here and at home, and which onsures a wider and more appalling "spiritual desnotism" than an Establishment over wielded. A species of domination was, in fact, springing up in the land, -its origin and connexions republican, -which, from its peculiar organization, had gained and was exercising a most pernicious political influence. The steady advancement and ed a powerful corrective to this monstrous evil; but it has awakened, at the same time, a resentment which, though for conscience sake, when they had become strong enough) estensibly a religious one, seeks to gratify itself by fanning the flame of political excitement, undermining the principles of subordination, and seeking to confound all distinction and all order in the general calamity of revolution and anarchy.

We said that it would not be difficult to discomfit our ad. vorsaries by dragging to light their ambitious schomes, cloak. | picious of the treacherous character of our late political calin : d though they be under a thousand specious disguises; but The Church of England acted upon the same principle | we are unwilling to be drawn into the political discussion in which, by such a course of defence, we should be involved. We shall, therefore, content ourselves with the defensive policy we have hitherto adopted, and prove the groundlessness of the accusations of her enemies by pointing out from time to time the excellencies of our venerated Church. Those bitter foes we shall confound, not by exposing their weak. ness and wickedness, but by holding up to the world the faithful stewardship and never failing munificence of the Established Church,-by tracing her influence as exhibited in the public actions of her clergy and laity,-and by showing, that the more she is persecuted, the purer she becomes, -the more she is reviled, the more firmly and extensively does she nursue her course of doing good.

In a late number we stated that the Church of England was the Church of the Poor; and this we will now proceed to shew, not by vain terms of eulogy, but by facts and figures which none can controvert,-a mode of proof that must satisfy the scepticism even of a Joseph Hume. In the Bri. of the sums contributed to the General Public Charities, of several cities and towns in England, by Churchmen and Dissenters respectively. From this we have condensed the subjoined table; and before our readers arrive at it, we must promise that the Charities to which these sums were sub. scribed, are open to all without any religious distinction .such as County Hospitals, and receptacles for persons afflic. nour of the Church. If the exclusive charities of the Church advantageous to the Establishment.-

THE RELATIVE CHARITABLE CONTRIBUTION

THE RELATIVE CHARL	: ABLE (TRUE	M.	ROLIONE OF	CHUR	CHI	1BN	
	AND DIS	SEN	r K	RS.				
	CHURCH.				DISSENT.			
Hereford,	£31,046	16	0		E 19	0	0	
Brighton,	14,016	2	9	••••••	827	17	8	
Derby,			6	******	1.432	16	0	
Cambridgo	4,518	7	0	*******	222		_	
Exetor,	11.189	9	5	*********	1.270	8	6	
Nottingham,	26,741			•••••••	1,432			
Durham,	885			•••••••	25		6	
Gloucester,				••••••		10	-	
Bristol,	11.595	13	ă	•••••	2,165		-	
Worcester,	1.128	18	q	*******	•	12		
Salisbury,	1.204			•••••••			_	
Winchester,				•••••••		18		
** ***********************************	434	4	J	*******	2	15	6	
		_	_	-			_	

139,876 6 7 7,622 11 8 7,622 11 8

By this summary, it will be seen that the Churchmen of senters of all the above cities and towns put together. Tue It is scarcely necessary to add, that these are the princi. sum set opposite to "Salisbury" was raised in the following ples of the Church; which maintains, not, as her enemies manner, and we select it as one out of many similar instan. ces. The funds of the County Infirmary having failed, a collection was made on the Fast day throughout the county, in most of the Churches, after the morning service only, and in the Dissenting Chapels generally, after both the part of her services, and illustrated in all her history. In | morning and evening service. The result was as above stated,-the collection at the Cathedral Church alone, amount. commissioned ministry rests its authority on the same ground ing to above £6 more than at all the dissenting chapels in

> We have also before us a statement of the relative charitable contributions of Churchmen and Dissenters at Brighton, Bristol. Durham, Exeter, and Gloucester for the year 1837: by which it appears that out of £39,000 and upwards, Church. men contributed more than £36,000.

> To these proofs of the practical influence of a Dominant Church'-as it is invidiously termed -we will add another with which we have recently met; and we present them all without further comment, as an answer to those who cry out against our Zion,-" Down with it, down with it, even to the ground :"-

From the London Times.

"In the will of Sarah Wakefield, late of Cheshunt, widow, proved within the last fortnight in the Prerogative Court of Canterbury, appear the following bequests :- Deaf and Dumb Asylum, Kent-road, £1,500.; London Hospital, Whitechapel, £1.000; St. Luke's Hospital, Old-street, £500; Blind School, St. George's-Selds, £1,000; British and Foreign Bible Society, Earl-street, £500; London Missionary Society, Bloomfield street, £1,000; Royal Jennerian and London Vaccine Institution, Providence-row, Finsbury, £500; Royal Humane Society, Chatham-place, £500; Marine Society, Bishopsgate-street, £500; Asylum for Female Orphans, Westminster-bridge-road, £500; Foundling Hospital, Lamb's-Conduit-street, £500; St. Anne's Society Schools, £500: London Orphan Asylum, Clapton, £1,000; Society for Maintaining the Poor Orphans of Clergymen, St. John's. wood, £500; Seamen's Hospital for Wounded Seamen of all Nations, £500; Refuge for the Destitute, Hackiey-road, £500 : St. Thomas's Hospital, £500; Society for Promoting Christian Knowledge, £500; Society for the Propagation of the Gospel in Foreign Parts, £500."

In future numbers, we propose to ourselves the agreeable task of recording several acts of almost incredible munificence on the part of Churchmen, -of comparing the charities of the clergy with those of the laity, -and of convinc. ing every unprejudiced person, by such evidence alone, that he has good reason to join with Dr. Adam Clarke in "thank. ing God for the religious Establishment of his country."an Establishment of which it is but candid to judge, by the effects which it produces upon the people committed to its

REBELLION in Lower Canada has again unmasked its hideous front; and, 'the dogs of war let stip,' atrocities have already been committed at which the human heart revolts.---The combat on the part of the insurgents, is not for life or liberty, but for revenge; their quarrel is not with foes who have done them wrong, but with the British name. Nor do these ingrates against the most tolerant and merciful rule in the world, seem content with the subjugation of the British race to their bondage; from the ferocity which has thus far characterised their revolt, they would appear to aim at its extinction. Deploring as we most unfeignedly do these unhappy events, as disjointing and destroying the whole maincreasing influence of the Established Church has furnish- chinery of the social compact,-all that binds men together as rational and religious beings, -- we have no fears for the result. A few weeks, if those atrocious insurgents are infutouted enough to persevere in their outrages, will terminate the whole affair with a terrible retribution upon the needs of those who have wantonly provoked it.

And what is our position in this Province? What are our prospects for the ensuing winter ?- We have long been sus-

" incedis per ignes, Suppositos cineri doloso."

But from what quarter do the causes of our alarm proceed ? from whence is danger threatened to our peace? -Not, as in Lower Canada, from within our own borders; for although, lurking hither and thither amongst the honest, the loyal, and the brave, there may be the rebel in disguise-the traitorous dissembler of adherence to the throne and constitution, while in secret he plots their overthrow,-they are a party much too feeble, either in numbers, physical resources, or moral energy, to cause to the loyal portion of the community any particular uneasiness. Two regiments of British troops-suspicious as the times now are-would, as far as the internal state of this province is concerned, maintain it in perfect. quietness. But the sympathy' from without the confederation of foreign plunderers and bandits with the refuse of our own population, -this it is which brings apprehension to, and awakens far and wide the stirring ' note of prepare. tion' amongst our loyal population. Events, indeed, have already shewn how well grounded those exprehensions have tish Magazine' for 1834, we are furnished with an account been; for at the moment we are writing, those lawlers depredators are trespassers upon our soil!

We did believe a few months ago that the overflowings of sympathy' in behalf of what some in the neighbouring republic are pleased to derm this 'oppressed land,' had had their full course, and that this exuberance of unsought and unwelcome generosity would henceforward be reserved perchance for the 'fettered slaves' which their own community literally contains. We believed that evidence enough had been afforded of our distaste for that new order of things, for a frame of government such as neither we nor our fathers have known, which they have been labouring with so much inand Dissent were contrasted, the result would be still more dustry and expense to force upon us; that the principle of monarchy was with us so stable and stubborn a thing, that neither flattery, nor fraud, nor force could compel us to part with it. And not only are we content to be governed by our youthful and enlightened Queen,-the descendant of a long. line of monarchs who have sat for centuries upon the throne of our loved and glorious country,-but we regard it as a duty, a duty entwined with our Christian principles, to yield this cheerful obedience to our rightful Sovereign. We revere, and we shall defend our beloved Queen, because she is "the anointed of the Lord" over us; and we shall cling to, and contend for the integrity of our glorious Constitution, because, with religion as its basis and 'perfect freedom' as its super-. structure, we consider that it yields to us that enlightened, stable, and good government, which it is impossible that a republic, from its clumsy, complicated, and unscriptural machinery, can ever afford. We reiterate, too, with a boldness which we deduce from the pages of God's own Book, that they who have been born and bred under a monarchy, and who compare it with the analogy of the divine government, as well as with the direct lessons of scripture upon the subject of civil obedience, could not, without a violation of con-