

congregations are chiefly Germans, and are under the charge of the Rev. Mr. Mayerhoffer, who is most assiduous in the discharge of his laborious duties,

I am, Rev. Sir, &c.

R. D. CARTWRIGHT.

York, January 27th 1831.

## CONTEMPLATIONS ON THE LITURGY.—No II.

### GOING TO CHURCH.

"Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths."—It is true that man was made to glorify God, and to render him the entire love of the heart; but it is equally true that he is not the only being who is the proper object of a pure and holy love. Hence *piety* is not a solitary and selfish quality. It loves company:—Come, and let us go up. The children of our Father which is in Heaven should be bound together in a bundle of good will. "This commandment have we from him, that he that loveth God love his brother also." To be like him is our highest perfection. He is not only kind to those that obey him, but also to the disobedient and unthankful, and sendeth rain on the just and on the unjust. We therefore should love the objects of his love, and do good to the most wicked and undeserving. While we were without life, Christ died, the just for the unjust. If we by his word and grace have chosen the good way, let us exhort the careless ones to come with us and walk in his paths. If God had left us to ourselves till we were willing, when would that time have been? And if we should never speak to others of the good way of life till we see them desirous to hear of it, how in this could we be like him? There is much of his work that he hath committed to human hands, especially to his ministering servants, whose business it is to reconcile sinners to the God who made them. He came to *seek*, and then to *save*. This is still his method. In this, who *now* is on the Lord's side, who? as said the son of Nimshi when he went against Baal. Come, then, and let us repair to his court, and learn the way of the Lord.

"I was GLAD when they said unto me, Let us go into the house of the Lord. Our feet shall stand within thy gates, O Jerusalem. Jerusalem is builded as a city that is compact together—that is at unity with itself." This is the proper character of the Church of God. His family should all be of the same mind—should all speak the same thing—should flee divisions, and seek the things that make for peace, as said the Apostle. Or as said the Martyr Ignatius, that primitive Bishop who took lessons of divine learning from "the disciple whom Jesus loved:" "Let there be nothing that may be able to make a division among you; but be you united to your Bishop and those who preside over you.—As therefore the Lord did nothing without the Father, being united to him, neither by himself nor yet by his Apostles; so neither do ye any thing without your Bishop and Presbyters; neither endeavor to let any thing appear rational to yourself apart; but being come together unto the same place, have one *Common Prayer*; one supplication; one mind; one hope: in charity, in joy undefiled."—Where God is not *seen*, \* he has a representative: for, said the Lord: He that despiseth you despiseth me; and he that despiseth me despiseth him that sent me. All things go by order and gradation, producing a divine concord. We obey our spiritual rulers because God has given them honor as well as oversight; and the honor paid them ascends up to their master. And our Zion is as a city at unity with itself only, when we are united to our guides in the obedience of the Gospel.

"I was glad."—There is no gladness so blessed in its effects as that occasioned by *gratitude*;—and gratitude is linked with a sense of *dependence*. The soul that feels its dependence on God must be grateful. What wisdom does he display in all his works. Our very inferiority is a glorious privilege! Order is God's first law: none were made to be independent. Where then is pride? It is cast into outer darkness, to enjoy that independence which it affected when it fell from the privileges of a servant. God will

\* God, manifest in the flesh.

have all to look at him. Then, if there be any above us, they are but as elder brothers, going perhaps before us, but not to our hindrance: Their Father is our Father—their God is our God; and he is equally the joy of all.

See the tall spire of the Church pointing heavenward,—as an index to the abodes of bliss. So should our thoughts always ascend upward, and reach even to the mercy seat at the right hand of the Majesty on high. There is certainly a language in inanimate matter, made audible by *shape* and *position*. Even the trees of the field by pointing upward preach of heaven, and reproach those who live without God in the world.

The Church Bell too, is far from being ineloquent. The sound in itself is cheerful; but much more so by its associations. It seems to speak in the language of inspiration,—Come: the Spirit and the bride say, Come: and let him that heareth say, Come, and let him that is a thirst come without money and without price.—Come, and let us go up to the mountain of the Lord and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths.

A DRUID.

[From the Albion.]

*News.*—On the night of January 30, the Sovereign arrived at New York from London with London dates to the 19th ultimo.

A revolution had broken out in Poland, and after much bloodshed the Grand Duke Constantine was obliged to give up Warsaw to the insurgents and commence a retreat to Russia, accompanied with his Russian Regiments. A provisional Government has been established at Warsaw, and the Polish authorities are complete masters of their country.

The insurrection broke out on the evening of November 26th in the military school of ensigns, who, to the number of 500 or 600 took up arms, and spreading themselves through the town, called the citizens to arms. Being joined with a large company they proceeded to the Barracks of the infantry and the arsenal, which they captured, and then distributed an immense number of arms to the people; and on the defection of the Polish regiments, the Grand Duke retreated upon Parga with his guard, two Russian and a Polish regiment. Forty-one Colonels or Majors were killed in endeavoring to keep the troops in obedience; together with two Aids of the Grand Duke.

It is impossible to say what consequences will flow from this new event.—La Fayette has declared in the Chamber of Deputies, that if Austria or Prussia united their arms with Russia to put down this commotion, that it would be the duty of France to interfere. France has herself assumed a warlike attitude—nor is Paris altogether tranquil. The edict of Louis Philippe against the press and bill stickers speaks Volumes. What has France gained by her revolution if such edicts are still necessary? The edict is as follows:—

"1. No writing treating of political subjects shall be fixed in the streets. 2. Every bill-sticker to make known his residence to the Municipal Authority. 4. The sale of false articles from the journals is forbidden. 5. The infraction of articles 1 and 4 of the present law shall be punishable with a fine of from 25 to 500 francs, and with imprisonment from six days to a month.—The author or printer punishable with double penalty. 7. Every infraction punishable by the Correctional Police, with a fine of from 25 to 200 francs, and with imprisonment of from six days to a month."

The Whig Ministry in England seem disposed to grant additional privileges to the United States, by making some change in the scale of duties, proposed by the former Ministry. The bill was, however postponed, and it is gratifying that nothing will be done hastily.

Hunt is at length returned to Parliament for Preston, in opposition to Mr. Stanley, grandson to Earl Derby a Whig family. Let this sink deeply into the minds of those who clamor for Reform. In Preston something like universal suffrage prevails, and we have here a beautiful illustration of its effects. Cobbett was at the former election nearly returned for this patriotic borough.