Church. The

" 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."—Jerenian, vi. 16.

VOLUME XIII., No. 13.7

TORONTO, CANADA, THURSDAY, OCTOBER 25, 1849.

[WHOLE NUMBER, DCXLIL.

Original Poetry.

- Communicated for "The Church." A PRAYER FOR THE CHOLERA.
- By the Author of " Properhiel Philosophy.";
- D God! the Good, the Gracette, and the Past, Consider Thou, and hear thy people's praye, by Three shore Thy treesbiling creations trust, and here their supress to a Pathar's care.

- We would be bind to Thine own facts, the peer We would be whee, and temperate, and clean; By propers to peenfall, and by alons occurs. Trust to Top help and on The premise lags.

- The, who shall combat ble mysterious might? Who, but the "strunger than the strong ma-ledy the proc captions in they blokens fight; And be their ferrer by Thy mercy charm'd.
- Heal Thes the sisk ; deliver Then the whole ; Bid the form Angel spare, and not destroy ; With Thy salvation greet each porting and, And turn our terrous halo springs of jey.

THE PRAYER BOOK.

- There is another reason for a thorough study of the Prayer Book; it prices from the high and honourable which this book has ever mai the wise and good, both out of and in the Church. This reason may be suffered to speak for itself, when
- 1. Bacer says, "When I thoroughly underste Literry, I gave thanks to God who had granted to this Church; to reform her rites to that degree of
- Sarevia, the friend of Hocker, says, "Among to that have referend their Churches, I have often erabio of God to the Church of England; who so d themselves that they cannot be reproved the tom of the Church of God."
- 3. The Divines of the Synod of Dort' say, "We we a great honour for the good order and discipline is the Church of England, and heartily wish we could establish interiors upon this model."

 4. Alesian, a Scotch Divine, who translated King
- Edward's Prayer Book into Latin, says, "Les & b even and read by many for the honour of the English Church - high & they provoke the rest of the reformed
- earth and a payor Literry than ours, and furthermore mys, "I constantly Join in my Parish Church in Literry and Secrements."
- turgy and decrements."

 6. Withorkers "here, "our investmable Liturgy—justy harithmat is acting highly fig a notation model of the Christian's belief and imprants, mistly standing us, by preserving a living sugmentation of the opinions and habiter of better times. The whith historical record which represents a degraph of gradient by exhibiting the worther deeds of their properties.

 7. Bishop Handley sugmentation of the most in-

- ** Discourse on Edification.**

 Discourse on Edification.**

 Preface to short Discourses on Common Prayer.

 Works, vol. iii, pp. 405.

 * A Methodist.

round words and a spiritual service. 10

- 10. Robert Hall 1 mys of the Liturgy, "I believe evangelical purity of its scatiments, the foreour of its devotion, and the majestic
- 19. The Bishop of Gloucester says, " To the weekis paid continual and due attention, (in the Liturgy;) and to every occasion are adapted prayers, which wheial, petitionery, or eucharistical are framed in language corresponding with the Scriptures, and which, like the scriptures they so closely follow, are beautiful and admirable for divise simplicity, column gravity, vital energy, and unaffected plety." 1 a
- 20. Dr. Adam Clark' says, " It is almost univer sally esteemed by the devout and pious of every de-nomination:—a work which all who are acquainted with it, does superior to every thing of the kind proof the prayers and services in which were in use from the first ages of Christianity, and many of the best of them before the name of Pope or Popery was known in the earth-next to the Bible, it is the book of my aderstanding and of my beart."
- 21. Archbiehop Leurence says, "Our Liturgy,ates, which has always been admired, but seldum auefally imitated, and never equalled; which is full
- ere to be found in our language.
- 23. The author of the Clergyman's Varie Mecum * * says, " Our References transcribed nothing in our rgy but what was truly primitive; so that it may ustly be said of our Liturgy, that it is the most primiive and complete collection of public devotion that is ased in any Church in the world."
- 24. Rev. Samuel Downe' says " the Prayer Book is the Glory of our Church and the wonder of the rest
- 25. Rov. John Wooley mys, " I believe the liturgy in the world, which breather more of a solid. scriptural, rational plety, than the Common Prayer of the Church of England—its language is not only pure but strong and elegant in the highest degree."
- 26. Grothe says, "The Liturgy comes so near the erimitive nattern, that none of the reformed churches can compare with it."

 27. Members of the Datch Reformed denor
- tion give their tentimony as follows: " Her spirit-stirring Liturgy, and a scrupulous adherence to it, has under God, notwithstanding the mutations of men and hings, and all the aspersions cost upon her, as coldsees, formality and a want of evangelical feeling : we say, a scrapulous adherence to her Liturgy bas pre-
- 26. Bishop Debon eags, "The high and low, the for him to offer, and a blessing worthy to be thankfully received. It may be used without perplexity by the fierd. With a felicity surely to be found in any human production, its fulness is such, and so centinued the Church, the pos-contains, the first disciples breathed their L'Atha the most fir-

Ravenecroft, Hobart and Dehon were trained for their mighty efforts: -- efforts wherewith, through their mas-

their high place amid the Church triumphant in HINTS ON CATECHISING.

(From Bather's Hints on the Art of Catechining)

OR EXAMINATION BY QUESTIONING We have said before that one chief part of our , in the early part of the week, to make the children give an account of the general argument of the sermon which they heard on the Sunday: this should

be done in the school-and after the following manner. The example is taken from a sermon of Bishop

Where was the text taken from lest Sanda Isa. Ili. 3.—Repeat the words. "For the saith the Lard Ye have sold yourselves for neatht; and ye shall be redcomed without menoy."-Who, did the preacher say, spake these words? God .- To whom did He speak them? To us .-- How many things did he say the words set before us. Two: I. most wretched that ever was ... What of the rademation? That it was the most blessed that ever was. exposition of these two points. Did he subdivide his first head about the sale? Yes,-Into how many parts? Into four: 1st, the act done; Zadly, the thing sold; Ordly, the price received; and lastly, the agents in the tramaction. - How did he speak of them? And what did he say about the set done? That it sold .- And that for how long? For ever .- Was there any power of revocation? . No: whatever the of ourselves to sin and Satsa, so as to have put our selves entirely into their power,-Dues not illustrate our rebellion against God? Yes; for we and bodies. - What did that show? Their intolers under the law? Yes: but if they did, that cale we

them to this sale? No .- Had they any excuse for it? No: it was their own wilful act and dred .-What do these four things taken tegether prove?-

involved in darkness; we shall possess the form of us sure the vine was planted by the ancient Church, we are, or how your we are, but it is how faithful and poor, unlearned, or ignoble, he himself was bound to and nourished by the blood of her martyred children; how obtains we are, that makes all the difference in which through their Mustur's merit, they have taken are not to be treated like slaves; to be ordered about your own. If your master or mistress speak wakindly in such a family : still, as long as you are there, it is your duty to obey them. If they do wrong, it is still your duty to do right. This is your trial: every station has its trials. It would be easy, indeed, to do right, if we never met with opposition! but this does not belong to any station upon carth, and it is not de that it should. If you are a Christian servant, you will follow the advice of a Christian appetle. A very bad corvent will often do well, when the eye of the master or mistress is present; strict, and as punctual out of sight, as in sight. This

THE SIN OF SCHISM. Anallos was a Jew of Alexandria : an elequent was and mighty in the Scriptures. When the providence of God called away St. Paul from Ephrena, it seem Apolles in his place; not suffering the Church there rected in the way of the Lord, and, being ferrent in the spirit, he spake and taught dilligently the things of the Lord, knowing only the baption of John's that is, being instructed only in the baption under the law? Yes: but if they did, that cale was nothing in comparison of this, and was only made in cases of absolute necessity; whereas, here there was instruction, so necessity.—What did he say the consideration of this did? Aggravated the buseuess of the whole transaction; they said every thing, and got no return.—Do you mean shouldely note? No; but as good as note: they said every thing, and got no return.

Do you mean shouldely note? No; but as good no note. They should not note a fallow this way in the form of the way what was of taken which was not remain turned twoy what was of taken which was not remain turned twoy what was of taken said, and good to particularly good the said which was not the personnel and the publicity, shouling by the Surjecture that the responsibility of deciding whether he, will shoul that publicity, shouling by the Surjecture that James the Christ. In this way he "watered" the Now what is our great when the presented of his pay will.

Now what is our shot when, and said should not sh Church which Faul had "planted." And on great was his success and his reputs among the bre

braped up-yet still the same majestic and uninjured ed to command, and some to obey, how shall we try; and the profit night to be great indeed to wipe Prayer Book, in parts of whose praises, the souls of a best discharge the duties of our several stations, away the guilt of a gross and fundamental violation Chrysostom, Cyprian, Ambrose, and Augustine went up and promote that mutual advantage and happiness of Christian principle : re they allege certain matters which such difference of station was intended to of dischillne, forms, and government, which fall not Craumer, Ridley, Andrews, Loud, Scabury, White, produce? Even by remembering the guiden role, within their views; so neither are the different sects Do to others as you would have them do to you, if agreed among themselves on these points, and few ter's might, they blessed the Church here, and by a mistaces, be kindend gentle toyour servants. They by and entirely included with all that is done and in a houghty tyronoical manare. You are to give your they take to our Church are on matters indifferent, enders : it is your duty to do so; it is their duty to aboy this can be no sufficient ground for violating the a mild and considerate manner; and, indeed, in all God's word. And the same may be said with respect them occasion to feel the inferiority of their station and although they who separate from us appeal to any more than duly and necessity require. Then if the same decement, yet, in order to justify separation, more than day and accessive require. Then if the same document, yet, in order to justify experation, in every body's mouth, but no one appears semperation are a cream, and remember the "golden rule," it should be clearly proved that we have not the same tire-flothing has here done in greatly will set about your work in a cheeful, industrious, authority of Hely Writ on our clie; —a pend which it considers you have that is the station of the produce it. Discourse, and the two Mouldest's expert the agintion. Furthermal about they have hitherto failed to produce it. Discourse, and the two Mouldest's expert the agintion. Then if the should be clearly proved at the produce it. Discourse, and the two Mouldest's expert the agintion. Then if the should be clearly proved at the produce it. Discourse, and the two Mouldest's expert the agintion. Then if the should be clearly proved at the produce it. Discourse, and the government if all accounts in the proved at the produce it. Discourse, and the government if all accounts in the produce it. Discourse, and the government if a government is a great deal toward reported at the produce it. Discourse, and the government if a government is a great deal toward reported at the produce it. Discourse, and the first account is a great deal toward reported at the produce it. Discourse it is a great deal toward reported at the produce it. Discourse it is a great deal toward reported at the produce it. Discourse it is a great deal toward reported at the produce it. Discourse it is a great deal toward reported at the produce it. Discourse it is a great the great it. The product it is a great it. The prod

FACTS AND PRIVATE JUDGMENT.

Facts are stubborn things. Not unfrequently is a very fine and plausible theory everthrown by one simple fact. It is a peculiar feature in Bishop Buther's orlebrated organizate, the "Analogy," that offentimes med a very skillfully constructed objection against the Bible notished by an appeal to a simple fact in the course and constitution of nature. Argue carefully as we will we are liable to error; but a fact well entablished at once puts an end to all further disputaamining the subject, to some to the conclusion that amining the subject, to come so the accordance that prescribed forms of prayer are unscriptural, and a hindrence to the proper wepship of Almighty God. He must admit, after all, that there is a purefully of the being mistaken. But when he encounters the wall established fusts that the public worship of the Jove, in which our Lord and Lin Apostles joined, was senducted expending to a prescribed form—that hispaper were neiverally used among Christians in Apostalic times, then his conclusion in accordance to the prescribed form.

So with regard to the Church, or one of to her

of his own will.

Now what is our darty when Providence presented for us certain facts? There may be difficulty in shingshifting a fact, but case patablished, here we the that a certain faction agoing up calling thomselves tablishing a fact, but neve gatablished, horse up the attender after his name; "one saying E am of Paul, and right to set it saids? Can we set it saids if we wish? time, we said If we have appred currelyes late a certain cylulen.

See the second of property of the second of

Our Contemporary Press.

(From the Speciative October 17, 1949.) It is certainly a very great pity that Canada, a

ine was Assauration Movement, ... This is the que in every body a mouth, but no een opposes someone saver it. ... Rothing has here deep as yet, and it is gr