## Original Peetry.

## Carmina Liturgica;

HYMNS FOR THE CHURCH.

XLVIII.-THE FIFTH SUNDAY AFTER EASTER. L. M.

Thy Name we praise! Thou Lord, from whom All holy thoughts and acts proceed; From THEE, our God, all good doth come:

Oh, guide our Will, and bless our Deed! & We pray Thee, Lord, Thy SPIRIT send! The BEST of all Thy Gifts bestow! Come, HOLY GHOST! our spirit bend, And make the heart with love to glow.

Let ZION feel the quick'ning breath-The kindling flame her bosom warm!
Instruct her, Lord, to keep THE FAITH-To think what's good, and good perform ! e

IV. d May "pure religion," kind and meek, Preserve THE CHURCH from worldly stain; O God, may all her children seek To feel and share the mourner's pain.

Though grief must bow and prove the heart While here in desert paths we roam, s
A plenteous peace will Christ impart!
By Him, "the world" is now o'ercome! f

VI.g We pray for help, in JESU's Name; We hambly ask, through Him alone: In Christ, Thy Presence, Lord, we claim; GREAT SPIRIT! make Thy Presence known!

a Collect of the Day, and James i, 17.
b Epistle, (Junes i, 25.)
c Collect.—Epis. (James i, 22 and 23) with James ii, 14, 18, 16, 17,
d Epistle, (James i, 27.)
e First Morning Lesson, (Deut. viii, 2.)
f The Gospel, (John xvi, 33.)
g The same, (23rd, 24th, and 26th verses.)

XLIX .- THE ASCENSION DAY. L. M. The Collect.

O Saviour Christ "gone up on high !" a Thy Truth the hosts of Heav'n proclaim, And saints on earth in song reply :- With ONE ACCORD they laud Thy Name!

Oh, "Lord of hosts," in battle strong, b And now in heav'n with worship crown'd, c Hear,—"King of Glory," hear the song, Wherewith Thy courts on earth resonnd!

With ours, angelic anthems blend: The highest heav'ns Thy Glory tell!— Ye saints of God! in heart ascend; With Christ, your "Head," for ever dwell. d

At God the Father's own right hand e THE SON hath set "His holy seat :"f While Angels wait their Lord's command; And "all things" bow beneath His feet! h

Our "Great HIGH PRIEST" is truly Man, i Yea; Son of Man, and Son of God! Love now completes what Love began; Lo:—"Heav'n itself" is cleansed with blood!j

IN HEAV'N, O Man. your great High Priest Doth ever live and ever plead ! k
In Heav'n so live, -as THERE to rest, Through HIM from Death and darkness freed. a Psalm Ixviii. 18, Prayer-book Translation, and Proper Psalm

b Proper Psalm (xxiv. 8, 10.)

Proper Psalm (viii. 5), and 2nd Morn'g Lesson (Luke xxiv. 52.)

The Collect, and the Second Evening Lesson, (Ephes. iv. 15.)

The Gospel, (Mark xvi. 19.)

Proper readm (xivii. 8)

I Peter, iii. 22.

# Ephesians, 1, 22,

# Heb. iv. 14, 15; and viii, 1,

# Heb ix. 23,

# Heb. vii. 25.

PREACHING AND PRAYER. (Concluded from our last.)

use in preaching?" "Far from it, Richard. Preaching is of great importance; nay, what we are too apt to call bad preach-

ers, speak something good; and "If all want sense, God takes a text, and preaches patience."

And depend upon it,

"He that gets patience, and the blessing which Preachers conclude with, hath not lost his pains." to God, in preaching man speaks to us.'

how they can benefit those who are absent."

for family, and friends, and others, in the expectation are we bound to hear his voice and obey him." that God will answer you?"

"Then may we not hope that Church-prayers for flock, I should fetch it back again." others, for the reason before mentioned, will be more efficacious than private prayers?"

"Of course we may." prayers of the Church which refer to others besides with my sheep as my sheep have with him."

this some new notion of your own?"

"I should be very sorry to think so Richard; since such a thought would prove me either inexcusably heaven. God forbid that I should not esteem above all other treasures that divine and comfortable thing -the very body and blood of Christ-which is re- the church-bells again began their chime, and little strengthens and refreshes our souls, as our bodies are and poor, trooping from different parts of the village, nearly all points wherein our Church differs from the strengthened by bread and wine."

has pained you, John; I am truly sorry to have done tion. so. May I, however, ask if sacraments are prayers? They certainly seem to me distinct."

"In one sense they are, Richard, but not so much so as you appear to think. Just take out your Prayer-book, and see whether the sacraments are not administered with prayer."

If the plain truth must be told, Richard Dobson was not able to make the reference required-for in his desire to hear the famous preacher, he had forgotten his Prayer-book altogether. Without, however, noticing this, John Parker read several passages from the offices of the administration of the sacraments of baptism and the Lord's Supper, and then added:

"Are there not prayers here, Richard; nay, are not these services filled with prayer-prayers for pardon, faith and holiness; prayers for blessings to be received, and thanksgivings for blessings when received? When, therefore, I said that prayers were more important to us than sermons, I, of course, included a due reception of the sacraments. As one of the homilies which I borrowed from our lending library last week, says, 'Among the manifold exercises of God's people these is none more necessary for all estates, and at all times, than is public prayer, and the due use of sacraments.' Nay, I believe the great Bishop Beverege has proved that our Church supposes the holy communion to be administered daily. But I ought to beg GRANT, we beseech Thee, Almighty God, that like as we do believe Thy only-begotten Son our Lord Jesus Christ to have ascended into the heavens; so we may also in heart and mind thither ascend, and with Him continually dwell, who liveth and reigneth with Thee and the Holy Ghost, one God, world without end. Amen.

munion to be administered daily. But I ought to beg pardon for a poor ignorant man like me talking in this way to you, Richard; you must remember, however, that I am not saying any thing more than I have heard pardon for a poor ignorant man like me talking in this that I am not saying any thing more than I have heard the rector say a thousand times."

"There needs no apology John, I assure you; for I am not only obliged but edified by your conversation. Indeed I begin to understand why even Mr. Bolton's sermons should be less advantageous than the Church's prayers. There is, however, one thing that still puz-

"What is that, Richard? pray tell me." "You say that you are very sorry that I am going to Barfield church. Now I cannot understand why you should be sorry for this, as I suppose one church

said so. If I were going to the dissenting meetinghouse, you might be sorry then, I grant you.' "I have a far better opinion of you, Richard, I can assure you, than to think you would ever go to a meeting-house, knowing as you do that whoever does so commits that awful sin of schism, from which our litany so earnestly prays the good Lord to deliver us .-You are also quite right in saying, that one church is as good as another. For though, whenever it is pos- Mr. B. the substance of the conversation that had forsible, handsome and magnificent churches should be built in some way becoming the majesty of the God they are dedicated to, still even in our own, which is himself. "Now," continued Phelim, "I could not

My village church! with wooden tower And whitewashed wall, Thy rustic plainness cannot boast One gift or ornament of cost; Thou hast no clock, to chime the hour With solemn call; No crimson hues, no purple stains From colour'd windows' storied panes, Upon thy pavement fall.'

Yes, even in our own dear little church, much as I wish some of our rich neighbours would spend upon it a portion of the money which they lavish upon their ing it time to make some reply to the remarks which own houses,-still, here may we expect as great a Phelim had made, he saidblessing as when we pray beneath the long-drawn aisle and fretted vault, of our glorious cathedral. One "Do you mean to say then, John, that there is no church is as good as another, Richard: and it is on Protestants together, making no distinction between own church, and not go to Barfield."

"Certainly, if one church be as good as another, as I believe, there is no more reason for going there on the very same principle, there is no more reason for going to our own than to Barfield."

"That may appear very clever reasoning, Richard; but it won't do, as you shall see. Though all churches But, while preaching is good, public prayer is better; and clergymen, by being the houses and ministers of inquired Phelim. and as we should value one more than the other, we God, are absolutely good, one is relatively better to should therefore value the Church more for her pray- particular persons than another—viz. those which these reasons. In the first place, prayer is the wor- all honest trades are good, it is our duty to be emship of God, while preaching tells us how to worship ployed in that particular trade to which, by God's him. Then, again, while preaching only benefits providence, we are called. Now it has pleased God

Squire Smith's shepherd as good a one as you are?" restrained private interpretation of the Scriptures, ac-

"Then only consider, Richard, how many are the not keeping master's sheep, he has as little business dices, or to make it suit the dogmas of any sect, whether ourselves. There is no occasion to specify them .-- "Exactly so, Richard. And thus it is in reference tist, Methodist, Quaker, Universalist, Socioian, Deist, Every part of the Prayer-book, especially the litany, to ourselves as the sheep of Christ's flock. We have or any of the numberless subdivisions of non-Episcopal and the prayer for the Church militant in the commu- nothing to do with Mr. Bolton, and therefore he has Protestants, who would thus be liable to 'wrest the nion-service, is full of such prayers—prayers for all no right to attempt to draw us from our own clergy- Scriptures to their own destruction;" and the Bible sorts and conditions of men; only consider this, and man, by the great hand-bill you mentioned. Besides, being thus abused, heresy and schism would become you will soon see how the prayers of the Church may how can a clergyman possibly know the religious con- more and more rife: but the Church being a 'witness be a blessing to thousands, while sermons only benefit dition of his people, or be answerable for their sound- and keeper of Holy Writ, and having 'authority in ness in the faith, if they are continually gadding about controversies of faith,' must be the interpreter of the "Certainly sermons do appear of less importance from one church to another, whenever they see a great Scriptures; and to prevent her from making a wrongthan I before considered them. But tell me, is not bill with such names as the famous Mr. Bolton bla- ful decision, she is forbidden to 'interpret one place of zoned on it? For my part, Richard, I do not like to Scripture so that it be repugnant to another.' "By no means, Richard. New notions of mine, or see such things stuck upon God's house; they seem you see, is a wide difference between the Protestant any one's else, are not to be relied on in religious mat- to me to pollute it, and I make a point of never read- Episcopal Church on the one hand, and the Romish ters of this kind, an opinion has only to be new in or- ing them. Then, again, how very painful it must be Church and Protestant sects on the other. The Roder to be false. I have already shewn you how prayer to a faithful pastor's feelings to find his people drawn manist permits his Church to interpret scripture for is spoken of in Scripture, and in what light holy men from him by preachers without books—who have such him just as she pleases, without any restrictions whatof old have ever considered it. Nay, I have heard language, such action, that all the congregation cry ever. The ultra-Protestant allows every man to judge that in ancient times—those times which one of the when they hear them! But more than this, Richard, what is truth, from the naked text of scripture, for homilies calls 'most holy and godly,—the prayers of let me tell you, without meaning any personal offence, himself—to interpret it to suit his fancy; while the the Church were considered of so high a privilege, that that it always looks very suspicious to see persons leav- Catholic Churchman receives the Bible as understood few persons, comparatively speaking, were allowed to ing their own church. In the ancient times I men- and interpreted by the Holy Catholic Church, always, join in them. While sermons might be heard even tioned before, no person was allowed to enter a strange by all, and everywhere, as his rule of faith." by heathers, the entire prayers of the Church and church unless he brought a certificate, which he never A gleam of joy passed over the hitherto anxious the holy sacrament of the Lord's Supper were reserved asked for unless he was about to travel, from his own countenance of Phelim, as the clergyman thus, in a clergyman, to testify to his good character and conduct | plain manner, showed him the rule of faith as taught "I am glad that you have added that word, John." at home. Holy men in those times believed that no by the Protestant Episcopal Church; and he spoke men voluntarily left their churches, unless they were with no little animation as he said, "I am very thank-

Prayer-book has the canons annexed, I will read it." John Parker read as follows:

ignorant, or hopelessly presumptuous. No! I be- Communion .- 'The churchwardens or questmen, and Church, as it has been in all ages and in all places; lieve the sacraments of baptism and the Lord's Sup- their assistants, shall mark, as well as the minister, in other words, if it is Catholic. Thus, if a Roman N B.—These Hymns are "fitted to the Tunes used in Churches," per to be the especial means of grace, and generally, whether all and every of the parismoners come so of the Psalms i. e. universally where they can be had, necessary to ten every year to the holy communion as the laws and praying to the Virgin and the Saints, the doctrine of per to be the especial means of grace, and generally, whether all and every of the parishioners come so of- Catholic should attempt to defend the practice of salvation. For the one unites us to Christ, without our constitutions do require [i. e. at least thrice in the purgatory, image-worship, and so on, you would say it which union we can have no interest in his atonement, year, whereof the feast of Easter to be one .- Canon is contrary to the evident teachings of Scripture'-O Lord, from whom all good things do come; Grant to us Thy humble servants, that by Thy holy inspiration we may think those things that be good, and by Thy meriting guiding may perform the same; that be good, and by Thy meriting guiding may perform the same; the Lord's Supper renews that same Spirit. God forthrough our Lord Jesus Christ. Amon. and the other strengthens the union thus made; in a 21;] and whether any strangers come often and combid, Richard, that I should ever undervalue that bless- admitted to the Lord's table amongst others, which ed ordinance, whereby I was made a member of Christ, they shall forbid; and remit such home to their own paa child of God, and an inheritor of the kingdom of rish churches and ministers, there to receive the communion with the rest of their own neighbours.""

ceived by the faithful in the Lord's Supper, and which knots of neatly dressed villagers, young and old, rich image-worship, the denying the cup to the laity, and and all converging towards the same holy point-the "I am sorry to have hazarded a suspicion which the church of their fathers-appeared in every direc- known in the Primitive Church. Whatever doctrine

"The bells ring loud with gladsome power; The sun is bright, the fields are gay With people in their best array Of stole and doublet, hood and scarf, Along the banks of crystal Wharf, Through the vale retired and lowly Trooping to that summons holy.

And up among the moorlands, see,
What sprinklings of blithe company !
Of lasses and of shepherd-grooms,
That down the steep hills force their way
Like cattle through the budded brooms;
Path or no path, what care they?"

The conversation was thus brought to a somewhat abrupt conclusion. The two labourers shook each other hastily by the hand; John at the same time begging Richard to remember what he had said .-Richard made no reply; but when John Parker and his wife, together with their happy, healthy children, entered church, the first person they saw there was Richard Dobson, who from that day to this has never been known to leave his own church for the sake of hearing strange preachers, but has often been heard to bless God for giving him to understand why His church should have been called the house, not of preaching, but of prayer.

THE CATHOLIC CHURCHMAN AND THE ROMANIST STUDENT. (From the Evergreen.)

Phelim soon began to form, from his perusal of the Prayer-book, a far more favourable opinion of the Anglo-American Church, than he had supposed possible, nediately after his visit to the Church clergyman About this time there fell into his hands a printed sermon by the Rev. Mr. B., a Church clergyman, and the rector of a parish in a town a few miles distant; and Phelim was so much pleased with many portions of this sermon, and especially its catholic spirit and fairness in argumentation, that he at once determined to call on Mr. B. and open his mind to him. Phelim at once disclosed to him his doubts and is as good as another—at least I have often heard it fears, the strugglings and conflicts in his mind, as to what might be the path of duty. "I have become well satisfied," said the student, "from reading and studying the Bible, and the writings of the early Fathers, that the Roman Catholic Church requires her members to believe and practice things contrary to the sent; and such doctrines, practices, and institutions, express teaching of Scripture; that she is, in fact, guilty of the sin of idolatry, and given to numerous corrupt doctrines and usages." He then narrated to merly taken place between the Congregationalist and himself, and also between the Church clergyman and 'lowlier than the lowest dwelling;' and to which, exsee any very great difference between the opinions of cept for its three bells, we might apply part of the the Congregationalist and the Episcopalian. They beautiful hymn my little daughter so often repeats:

'My village church! with wooden tower

both seem inclined to allow men to interpret the Bible as they please, or, at least, to allow them the right of conjutured with wooden tower

grown up within her; and this right she exercised; and we now see that she retained everything that was truly as they please, or, at least, to allow them the right of conjutured with wooden tower private judgment; and I confess I can see no differ- scriptural, primitive, and apostolic, that is, all that was ence. And I cannot perceive in your system, that really Catholic. The more you examine her doctrines you have any safeguard from error and heresy. You Protestants are, I think, exposed to far worse corruptions of doctrine than the Roman Catholic Church.' As Phelim thus gave utterance to his doubts and his opinions, the clergyman listened for some time in silence, in order to learn the real points of difficulty under which the young man laboured. At last, think-

"I find, my young friend, that you are still labouring under the usual mistake of Romanists: you class all this very account that I think you should keep to your the Protestant Episcopal Church and the non-Episcopal Protestant sects. Now while I am a Protestant, that is, one who protests against the errors of the Church of Rome, I am equally inclined to protest than to our own. But then, John, it strikes me that against the probably no less numerous errors of the various Protestant sects. I desire to shun error, whether it has a Romish origin on the one hand, or comes from a sectarian source on the other."

"But how are we to be fully assured what is error?"

"You would have done better," said the clergyman, to have asked, 'how are we to be assured what is ers than her preaching; and, among many others, for have been expressly assigned to us. Just as, while truth? for if we can find out the truth we can certainly know that what is not in accordance with it must be error. Well, then, the Bible is the great and infallible depository of revealed truth: it 'contains all those who hear it, prayer benefits thousands who are —and how can we be sufficiently thankful, we poor things necessary to salvation,' (as our Church teaches far distant from those who pray for them. Nay, the folks especially, for such a blessing?—it has pleased in her sixth Article) 'so that whatever is not read very posture which we assume during these duties in- God, I say, to give us a church and clergyman; and therein, or may be proved thereby, is not to be requidicates their relative importance. Surely, Richard, I am certain that we have no more right to leave them red of any man that it should be believed as an arthat must be a more solemn matter during which we for others, than we have the right to neglect our acticle of faith, or be thought requisite or necessary to kneel, than that at which we sit. In prayer we speak customed daily labours, on the plea of attending others, salvation.' And again, in the twentieth Article, we which, though equally honest, become sinful, should find that 'the Church hath power to decree rites or "I certainly begin to see that the prayers of the we for them neglect our own appointed duties. Be- ceremonies, and authority in controversies of faith; Church are more advantageous to those who join in sides, Richard, our rector is placed here as our spirit- and yet it is not lawful for the Church to ordain anythem than preaching is; but I confess I do not see ual pastor, whom we are bound to obey. He, so to thing that is contrary to God's Word written; neither speak, is the shepherd, of whom we are the flock; and may it so expound one place of Scripture that it be "Do you not in your private prayers, Richard, pray as he is bound to protect, and guide, and feed us, so repugnant to another. Wherefore, although the Church be a keeper and witness of Holy Writ, yet as it ought "Why to be sure, if, when I was keeping master's not to decree anything against the same, so besides sheep, one of them was to stray into Squire Smith's the same ought it not to enforce anything to be believed. for necessity of salvation.' Here, then, we may learn "And why should you do so, Richard? Is not to know what is truth; not by the exercise of an un-"I say nothing against that, John. But as he is cording to one's own pre-conceived notions or prejuit be Lutheran, Presbyterian, Congregationalist, Bap-

"The word 'sacrament' John; for it certainly ap- ashamed or forbidden to appear there. And if you ful to you, Mr. B., for your instruction; and I will now poers to me, from what you say, that you consider the read our twenty-eighth canon, you will find that there see if I really understand you. If a point of doctrine

prayers of the Church will avail without the sacra- is some such custom in our own Chnrch. As my or order in matters of religion is submitted to your judgment, you, to test its truth or falsity, would appeal to the Bible to see if it is in any way contrary to "Canon 28. Strangers not to be admitted to the Scriptural teaching, and to the faith and order of the "Yes," said Mr. B, interrupting him; "I should

say it is contrary to Scripture; but as this argument ould not avail much with one who believed that the Church has the right to interpret Scripture as she church has the right to interpret Scripture as she pleases, I should show him that such doctrines and practices were also contrary to the doctrine and practice of the Universal Church itself, that is, the Church as the rest of their own neighbours."

BESPECTFULLY returns thanks for the kind supporthe has received while in copartnership, and desires to acquaint his received while in copartnership, and desires to acquaint his practices were also contrary to the doctrine and practice of the Universal Church itself, that is, the Church as the rest of their own neighbours."

John had scarcely finished reading this canon before as it has been always, in all places. I could thus prove the church as the right to interpret Scripture as she pleases, I should show him that such doctrines and practices were also contrary to the doctrine and practices were also contrary to him that prayer to the Virgin and Saints, purgatory, Romish Church, are novelties, which were never or practice has therefore been received always, everywhere, by all Christians, -in other words, whatever has Catholic antiquity and Catholic consent in its favor, I am willing to acknowledge as genuine, and not contrary to Scripture. Whatever will not stand this test, I am not bound to believe. And it is for this reason that I reject Protestant novelties and errors as unhesitatingly as I do Romish novelties and errors. Those Protestants who reject the doctrines of Episcopacy, of the Apostolical Succession, of the Unity of the Church, of the Trinity, of Infant Baptism, etc., have all departed from the faith of the Church as derived from the Bible and always maintained by the Church Universal. The Romanists, on the other hand, have added to the faith once delivered to the saints, many, very many things, which are plainly contrary to the evident teaching of the Bible and the practice of the Catholic (not the Roman, but the Holy Catholic) Church. You, however, my young friend, seem to be fully alive to most of the Romish errors and corruptions; and therefore I am not obliged to prove to you that such things as are peculiarly Romish, are also uncatholic." "Your view, then, is, if I understand you," said Phelim, "that the Church is the true 'keeper of Holy

Writ' only so long as she teaches nothing to be necessary to salvation which is not found in the Bible, and does not interpret one place of Scripture so that it be repugnant to another.' "That is the Church's view," replied the clergyman. "And farther than this-there are some things

mentioned in Scripture, which, when brought to the tests of Catholic antiquity and Catholic consent, will be found to have been practiced only in the Apostolic Such are feet-washing and anointing the sick, which seem, at first sight, to be positively enjoined in the New Testament, and which the Church would not feel at liberty to reject, did she not, in appealing to Catholic antiquity, find that the Christians who immediately succeeded the Apostolic age (and who must of course, be supposed to have known what usages

At home for consultation from 10 a.m. till 12 daily. were designed to be perpetuated in the Church) did not continue these practices. Therefore the Church is warranted in rejecting them."

"I see it plainly now," said Phelim, "though I confess it has been a source of considerable perplexity to me; you bring everything to the test of Scripture, corroborated by Catholic antiquity and Catholic con-

as do not abide this test, you reject." "Precisely so," answered Mr. B.; "and it was this test of true Catholicity that the Church of England adopted at the time she cast off from her Romish (not Catholic) doctrines and practices which had crept into her. As she was a true branch of the Holy Catholic Church, (just as the Church of Corinth, the Church and institutions, the more you will perceive that she possesses rightful claims to Apostolicity and Catho-

Phelim returned home from this visit with a mind, though still somewhat harrassed by doubts and fears, comparatively at ease, considering the deep auxieties and perplexities which had so long agitated it. Mr. B. Ioaned him Bishop Bull's works, and many other similar valuable books, which treated of the subjects about which they had been conversing, and which were far different from the Lutheran and other Protestant works which he had before read. It required some time before the student could free himself from some of his early prejudices; but the result was such as might be expected in one who was really desirous of learning the truth; and Phelim is now an able presbyter in the Anglo-American Church.

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COBOURG, CANADA. Cobourg, Dec. 18, 1844. MESSRS. BETHUNE & BLACKSTONE, BARRISTERS, ATTORNEYS, &c. OFFICE OVER THE WATERLOO HOUSE, No. 134, King Street, Toronto,

ONE DOOR EAST OF RIDOUT, BROTHERS & Co ember 1, 1842. MR. BEAUMONT, Professor of Surgery in the University of King's College,

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Mr. W. SCOTT BURN, ACCOUNTANT, NO. 8, WELLINGTON BUILDINGS, KING STREET, Toronto, June, 1844.

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\* Castor and Po † Spica Virgini ‡ This beautifugreat distance; it § Aldebaran. n isosceles triang.

The Pleiades \*\* Corona Bore †† Iliad, xviii. 4 ‡‡ Iliad, xviii. 4 §§ Sirius and Pr ttt See Amos, v V

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Falmouth, and Barnstaple, I raised him to t afterwards, who he made the fo for his health h encourage mer may be their be who made then and finished it ing to his own tioned, he brough