

of grace, as to a tender and compassionate Father, we are reminded of the infinite distance between us and him...

In the first petitions of the prayer of our Lord, what a check is given to the characteristic selfishness of our nature!

And when we are permitted to make supplication for our personal wants—to declare in the ears of the Most High our private necessities and anxieties...

And while we are expected to feel, and directed to express this anxiety about the past, we are not allowed to be regardless of the future.

And when Almighty God is pleased to try us,—when his chastisements afflict us, or his mercies are poured out abundantly upon us...

The concluding words of this admirable prayer, are an acknowledgment of the infinite Majesty of God...

Of the propriety of the adaptation of the Lord's Prayer to all the branches of our public religious services...

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...

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

"The prudeness of the Church in introducing it into its different offices, and requiring it to be learned in the catechism, is obvious, and shows its value both as a prayer, and as a set form of prayer."

unlearned, its power and perfection commend it to the mature and to the learned. Its petitions offer balm, or counsel, or strength, for every case.

"What clergyman, conversant with parochial ministrations, or, indeed, what individual of the least observation in such matters, can have failed to notice the practical usefulness of this prayer, and the advantages which arise from the people being accustomed to its form, and familiar with its petitions."

REBELLION.

From Osler's Church and King.

Reasoning upon the lowest human motives, rebellion never can be necessary, and therefore is never to be justified.

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.

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.

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 overthrow of Popery.

The Church of England acted upon the same principle in the reign of James II.; and her crown of reward was the speedy establishment of the religion and liberties of the Empire.

But treason and rebellion, estimated by their consequences, are of all crimes the most atrocious, of all follies the most extravagant.

The Reformation had been established in France; for the Hugonots already numbered more than 2000 congregations. They were in effect tolerated, and their future sovereignty was among their leaders.

The Covenanters of Scotland asserted that they deemed the rights of conscience by murder, and rebellion; and the miserable calamities they incurred need not be related.

Successful rebellions have been, if possible, still more calamitous. The treason of the Duke of Lancaster established him without opposition upon the throne; but it ended in civil wars, which cut off his posterity, and desolated England.

Thus the great truth, that the sovereign power is appointed by God himself, to represent his own authority, and to be obeyed 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.

no moral scruples on the subject, unless personal cowardice should be so considered, deprecating rebellion as the most certain means of defeating a treasonable object.

It is scarcely necessary to add, that these are the principles of the Church; which maintains, not, as her enemies affirm, "passive obedience and non-resistance," but obedience in subordination to the law of God, and passive resistance where that law would be broken by obeying.

THE CHURCH.

COBOURG, SATURDAY, NOVEMBER 17, 1838.

There are some of our Provincial 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.

In order to array the people of this Province against the Church of England, these are falsehoods eagerly transferred by some of the contemporary press into their columns; and, therefore, it becomes us—as 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.

We said that it would not be difficult to discredit our adversaries by dragging to light their ambitious schemes, cloaked though they be under a thousand specious disguises; but we are unwilling to be drawn into the political discussion in which, by such a course of defence, we should be involved.

In a late number we stated that the Church of England was the Church of the Poor; and this we will now proceed to show, 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.

THE RELATIVE CHARITABLE CONTRIBUTIONS OF CHURCHMEN AND DISSIDENTS.

Table with columns: CHURCH, DISSIDENT, and rows for various locations like Hereford, Brighton, Derby, Cambridge, Exeter, Nottingham, Durham, Gloucester, Bristol, Worcester, Salisbury, Winchester.

In favor of the Ch. £139,253 14 11.

By this summary, it will be seen that the Churchmen of Bristol alone contributed nearly £4000 more than the Dissenters of all the above cities and towns put together.

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, Churchmen 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!'

"In the will of Sarah Wakefield, late of Chesbunt, 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-fields, £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; Seaman's Hospital for Wounded Seamen of all Nations, £500; Refuge for the Destitute, Hackney-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 convincing every unprejudiced person, by such evidence alone, that he has good reason to join with Dr. Adam Clarke in "thanking 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 charge.

REBELLION in Lower Canada has again unmasked its hideous front; and, 'the dogs of war let slip,' 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.

And what is our position in this Province? What are our prospects for the ensuing winter?—We have long been suspicious of the treacherous character of our late political calm:

"Invidious 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.

We did believe a few months ago that the overflowsings of 'sympathy' in behalf of what some in the neighbouring republic are pleased to term 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.

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 superstructure, 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.