

Poetry.

TO ENGLAND. WRITTEN IN INDIA. My fatherland! my fatherland! I pine to hear once more...

These various forms of religion, although in their distinctive peculiarities they may be forms of error, are yet in many other respects forms of truth.

Now precisely thus it is with us in the Church of England. We hear the preaching of the word of God; whether by the reading of the written word, or by the absolutions and exhortations of the Church...

In order, therefore, that truth might be taught and preserved in the Church, the Apostles appear, in their own day, and in their own customary practice, to have adopted forms of words, embodying the chief points of Christian truth...

5. There is one more point which I desire to urge upon you, my brethren, and then I have done. If we really value the Church of England for its own sake and for our own souls' sake...

THE ANABAPTISTS. (From Dugdale's "Short View of the late troubles in England, A.D. 1651.") As to the usual practices of the men of this sect (Schismatics), there is nothing more clear, than that religion, was the reformation thereof to its purity...

ASK FOR THE OLD PATHS: A SERMON, PREACHED AT THE OPENING OF THE NEW CHURCH OF ST. JAMES, AT DUNDAS, IN UPPER CANADA, ON SUNDAY, DECEMBER 31ST, 1843, BY JAMES BEAVEN, D.D. PROFESSOR OF DIVINITY IN THE UNIVERSITY OF KING'S COLLEGE, TORONTO.

II. But it is not only with the Church of our fathers that we are called on to worship in this edifice,—it is with the Church of the Apostles. When the Apostles made converts to the Christian faith, they did not go upon the selfish and haughty principle that a man's religion concerned no one but himself.

1. And first, need I exhort you to abide steadfastly by the Church? I feel that the presence of many of you upon this occasion, the warm interest you have shown in the solemnities of the day, and the hearty share you have taken in the worship of God according to the usages of the Church of England, prove that it is your wish to abide by it.

2. But it will be a small step to make a profession of adherence to the Church, unless we carry our adherence out into all its consequences. If we do not, we may point out the right way to others, but we ourselves shall not reap the benefit of walking in it.

3. But words, and gestures, and ceremonies, are but instruments and means of something higher.—They are the way in which the external and inferior portion of our nature is called upon to pay homage to its Lord. Religion, to be effectual to its external purposes, must be inward. Worship must be inward and spiritual.

4. We must bear in mind, furthermore, that religion is not a thing merely for the assemblies of God's people. It is a thing to be carried out in our daily conduct; and if we do not thus carry it out, a loud and public profession of attachment to the Church, and an appearance of zeal in her public worship, will rather discredit than support her.