poetry.

A CHRISTMAS CAROL.

[FROM THE GERMAN OF FEST KALENDER.] A song, a song, keep singing, Of heaven attemper'd strain!
Of Him who halm is bringing Of princes, gold, and gifts, O sing, And shepherds waiting on their King! A star in east hath risen Until they saw it rise: When first they mark'd its radiant light, They wept for joy, and blest the sight.

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With thanks to God low bending, They saw night's horrors fade, And watch'd the sign ascending For which so long they pray'd,-That light of lights, whose shini Gave promise of eternal day. Wake up! wake up! they shouted, And call'd a royal train;
And call'd a royal train;
They never feared or doubted
That hope was but in vain;
The star before them beaming went,
Until before their Lord they bent. O'er many a hill and valley, And stream renown'd, they pass'd; Until their train they rally By Bethlehem's gates at last: With hymn and song they cheer'd the way, Still guided by the orient ray. O'er many a palace towering In pomp it journeyed on, O'er castles, darkly lowering, Where pride and prosperous sin abound, The humble babe can ne'er be found. O Bethlehem, thou lowly Yet highly-favoured place? As told by prophets holy, The star now stays its pace.
And rests o'er thee—for to the cry Of poverty the Lord is nigh.

To sing the glories of the Child Now sleeping with His mother mild. The sages lowly bowing All reverence are showing For Him who deigned to fling His royal robes aside, to save Our race from Satan and the grave. Their precious gifts outpouring They spread them at his feet.

'Twas o'er a manger-dwelling,

From earth and heaven swelling

Arose a heavenly strain;

All join'd the best refrain,

The infant King adoring
With gold and incense meet,—
Homage of hearts that were his own, Homage with lowly worship shown. All other gifts transcending, They brought their best—the heart; Gems rarer far than art :-Their best example let us feel,

And with like holy homage kneel. -From Sharpe's Magazine. CHRISTMAS JOYS.

Archdeacon Hare coming of Christmas, we cannot be said to rejoice that ever fell upon the ear of man. that we are to see Christ's day. But if the child, That hour has obtained an everlasting name.— your heart. When you are offended at the faults of your heart. When you are offended at the faults of ing to see their friends, bear in mind that the great | Christ the Lord." business of life is so to travel through it, that at the end of it we may see our heavenly Friend, and be al-

brethren, when there will be more for them to do, ow- one) is he all that you seek and require?

lowed to abide in His presence for ever,—then it may

be said of such persons, that they are indeed, at least

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ter, in ministering to the wants, the bodily and spir- quest, or distrust of his power to relieve? Has he itual wants, of some of His brethren. This of itself friends, good, and gifted, and high-minded, with whom spirit was indeed in heaven, and that the spirit of same eyes, with as much pleasure in your affection, as Christ had entered and taken possession of her soul. much interest in your happiness, as much zeal for your And so it is always more or less with those who love | welfare, as you look up to him? Can he support you the poor. I do not mean that giving alms to the poor against ridicule, by his dignity, and against temptation is a proof that he who gives them is a true follower of by his presence? Are you thoroughly happy in his Christ. Many give alass, as our Lord Himself tells company—happy as men are in the presence of a us, from worldly motives, to be seen by men; many great and pure and perfect mind, beneath whose very out of mere weak goodnature. But these have no shadow we seem to repose in thaukfulness and peace? love for the poor. They who do indeed love the What is your communion with him? Is there any poor, who find a joy and a happiness in going about great common nature, or common possession, or comto relieve them, and are active and diligent in doing mon hope, which raises you to a level with himself, so,—they assuredly must have drunk deep at the and binds you inseparably together? Above all, (I fountain of heavenly love. For no one ever loved the am approaching a part where fewer and fewer will poor, no one ever gave himself up to the work of help- understand me) is he one to whom you dare entrust, ing and providing for the poor, and took delight in entrust honestly, joyfully, and freely, the great secret that work, until Christ taught us that the poor are den, young as well as old, we bear about with us by His servants shall be known, is to be their faith- through life, hiding and burying it in our bosoms,-

brings both one and the other.

THE GLAD TIDINGS OF SALVATION. (By the Rev. B. D. Winslow, A.M.)

rioting in unholy pleasures. Millions bowed down to there by my side. (From "Sermons Preacht in Herstmonceux Church," by and coming into being, marrying and giving in marriage, only he can be found—in our Bibles and in Heaven. If we have the spirit of Abraham, if we have the forgotten for ages. The Roman emperor sat in his if you had one upon earth who came within the meafaith of Abraham, we must rejoice, as Abraham reproud palace and deemed himself the mightiest potensure of such a standard? I know that it will seem Joiced, in the thought that we are to see Christ's day. tate on the earth; little thinking meanwhile that a strange and new to speak of Jesus Christ as a friend You may tell me perhaps that you have no need of this exhortation: for that every body is wont to reortation; for that every body is wont to re- kings and Lord of lords. Sinful men trembled that love and revere and strive to please, with the same Joice in the thought that Christmas is coming. In- night, as the thought flashed across their minds, that spirit and in the same dutice, as a bound of the same dutice, as a same dutice deed the common phrase, a merry Christmas, shews there might be a God who judged the earth, unknow-yourselves. It is a great mystery: so is Christianity. how ready everybody is to acknowledge the joyfulness ing that the great victim was at hand who was to stand It is a condescension we cannot understand: so is the Children rejoice in the thought, be- between them and His wrath. The pale sufferer incarnation of Christ. It is beyond our hopes: and cause they are to come from school, and to see their shook with fear that night, as the death agonies racked so is our salvation. And yet it is simply true. And dear how dear homes and parents again. Parents rejoice in it, his frame, and the sepulchre yawned at his feet; igno- you do but require faith to receive his declaration, because it will bring the interest of the parents rejoice in it, his frame, and the sepulchre yawned at his feet; igno- you do but require faith to receive his declaration, because it will bring their children back to their arms. In that the earth had just received one who was to "Ye are my friends," and to act upon it in all the Brothers and friends rejoice in it, because it is a scason when they who have been long parted are wont to gather together.

Brothers and friends rejoice in it, because it is a scason when they who have been long parted are wont to gather together.

There was not a man upon the face will learn to regard Jesus Christ as such a friend, you will learn to regard Jesus Christ as which will be gather together. Neighbours too rejoice in it, beof the wide earth who knew that that hour was the will obtain all the blessings of such a dependence and cause it is the special season for social pleasure and most important which had ever been numbered with communion; you will in one word become Christians, mirth; which at this season has a more innocent the days of the children of men. In a remote corner or men who follow him, love him, honour him, hang character, and is more justifiable in the eye of reason, of the world some shepherds were abiding in the fields on him, for all their wants and in all their trials.—In from being shared with the young. All these motives, keeping watch over their flocks; to them angels were what way? I will tell you. Not by waiting till you what way? I will tell you. and others of the same kind, lead people to rejoice winging their way, charged with the most joyous and feel it, but by commencing at once to act, as if you that Chair that Christmas is coming: and all these motives, even most wonderful message that ever came from the throne were fully assured of it. the last, if kept within the bounds of sobriety, are of God. That night completed that "fulness of time," were fully assured of it.

When you are a stranger in the world, in the coldproper grounds for rejoicing. But can they who reof which the long line of prophets spake, and which
ness and misery of solitude, remember Him in whose oice that Christmas is coming on any of these grounds, the old saints longed to see. A star then rose upon presence you are in every hour and at every place, be said to rejoice in the thought that they are to see the earth which shall brighten through all time and in who has not abandoned you, who cannot be absent the day of the carth which shall brighten through all time and in who has not abandoned you, who cannot be absent the day of the carth which shall brighten through all time and in who has not abandoned you, who cannot be absent the day of the carth which shall brighten through all time and in who has not abandoned you, who cannot be absent the day of the carth which shall brighten through all time and in the carth which shall brighten through all time and in the carth which shall brighten through all time and in the carth which shall brighten through all time and in the carth which shall brighten through all time and in the carth which shall brighten through all time and in the carth which shall brighten through all time and in the carth which shall brighten through all time and in the carth which shall brighten through all time and in the carth which shall brighten through all time and in the carth which shall brighten through all time and in the carth which shall brighten through all time and in the carth which shall brighten through all time and in the carth which shall be carthed the carth which shall be carthed the carth which shall be carthed the carthed through through the carthed through the carthed t the day of Christ? Surely not; at least unless our all space, until it become the everlasting light of the from you—even the Son of God. When temptations all space, until it become the everlasting light of the rejoicing looks further and higher, from these earthly universe. A song broke the stillness of that night, are gathering upon you, and evil companions would pleasures and joys, to Him, by whom, and for whose which shall echo for ever in the courts of the eternal threaten or laugh you into sin, think of that other sake, the sake, they are bestowed on us. So long as the temple. The words which were heard that night by Being whose companion you also are; who was tempthought of the bestowed on us. thought of Christ forms no part of our joy at the the shepherds of Judea are the gladdest and sweetest ted, that you might not fall; into whose presence you ted, that you might not fall; into whose presence you

when it rejoices in the thought of going home to its And ever as it comes round in the circle of the your friends, and long for some better association,—your friends,—your friends,—y parents, is mindful to thank its heavenly Father for seasons, holy hymns shall hail it, crowds shall when you find yourself sickened and shocked at the having given it earthly parents, to stand in His stead gather to the sanctuary, beautified with the "fir common infirmities of man, or sinking, with a sad actor it to be sanctuary, beautified with the "fir common infirmities of man, or sinking, with a sad actor it to be sanctuary. to it, to love it and take care of it,—if-it remembers | gather to the sanctuary, beautined with the 'nr common infinities of man, or small common infinitie that its earthly home, dear and happy as that home and anthems shall go up from thousands who have about you,—raise up your thoughts from such a demand anthems shall go up from thousands who have thay be, is only a shadow of that heavenly home to found the Babe of Bethlehem an almighty Saviour; gradation and peril, to that all good, all pure, all perwhich Christ came at this season to call us,—if the and the men of God shall stand up every where, fect God, who will admit you at once as his friend, if Parents, who rejoice that their children are coming and proclaim anew the good tidings of great joy, which, you will but kneel to ask him. When you are in back to them while the think the coming and proclaim anew the good tidings of great joy, which, you will but kneel to ask him. back to them, while they bless God for giving them as at this time, amazed and gladdened the hearts of doubt and perplexity, and distrust all the wisdom of as at this time, amazed and gladdened the hearts of doubt and perplexity, and distrust all the wisdom of such precious gifts, remember that He has given them as at this time, amazed and gladdened the hearts of doubt and perplexity, and diet. a gift still more precious, even His own Son, to be to heaven. "Behold I bring you good tidings of great ask to be enlightened by the spirit of Christ. If you us a Child and a Son and at the same time a Prince of the same time

> THE TRUE FRIEND. (From a Sermon by the Rev. William Sewell, D.D.)

fore it will be their main business to go about doing swer me each in your near. Tou want a man, is coldness or scorn. His service is perfect freedom, and yourself in all the feelings and conditions of a man, coldness or scorn. good. Can such persons be said to rejoice that they apart from the infirmities of sin,—for with nothing his peace passeth all understanding. And his Spirit are to see the day of Christ? Yes, assuredly; at else can you sympathize or commune. Is he this? is a purifying spirit; it will purify and sanctify every least in no scanty measure. They who love the poor, You want one better than yourself,—good even with- friendship that you form upon earth. You will not they who take pleasure, who find a happiness in going out a fault, for a fault is a blot in friendship.—Is he feel less attachment to companions, because you feel about the pleasure. They who take pleasure, who find a happiness in going out a fault, for a fault is a blot in friendship.—Is he about actively relieving the wants of the poor, must this? You want one wiser than yourself, to feel more attachment to your Saviour. But if you meet toheeds have no small portion of the spirit of Christ in that the Baptists were most active in this? You want one wiser than yourself, to feel more attachment to your Saviour. But it you meet to that the Baptists were most active in this disgraceful business than your union will be complete; if one that the Baptists were most active in this disgraceful business them. I was cace told by a widow, that, amid the bittercet I was cace told by a widow, that, amid the want one nobler than yourself, that the world may friend remain away, the other will endeavour to bring the Church of ner lawful property.

The Baptists would probably never have bitterest depths of her anguish for the death of a hus-band, in her union with whom she had found the sweetest happiness that this world can know, while danger and put trust in every difficulty and evil.—Is erless to assist each other, your prayers will be heard form.

she should still be able to serve and follow her Mas- without reserve or fear of repulse, or shame at the re- Friend. proved, what the rest of her life confirmed, that her be associates you? Does he look upon you with the rest of her life confirmed, that her be associates you? Does he look upon you with the substitute, in which their cravings may be gratified.— there is but one body, and one spirit, and one hope of longing to share it with another, yet not daring to refulness in ministering to the poor.

Still, though this is a truly Christian source of joy in the thought that Christmas is coming, it is not the germ of all our happiness; which, if we threw it freehighest source of that joy. Nor can this have been ly to the light in the intercourse of friends, would the source of the joy which Abraham felt, when he spring up into the fulness of perfection, but which we rejoiced that he was to see the day of Christ. What stifle and smother for years, till it perish in neglect, or then is the true and right reason for rejoicing that we silently corrode into our hearts, because we have not are to see the day of Christ? Why did Abraham re- courage in ourselves, nor confidence in our religion. joice that he was to see that day? Was it not be- For you do not wish to have a friend who has no relicause in Him, who was to come on that day, all the nations of the earth were to be blessed? Or why does the earth rejoice, when morning is calling the sun out of his chamber? why does it rejoice when you would be, if openly and freely you could walk tospring is gushing through its frostbound veins? It gether in the House of God? I think not. I do think rejoices because the morning brings it light: it rejoi-ces, because the spring brings it a new life. In like at times to have one being upon earth, before whom, manner is the Christian to rejoice at the coming of though a man like themselves, they might kneel down Christ, because He who is the Lord of light and life, in the fulness of their heart, and declare their allegiance to their Maker, though they do not dare to make the trial. Shame and remorse have seized me : -To whom shall I make my confession? Sorrow and trouble are come about me.-Where shall I hear of consolation? God has overwhelmed me with bless-What a night that was for the world, in the which ings. - Who will listen to my thanksgivings? The these words were first uttered! "Behold, I bring you enemy of my soul is tormenting me with doubts, and good tidings of great joy, which shall be to all people. auxieties, and fears,—and I have no voice to chase For unto you is born this day in the city of David a them away. I pray, -but there is no one to join. I Saviour which is Christ the Lord." Yet, all things kneel down at the table of the Lord, to commemorate seemed to be going on in their common course. Men the communion of Saints, -but the friend who is nearwere buried in slumber, or busy with life's cares, or est and dearest to me I dare not ask to come and kneel

the works of their own hands; worshipping as gods And shall I tell you how it arises and how it is fossome of the meanest things in the universe. Sin sat | tered? It arises because we will not seek for our the enthroned King of the earth; for fearfully small first and best of friends-that friend who alone can was the number of those who on that night laid their give us all that we imagine and desire, -that friend heads upon their pillows, calling on the name of the whose friendship will hallow and cement every other true God. Men' were weeping and laughing, dying upon earth-because we will not seek for him where buying and selling, and hoping and joying and fearing, Need I say whose name was uppermost on my lips and noting down that night for events that have been when I told you what a friend should be, and asked

are about to return, and who is now looking on upon

us a Child, and a Son, and at the same time a Prince, joy, which shall be to all people. For unto you is are surrounded by danger, and harassed with cares, do a Saviour and a Redeemer,—if they who are travelborn this day in the city of David a Saviour which is not forget that hand which is always stretched out above the heads of all who will come to him in faith. Do not wait for great terror, for deadly sins, for overwhelming wants, for the hour of death and the day of judgment, to look up to Jesus Christ as your Saviour. in some degree, rejoicing that they are to see Christ's day, and that they are not altogether unworthy of the name of child.

Let us ask ourselves, old as well as young, is there every necessity, to be your composite.

Let us ask ourselves, old as well as young, is there every necessity, to be your composite.

Sightest and most trivial of wants; if they are wants, which it is good for him to relieve. Do not doubt his experimental and the proof of the proof Again the poor rejoice in the coming of Christmas; of a triend? Have we one companion, who is all that the good to have affection and gratitude is as we can imagine or desire? I am not speaking now affection, because your affection and gratitude is as because it is the season that their richer brethren are more disposed to the season that their richer brethren are more disposed than at others to open their pursestrings and the season that their richer brethren are
of those whose only friends are their associates in sin.
We must not dare to profane so blest, so noble, so in your sins, when shame and repentance are
strings and the season that their richer brethren are
of those whose only friends are their associates in sin.

We must not dare to profane so blest, so noble, so in your sins, when shame and repentance are strings and their heartstrings, and to distribute some holy a name as friendship, by supposing it able to upon you,—for he knows that you are frail, and portion of the abundance with which God has blest exist where minds can sympathize in vice—where helpless, and it is his office to heal and save you. He them. Can they be said to rejoice that they are to hearts can lay open to each other their guilt and is what his ministers would be, what we all should be see the day of Christ? Not unless they lift their shame without a blush,—where eyes can confront to you whose souls are intrusted to our care,—if thoughts from their earthly to their heavenly Bene- each other after witnessing a mutual profligacy,— a man could be all wise, and see into your heart; all factor: not unless they bear in mind that those who where voices join in ribaldry or blasphemy,—where powerful, and able to convert them; all-present to take pity on their wants, and relieve them, are sent by but one bond of union exists, a community in idleness, guard you in each hour; all good, never to be indo-Christ, and are His servants, and that their chief or deceit, or intemperance, or extravagance, or foul- lent, never to be cold. He is your guardian, your inthanks are due, not to the servants, but to the Master who who sent them: not unless they feel that all other sociations formed by very different minds in a very thoughts, sympathize with all your distresses, assist gifts are of little value, compared with the one Un-Speakable Gift, the Gift of the Son of God. On the or useful study, or natural similarity of tastes, of muother hand, among the rich there are here and there tual respect and encouragement in all that is manly not in trembling and in doubt, but in firm auspicious those who rejoice that Christmas is coming, because and good,—it may be of something better: the faith trust. His body is the Church, and the Church is it is the time of year when it will more especially beand good,—it may be of something better. the faith and I ask you formed of all holy men, and when you call upon him hove them to administer to the wants of their poorer (you each have a friend, or each are desiring to find as your friend, he engrafts you into that body, and one) is he all that you seek and require?

gives to all holy men an interest in prayer for your of most of the latest of the season, and to the stoppage of most of the latest of the la of most of the labours of husbandry, and when there-

they joined in teaching each other to love and serve he this? Is he one of whose affection you are sure be- and prevail. The burden will be taken from your fish love of independence. The consequence has been then our prayers will be the natural and most blessed they joined in teaching each other to love and the that you speak that the unselfish part of men's nature feels the want fruits of our love of the right, and of our desire to the Lord, one of the first verses of Scripture that you speak that the unselfish part of men's nature feels the want fruits of our love of the right, and of our desire to brought comfort to her soul, was our Lord's speech, the chances of the world, that nothing will separate often one to another of his name; and he will send of that sympathy, the supply of which we may perhaps obey it. Thus then may we pray at the Holy Com-The poor you have always with you. This was one of the objects for the first gleams of joy, which shone through the darkthe first gleams of Joy, which should still hearts? Can you go to him in every place? Is he even the devils are subject to you through the name love of independence, is still pressing on in the old Jesus Christ, our only Saviour, the prince of peace; have some whom she might love and wait upon, that always near you? Can you apply to him in every want of Jesus Christ, your Saviour, your Master and your direction, still endeavouring to reduce the Church and give us grace seriously to lay to heart the great dan-

CHURCH PROPERTY IN VIRGINIA.

The contests about the glebes and other Church property was still (1792) waged in Virginia. These glebes were certainly as much the property of the respective Churches, as any other property in the State; but, as Episcopalians were now no longer in the majority, the Baptists,\* Presbyterians, and other sectaries, together with professed infidels, joined in the lamour against the Church property, and for more than twenty years was the legislature of the State menorialised to pass an act to deprive the Church of her lawful possessions. The matter was a subject of deliberation at the Conventions, and at length the Bishop, with the consent of the Standing Committee, determined to obtain legal advice on the subject; and three of the ablest jurists of Virginia, -Bushrod Washington, Edmund Randolph, and John Wickam, -were consulted, and their opinion was as follows:

1. "That the Protestant Episcopal Church was the exclusive owner of the glebes. 2. "That the title of the Church stood upon precisely the same grounds with the rights of private property, which had been recognised and secured by the principles of the Revolution and by the Constitu-

property in the glebes could constitutionally be decided by the judiciary alone."

Having obtained this opinion, the Bishop called together the Convention, in December, 1797, and in his address directing their attention to the Church property, laid before them the opinion just given .--The Convention appointed a committee to attend the discussion of their memorial before the legislature, and instructed them to propose to that body that the

Effort after effort was now made, by the friends of the Church to defend their rights; Patrick Henry Divine authority. But the majority is only the mananfully resisted the passing of the act which the etemies of the Church and religion demanded; and itis worthy of remark, that the passage of the act could not be effected until after his death. But the bbw came at last. On the 12th of January, 1802, the legislature passed the law, by virtue of which the gbbes of Virginia were ordered to be sold for the bendit of the public. "The warfare begun by the Baptits twenty-seven years before, was now finished: tle Church was in ruins, and the triumph of her enemies was complete." Under this act, not only glebes, bit Church-buildings, and even the communion-plate, were in some instances sold; and one of the Bishops of Virginia states, that in the course of his visitations his eyes have witnessed the sad spectacle of a marble baptismal font, sold and converted into a watering-

trough for horses! tering upon the history of the case. Judge Pendleton cerely, determined on a more perfect service of Alprepared his opinion in writing: it was that the act mighty God in Christ, but that your exertions have At the wish of zealous friends of the Venerable Society, we of the legislature of 1802 was unconstitutional, and that the glebes belonged to the Church. Judges Carrington and Lyons were of a similar opinion. But on the night before the opinion was to have been pronounced, Judge Pendleton died. Thus, had not the death of its president occurred, the judgment of the court would have been rendered the next day in factorist of the legislature of 1802 was unconstitutional, and that the glebes belonged to the Church. Judges Carrington and Lyons were of a similar opinion. But on the night before the opinion was to have been pronounced, Judge Pendleton died. Thus, had not the death of its president occurred, the judgment of the court would have been rendered the next day in factorist of the legislature of 1802 was unconstitutional, and the wish of zealous friends of the Venerable Society, we subjoin a correspondence somewhat long, which triumphantly refutes certain injurious slanders that the Rev. W. Csrus Wilson had the temerity to put forward, in the Record, and other such like prints.

We should not trouble ourselves or our readers about any fabrications of such scurrilous and fabulous journals as the Record, were it not that the sanctimonious sedulity with which such unprincipled prints circulate groundless imputations of court would have been rendered the next day in favour of the Church. Judge Tucker, who succeeded the place where you may best put up your petitions. Komanism or semi-tomanism, too order staggers the place where you may best put up your petitions. to the presidency of the Court, concurred in opinion Come then, my brethren, with a prayer in your hearts ters of the Goylel Propagation Society. The principal charges term of the Goylel Propagation Society. The principal charges term of the Goylel Propagation Society. while Judges Carrington, Lyons, and Fleming, agreed as Judge Fleming would not sit in the case, lest his effect beyond the limits of the District of Columbia.

INDEPENDENCE.

(From the Church Times.) Independence, is one of the favourite words of the day; every body is desirous of being thought, indecannot agree, unless each will give up some portion of his or her own opinion. This people will not do, and they therefore insist upon being independent. Mr. Maitland in the preface to his work upon the "Dark Ages," reasoning against the possibility of reviving the monastic system, speaks of the aversion which the members of modern clubs shew to eating with each other. Six gentlemen may be engaged in conversation up to the moment at which they are about to dine off the same joint, they then separate and sit down at six different tables, to each of which the joint is carried. Now these six gentlemen have no objection to each other's society, but they prefer eating separately, because they are more independent, that is, they are not obliged to conform themselves to each other's notions, or to consult each other's comfort. Each has the better opportunity of gratifying his own selfish fancies. Now this is a very good illustration of the

We are more fond of independence than our ancestors, because of our increasing habits of self-indulgence, which have made us unwilling to submit to inconveniences for the sake of others. Now few things can be more inconsistent with the Christian spirit than this same love of independence. Our Heavenly Father has united His children into one Church, all the members of which are baptised by One Spirit into one Body, and by the new birth of that Baptism are brethren having one Father, even God, and one mother the Church. In such a system independence can scarcely find place. Selfishness must be laid aside for that state of mind in which when one member suffers all the members suffer with it. In that state of mind we cannot be independent of each other. Those who suffer in each other's sufferings will have an interest in each other's actions, and must regulate their own with reference each to those of the others. But among the mysteries of the human heart is this, that it is not entirely selfish. Selfish it is to a certain extent, and so far it demands independence, but so far as it is unselfish, framed for society, it requires sympathy. Now it unfortunately has happened that the unity of which we have just spoken has become impaired by the sel-

band, in her union with whom she had found the mightier than man, in whom you may seek refuge from thoughts will meet in heaven: if your hands are pow-

whatever imitates the Church into atoms. On the gers we are in by our unhappy divisions. Take away other hand the desire of sympathy is drawing men the all hatred and prejudice, and whatsoever else may other way, and they are seeking a Church, or some hinder us from godly union and concord: that, as But the love of independence is too strong to permit our calling, one Lord, one faith, one baptism, one God them to return to the one fold. The Church is a and Father of us all, so we may henceforth be all of Divine institution, having its own laws and its own one heart, and of one soul, united in one holy bond of government, requiring obedience. To submit to this truth and peace, of faith and charity, and may with is a greater interference with individual independence one mind and one mouth glorify thee; through Jesus than men of an independent spirit can endure. They Christ our Lord."; must seek the sympathy which they want in a human But the great act of devotion which is now most institution, the laws of which they can themselves dic- appropriate and most acceptable, is that devotion, or tate. Hence the preference of an "Evangelical Al- offering, of ourselves, our minds, our souls and bodies liance" to a Church.

authority of an equal; it would be hard to shew to the | Christ our Lord." satisfaction of a man of "independent spirit" that he subject should be referred to the decision of a proper has any human superiors. There are but two principles upon which he can be asked to give up his own will. Either the authority of a majority must be urged, or the jority of a particular society, and our "man of independent spirit" will withdraw himself from the society. He cannot submit to men no wiser than himself, and, in spite of all the theories of democracy, he feels that the existence of society, is the admission of an authority of Divine origin.

> THE LORD'S SUPPER AN ACCEPTABLE TIME OF WORSHIP.

(From "Practical Sermons on the Holy Communion," by G. A. Poole, M.A., Vicar of Welford.)

The holy table is now spread, the Christian Altar

For yourselves let me suppose that you feel the given to his statements ecision. We can only refer to the result, without en- life. That you have again and again, and that sinthat ask him; and the table and altar of the Lord is
the table and the table and altar of the Lord is
Romanism or semi-Komanism, too often staggers or bewilders to be more effectually strengthened against evil, and dealt with in this correspondence were, first, generally, against while Judges Carrington, Lyons, and Fleming, agreed in opinion that such an act was unconstitutional: but as Judge Fleming would not sit in the case, lest his as Judge Fleming would not sit in the case, lest his motives might be impugned, the court was divided; and thus the matter rests to this day, and the Church continues robbed of her property. The act has been decided by the Supreme Court of the United States to be unconstitutional; but their judgment has no effect beyond the limits of the District of Columbia.

who is dear to you: for the spiritual health, perhaps for the temporal health and prosperity (for even these things we are permitted to pray for,) of a dear friend.

A parent would ask a blessing on the head of his child; a brother and a sister would ask the grace of his Reply, both of which have already appeared in the Church. What does it mean? Just this, that every Almighty God each for the other; the plague of his body is determined upon having his or her own way.

Two cannot walk together unless they are agreed, they cannot agree unless each will give up some routine of the Lord, may be known to another who faithfully committed to his charge "to speak evil of no man;" and St. sions thus ascend to the throne of grace in behalf of he shall hear thee, thou hast gained thy brother."

thou hast loved me." (John xvii. 20-23.)

may be sure that it is not as it ought to be. There is a wrong; and there is a right, which is deserted: and the right ought to find a response in our hearts, even where we have little influence to effect it;—and

to God's service, which every Christian ought to But the spirit of independence operates in all the make day by day, and more especially in these secred parties to any such attempt; all want to dictate the mysteries. There is no one who has really desired laws of the society they are about to constitute, and to serve God, but has at some time or other, perhaps none will submit to any which he does not dictate. - frequently, said to himself: "Now from henceforh I But it is impossible that all should dictate. The al- will not live to myself, but to God; I will not live for ternative is that none shall do so, but that all shall myself, but to him that died for me; I will not sow have the power of rejecting what they do not like. - any longer to the flesh, lest of the flesh I reap corrup-This alternative amounts to this, that there shall be tion, but to the spirit will I sow that I may reap life no laws, or if there are any they shall be so few, so everlasting; I will no longer live to my own pleasure vague, and have so little stringency, that they shall or vain glory, but to the glory of God." There is not interfere with any body's independence. A union scarcely any one who has not said this more than formed upon such principles is an attempt to walk to- once, and more than once failed of fully keeping his gether without being agreed, it must fail, it is not close resolution. Now, then, let him make this surrender enough to produce the sympathy, the need of which of himself at this very time, when we commemorate called it forth. Such will be the fate of the Evange- the sacrifice of Christ, in whom alone this offering of lical Alliance, of the so-called "German Catholie himself can be accepted; and let him say in his heart, 3. "That any question concerning the right of Church" without a creed, and of every attempt to re- in the words of the collect after receiving the conseconcile the love of independence with the love of so- crated elements, "Here we offer and present unto thee, ciety, upon any other basis than that of submission to O Lord, ourselves, our souls and bodies, as a reasonathe Divine Will. The love of independence is a na- ble, holy, and lively sacrifice unto thee; and although tural principle, implanted by our Maker, and not to be we be unworthy through our manifold sins to offer eradicated; but, like every other natural principle, it unto thee any sacrifice, yet we beseech thee to accept is corrupted by the fall, and has an acquired tendency this our bounden duty and service; not weighing our to exceed its just bounds. It will not submit to the merits, but pardoning our offences, through Jesus

> \* Service for the 29th of May. + Service for the 20th of June.

> > Communications.

To the Editor of The Church.

Darlington, Dec. 9, 1846.

Dear Sir,—I herewith enclose you an article cut out of the right of the many to govern rests at last upon the ground of physical force. The principle then upon which the love of independence can be reconciled with will be gratified by your inserting it in the Church paper, for Mr. Carns Wilson's libellous statements about the for Mr. Carus Wilson's libellous statements about the excellent Theological Institution at Cobourg have been most diligently circulated, with various additions, far and wide, by those who are inimical to the teaching of the Church; and many have applied to me for information on the subject; knowing nothing of the circumstances, I could only answer that I knew nothing of Mr. Wilson, and that as I never see the Record, or take in such prints as would condescend to copy any of its statements, I had not seen his statement, but that from my knowledge of the excellent Professor and the manner in which the In-The holy table is now spread, the Christian Altar stitution was conducted, I had no hesitation in assuring is now decked, and yours may be the prayers which the querists that if they would wait patiently they would In 1804, the Church found it necessary to bring shall ascend with the smoke of the incense. Let me find out that if there was any ground at all for the report, the constitutionality of this law before the Court of Appeals, the highest tribunal in Virginia, which at that time was composed of Judge Pendleton, the President with Light Consists of Light Property of the incense. Let me the true state of the case was very different to the version then remind you of such subjects of devotion and prayer as may best become us at this time, and may be most proper for each of you, according to your second the article above alluded to will better know how to appear to be most proper for each of you, according to your second the article above alluded to will better know how to appear to be most proper for each of you, according to your second the article above alluded to will better know how to appear to be most proper for each of you, according to your second the article above alluded to will better know how to appear to be most proper for each of you, according to your second the article above alluded to will better know how to appear to be most proper for each of you, according to your second the article above alluded to will better know how to appear to be most proper for each of you, according to your second the article above alluded to will be the article above alluded to will preciate Mr. Carus Wilson and the degree of credit to be

ly you shall not go away unblessed.

of winter, as falsely pretended. Another student removed, of his own accord, with letters commendatory from the Bishop, to Or again, you have some petition to make for one Lennoxville College, in Lower Canada; and in place of being

[ Here follow the Address to the Rev. Official Bethune and

approaches it: in these, and the like cases, let your intercessions be heard by Almighty God, ascending St. Paul says, "Against an elder receive not an accusation, but before two or three witnesses." Were we to take the word of with the smoke of the incense, -to use the figurative God as our rule and guide, we should be careful in receiving, language of holy Writ: with the commemoration of Christ's sacrifice, with the prayers of his people, and with the memorial of his death:—let your intercessions thus ascend to the throne of grace in healf of those for whom you would pray, and if at all times the rule in the word of God to sanction the stigmatising and fervent effectual intercession of the righteous man availeth much, surely now more especially, when it is suppose they were actual faults; and how awful a thing for a good man, a lover of our Lord Jesus Christ, being led a stray by accompanied with such circumstances of devotion, some malicious designing person, to publish gross falsehoods and such especial privileges.

But the true Christian will not forget the Church of Christ in his devotions. Your prayers, therefore, will be not only for yourselves, and your friends, but for the whole body of Christ upon earth. And what shall be your prayer for the Church? Let a comparison of Christ's prayer, which indicates what the Church ought to be, and her real condition at present. Church ought to be, and her real condition at present, dictate your petitions. Thus did our blessed Lord Christ. I have known him for twenty years—I know his pripray both for his apostles, and for the Church in all ages that it might be one: "Neither pray I for these alone but for them also which shall believe on me alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also of Christ, and that not a few, in Scotland; and now have had thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me." (John xvii. 20—23.) thou hast loved me." (John xvii. 20—23.)

Now this prayer does not respect unity of feeling among persons of all denominations (a term utterly repugnant from all Scriptural expression, and from all diving religion); but it respects actual visible parts. divine religion): but it respects actual visible unity of faith and worship, as well as Christian love, in the speak against any part of our scriptural church service. Les of faith and worship, as well as Christian love, in the whole body. It does not respect unity in one nation, but unity of all nations one with another in Christ.—
When, therefore, we see the body of Christ divided in the writing to you, be not a tool for an envious and maliculations. when, therefore, we see the body of Christ divided in different countries, and even those who seem to hold the head outwardly, separated one from another: and when we see in this same kingdom many professing to be Christians, yet divided amongst themselves, and be christians, yet divided amongst themselves, and the same kingdom of Christians and the same through of Christians and the same through of the against the Church of Christ; when we see this we the carnest prayer of, Rev. and dear sir, your humble servant,