HER FOUUDATIOUS ARE UPOU THE HOLY HILLS
the old paths, where is the good way and walk therein, and ye shall find
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| such a mediocrity, such a competency, such a sufficiency in myself, as that I may rest in that - that I think I may ride out al |  |
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| heanity than in trusting in men of low degree, and a verier lie than men of high degree; for this, to trust to ourselves, this is a sacriff- |  |
| cing to our own nets, our own industry, our own wisdofortune; and of all the idolatries of the heathen, who made gods of |  |
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| relying upon myself; as that which we imagine to be the mion of the air is the coldest of all, so this imagined mediocrity, |  |
| coldest comork of spread, and safely extend his sasereration, |  |
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| Sometimes he rises into a loftier and more pathetic strain. How the affliction of a self-convicted and suf- |  |
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| fering spirit breaks out in the following passages:"Let me wither and wear out mint age in a discomfortable, in |  |
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| ings His dioing my passin one side corner of my garden,- but a mildew, fallen on one acre of my corn. The body of all, the sub- |  |
| trust to that which we call a good spirit, and God deject, and im- |  |
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| constancy, and God shall shake, and enfeeble, and enervate, destroy, and demolish that constancy; whenmyself in the serenity and sweet air of a good |  |
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| hall call un the damps and vapors of hell itself, and spread a cloud of diffidence, and an impenetrable crust of desperation |  |
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| my conscience; when health shall comfort me in my sickness;hold upon riches to succour me, and coll snatch after favour andand riches shall fly from me, and I shall |  |
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| good opinion to comfort me in my poverty; when even this good opinion shall leave me, and calumnias and misinformations shall |  |
|  that all the wounds 1 have come fron Thy hand, all the arrows |  |
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| I have given myself to my corrupt nature, Thou hast changed hine; and because I am all evil towards Thee, therefore thou hast |  |
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| enemy-malice in great persons; but a cruel, and an irresistible, and an ic." |  |
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| And how bitter is the sarcasm launched against those who shrink from the uncompromising discharge of their duty:- |  |
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THE ORIGIN of PARISGES IN ENGLAND
AND WALES.*
Some denive the word phayf, the Welsh for parish,
from the Latin, plebes whether this be the true etymofrom the Latit, plebbs; whether this be the true etymo-
logy or not, we will not udderate to decide. It it
certain, howerer, that amongst the ancient Britons, the

 1340, and of the New Testament, by William Salis-
biry, A. . 1560 . But though this was the primary
meaning of the word, it does not follow, that certain meaning of the word, it does not folow, that cetrain
ternitroal districts were not also frequently ympied in
it at a very early period on the contray, it appears from the Britith records, that the territorial pricepple
warrecgnise and acte upon b the Druid themelves.
previously to the introductution of Christianity into the
 rate from every lough within the district in which they
were the authorised teachers When the Gospel was
preached in this isind, the Druids generally embraed




 is sereresented to have been the first female saint amongst
the Britons. Bran, the reat great grandather of Lu-
 The natural consequence of this general transition fron
Druidism to Christanity, and the favour with which i was regarded by the civii, powers, woold be the confr
mation of the original rights and privileges of the Spirit ual Ministers, as far as they accorded with the eharac
 granted lañ:
Chrisians."
is the
As the Clergy were supported by the tithes and of
ferings of their several istricts, their parochial limite must have been accuratels define.. In In their respective
phere, they devoted themeslves wholly to their saere
 of the Lord temples in which therir ongregations migh
worship Him. These primitive churches were invariably
Th named after their respective founders. The difieren
charges assinged to to the Clergin in the early time
 rishes. In some instances,
tricts, as circumstances demanded, were e radually di vided and sub-divided into smaller portions, leaving
nevertheless, sufficient traces to oindicate that they hai
 $\frac{\text { gyman. For an interesting }}{\text { - From the Church Magazine. }}$

