The Church.

" Stand ye in the ways, and see, and ask for the Old Paths, where is the good way, and walk therein and ye shall had rest for your souls."—Jeremian, vi. 16.

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Doctry.

CHRIST'S SECOND ADVENT. (By Bistop Hater.)

The Lord will come! the earth shall quake The bills their fixed sont fertake; The Lord will come; but not the come As once is lowly form He come, A atlant Lamb to shoughter lod, The bruked, the suffering, and the dea

The Lord will come! a drauble! term, With wreath of flame, and rule of case On cherab wings, and wings of wind, Ancieted Judge of human-kind!

Can this be Me who went to stray A pilgrim on the world's highway; By power oppromised, and make to portion (th God! is this the crustical? Go, tyrastat to the racks complete? Go, such the mountains cledt to vain. But fatth, victorious o'er the temb, Shall sing for joy—The Lord is con-

WEERLY CALENDAR.

Ž	Date	٠.		let Les	-	3	-
•	Dec.	•		Beatab		***	1
×	-	3.		:		Acta Heb.	9.
T	••	4.			22.	Acto Mob.	16.
w,	-	3.	Meeting of the C.S.D.T. $\left\{ egin{aligned} \mathbf{M}, \\ \mathbf{E}, \end{aligned} \right.$		24.	Acta Hes	
Ŧ	••	4				Arte 7 Neb.	12
	•	7.		=	*	Heb. Acts	
•	•	•				James	, į.
	*	9.	See Sune. IN Apreers.	•	94.	Jane	· i.

DECEMBER 2mp, 1849.—FIRST SUNDAY IN (From the Penny Sunday Roader.)

of Christ, has named these four Sundays " the Sundays which seems plainly to be this, because in the num- from future evil. bering her days and measuring her seasons, she does who is in beaven. She considers bernelf as redocuted loyment to make known to her children the time scame, what the Spirit styles her, in the Revela-Lamb are the light and glory thereof."

four Sundays in her liturgical year, propose to our The assess of Advent reminds us of the twofold commeditations the two-fold advent of our Lord Jesus ing of our Lord; and calls us away from the busy fri-Christ, teaching us that it was he who was to come did come, to redeem the world; and that it is he, paring for the awful return to earth of the Son of man. also, who shall come again to be our judge. These m, the whole counsel of God for the redemption of final issue of that counsel in respect of each individual to be manifested at his coming to judgment.

"The end proposed by the church, in setting the Schem, and see this thing which is come to pass, which believers. In the second Sunday is pointed out the the Lord hath made known unto us, even the Son of | value of the boly Scriptures; in the third, that of the God come to visit us in great humility! and thence Christian ministry, as gifts bestowed upon the Church with faith unfeigned, and hope immovable, ascend in to enable her to present from among her members "a

God will give us grace to cast away the works of dark- of God that taketh away the sine of the world." ness, and put upon us the armour of light; by which is meant that we should put away all manner of wicked-ness—all the works of ignorance and sia, and be clo-(From the Charach Chronicht)

(From majesty, to judge both the quick and dead, we may

Tong the condition of the street of the condition of the

receives, from the people, regal benours and acclama-tions. The daughter of Sion beheld her king coming to her execuly as her own prophets had discribed him; fore rejected of him. Oh, brethren, let us not reject our king; (for we do reject and crucify him street, and and wordly pursuits;) lest when he cometh in his to visit youingreat humility, and, "when he shall come and the artist, and the place where it was bought, again in his glorious majorty to judge both the quich : were gold us own amore by the owner, and the dead," may you "rise to the life immortal," We started theure to accertain whether there really Holy Ghost, now and ever. Amen."

THE SEASON OF ADVENT. (Fran the Churchman's Your.)

The season of Advent is rightly made the beginning of the ecclesiastical year. Had the year cos at Septuagesima with the account of the fall of man with the corruption of the human nature, and the ment inflicted on the world by sin, man might be led to despair. If the assurance of pardon through announced to the believer, he might be led into presumption and self-confidence. But now, emboldened by the premise of a Saviour who has come in humility; having appointed four Sundays before Christman, that | be can beat with confidence of his second coming.selves, with greater solemnity, to celebrate the coming fall of Adam, through a sincere repentance, to that With the first of these Sundays the blessing of God, may lead to his entertaining the hope Church begins to reckon the yearly course of her ser-vices; "herein differing," says Bishop Horne, from the aid of the Holy Spirit, freedom from the dominion all other accounts of time whatsoever. The reason of af the present sin, as the best foretaste of deliverance

not so much regard the sun in the firmament, as the tution of Advent to St. Peter. Of this fact we have great Sun of Righteousness, the Lord and Saviour not suficient evidence; yet the arrangement of these seasons is lost in the earliest customs of catholic pracfrom the earth:" and therefore no longer confined to tice, and is handed down to us under the sanction of calculations of the world, or obliged to direct herself universality and of their general acceptance by all perby the courses of the material luminaries. It is her some in all places and in all times. As Ged himself ushered in the Nativity with a train of antecedent of selvation, called in Scripture, 'the year of the re- predictions, reaching back to the fall itself, the Chrisand this year was introduced by the ever- time Church thought it also expedient that the day of lasting day-spring from on high visiting her; whereby the commemoration that "lie is come" should be more than ordinarily regarded. On this account the tion. 'a city that has no need of the oun, prither of four preceding Sundays are assigned to the introducmoon to shine in it, for the Lord God and the tion of this festival, which are, as it were, one Christmas eve, and are therefore, called Advent Sundays, The lessons and services, therefore, for the first as the lengthened dawn of the birth-day of Christ .-volities of the world, by enforcing the necessity of pre-

Of how much more powerful effect upon a nation must be the dedication by the national Church of four Sundays in the year to celebrate the certainty of this inkind, by the coming of Christ in the fiesh, with the great event, than the casual montioning of the subject in aermone, homilies, or discourses.

Each of these Sundays will be found to contain in their respective order, the development of a plan heart and mind to meet the same Son of God in the people prepared for the Lord." In the fourth Sunday air, coming in glorious majesty, to judge the quick and dead."

Let be be be be be before as, not merely predicted, but as being even at hand— THE COLLECT.—The prayer of the Collect is, that

| Yea, standing amongst us—pointing Him out, as did | Bt. John Baptiet, to the people: "Behold the Lamb

MISSIONARY PROCEEDINGS IN INDIA. (From the Church Chronicle.)

best decorations, it being the nave so to speak, to a into my thoughts. But it occurred to me that one rated may live still.—Does not our Seviour, in John in the least.—If we believe one thing that God tells shrine to the life immortal through him."

THE EPISTEE.—Bom. XIII. 6...With the above powerful motives of the collect present in your mind, brother, read the exhertation which St. Paul gives you and may your prayer, your resolutions and your read of motives of the secure of the above chairs were forthwith placed, and we set down. Above the cross of the collect present in your prayer, your resolutions and your read of the secure of the above of the secure of the secure of the above of the secure of the secure of the above of the secure of the

tious majesty to judge both quick and deed, we may rise to the life immortal, through him who liteth and registed, through him who liteth and registed which the spacious ided hell in which we sat would not the space of the shough, and on comparatively to the life immortal, through him who liteth and registed which the spacious ided hell in which we sat would not the state of the shough, and on comparatively to the life immortal, through him who liteth and registed which the spacious ided hell in which we sat would not the state of the shough, and on comparatively to the life immortal, through him who liteth and registed, the should be removed of the shough that would be contrast.

The Creed, and the answer to the first of his flow into your hearts, crying.

Abba, Father."—So you may come and pray to God the third part of the shough that words hath your Saviour put hats of the ellest words hath your should be crowded the street of the shough that words hath your should be crowded? And now there sat in its two ministers of the Gospel, who had come a god ances.

How it would be crowded? And now there sat in its two ministers of the Gospel, who had come a god the street of the shough the should here the east of the shough the should here. What words hath your Saviour put to this? "What there of a but should be crowded? And now there sate in its two ministers of the Gospel, who had come a god the shough the should be crowded the should be crowded to the chart of the should be crowded? And now there sate in its two ministers of the Gospel, who had come a god the street was the should be crowded to the chart of the should be crowded to the should be come and street. Thirdly, that I have been the sate of the should be crowded to the should be come and the street. Thirdly, that I have been the should be crowded to the should be crowded to the should be crowded to the shoul

hingly honours. The whole of this transaction was also things to our care; we would know, therefore, what Here lay a fish trap, and there a rude spinning-wheel, may commit their authority to somebody else; to mente again, and reduced them to fewer he fulfilment of the prophecy of Zocheriah, these things mean." Merbinks that the bitterest op- and all the friends of rural craft were about; and we whom, in fact, have they committed it? To the Yea.—Into how many? attered five hundred years before, and describing the position were much more encouraging to the prescher manner in which the Messiah should come to take personner in which the Messiah should come to take personner in which the Messiah should come to take personner in which the Messiah should come to take personner in which the Messiah should come to take personner in which the Messiah should come to take personner in which the Messiah should come to take of the Gospel, than the sleek civility of the Hindon, nishes for such occasions; and, after some words of him? First, for my parents, and ultimately for God's. Then might I not reduce a great part of the Catendrian we were personner to this best we are specified to the very letter. However strange and difficulty in this is fully and the work of the ministry? He work of the ministry? Yes.—What do you tradictory characters, with which Zecharish had promeck and lowly, and sitting upon an am, and yet he terest in us. As we were taking leave, the big man but retraced our steps back through the swamp, and properly, what does St. Paul my you will be meet, or fit you pick and change? No.-Does the fitness of you made inquiry when they were to have the school estab- calling once more at the Moultree's, left word that we lished. Just before we moved off, I caught sight of a would wait at the mouth of the creek, till 9 a.m. the picture on the wall of the versadah. Black, white next day, in case he should wish to see we. Finding steamer. It filled the background with its towering awhile there, and again had prayers, and then wended black bull, outside which was depicted a delicate- our way back to the creek, whence, getting on board a put him to open shame, whenever we despise his law, looking buggy wheel in white; and, in perfect type diagly, or shift, we dropped down to the main stree and yield up ourselves to the clamours of deadly lasts; of the Hindan's autiens of the relative importance of to which our best had moved, and then took shell things, a swarm of berques, and brigs, and alcope, &c., for the evening, intending to perform, next day, on loss, and with the angels of God, he re- under press of convess, crowded the foreground, the promise of revisiting the Moonsiff at Oslahberris. jects us. Give him the homage not only of our lips, nearest ever smallest I need not add, that it was but of our lives. Reverence and love him, who came considered a greet achievement of art; and the price. considered a great achievement of art; and the price,

We started theuce to accertain whether there really through him who liveth and reigneth, with Thorand the was no one to be found of those whom chiefly we had come to see; but they were all away; so we trudged away to call on a Moulver, a couple of miles off, who ble sureties, to rensunce the devil and all his works, had sent our friend 8--- an insolent challenge to believe in God, and to serve llim; ye must retouching his Questions. Notice had been sent to member, that it is your parts and duties to see that him also, that we proposed doing correlive the honour this infant be taught, so com as he shall be able to of seeking his presence. As we draw near the house Jearn, what a colemn you, prumise, and profession, he we were officiously met by an underling of his with beth here made by you. And that he may know the news that the Moulvee had left for Calcutta the these things the better, ye shall call upon him to hear "No; gone to ----." perform the Namez, on Friday?" The fellow was instructed in the Church Cathechiem set forth for caught in his lie; for Mahomedan mosquee may not that purpose."

be left uncorved on Friday. man, whether he be caught in a lie or not, unless a fine | with my own children, who have been soundly edu beating ensue, and then he thinks himself very unfortunate, and, like Jacob Faithful, trusts for "better greet sucncy such replies as I shall here put into their professed the Faith, and wishes to be baptized; and but I should get them from the class as a body; and ras, indeed, some two years ago, the occasion of the the whole class would be listening. The Cal Missionarics first visiting the place. But neither was itself is a short compe

fancy to walk back with me to within a quarter of a mile of our first resting place. I had just taken my turn of carrying the bundle of our Prayer-books, and figure on which no small amount of plaster skill had bestowed. It presented the semblance of a man's body and thighs, supposing one kneeling; but from the coller-bone downwards, the whole cheet was a cavity, with a rude attempt at marking the ribe behind, and burnt to a bright red tile. Whoever it might be, he was a regular brick inside, thought I, as I suggested that the hollow cheet might serve so an alter for consuming offerings. But then, the cavity was no clean burnt, without a tint of smoke, that this seemed not tenable. By the side of this figure lay the rules of two others; but there were no traces of their insides, if they ever had any. A few paces off were a party of nativee; some whipping the grain out of the sheaf of paddy, others looking idly on. To one of the latter we addressed ourselves, and asked what he of the hollow chest might be. " Honoomial' was the reply. "Of course," said we to ourselves; it is, Scheb, behind." And so it was behind, and very perpendicular, by way of support. As none of us had ever seen or heard of this delineation of the

how he chewed the golden necklace; and how he tore open his breast; and that is why the image had his chest so hellow and red.

"Bot-loy," (most certainly) said one of us, with all gravity; for the poor creature of the earth was serious and emphatic too. "But is that true? De you believe it?" "Yos." "Why?" "It is in our Shderites." "How do you know it?" "The Pandite their forefathers before them; and it is reited hibbels," "It is rester before them; and it is reited hibbels," "It is rester before them; and it is reited hibbels," "But is it right?" "The fact of the second, which flows naturally (practice and precedent, (.e.) "But is it right?" "Because it is rester before." "Because it is rester before." "Why?" "Because it is rester before." "What is rester before." "What is rester before." "What is rester before. It what you do, are shown the since the most of the word without flow.

The first privileges.—How many are of his who the constained as of the second. The his who is a since of hi

deavours, all unite in the same channel, and flow to the matter was civil, but not of these interested in our works the same point.

The matter was civil, but not of these interested in our works the same point.

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The matter was

anolt, and had such prayers as the Prayer-book fur- schoolmaster .- Then, for whose sake must you obey Our duty to God and our duty to our seight en on field or food. But the people had an in- position, and we did not water time or words on him;

HINTS ON CATRCHISING.

(From Buther's Hints on the Art of Untechining.)

... Forsemuch so this child hath premierd by yes "No; sermone; and chiefly ye shall provide, that he may , this morning." "And, is he learn the Creed, the Lord's Prayer, and the Ten Commandments in the vulgar tongue; . . . and be further

To this, therefore, I now proceed: only let me pre-

Rentismal Consumi. Repeat from "What is your tiame?" to "my life's

mentioned afterwards? Yes: in the part relating to

have rehearsed? As a covenant .-- What is a coreare there to this bargain? Two; Almighty God, and

I shall direct you, as we proceed, to write down the several heads and subdivisions of the subject in order.

Into how many chief heads may the whole subject to reduced? Three; our baptional privileges, our bettiemed vow, and our acknowledgment of our ubligation to perform the same; together with the account we are taught to give, of the means by which way perform it.—If we understand these things, we have a stance like on only he whole and a landful that it is a stance like of the control of the three streams of the timesphere at the beauty of the manded with a stance of the timesphere at the beauty of the manded with a stance of the timesphere at the beauty of the manded with a stance of the timesphere at the beauty of the manded with a stance of the timesphere at the beauty of the manded with a stance of the timesphere at the beauty of the manded with a stance of the timesphere at the beauty of the timesphere at the beauty of the manded with a stance of the timesphere at the beauty of the manded with a stance of the timesphere at the beauty of the manded of the timesphere at the beauty of the timesphere at the several like.

The timesphere at the timesphere at the beauty of the timesphere at the timesphere at the beauty of the timesphere at the timesphere at the beauty of the timesphere at th time, is, to beget in our minds proper dispositions to day reminds us of the first coming of Christ, and the selected to one or other; that so with joy and thankfulness, we may now 'go to Bethwith joy and thankfulness, we may now 'go to Bethto enforce the observance of the duties incumbent on the first coming of Christ, and the selected to one or other and the selected to one or other in the follows may be reduced to one or other in the selected to one or other in the follows may be reduced to one or other in the selected to one or with joy and thankfulness, we may now 'go to Beth- to enforce the observance of the duties incumbent on how he chewed the golden necklace; and how he tore that what I ask from you now is, a general accesses,

shrine just beyond its forther end, in which was an who could talk so well might be able to read. B.: xv., express this by another similitude? "I am the us because it is probable, and refuse another because

look up to the pastors and teachers of the Church to be trained. Now, suppose you shall have been trained No .- Suppose some are hard and some are easy,

What then is the third privilege? To be made an commandments? Not at all .- On what inheritor of the hingdom of heaven.-What do you the authority of God.-And how many of them have mean by that? To come to everlasting life and glory. his authority? All.—Then if you bresh any what it. We come now to the next head: what does do you do? Mn.—What is sin? The transgression things did you vow? Three. "First, that I should and vapity of this wicked world, and all the sheld leate How long must you hosp these cumb of the firsh. Secondly, that I should believe all the days of my life. To when due Articles of the Christian faith. And thirdly, that I should keep God's holy will and commandments, and walk in the same all the days of my life."

1. What cort of things does the first part of your vow relate to? Things to be renounced, that is, for, steditest, unmoveshile, shrope absending in the work w saken, and cost of for ever In one word, what is to the Lord, farcomuch so ye know that your labour to be renounced? Sin And if you renounce that, how much mare does God require to be renounced Nothing .- But, if you are to resource sin, what must you keep from? Every thing that appears to lead to And who goes about continually tempting people to sin? The devil.-Then whom stuck you renounce tween the cooling of land, and the cooling of water you to sta, whose example may you safely take, in while in water, the oppur stratum, as ease as it his giving him an answer? Joses Christ's.-Did Joses od alaks, and its place is supplied by water me Christ renounce the deell? Yes .-- When the devil from below. Hence the surfues easyet be the asi would have tempted. Christ, to idelately, what answer part, until the whole mass is reduced to a little bale did He give him? "Get thee hence, Betan: for it is 400; after which a continuous of cold, historic written, Thou shalt worship the Lord thy God, and making the weter contract and become haveler than him only shalt thus serve." Matt. iv. 10. Then you that below it, has an atactly contract effect, cooking it must not bear what the devil has to say, because you know beforehand be wants to lead you wrong: but he temperature of 82° is attained, when the marking descent toust you now, by coming blusself, dess freezes. How which the detector's there ar bills be he, but leaves his concerns to his agents? When he mearly of the same temperature as the land, and for had tempted Ere, did he tempt Adam? No: he left above 44" at sunset, its surface during the ulg that to her? she had sold herself to him, and this was clear and across weather, will be warings than that of the first work in which he employed her.—On whose orrand did Eve come to Adam? On the devil's.——became solder than that above the weath; and other If any bady should some to you, to tempt you to sin, they both equation their due properties of regions what should you treat him like? The devil blaces! the said of them the land misse with the region Did not one of Christ's disciples come to Him once in store the water, a mist or the will be this re the devile name? Yes.—Who was he? Poter.— The density of each what or hig will be given What did Poter want Christ to do? To refuse these the land corresponding the water is higher, and his d crosses which God had called upon Bim to take up. and temperature greater. He Bumphre ... Then what did Christ say to him? "Get thee whose views at this subject we follow, mys: who would tempt you to ale, but what can you do, at marghere of the Ducube was requiredly any rate? Go away from them.—What cope the during a voyage that I made apart this rice Scripture about this? "Go from the presence of a labou to Vienna; and an each of these days, the different men, when these perceivest not in him the lige being perfectly clear; the opposites of sales about the

of knowledge. Prov. ziv. 7. some bribe to tempt you with : where is his starehouse, all degrees below that of the floor ; and the di out of which he takes his bribes? The world.—
What is he called of it? The prince or rules.—And what does he say about his power over it? All is mine, "and to whomseever I will I give it." Lake iv. 6. Then what must you renounce next? The pumps and vanity of this works world.—What companions that I works are the finish. "All is power are not world.—What companions that I works and vanity of this works world.—What companions are the finish. "The tank I works are responsed to the finish of the world."

A. M., were respectively \$10, \$61, and \$65, the interest of the area of the all world.—What companions are respectively \$10, \$61, and \$10, and \$1

to coming to his kingdom, either on earth or in heaven.

Thus the Gospel of this day relates to his ad-

Can you be excused any of these command for ? To be partakers "of the inheritance of the saints." obedience rest on the hardness or eas enid also the not kill: therefore if thou out taty, yet if then bill, then art a transgressit of the la To God.—At what time, therefor him? At all times. Suppose it should be ver convenient, would that vacuus you, or may you put it off? No....." Therefore, my beloved brothern, be yo

FOGS AND MISTS.

The fuge of great cities frequently originate in the mingling tegether of mesons of air of different temper-