## Cbt Cburth.

Volume V.]
TORONTO, CANADA, SATURDAY, AUGUST 28, 1841.

|  |  |  |  | I answer: in some it does; but this is not its natural Ionsequence. You need not be superstitious; you neednove no wrong idea of God, by going to church. Indeed no wrong idea of God, by |
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| (From The British Magazine.)LINES WRITTEN IN AN OLD CATHEDRALLIBRARY. |  |  |  |  |
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| Over the cloister's eastern aisleStretches fair the reverend pile ; |  |  |  |  |
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| Saints and martyrs half divine; By desk and chain, in seemly row |  |  |  |  |
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| On missal and on gradual; While, through the open casement shewn <br> And to finer distance thrown, |  |  |  |  |
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| Groves and gardens meet the eye |  |  |  |  |
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| Just theard, the fountain's ceaseless flow, Ere it clips the pulace walls, Emblem of Gods's gifts to man. |  |  |  |  |
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| Within-without,-all things combine <br> For day-dreams of the olden time. <br> And before the mental eye Holy forms pass wavering by, |  |  |  |  |
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| Holy forms pass wavering by,- Holy forms that here have trod <br> Their daily path, and walked with God. |  |  |  |  |
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| The church's champion, learning's pride, Martyred father, holiest man, Laud, our England's Cyprian. |  |  |  |  |
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| led by the deep-voiced bell, ing round the holy fane, |  |  |  |  |
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|  | conceiving that sound faith and sincere piety are the es semats ofremit <br>  |  |  |  |
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| $\begin{aligned} & \text { THE MOST REVEREND WILLIAM HOWLEY, D.D. } \\ & \text { ARCHBISHOP OF CANTERBURY. } \\ & \text { (From The CFurch Magazine.) } \end{aligned}$ |  |  |  |  |
|  | $\begin{aligned} & \text { cessarily partakes of human imperfection, affords the best } \\ & \text { security which can be devised by the wisdom of man } \\ & \text { against the vicissitudes of events, the alternations of zeal, } \\ & \text { and the fluetuations of opinion. If the preceding state- } \end{aligned}$ |  |  |  |
|  | ments have any foundation in facts; io boint machina-tions of infidels and sectaries, assisted by the indiscretion |  |  |  |
| This venerable personage is the only son of the Rev. William Howley, D.D. Vicar of Bistoris Sutton and <br>  later vilage on the 12 th of July, in the year 1765 . In- tending him for the holy ofice of the ministry in the <br>  age, to the eeliebrated d choool or winchester, where, under the direction of that acoom गished scholar and poet, the The direction of that accomplished scholar and poet, the Rev. Joseh Warton, D.D., he laid the foundation of those hion |  |  | aple, |  |
|  |  | country, but of every nation wherever the aposititade andders, the primitive goverment, and the emplite purity of the faith, or even the name of the English branch of the Catholic Church of Christ has become known |  | Den ${ }^{\text {doubless the doetrine we preach is sufficient }}$ |
|  | What his Lordshii here foretold of a "promiscuousmultitude of confederated sectaries, filled with" "the spirit |  |  |  |
|  |  |  | dent empyreal brightness and purity of evangelicaltruths. Her religious performances, her holy offices, |  |
|  |  | on the practice of devotion. (From "Letters from a Tutor to his Pupils," by theRev. W. Jones, of Nayland.) |  |  |
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|  |  | Though I take this serious subject, I shall write neither ermon nor a lecture to you. Your own experience wil |  |  |
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|  |  |  | never had such a flourishing time for number of students,civility of conversation, and eminence in all parts oflearning, as when the influence of his power and govern-gent did direct their studies. ment did direct their studies. |  |
|  |  |  |  |  in but the Methodists? Did we ever teach you so?-This is a downright device of the devil, to lead you and |
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|  | bishea Church, which hat then been reeanty incorpo- |  |  | This is a downright device of the devil, to lead you and your family into irreligion. You say, perhaps I can spend an hour or two at home more profitably, in reading the |
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|  | making in that important business. "It would be a fatamistake to imagine," his Lordship proceeded, "that even | it is |  |  |
|  |  |  | My intenton isto exhort hose who are already m |  |
|  |  |  | her Public Worship. This I shall attempt, First, by enquiring into the principal intentions of <br> First, by enquiring into the porshin: and secondly, by answering the objec |  |
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| promoted from the divinity enair of ${ }^{\text {ax- }}$ |  |  | 1. What are the prinicipal intentions of Public Worship? kiod hass ortained it to impress on the minds of man. | This is not an hour for retirement, and private devotion. |
| -T |  |  |  | with the multitude, with the voice of joy and praise, with a multitude who keep holy day,-Psal. xlii. 4. Go thou to the altar of God, unto God, thy exceeding jor,-Psal. xliii 4. |
| the Revererend and was appointed for the conseceration of |  |  |  |  |
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|  | of duty, by all the inducements of charity, are engaged |  |  |  |
|  |  | (e) |  | reward. <br> Indeed, brethren, how ean we honestly give you any |
| the consecration of a Christian Bishop to the sacred office. |  | twenty. If it should be pleaded, that the appearance ofhypocrisy is avoided, then it is to be feared the duty would hypocrisy is avoided, then it is th an |  | ther advice, or set before you any other example? Did |
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| to thesess the Prinecseses unguntana and Maty, proceed |  | be pract his on thoracter, who has reason to think, that the fact of prayer in him must be taken for an act ot |  |  |
| lerbury, Dr. Maaners sutherton, and his lady, received the royal p per |  | pray to God to make him beter, he must then suppose himself to be past grace, and given over to a reprobate |  |  |
|  |  |  |  | econciled to God, whereof doth follow a loving heart, to keep the commandments of God. And now God hath |
|  |  | mind, which is a dreadful prospect. Whatever the general reason of it may be, the fact is | By public worshii likewise, God intended to impress the minds of men with a regard for the Sabbati, which, the minds of men with a regard for the sabbath, which were it not for this, would, by the greater part, be totally |  |
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