"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

THEREFORE I WILL NOT BE NEGLIGENT TO PUT YOU ALWAYS IN REMEMBRANCE OF THESE THINGS, THOUGH YE KNOW THEM AND BE ESTABLISHED IN THE PRESENT TRUTH -2 PETER 1, 12

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Doetry.

THE ADVENT ON SINAL.

His robe was of the cloud With lightning braided o'er; His heralds, the trump-note loud, And the echoing thunder's roar.

On the whirlwind's wing he cam And the mountain's awful height Was wrapt in smoke and flame, By the God's descending might.

He spake, and earth was dumb, Like the sea when the winds are laid, Like the night when the insect hum Is hush'd in the verdant glade.

He gave his flery law
In many an awful word,
And the nations shook with awa As His threatening voice they beard.

Again to earth he came, In guise of a man forlorn, And changed was His crown of flame For one of the rending thorn.

The law His hands had given He now fulfilled and kept, And opened the way to heaven For those who in anguish wep

And He again shall come, Thrones shall before him fall, And every voice be dumb, Or own him Lord of all.

Then heaven along with earth Shall to its centre shake, And up to a brighter birth

Thomas Ragg.

VISITATION SERMON

(Concluded from our last.)

If our facts and reasonings be correct, we are now enabled to answer the question,-how are we to know a true minister of the Gospel, -one whom we can obey without risking our eternal happiness? He must derive his authority in regular succession from the Apostles; he must be one of their representatives; and this all our Ministers can prove themselves to be. Here then we have a clear and fixed principle of recognition, not easily mistaken, and highly conducive to convenience, regularity, and order. What confusion, and want of solemnity and authority, would the indiscriminate exercise of the sacred functions occasion in the Church? The beauty and efficacy of our divine ordinances would disappear, were they in every man's hands, and they would be dispensed without uniformity, reverence or responsibility. In all churches, therefore, the Apostolic succession has been maintained, with the exception of some Protestant denominations of recent origin.

The Presbyterians contend for it as strictly as we do; and a late writer not only affirms that the government of the Church of Scotland is Episcopal, but that without Episcopacy no one natural branch of the Catholic Church can exist. The difference is, that we trace the succession through the Bishops, and they through the Presbyters. In. deed some of their best writers maintain that none are regularly vested with the ministerial office or can with propriety be recognised in that character, but those who have been set power of ordination, and they unite with those who hold tized and afterwards taught. the opinion that Christians in all ages are bound to make nistry as well as other points, the model as far as possible in teries or Synods were consecrated Bishops and Archbishops by those properly authorized, the two churches in point of Government would be nearly the same. This single step we however consider important, as it affects the chain of succession, and destroys the symmetry and beauty of the Christian model. At the same time we agree with a liberal and judicious writer of the Church of Scotland, that the dif. ference between the two Churches is greater in appearance than in reality, and that both widely differ from independency :- we are only at issue on the question of Presbytery as equivalent to Episcopacy; but this ought not to be permitted to estrange the two Churches, which have done so are now through the divine blessing more cordially united In friendship and Christian love than at any former period, the powers of darkness shall not prevail.

But as both these Churches are strenuous defenders of eise,—the Church of England confining it to one individual and the Church of Scotland lodging it in Presbyteries, Synods, and the General Assembly, from which there according to this doctrine they were unchurched and exeluded from the communion of saints. For such complaint there is no reasonable ground; for a church may be imperfect or mutilated, and yet maintain all the essential principles of the Gospel. Our Church declares her own convictions and opinions, but she passes no judgment upon those denominations who differ from her in their form of Government : she contents herself with declaring in her preface to

known to have such qualities as are requisite for the same, tion and sincerity avail nothing; we submit to a known approved and admitted thereunto by lawful authority.

" By lawful authority we understand that of Bishops alone, who have the sole and exclusive right of commissioning others, as only Bishops have received that power by uninterrupted succession from the Apostles, and through them from Christ himself the great head of the church, so that no man shall be accounted or taken to be a lawful Bishop, Priest, or Deacon in the church, unless he hath had Episcopal consecration or ordination."

III. The nature of the Commission.

Having ascertained how we are to know the true ministry and that our Church is in possession of this inestimable blessing, we proceed to consider the commission with which the disciples were entrusted. This commission was first given by Christ, as we have seen, to the eleven, and he pro- is now essential, and may be conveniently adopted, and mised to be with them alway, even unto the end of the that, the efficacy of the Sacraments being spiritual, they world. But as they soon passed away, he could only be depend not on forms or the hand dispensing them. On

In this sense the Apostles are still alive and represented by those on whom they laid their hands, and so on from age to age since our Lord's ascension. Christ therefore continues with his disciples according to his promise, -not indeed in the way of miracles, but by his presence in the standing provision which he has left in his Church for the salvation of the souls of men. He is the head from whom the divine fountain pours spiritual life and increase on the members of his mystical body: he governs the Church now, and dispenses the means of grace by the same order of men whom he first appointed; for there is no difference between an Apostle and a Bishop except that the Apostle was called immediately by Christ and the Bishop receives his commis. munion from a layman, because he has no authority to adfrom generation to generation every link is known from St. assumed and not derived from the proper source? Peter to the present Bishop. Looking at this fact, does it Church? for it is not to be conceived on any other princi. birth, is a "mystery of Godliness," beyond the grasp of the all over the world, amidst wars and revolutions and the ac. pointed to the fold, and there is none else. tual extinction of nations, for so many years, without dithus sacredly guarded by the Saviour himself? The posession of miraculous powers by the Apostles forms indeed a temporary difference between them and their successors, are assured, "that except a man be born of water and of ommission assigned to the Apostles and their successors. Moreover the Apostles and their successors have in every age committed portions of their power and authority to others, who become their delegates and in a measure their the Episcopal system recognizes and consists of three orders, Bishops, Priests, and Deacens.

seen by considering the nature of the commission and the duties which it imposes.

The commission is comprehended in the words, "To particular branches of that general design and the order of instituted by God-and whether they be little or great, we which was to be determined according to circumstances. Thus the adult Jews and heathens were to be taught before ourselves and the risk of acting profanely. God, when he apart to the office by persons lawfully clothed with the they were baptized, but the children of believers were bap-

the Apostolic form of the Church, with respect to the Mi. into the nature of the commission which was to recover be considered of small account which he has appointed, or men from that awful and unhappy state into which they which we may suspect to have come from him. their Ecclesiastical arrangements. Hence there appears had fallen, to wisdom and righteousness and the hope of only one single step in Church Government between Pres. everlasting life; I shall therefore confine myself to one or of attention to the Scriptures and practice of the primitive byterians and Episcopalians. If the Moderators of Presby. two things which more immediately point out the necessity | Church, would be an infringement on our private judgment; of a right and pure ministration.

Christ. Sinners were urged to repent, for the kingdom of ceedings, but this reason, if sound, will suggest the greatest heaven was at hand. Now repentance in itself is neither a circumspection and the most accurate information in matmeritorious nor an efficient cause of remission. It is in- ters which concern our immortal souls. Private judgment deed required as a proof of sincerity, and so far it may be is often weak, though the intention be good-principles may said to concur in cleansing from sin, the great impediment be mistaken-conscience may be darkened. In respect to in the way of divine mercy; but the merit, virtue, and effi- Christianity we have a right to examine into its truth and ciency are entirely through Jesus of Nazareth and him only, the meaning and import of its doctrines-but then it is also for there is none other name under heaven given unto men our duty to make use of every help in our power, and to whereby they must be saved. For as the man who opens search the Scriptures diligently whether these things are his window for the reception of light which is of itself ready so. We ought to have recourse to the early history of the much good in their respective spheres of labour, and which to enter where it can find admission, does not cause the illu- Church and writers among the primitive christians to asmination but only makes way for it, so the sincere penitent certain the interpretation of the faith and government of who opens the windows of his soul for the entrance of the the Church in her first ages. It likewise behoves us to conand present in the present crisis a combined front to the divine light has, properly speaking, no hand in the work of sult the proceedings of the more early Councils, and to thing of their primitive fervour instead of that lamentable enemies of truth and order, against which we hope and trust his sanctification, but so far as he pulls down the sinful ob. make ourselves familiarly acquainted with the writings and coldness, timidity, and indolence, falsely called moderation, struction in order to let in the divine influence. And this lauguage of our great Reformers. All this ought to be done accords with the words of the Apostle; "so then neither is more especially by the ministry, whose duty it is to teach the Episcopacy, though they differ in the manner of its exer. he that planteth any thing, neither he that watereth, but people. Those who from their stations, occupations, and God that giveth the increase."

"except he were first called, tried, and examined, and and therefore criminal. In such case, honesty of inten- consistent with the freedom which he has left to all his THAT HATH BARS TO HEAR LET HIM HEAR."

and also for public prayer with imposition of hands were error in yielding to an imperfect Ministry, and the guilt rests on our own heads.

The sacraments are channels of grace, but their efficacy s couched in mystery beyond our comprehension: we have no means of knowing, farther than is revealed and sanctioned by Apostolic usage, what is absolutely essential to their pure administration, and what not: we have no grounds of judging, that such and such a change might not affect, diminish or impede their efficacy. They are a holy and mysterious deposit committed to our keeping, and our only wisdom and safety is in preserving them faithfully as they have been delivered to us, and to receive them only from those whom we know to be regularly authorized to dispense them.

It is very easy to speak and argue that a certain change with them in their successors, whom they had ordained to these grounds Naaman argued, when he refused to dip seven times in Jordan; but the Holy Spirit by the mouth of the prophet said, if Naaman will be clean it must be by the waters of Jordan and in the ceremony of dipping seven times. If he refuse to follow this direction he must be content to continue a leper for ever. Saul thought it unneces sary to wait for Samuel at Gilgal, but the Holy Spiritthought otherwise, and the king was punished for his presumption. If we refuse to be cleansed from sin in the way appointed by our Lord in his Gospel, we must die in our sins. In this point of view the ministers of the Church assume a most important attitude; if not duly called, they have no right to touch the ark of God. Few persons, even among the careless and indifferent, would receive the comsion from the Apostles. Of this successive transmission minister. And is it not much the same, if his authority is

In what manner the soul is regenerated by the Sacrament not present an extraordinary manifestation of divine Provi. of baptism-how water is made productive through the didence, and prove our Lord's continual presence with his vine agency of spiritual effects, and thus forms the second ple that this purity of succession would have been preserved human understanding, but it is nevertheless the way ap-

In the like mysterious way is Christ present in the Euvine interference. Is it then wise or pious to neglect a gift charist, and although we are unable to explain the nature of this divine presence or in what manner the bread and wine are made to operate spiritually upon the soul, yet we out not being of a permanent nature it forms no part of the the Spirit, he cannot enter the kingdom of God; and except ye eat the flesh of the Son of man and drink his blood, ye have no life in you."

In fine, the Sacraments are a precious, but mysterious gift of God, and our wisdom is to use them with reverent carerepresentatives, and are called Priests, and Deacons. Hence not inquiring whether we may dispense with this or that circumstance, but guarding jealously lest by any means we might injure ourselves or offend concerning them: "See The consequence of ascertaining the true Ministry and that thou make all things according to the pattern shewed keeping it pure from all contamination, will be most forcibly thee in the mount." There is, to say the least, a strong presumption that every thing which we have received from the ancient church is derived from the Apostles; and while there is no opposite ground, it is our plain duty to adhere to make disciples:"-baptising and teaching are mentioned as them, lest we be found changing things which have been may be sure that we cannot change them without injury to condescended to give such minute directions about the tabernacle, its curtains, candlesticks and snuffers, would among Neither time nor the occasion permit a minute inquiry other things teach us this, -namely, that nothing ought to

We may indeed be told that such a scrupulous minuteness but it is not so. It may indeed be freely granted that ra-Remission of sins was to be preached in the name of tional creatures ought to consult reason in all their proeducation, have neither opportunity, leisure nor ability for Lord has solemnly declared, "Whosoever shall be ashamed As grace is from Christ, one of the principal channels of such inquiries, must to a certain extent rely on the honest of me and of my words, of him shall the Son of man be communication is by his sacraments; but if they are admi- labours of others for a true account of the truth as it is in is no appeal,—other denominations have complained that nistered by persons not duly ordained, they may fail of the Jesus. For all such the Church has made ample provision: his holy Angels." Christ promises to be with his Church;

Christian subjects. As it respects for example the government of his church, in whatever points he has given our spiritual rulers power to preside over us, he has not left us at liberty to judge for ourselves, and so long as they act under his commission they take no part of that freedom from us which Christ hath left us.

On this principle our Church proceeds. She enjoins nothing but what Scripture enjoins, and forbids nothing but what Scripture forbids; and so far is she from repressing inquiry, that she declares that if in any instance it can be shewn that her commands are unscriptural, she is not in such case to be obeyed.

As a visible Society, she claims authority to propose the terms of her communion, -a right which every Society recognizes and acts upon, and which other denominations of Christians commonly enforce more strictly than the Established Church. The authority of the Church is binding on all her members only so far as her decisions are consistent with Scripture. Instead of forbidding, she invites men to read the Bible, and to maintain its supremacy over tradition; but she does not tell every man that he is to disregard her authority, or that however unsuitable his qualifications or inefficient his opportunities and leisure, he is to be sent to the Book of Revelation to form for himself a system of religion. In fine the Church of England requires all her members to use their reason, and places no other limitation on its exercise than that our liberty snow d not be made a clock of maliciousness. This is rational liberty,-the only liberty which receives the truth without licentiousness; but even under this correct definition, it is to be exercised with discretion and at the peril of the individual. He is responsible to God and man for its use, for it is not to be made a pretence for creating divisions in the Church by magnifying difficulties or urging changes from unhallowed passion.

Although the words of my text more immediately point to the Apostles and the commission with which they were invested, they likewise embrace the whole Church and all her members. This appears from many passages of Scripture, and particularly from our Saviour's encouraging promise that wherever two or three are gathered together in my name, I will be with them to bless them and do them good. Thus wherever the smallest number of believers assemble in Christ's name, depending upon his promises and desiring above all things the advancement of his glory, there, is he ever present to quicken their prayers, to strengthen their faith, enliven their hopes, and comfort their hearts; and when our Lord is one of the company their supplications must be effectual. For him the Father always heareth,-and what a glorious encouragement have we here for social prayer! Let two or three Christians meet for the sake of their beloved Master, to worship him in obedience to his appointment, and they may rest assured that he is with them to supply their wants and to bless their administrations, and this inestimable promise is at this day in the course of fulfilment. When the doors of the chamber were shut, in which the disciples had assembled for fear of the Jews, came Jesus and stood in the midst and saith unto them, " peace

Now the many appearances made by our Saviour after his resurrection, not only demonstrated the truth of that momentous event by an accumulation of evidence altogether irresistible, but likewise afforded a pleasing and encouraging proof of our Lord's perpetual watchfulness over his people ; -by which we are assured that when he is absent in body, he is present in the Spirit, as he was in a miraculous manner in the Apostolic age.

But to conclude :

"I AM," the eternal Son of God, hath founded the Church in his blood: he has prescribed the rule of faith and conversation-the means of grace and the ministry by which they are to be dispensed. And is it a matter of indifference to what church we belong? Are we commanded to contend earnestly for the faith-to mark them which cause divisions and offences contrary to the doctrine which ye'have learned and avoid them, -and shall we despise such Scriptural admonitions, and consider all denominations alike, and that it is a matter of no moment to which we belong? Was this Laodicean lukewarmness the practice of the Apostles? Did they preach peace to the enemies of the truth? No, they looked directly to their Master's kingdom, and pressed with divine ardour, faith, and righteousness in order to salvation; and instead of compromising the truth, they hold up Hymeneus, Alexander, and Demas as standing monuments of infamy to future ages for their desertion of the Gospel.

It becomes us, therefore, to imitate the zeal and activity of the Apostles in preserving the faith, and to adopt somewhich so generally prevails. Let neither our preaching nor our conversation emit an uncertain sound, by carrying conciliation to the wreck of principle. Remember that our ashamed when he cometh in the glory of his Father with blessing, notwithstanding the sincerity of the recipients, be- she directs them to her approved summaries of doctrine and and often in the most wonderful manner has he verified this cause if these recipients are capable of examining for them- discipline—to the public and private instruction of her Mi. promise to the Church of Engiand. Often has she been selves, who are the true ministers of Christ, they have no nistry—and finally she refers them to the Holy Scriptures assailed by a combination of fanaticism, cruel superstition. right to expect, on their omission of this duty, that the di- as the test of her doctrines, which are only to have authority selfishness and infidelity, as she is at the present moment vine unction will accompany the Sacrament. Now it has as they agree with holy writ. All her children are there. both at home and abroad; and through the grace of God been shewn, that the ministry of Bishops, Priests, and Dea. fore at liberty to make such honest inquiry and such modest she became victorious, and now we shall be more than concons is a divine institution, sanctioned and exercised by the and discreet exercise of their judgments as their abilities querors over our enemies, if we trust in our Redeemer, live Apostles who were inspired, and consequently a mode of ad- and opportunities permit. Without such precautions, pri- after his example, and conscientiously discharging the duthe Ordination Service, that, "it is evident unto all men diministration which may be considered actually revealed. It vate judgment becomes unbridled; licentiousness brings on ties of our sacred commission, entreat him in our daily "ligently reading holy Scripture and ancient authors, that follows, therefore, that out of a Church containing such a in its train rank infection calculated to destroy our health prayers to perpetuate among us that beauty of holiness "from the Apostles' time there have been these orders of Ministry no service of a perfect nature can be performed. and strength. Nor will this deference to such sources of which we have still the happiness to enjoy. By such con-"Ministers in Christ's Church, Bishops, Priests, and Dea. How far divine mercy may interfere in cases of ignorance, information and guidance abridge our Christian liberty; for duct we shall fix the Shechinah amongst us, and insure the cons. Which offices were evermore held in such estimation of the stime of the contract of the "tion that no man might presume to execute any of them of acquiring a knowledge of the truth, ignorance is wilful that which is derived from the Gospel of Christ, it must be our side we need not regard those who are against as. "He

MORAL LITURGICAL.

THE RESPONSES, OR VERSICLES, AFTER THE LORD'S PRAYER.—THE GLORIA PATRI.

Our hearts having been, as it were, put into a posture for prayer, by the preparation of the Word of God, the Exhortation, Confession, and Absolution, we reverently lift the veil, and make our first approaches to the mercy-seat under the guidance and in the very words of Jesus, in his own incomparable Prayer. Here the Church moves confidently in [Psalm vi. 9. and cxxx. 7.] So we, being full of hopes that

She now proceeds to express the wants of her children in forms of her own preparation, -- forms drawn indeed from the holy word of inspiration, and modelled by its language. After having used the Lord's Prayer, ministers and people -in the attitude of suppliants, still meekly kneeling upon their knees-are instructed to begin by imploring the Divine assistance to render effectual their own imperfect forms of petition and praise. This is done in four short devout VERSI-CLES; which, from being recited by the minister and people alternately, are on that account sometimes called RESPONSES. This manner of the minister repeating and the people answering, is an ancient custom,-derived from the practice of singers amongst the Jews, who were divided into two sides; one side repeating one portion, and the other another, in regular turns. Thus it is said in Ezra, (iii. 11.) "they sang together by course in praising and giving thanks unto the Lord." It appears, however, from this passage that, among the Jews, the service was performed by the Priests and Levites only; but Christian worshippers enjoy a more extensive privilege: here the whole congregation are called upon to take a part; and every member of the same is so far himself a Priest, as to be admitted to join in this spiritual sacrifice. In thus uniting in worship, they fulfil the Apostle's exhortation, "with one mind and with one mouth to glorify God;" and, in correspondence with our Saviour's injunction we shew that we "agree together touching what we shall ask of the Father." But while this responsive manner of devotion is sanctioned by the practice of the most ancient Christian Liturgies, t it has a powerful recommendation in its own obvious usefulness,-in enlivening and invigorating devotion, and keeping up by variety that attention which might otherwise wander and droop. # "If the whole of the prayers," says the writer first quoted, "were offered up by the minister alone, without any break of this kind, it might be difficult to keep the minds of the congregation from becoming listless, and forgetting the business in which they were engaged. But these outward helps are very well suited to keep them attentive. For if the people will but obey the directions of the Church, and with an audible voice take the part assigned them in the service, it will not fail, from time to time, to preserve them from that langour which is apt to steal over them."

For the introduction of these Versicles, we have authority from their use in the most ancient Liturgies; but we have a higher authority still, from their being contained in the word of God. The first two are to be found in Psalm li. 15., and the latter in Psalm lxx. 1. They most appropriately connect the preceding penitential part of the service, with the eucharistic or thanksgiving part which succeeds.

The mouth closed by sin can only be opened by pardon; and in token of this, he who came into the world to confer pardon, caused the dumb to speak and the mute to sing praises. Tied and bound with the chain of our sins, we therefore appeal to our Heavenly Father to be loosed and delivered; to Him we cry for the gift of utterance in our prayers and praises, which must otherwise be checked and restrained un der the deep and depressing consciousness of sin. O Lord, OPEN THOU OUR LIPS, is the cry of the minister of the congregation, weak himself, and helpless, and needing succour as much as any; and, with one voice, the congregation are called upon to declare, in connexion with what he has uttered, AND OUR MOUTH SHALL SHEW FORTH THY PRAISE.

But the sense of our infirmities is neither light nor transient, and we are straitened until we obtain the help which we need. We are, therefore, earnest and instant in our petitions-we are importunate for the succour which we so much require. O God, MAKE SPEED TO SAVE US, is the cry of him who is the organ of the assembled worshippers; and to this, a response in the same spirit is raised by the congregation, O LORD, MAKE HASTE TO HELP US. "We are wearied with the burden of our devotions, and raise our hearts unto thee, while with joyful lips we speak thy praises and glorify on earth thy Holy Name." We have said that these were expressions borrowed from the Book of Psalms. "David surveying his sins more numerous than his hairs, more weighty than his heart could bear,-terrified with which sad spectacle, he breaks out into this passionate ejaculation, which may well befit our mouths, who so lately have been confessing our offences; for it contains all that any penitent sinner, about to put up his petitions, need to sue for by way of preparation, viz. deliverance and safety from evil, and help in that which is good. We that enjoy themselves so highly as farmers. They are little ten us, and our corruptions have blocked us up before, and fear is on every side, yet still the way to heaven is open, and we send these prayers upwards to the place where the King by close buildings, and cuts no figure at all. A narrow than that "poorness of spirit" which our Saviour taught ble iniquities, we cry out, "O God, make speed to save us:" when we look forward to all those duties which we are to do, and the great opposition we are sure to meet with, we say, "O Lord, make haste to help us." Our guilt will "make speed" to pursue us, Satan to destroy us, and evil thoughts to hinder our devotions. Wherefore we must beg that our gracious God will also "make haste to save and help us" just now, when we are in danger and need, and it will double the

mise of forgiveness,—having prayed for pardon in our Lord's farmer would not take the wealth of the world on such proves it to be no anomaly that the poor man is sometimes own words, and lifted up our united voices to God for help, terms; his concerns, however small, spread themselves out proud, and the rich man often humble; and that the trap--having qualified ourselves, in short, to say with David, in a pleasant amplitude, both to his eye and heart; his house and stand up rejoicing. Thus, we read, when the Priests

* Penny Sunday Reader. † Dean Comber says, the primitive Christians used this so onstantly, that Eusebius brings it as an argument to prove that the Essenes were Christians because they sung by turns, answering one another.

‡ Breve videbitur tempus quod tantis operum varietatibus occupatur .- St. Jerom

Shepherd on the Common Prayer. S Dean Comber.

and Levites praised the Lord, all Israel stood."* But in com- shining on suspended hams and flitches. Guns supported against those adventitious circumstances of rank, or wealth, who, commonly, when he made his confession, declared his Father, who granteth this Absolution; to the Son, who purchased it and obtained it; and to the Holy Ghost, who sealeth and dispenseth it to us; and we also call to mind those innumerable instances of the like infinite mercies to poor sinners which have been, and ever shall be to the world's end: and what heart can conceive, or tongue express, that ecstacy of ravishing pleasures which we shall feel at the last day when we, and all true penitents that ever were or shall be shall all join in singing songs of praise to our dear Redeemer, whom we shall love much because much is forgiven us. We can foresee those anthems which shall then be sounded on the battlements of heaven by millions of glorious sonls rescued from destruction, and we, by faith, have such a sense hereof, that we begin, now, that song which we shall sing for ever-

The Doxology is so called from its giving of glory, and is usually termed the GLORIA PATRI from its comm words in Latin. St. Basil ascribes its origin to the Apostles; but whether so derived, or not, the doctrine it contains is apostolical, and the language so simple, that we can easily believe it to have been in the mouths of the earliest Christian worshippers. "As we have believed," says that Father, "so must we be baptized; as we are baptized, so must we believe; and as we have believed, so must we glorify the Father, the Son, and the Holy Ghost." "It is," says our own Hooker, the token, evidence, or demonstration of a true understanding or sound belief for matter of doctrine concerning the Trione is severed from the other."

From the Epistle of the Church of Smyrna, relating to the martyrdom of Polycaro, we perceive that a Doxology very nearly resembling the Gloria Patri, were the last words that he uttered ;- "For which cause," said the dying martyr, "I praise thee, I bless thee, I glorify thee, O God, through the eternal and heavenly Jesus Christ, thy beloved Son, to whom with thee and the Holy Ghost, be glory both now and forever, Amen." This took place about A. D. 150, and proves the antiquity of at least the form of expression after which our Doxology is modelled; but when we recollect that Polycarp was the disciple of St. John, and speaks of the pleasure he took in relating the sayings and things he heard from them who had seen the Lord, it is reasonable to infer that he, on this occasion, spoke what he had heard from them.

In Clemens Alexandrinus, who lived A. D. 190, we have these words contained in the Christians' form of praising God; "to the only Father and the Son, with the Holy Ghost, one in all respects, be glory now and ever. Amen."

Innumerable testimonies from succeeding fathers could be adduced of its use in the early Church, -exhibiting occasional variations in expression, but always retaining the substance -"as long" at least, to use the words of Hooker, "as the Trinity had due honour, and till Arianism made it a matter of great sharpness and subtility of wit, to be a sound believing Christian, men were not curious what Syllables or Particles of speech they used-The different forms of glorification, saving only where evil minds do pervert and abuse holy things, are not else voices of error and schism, but of sound and sincere religion." We may, therefore, conclude in the words of Bishop Bull, "I have dwelt the longer upon this, that all may know how ancient and truly apostolical a form of Doxology, that is, which is now used in our Church, and

And while "no place can be unfitting for so beautiful and time-honoured a form of devotion, there is a peculiar propriety in repeating it after each Psalm, for thereby, we shew that we ascribe the glory, there given to God, to the three persons of the ever blessed Trinity; and thus (as has been our sins, we have destroyed ourselves; but in thee is our help. well said,) we turn the Jewish Psaims into Christian Hymns, ciples the desire to "follow his steps." salvation. Quicken and animate this noble anthem cease to resound within the walls of our

*2 Chronicles vii. 6. + Sunday Reader.

> THE ENGLISH YEOMAN. From Howitt's Book of the Seasons.

kings; their concerns are not huddled into a corner, as shop, a contracted warehouse, without an inch of room be- and practised? sides to turn in, on any hand, without a yard, a stable, or outhouse of any description, perhaps hoisted aloft, up three or four dirty pair of stairs, is all the room that the wealthy tradesman often can bless himself with; and there, day after who may chance to be encompassed with some of the trapday, month after month, and year after year, he is to be pings and appendages of worldly pomp and bonour. But found, like a rat in the hole of a wall, or a toad in the heart of a stone or of an oak tree. Spring and summer and humility is not to be denied, the assiduous cultivation of New York:autumn go round, sunshine and flowers spread over the this Christian virtue is incumbent upon more than them. world, the sweetest breezes blow, the sweetest waters flow The heart does not infallibly receive its bias from external Having now confessed our sinfulness, and heard the pro- doleful prisoner of Mammon; and so he lives and dies. The cessarily direct and control the spirit within. Experience along the vales; but they are all lost upon him; he is the circumstances: outward and adventitious things do not ne-"My heart is ready, my heart is ready, I will sing and give stands in its own stately solitude; his offices and out-houses upon their wearer than upon those who view them with the stand round extensively, without any stubborn and limiting "evil eye" of jealousy or envy. In past times, "sackcloth give the worthy Editor credit either for a long invention or contraction; his acres stretch over hill and vale; there his and ashes" were far from a certain evidence of inward morflocks and herds are feeding, there his labourers are toiling; tification; nor is the mean attire or simple fare of the poor enough, if he furnishes us here with its proper fruits: his purest air and most delicious quiet. Often when I see those healthy, hardy, full-grown sons of the soil going out of with which the well-meant regulations of society have entown, I envy them the freshness and the repose of the spots compassed those who are in possession of the goods of this is a very patriotic multiplication of the patriot (!) force by

mencing this act of praise, it is right that we should declare on hooks above : dogs basking on the hearth below. Cool, or honour, which are harmless in themselves. Often they Comber, "hath placed this ancient hymn at the close of the green fields, and verdurous trees, or deep woodlands, lying which they condemn in others. penitential part of daily prayer in imitation of holy David, all around, where an hundred rejoicing voices of birds or other creatures are heard, and winds blowing to and fro, full distress, and begged pardon and deliverance, turns then his of health, and life, and enjoyments. How enviable do such petitions into praises, because of his lively hope of acceptance. places seem to the fretted spirits of towns who are compelled

> ENGLAND AND AMERICA. By the author of Spiritual Despotism.

Although related by natural descent, and in a hundred other ways, no two races of the civilized world are perhaps more broadly distinguished than are the English of Britain, and the English of America. The very relationship of the two people has formed a starting point, whence they have diverged. The people of the United States exist in agitation, and act from momentary excitements. The people of England are jealous of excitement; and though susceptible of agitation, gladly and quickly return to a state of rest. The love of order is as strong on this side the Atlantic, as is authority, and those gradations of rank which are necessary to its stability, are steadily looked at, and are approved of breath of air in motion, and the sails flapping sluggishly as good and beneficial. There, from the domestic circle against the masts. This we have seen on some fine autumfaint, and authority means very little beyond the limits of scene! Dark masses of clouds piled heavily around the hoactual force. Climate has done something, the geographi. rizon—islands of vapour scudding across the zenith—the cal conditions of the country have done something, and the tempest howling in its fury—the waves lashed into foam political circumstances of the state more, to place the trans- and the spray, mingled with torrents of rain, scattered by atlantic English at the antipodes of Britain. We shall not the angry winds like a snow-drift! These alternations of then draw our models of government thence. No infatuation the calm and mild scenery of the ocean we have seen within could be more irrational. A certain order of things may the space of a few hours; and can we draw from its striking nity, when in administering Baptism, making confession, there, which is neither necessary, nor even practicable, nor horizon? indeed be good in America; or it may be the best possible imagery no likeness to the present aspect of our political in any sense whatever good, for England. England will no more import a church polity from America, than she will lieve, a check from which, during the present season at import thence domestic slavery, or THE REPUBLICANISM least, it will not recover; and the first attempt at the subju-WHICH FAVOURS AND ENDURES IT. England assuredly may gation of this Province by foreign and unprincipled advendo better than take her lessons from those who have as yet so much to learn.

THE CHURCH.

COBOURG, SATURDAY, DECEMBER 1, 1838.

We shall not, we trust, be offering what will be unprofitaour affairs-which dictated the few observations contained in our leading article of last week.

In alluding to the disastrous and complicated mischiefs of insubordination and rebellion, we stated that the root of the evil was in the heart, and that a watchful and prayerful attention to the impulses and influences of that "little world," as an ingenious poet has termed it, would prove a more effectual and more permanent corrective of those mischiefs than could be brought about by mere extrinsical and perhaps interested motives to obedience. We asserted that plete; our troops are as disciplined as they are brave; our pride, more frequently than any other passion, is the origin of civil as well as of social disorganization; and we may adduce as the antidote to this baneful spirit, that precious grace of humility which is so prominent amongst the precepts, and so persuasively inculcated by the example of the Saviour of the world.

He, indeed, from the commencement to the close of his earthly pilgrimage, exhibited to his followers one unvarying wich, the face of our country presents one vast military lesson of that lowliness of mind so directly urged in his camp; when we contemplate all this unprovoked disquietude how firm and stable a monument and defence it is of the matchless Sermon on the Mount, and so assiduously inculcated by the first preachers of his religion. Born in a manger, and dying on the cross, he afforded an example most wonderful and most complete of self-denial and self-abase- is to be our position here, say in twelve months from the ment; and in all his life and conversation, in the station he present time? Shall we then be called upon again to rechose and the companions he selected, he manifested an new our attitude of preparation, marshall our ranks, and "emptying" of himself-of his heavenly and transcendent burnish our armour for another encounter?- Every thing glory-which could not fail to quicken in his sincere dis-

> grounds for its adoption. Unless deeply embued with that of aggression "unparalleled in the history of the world." sinner, nor will he fly to the refuge which the Gospel pro- war there exists, on the part of the authorities and more invides for the perishing. Believing himself in health, he fluential inhabitants of the United States, the aversion will not seek the soul's physician: unconscious of defile- which we ourselves entertain, why is there not, in the prement, he will not anxiously repair to the "fountain opened sent crisis, a becoming expression of their public opinion for sin and uncleanness": unacquainted with his feebleness upon the subject? Why are not meetings of the real con-

a "hid treasure," for the Gospel grace of humility. "By pride," says the wisest of men, "cometh contention"; and those of the town tradesmen are. In town, many a man of that passion,—as the guardian of contentment, and the tation of public feeling,—until we see some vigorous and cement of peace, -- what can be more earnestly recommended combined efforts put forth in that country for the effectual

In looking at the practical influences of this Christian quality, it may be thought to be one applicable only to the more exalted in the grades of human society,—to those of the United States should be held responsible. while to this class the appropriateness of the injunction to

where they are going to. Ample old-fashioned kitchens, life, are viewed as evidences of pride. The exterior alone ten, as announced in the letter from which he professes to

at the same time our faith in the adorable Trinity,—in the shady parlours in summer, with open windows, and odours who make so invidious an estimate of the mere circumstan-Father who created us, in the Son who redeemed us, and in from garden and shrubbery blowing in. Gardens wet with tials of life, are the very persons in whose bosoms there ranthe Holy Ghost who sanctifies us. "The Church," says purest dews, and humming at noontide with bees; and the kles the deepest and most dangerous influence of the passion

Closely allied to this censorious spirit, which directs its uncharitableness against fellow-men, is the disposition to repine at the wise and just dispensations of the Almighty, a strength not her own. Her set-form is that of the Lord ministry of the Spirit we I say do now size Clarated and subdued to be fretful against the appointments of Providence, -to to the holy and tranquillizing influence of humility, while it feels an indifference to the transient distinctions of time, gives no place to that envy and discontent which unsettles its own happiness, and produces distrust and discord in a wider sphere. The culture of that temper will, in short, prove a domestic blessing and a social benefit, will bring about the closest assimilation to the spirit of him who was " meek and lowly in heart," and ensure the speediest accomplishment of "peace to the brethren and love with

> The aspect of our civil affairs is still doubtful and menacing. There is a calm; but the tempest, we fear, is slumbering only to break forth in its might again. We have seen the ocean's face like a mirror, reflecting on its glassy the disregard of it on the other. Here (a party excepted) surface the splendours of the upper world,—the bright moon and the stars like spangles quivering on its bosom, - not a outward to the political, natural sentiments of deference are nal night: but as the morning dawned, how changed the

Rebellion in the Lower Province has received, we beturers, has met with a speedy and signal chastisement. But will the lesson which has been taught these brigand invaders-the immediate and summary punishment with which their daring invasion has been attended-cause the dispersion of those thousands who have conspired to overturn the constitution of our fair and free country; or will they renew their attempts, stimulated now by revenge as well as cupidity? Reports, the credibility of which it would be unble or unacceptable to our readers in pursuing the train of this first defeat, anticipate a freedom from molestation dusafe to doubt, assure us that we must not, as the effect of thought—as applicable to the present critical juncture of ring the residue of this winter. On the contrary, passing events-the very calm which so ominously broods upon our civil horizon-warn us to be upon our guard, and while we repose our confidence in the "King of all kings and Governor of all things," to concentrate our energies and nervo our arms for a coming conflict. Perhaps while we write, there may be portions of our western country startled by the cannon's roar and the clashing of hostile steel!

We repeat what we have often said, that we have no fears militia dauntless and determined; our rulers, in either Province, worthy of our confidence and honour; and, above all, we rely securely, in a struggle so holy and just, upon the protection of the God of battles.

But when we turn to the alarms with which we are hourly disturbed-to the prospect of their continuance during the sensation naturally awakened in regard to the future? what conspires to assure us that such will be our situation at that period, unless steps be adopted by the conjoined influence of were fitted for the service of the synagogue — Never may mility by his example, there are, what we may term, moral put a stop, effectual, complete, and permanent, to a system

If to the horrors and incalculable disasters of a national and blindness, he will not appeal to the succour which the servators of national peace in that country, held far and wide, and a proper manifestation made of the sentiments of Nor are we without practical reasons for searching as for the wealthy and intelligent portion of the population, in opposition to those which have been so loudly and extensively made in favour of the so-styled patriots?

suppression of those outrages by which we are disturbed and harassed,-it is not to be wondered at that we should entertain and promulgate the opinion that for every such aggressive act upon our peace and property, the government

The following paragraph is taken from the Union Herald, a religious paper published at Cazenovia, in the State of

"Later from Canada .- On the night of the 4th of this month, (Nov.)—says a letter from M. S. Gilman of Platts-burg to the Mayor of Troy—there was a general rising of the patriots in Upper and Lower Canada. Theller and Dodge There were 2000 patriots at Montreal commanded by French Dr. Nelson with 25,000 men was to take St. John's. About 1000 men were to attack Malden, U. C.

In promulgating this marvellous intelligence, we must memory unusually treacherous, if he indited this state It frequently happens that the habits and appendages ment memoriter after perusing it in some of his contempowith their chimney corners of true projecting-beamed and is scanned; and the condemnation which should be levelled borrow his intelligence. But we had better give the letter seated construction still remaining; blazing fires in winter, at the detected arrogance of the heart, is often directed itself, that the discrepancy may be more clearly apparent:

"Plattsburgh, Nov. 5, 1838. " Hon. J. C. Heartt:

"Sir—Last night there was a general rising among the patriots of Upper and Lower Canada. In the city of Quebec, Theiler and Dodge, the Yankee prisoners, had 2500 armed 2000 armed 2000 arms. men under their command—at Montreal, 2000 men commanded by French officers from France. Dr. Nelson entered Canada by Napperill and swept every thing; took all the loyal volunteers prisoners, and got 800 stand of arms deposited there for loyalists.

Dr. Nelson left Napperill last night at 6 o'clock, with 1500 men, to march upon St. Johns, at which place he will be joined by 1000 men from the parish east of St. Johns. The town was to be burned at day-break this morning, (November 5th.) All communication by land is stopped. The patriots have possession of the lines. Bill Johnson is to work patriots have possession of the lines. Bill Johnson is to work at his old stand. Saturday night, 1000 men (from Ohio) attacked Fort Malden, U. C. On the whole, the loyalists of Canada are very unpicasantly situated.

"I am, very respectfully, your ob't serve

may feel that his 'sympathies' are contained quite within their legitimate channel when they are exerted for our emancipation. With this laudable impression, he might think that a little invention in a cause so benevolent would

If all this be delusion, our contemporary is much to be pitied; if it be wilful blindness, he is much to be prayed for.

We rejoice to observe that the patronage extended to that journal to increased public support will not be unrewarded.

and able ally in the cause of good order and "common

times are soon to be followed by "sweet peace," we fully recent appointment of the Bishop, and prayed that as the manpledge ourselves to make, at no distant period, such an en- tle of Elijah had descended upon Elisha, so might a redoubled without any increase of price—as will prove to our nume- of the good Bishop Wilson, fall upon the present worthy dio-

We particularly request from our agents and friends the transmission to us, by the first day of January Next,

CHURCH STATISTICS AND INTELLIGENCE.

RECTORY OF NAPANEE IN THE TOWNSHIP OF RICHMOND, AND MIS-SION TO THE MOWHAWK INDIANS ON THE BAY OF QUINTE. Rev. S. Givins, Incumbent. In 1837, there were

Tilb, III	cumbe	ur. Tu To	31, there	e were
At Napanee, At Mohawk Mission,	Bap.	Mar.	Bur.	Com.
	36	8	6	52
	28	3	6	63
Total, Morning service is	64	11	12	115
	perfori	ned at 11	A. M es	pore Sund

at II A. M. every Sunday, and on the principal holy days in the year, in the Moha Church, except on those days on which the communion is administered at Napanee. Evening service is performed Leeds Intelligencer. every Sunday in the Napanee Church in summer at 31 P. M. and in winter at 6 P.M. There are several stations in the Townships adjacent at which service is performed occasionally.

There is a Sunday school at Napanee; average attendance about 20, of both sexes. In the Mohawk Mission there are two kept during the summer months, the average attendance of young persons and children at both is about 65.

The Church in the Rectory of Napanee is a neat stone edifice, of the gothic order. It was erected at the expense has been contributed by the clergy.—Bristol Mirror. of the Mesers. Cartwright, the proprietors of the place, who have made a liberal appropriation of land adjoining it for the site of a Parsonage House, &c. A bell has been provided at the expense of the congregation.

The Rector (on behalf of himself and Parishioners at Napanee,) avails himself of this medium of publicly expressing the gratitude they feel to those individuals in Toronto whose liberality has enabled them to purchase the elegant and valuable communion plate formerly belonging to the Naval Chapel at the Kingston Dock Yard.

He also desires to express their acknowledgments to Mrs. D'Arcy Boulton of Toronto, for her very acceptable dona. tion of an elegant quarto Bible; and to Mrs. Cayley of Niagara, for a Prayer Book of a corresponding description.

At the late visit of the Bishop of Montreal 29 persons were confirmed in the Napanee Church, and 41 in the Mohawk Church—in all 70. The large majority were already communicants.

RECTORY OF BELLEVILLE.

Rev. John Cochran, A. B., Incumbent. Services are performed every Sunday at Belleville at 11 A. M. and at Sidney at 3 P. M., except on Sacramental occasions in the lat. ter place, when the hours of service are reversed. At stated periods, on week days, services are held in the townships of Huntingdon and Hungerford, where numerous congrega-

During the past year, the Church in Belleville was entire. the means procured for lighting the Church for Evening Service. For these purposes nearly £100 was raised by the congregation.

15; Burials 20; total number of communicants 132,

(From the Quebec Mercury.)

The Lord Bishop of Montreal returned to this city on Wednesday evening the 14th Nov., in the St. George, having been engaged three months in the Visitation of the Upper Province, after assembling the Clergy of the Districts of Que. bec and Gaspé at Quebec on the 1st of August, and the remainder of the Lower Canada Clergy at Montreal on the 8th of the same month, to receive the Episcopal charge. our contemporary which, from its possessing very little interest for us, we naturally read with little attention, or do since he left Quebec: two at Montreal and two in the Up-

of the Eastern Diocese, on the ground of ill-health.

From English Papers.

THE BISHOP OF SODOR AND MAN.

We rejoice to observe that the patronage extended to that constitutional and useful journal, the Toronto Commercial Herald, has enabled its proprietors to make so considerable him all the virtues of a Wilson, a Hildesley, and a Barrow. Herald, has enabled its proprietors to make so considerable an enlargement of their sheet; and we trust sincerely that His Lordship made his first appearance in public on Sunday heartily desire peace; but we no less heartily desire so see the an effort so praiseworthy for recommending their valuable last, at St. George's Church, where he most ably and feelingly advocated on behalf of one of the noblest institutions that was We are also much gratified to perceive that our spirited ever established for promoting the happiness of the human sense," the Editor of the Toronto Patriat, has announced minds of, those children whose parents are prevented by porace-that of affording instruction to, and enlightening the his intention to enlarge his paper at the commencement of verty from rendering it themselves. The church was crowdthe ensuing new year. The flourishing condition of all our ed to excess, and his lordship took his text from Proverbs xxii. truly conservative journals, augurs well for a generally 6,-" Train up a child in the way he should go; and when healthful state of the public mind; and we are happy to re- he is old, he will not depart from it." And in an extended iterate to a discerning public our conviction of the potent essay on the effects of education, he took occasion to comment influence of the press, and of the duty of all lovers of order on and refute the various objections to popular information. and sound principle to extend their hearty and liberal sup- The hundreds who were compelled, from want of room, to port to that portion of it which advocates the cause it is leave the church, missed one of the most sound and erudite discourses upon popular education, and the relative duties of We have much to be thankful for in our own case; hat the rich and poor, which it has ever fallen to our lot to listen ving experienced since the commencement of our second to. The collection amounted to £50 10s. 10d. The sermon volume an increased amount of support which far exceeded in the evening, by the Rev. T. S. Bowstead, M. A. of St. our best anticipations. We are not insensible of these Philip's church, Liverpool, one of his lordship's chaplain's marks of favourable regard; and if our present troublous was very appropriate. He alluded in delicate terms to the largement and general improvement of our paper—and that portion of the love, the veneration, the piety, and the fervour rous and zealous supporters how fully we appreciate their cesan, whom a kind Providence has placed over us. Cordially do we re-echo the prayer, and confident are we that our readers will unite with us. £15 15s. was collected for the same laudable purpose. To these amounts, £5 have been added by the Attorney-General of this island, J. Clark, Esq., of whatsoever subscriptions they may be able against that making a total of £71 5s. 10d., a very handsome sum, from and assured them that the utmost protection would be afforded

The venerable Bishop Jolly, the father of the Scottish Episcopal Church, died a few weeks ago. The particulars of his death are deeply interesting. He was reading, the night before, a beautiful old work, called Disce Mori, Learn to Die, which he was very anxious to finish. He continued reading till a late hour, when he dismissed his servant. In the morning he was found not only dead, but actually laid out for burial, by himself. He had closed his eyes with his own hand, rial, by himself. He had closed his eyes with his own hand, had drawn a napkin over his face, and folded his arms over his breast in the form of a cross, to show the faith in which Thus closed a life of primitive simplicity, piety, and self-denial, worthy of the purest ages of the Church,-

his royal highness, whose collection of Bibles, in all languages and of all editions, is probably the finest in the world.

We are much gratified to learn the success which has attended the Church Building Association; more than £14,000 have already been subscribed, of which sum nearly one-third

Summary of Civil Antelligence.

We have no later advices from England than those brought by the Great Western. It is reported that the steamer Liverpool has arrived at New York in 16 days had left that port, filled with pirates, for the head of Lake from Cork, to which port she had returned for coal and to Erie. A large force has been despatched to Amherstburg. The next mail from New York will probably corroborate, or fully contradict this report. From the files of English papers in our possession, received by late arrivals, we make more impressive commentary than any we could offer upon the following extract from the London Morning Herald, as the correspondence which we subjoin regarding the fate of being particularly interesting in the present juncture of our the pirate prisoners confined at Fort Henry.

As the policy of the Whig government becomes, day by day, As the policy of the Whig government becomes, day by day, more crouching towards the more powerful foreign governments—and as the hostility of our rivals is not disarmed by acts of self-abasement on the part of our rulers—it becomes of some importance to assortain the means of defence possessed by been so severa; the majority however, are only slightly ments—and as the nostility of our rivals is not disarried by acts of self-abasement on the part of our rulers—it becomes of some importance, to ascertain the means of defence possessed by England, in the event of the formation of a coalition for her destruction, by the powers which are most jealous of her long established ascendancy. These powers are, especially, Russia and the United States! Were England overthrown, Russia might hope to bring all Europe under the dominion of the Czars. Were England overthrown, the United States might hope to engross the larger portion of the trade of the world! Russia and the United States possess, undoubtedly, immens resources;—yet, if the energies of England were properly evolved and directed, England would have little to fear, even from the coalition against her of these two formidable powers, For both these countries, let it be noted, contain within their ly painted, a service of communion plate was purchased, and stance, owes a large portion of her apparent strength to the stunid policy which England has, of late years, observed to

During the year 1837, there were Baptisms 33; Marriages which the great national arrangement of Europe supplied, for I Lieut. killed, 4 privates wounded; Captain Edmondson's Breakwille Indowndon Company I region killed 2 ditto limiting the extension of Russian power. England, in like manner, connived at the subjugation of Poland—a country scarcely less important (if again elevated to the character of an independent state,) to the adjustment of honest interna tional arrangements throughout Europe, than Turkey itself. But although England has, hitherto, failed to turn the recent changes in the east of Europe to fair advantage-still, by men of a different stamp from our Whig rulers, the results of those changes might yet be turned to admirable account. In a strug-gle with Russia, Turkey—Poland—and Circassia would offer to England (if England were governed as she ought to he) means of attack, which the Emperor Nicholas would find it no easy matter to neutralize. It is customary, again, for a The Upper Canada Clergy were all assembled for this purpose at Toronto on the 10th of October. His Lordship has growing power of the United States, and to their scarcely calheld fifty-nine Confirmations in Upper Canada, and has consecrated nine Churches in that Province. The consecrasecrated nine Churches in that Province. The consecration of several other Churches was reserved on account of their not being in all respects ready for the ceremony, action of several other Churches was reserved on account of their not being in all respects ready for the ceremony, action of the purposes of commerce;—whilst the prospect of their mineral wealth is of the most flattering description. "M. S. GILMAN."

There is a great deal, we must confess, in the paper of our contemporary which, from its possessing very little inspects for us, we naturally read with little attention, or do since he left Quebee: two at Montreal and two in the Upnot read at all;—consequently it may be our own fault if per Province, at which nine Clergymen in all were ordained. promptitude in action—might break up the federal union in three months, and scatter to the winds those powers of agtians whose cause he professes to advocate. This much, however, we can glean, that he is a great opponent of slavery; and possibly, as he may from converse with some of Bishop of the Diocese of Western New York. Dr. Potentials of the Union of the Diocese of Western New York. Dr. Potentials of the Union localities of the Union. The northern states wish to manufacture for the southern. The southern states again desire to consume European manufactures. If the directors of the federal union were to declare war against England, a little management might suffice to range the southern states on the side of Great Britain. If England should seize upon the island be passed to the credit of a "pious fraud"; or that, if his Dr. Bowstead, arrived here, and took up his residence pro. the southern states, there would briefly be an end of the federalish tem. at Castle Mona Hotel. One of our contemporaries boasts of the great advantages which our island is likely to enjoy in now belongs to it. If the destinies of England, in short, having a "liberal" Bishop to preside over this See. We know not and care not what his lordship's politics may be, but we intrusted to men of vigorous and enlarged understandings, we should have little to apprehend from the best organnot and care not what his lordship's politics may be, but we feel assured, from the earnest he has already given, that he will endeavour to follow in the path, and imitate the example and cutrages without number:—and each act of submission by honour of England vindicated, and her interests maintained. It is something, too, to reflect, that in the struggle for existence which England may soon be compelled to enter upon, she possesses—if she will but use them—ample means of breaking up the power of her most formidable antagonists.

LOWER CANADA.

No fresh acts of Rebellion are reported in this Province, although it is stated that a strong force proceeded from Montreal on the 21st Nov. towards the lines. It was believed ting fresh attempts at revolt, and endeavouring to reinforce the rebels with succours from the United States. We make

On the evening of the 10th instant, the officer in command On the evening of the 10th instant, the officer in command of the United States troops at Fort Covington, was informed that a band of sympathisers was organizing there, for the purpose of crossing the frontier and burning Dundee, in the absence of the Volunteers. He instantly dispatched a company to guard the avenues leading to Dundee, which movement effectually prevented the intended attack. Colonel Davidson, commanding the Huntingdon Volunteers, addressed a letter of thanks to Cantain Montgomery, and Lieutenant Canyon. of thanks to Captain Montgomery and Lieutenant Capron, U. S. A., whose continued vigilance in the discharge of their duty, forms a strong contrast to the general course pursued by the United States authorities. As might be expected, they have incurred the highest displeasure of the Fort Covington

Information has been received in town that the objections Information has been received in town that the objections raised by Mr. T. C. Aylwin against the legality of the suspension of the act of Habeas Corpus in the district of Quebec, have been declared by the Judges to be valid, and that Conolly and Teed, for whom Mr. A. appeared, will be forthwith discharged. Mr. Justice Bowen declined appearing on the bench, and the court was consequently conversed of Mr. Justice bench, and the court was, consequently, composed of Mr. Justice Bedard and Mr. Justice Panet. If the Ordinance was cil had suspended these two Judges from office.

UPPER CANADA.

We take the following from the Western Herald, of the 19th Nov .:

Lord Western has recently presented Cranmer's or the that FIFTEEN HUNDRED Pirates, commanded by Po-Great Bible, to the Duke of Sussex, as a tribute of respect to lish officers, are at this moment at Put-in-Bay-Island, some distance below Amherstburg. Their professed intention is to attack some point on this frontier, the 21st. But nobody knows their real intentions. We understand that General Brady, with a military force, has gone down to disperse them, on board the Steam Boat Illinois.

600 armed men were last week seen in the town of Ypsilanti, and it is confidently believed that large numbers, in the interior of Michigan, are waiting to pounce upon us. We sin-rior of Michigan, are waiting to pounce upon us. We sin-cerely trust that every man and boy capable of bearing arms, will now step boldly forward in defence of his country. Brand-ed with lasting infamy be that man who will, in the hour of impending danger, meanly shrink from doing his duty.

In addition to the above, it is stated in a Buffalo paper, The

The following is an official return of our killed and wounded in the late sanguinary contest at Prescott, and affords a

been so severe; the majority, however, are only slightly wounded, and will, I have no doubt, return to their duty in I have the honour to be, Sir,

Your most obedient humble servant PLOMER YOUNG, Col. Particular Service.

Colonel Foster. Asst. Adj. Gen., Toronto.

Return of Killed and Wounded, in Action with the Brigands, S3d Regiment, I Lieut. killed, 4 privates wounded; Royal Marines, 1 Lieut. lieut. killed, 4 privates wounded; Royal Marines, 4 privates killed, 1 Ensign and 7 privates wounded; stance, owes a large portion of her apparent strength to the stupid policy which England has, of late years, observed towards her. England has, in point of fact, been content, latterly, to play the game of Russia! England aided Russia to destroy the independence of Turkey—the most important check

| Lieut. Aylmer; Rev. H. Patton, add. sub. and rem.;—tolonel and 8 privates wounded; Col. M. Burwell, do. do.; Lewis Moffatt Esq.; Rev. Dr. Bethune, rem.; Rev. R. V. Rogers; J. Kent Esq. (2);—tolonel and 8 privates wounded; 2d Regt. Dundas Militia, 4 privates killed, 1 Lt. Bethune, rem.; Rev. R. V. Rogers; J. Kent Esq. (2);—tolonel and 8 privates wounded; 2d Regt. Dundas Militia, 2 privates wounded; 2d Regiment Greaville Militia, 5 privates wounded; 2d Regiment Greaville Militia, 5 privates wounded; 2d Regiment Greaville Militia, 6 privates wounded; 7 privates wounded; 2d Regiment Greaville Militia, 7 privates wounded; 8 privates wounded; 8 privates wounded; 9 privates wounded;

Brockville Independent Company, 1 private killed, 3 ditto wounded; Capt. Jessup's Prescott Independent Company, 1 Sergeant and 4 privates wounded; Gentlemen Volunteer privates wounded .- Total, 2 Lieutenants & 11 Privates killed, and I Lieut. Colonel, 2 Lieutenants, I Ensign, 1 Sergeant, and 62 Privates wounded.

Names of Officers Killed .- W. S. Johnson Lieut., 83rd Dulmage, Lieutenant, 1st Regiment Grenville Militia.

ville Militia.

Names of Officers Wounded.—Ogle R. Gowan, Lieutenant Colonei 9th Provisional Battalion, slightly; — Parker, Lieutenant Royal Marines, slightly; — Pardow, Lieutenant 2d Regiment Dundas Militia, severely; Angus Mardonell, Ensign L. G. Highlanders, slightly.

P. VOUNG P. YOUNG.

From the U. C. Gazette Extraordinary.
Government House,
Toronto, 24th November, 1838. His Excellency the Lieutenant Governor has directed the publication of the following correspondence, in the hope that it may be the means of preventing, in other parts of the frontier, the gross delusion which Colonel Worth, of the United States' Army, and the respectable inhabitants of Oswego, represent to have been practised upon numerous persons, by men present to have been practised upon numerous persons, by men who having instigated them to a lawless invasion, have them-selves stood back from the scene of danger in the moment of

"selves stood back from the scene of danger in the moment of "trial, or, from a distance, in safety, have witnessed the sa"crifice of the miserable victims of their unscrupulous designs."
His Excellency does indeed hope, that what has happened at Prescott may be the means of "holding up to scorn, con"tempt and punishment, the great villains in this most unpa"vallelled assault upon a friendly power." rallelled assault upon a friendly power."

KINGSTON, Nov. 23d, 1838. Sir,-I have the honor herewith to forward for your Excellency's information, a letter, with the documents which accompanied it, which I this day received from Colonel Worth, Commandant of the United States Army, at Sackett's Harbour, as also a copy of my reply to his communication.

I have the honour to remain, Sir,

Your Excellency's most obd't serv's H. DUNDAS. Lt. Col. 83d Regt., Commandant.

His Excellency Major General Sir George Arthur, K. C. H. &c. &c. &c.

We have only room for the letter to Colonel Worth from he citizens of Oswego.]

(Copy.) Oswego, Nov. 20th, 1000. Sir,—A large meeting of the citizens of this place, convened last evening, after the arrival of the Telegraph, to take into the dist evening measures in behalf of the infatuated young. men who have forfeited their lives to public justice, by a participation in the late scenes at Prescott, upon the St. Lawrence.

The meeting, we are informed, took no other order than to refer the subject to the undersigned, as a Committee, to digest and to carry into effect such measures as we might deem expe-

After deliberating upon the very delicate office thus assigned treal on the 21st Nov. towards the lines. It was believed to us by our fellow citizens, we have arrived at the conclusion, that a direct intervention of any number of our citizens, eight ther personally or by a formal address to the Representative the rebels with succours from the United States. We make
the following extracts from the Montreal Herald:—
We are glad to perceive, that some of the American authorities are alive to a sense of their duty, and we have much pleasure in giving publicity to the following:—
On the evening of the 10th instant the off. pily existing between our country and Great Britain. It is for this reason, we presume, the present duty has been committed to us. But we are apprehensive the colonial authorities will regard with jealousy and distrust, any interposition of American citizens residing on the frontier, in an endeavour to avert the rigorous execution of the penalties of the law. We are but too sensible that any such intercession may with justice be regarded with suspicion. We therefore address ourselves to you, in the hope that you will consent to undertake for us the duties of an office, to the successful execution of which, we feel ourselves, on many considerations, incompetent. character as a military man is well known to the Colonial authorities. The zeal and firmness you have displayed, from the commencement of the troubles, in endeavoring to preserve our mutual obligations inviolate-to protect our national honourand to enforce the laws of the Union, are known as well to the inhabitants of Upper Canada as to your own fellow citizens; and we believe your services and character are by them not less justly appreciated than by ourselves. The sympathies, too, which are appropriate and common to military men, would give to your intercession with the military authorities in the Province, an influence which could not be anticipated from any effort of ours.

It is not because the unfortunate men captured at Prescott are awakened for them;—we are informed that many of them are youths under age, who have been beguiled by false representations, to embark in an enterprise, the criminal nature of which they did not comprehend, and in the dangers of which their betrayers have not participated. We are strong suaded that these youths were deluded into the belief the was honourable-that it would be sustained by re sponsible characters, and seconded by a general insurrection of the inhabitants of the Province.

It is impossible that they are not convinced of the grossness of the delusion. The men who have beguiled them into the commission of an outrage upon the laws of their own country, and instigated them to a lawless invasion of the territory of a friendly power, have themselves stood back from the scene of danger in the moment of trial, or, from a distance, in safety, have witnessed the sacrifice of the miserable victims of their unscrupulous designs.

The result of the attempt upon Prescott will prove a corrector of public opinion. We are sensible already of a great and rapid change in the sentiments of our fellow citizens, in regard to the moral character of the late enterprise. The illusions in relation to it are fading from their eyes; and we may justly expect that in a short time the people of the frontier, like those of the interior, will regard the recent agitation with no other sentiments than of sorrow and indignation.

We would then, Sir, respectfully request, that you will interpose your own personal intercession with the Royal authorities in Upper Canada, for the extension of the royal elemency to the unfortunate youths, whom we cannot but regard as the prey of invidious and rapacious designs. We are sensible that we ask nothing to which your own feelings will not respond; and sincerely hope that nothing we suggest will be regarded by you as incompatible with your military position, in omand of this section of the frontier.

We place this communication entirely at your disposal, to be applied in any manner you may deem advisable, in relation to the object it contemplates. With high respect, Sir,

We have the honour to be, Your obedient servants

GEO. H. McWHARTER. (Signed) HENRY FITZHUGH JAMES PLATT. ALVIN BRONSON. T. S. MUSAN. JOSEPH HUNT.

To Col. W. J. Worth, 8th Regiment, Commanding,

TO CORRESPONDENTS.

"ZADIG" in our next. J. H. soon. The excellent Sermon on Proverbs xxiv. 21, 22, shall have

the earliest possible insertion. We have availed ourselves of the permission of H. A. to omit the scriptural references in his pleasing poem. We did not conceive that any such direct allusion was necessary to evince

its pious and scriptural tendency. LETTERS received during the week, ending Friday, 30th

Original Poetry.

ON READING THE "CLEMATIS" BY L. E. L. IN CHURCH" OF OCTOBER 20, 1838.

"What do I ask of God? Happiness confusedly? or Himself as the only ground of it?"-Rev. T. Adams

"O God give me what thou knowest to be good, and thou me that; let me not be undone by my prayers."—Ibid.

"That species of female fanaticism, which assumes the appearance of the most ardent love of God and of heaven, frequently arises from the disappointment of an earthly passion.

"Christ also suffered for us, leaving us an example that ye could follow his steps."—I Peter, II. 21.

I.

Daughter of Fancy, borne on feeling's wing, Whither away in this thy fairy flight? What dreamy land of thy imagining Allures thee up to its empyrean height? What blissful region fann'd with fragrant air. All-beauteous, smiles the shining stars above? And what the bright ideal beings there, Dwelling in visions of sweet mystic love?* II.

What is the faith that rocks thy soul to rest? And what the hopes which hush thee to repose? Why deemest thou that solemn hour so blest Which doth to souls eternity disclose? Where thinkest thou, thy spirit, once set free, Mounting, shall fly to its unchanging doom? Where shall abide—when summoned forth to see Its deathless body quicken'd from the tomb?

III.

Art thou indeed so ready to resign Into thy maker's hands the soul He gave? Glad that on thee that Holy Light should shine Pure, spotless innocence alone may brave? Bethink thee well!—O yes, bethink thee well, Ere yet again thy prayer to God arise, For, self-deceived, how sad to weep in Hell That endless death, thou didst so fondly prize

IV.

"O welcome death to those who truly mournf And groan beneath their heavy burden—sin, Who loathe its bitterness but too long borne, Pining for that deliv'rance Faith shall win! O welcome death to those whose heav'nly dress, Through Jesu's blood shines whiter than the snow, Who, clothed in Christ's imputed Righteousness, Yearn for that "rest" earth's pilgrims may not know.

O welcome death, if now thy care-worn mind, Of serving Jesus, powerless hath grown, If now thy body knoweth not to find Strength for the works thy spirit's love had shown, If, nor in heaven, nor on earth there be One falsely cherished idol, to divide A heart which longs, through all eternity, With "God in Christ" its "first love" to abide!

But oh, if worthless, palling now to thee, Earth's joys and pleasures charm thee now no more, If tasteless now its cup of witchery, This smiling world's deceit thy heart deplore; If life to thee seems but one mocking dream, A landscape drear gazed on with "weary eye," And death to thee but a sweet refuge seem. Not, not to God-but from thyself to fly!

Oh, then to thee emphatic is the voice, Of that sweet flower " winding round the cross," Whose perfumed beauty knows yet to rejoice Though rudest winds its "fragile flowers" toss. " Around the old and ruined wall" it winds, Fulfils its task and sweetens all around, Shews forth its Great Crestor's praise, nor minds, Or how, or when He brings it to the ground.

Let that "pale flower" whisper to thine ear Pure lessons of obedience and of love, May resignation like, in thee appear, In sterm or sunshine, to thy God above ! Oh, sigh not for the "quiet eloister's cell"
And selfish, hide thy "talents" in its "shade,"-Where'er he bids thee grace the ruin-dwell, And in this crumbling world be useful made

IX.

Oh "dream" no more of "love and broken hearts," Nor plead for mystics in their "dim retreats;" That gracious God who heals thy bitterest smarts, May best be thanked by works in misery's streets. Hath Jesus cast thy "legion" from within? Hath Jesus wiped thy tearful-weary eye? Go, tell Decapolis the cure of sin, Go, publish Him who taught thee not to sigh.

Quebes, October 80, 1888.

Even in deserts where the dew of heaven never falls, we love what we ought no longer to love—the passions excited by solitude, subdue the soul in those regions of death and silence, where God is forgotten, but where love can never be rooted from the heart."-Abelard quoted in Zim. Vol. 1.

"Nothing but mysticism can save her, and nothing can render her situation more tolerable: there is nothing more cheer-ing and consolatory to the heart of a man, for mysticism is entirely grounded on the tender passions.—Zimmerman on Solitude

+" How welcome death will be to those who truly mourn for their sin, feel the burden, and taste the bitterness of it, and long for complete deliverance from it !"-Rev. T. Adam's "Priwate Thoughts."

CHURCH CALENDAR.

Dec. 2 .- First Sunday in Advent. 9.—Second do 16.—Third do do 21 .- St. Thomas' Day.

PASSING THOUGHTS.

BY GRARLOTTE ELIZABETH.

No. XV.

WHAT OUGHT I TO DO!

A striking anecdote was related at one of the May meetings, by a clergyman from the south of Ireland, in proof of the most precious of their own persuasion. But they were free perusal of the word of God. At the periodical assemthat they communicate to others. One query, addressed to how much their ill-grounded prejudice, and mistaken zeal,

for the sacred book, was to this effect :- If you were threat. course when they thought it an unprepared and unpremediened with persecution and suffering for retaining your Bible, tated rapture, which they would have abominated had they would you give it up? A pause ensued; and the question known it to be only a form prescribed by antiquity .- Relawas repeated, with a demand for some reply. "Please your ted in a Visitation Sermon, by Bishop Spratt. reverence," said the poor fellow, "and with submission, I think that question is not rightly put." "How so? In what way would you have it expressed?" "Why, then, sir, and begging your reverence's pardon, I think you should ask think; if the reverse of what I ask is what I should ask, give Bible, ought I to give it up? For, sir, how do I know what I would do if I was tempted?"

self-distrust, in one who had received no teaching but what thing when it should come to pass, might be known to be the Holy Spirit had communicated to his soul, conveys an his work and counsel; and our Lord himself omitted not, at impressive lesson to many who live in the constant enjoy. the proper season, to give his disciples the most explicit ment of every help to divine study. From whence arise the warning of it, that an event so contrary to everything they frequent and harsh judgments that Christians are heard to had expected (for they were involved in the common error pass upon their fellows, if not from a confident conceit on of the Jewish nation concerning the Messiah) might not the part of the individual, that he, in similar circumstances, come upon them by surprise. "From that time forth," saith would have acted more consistently, more prudently, more the Evangelist, "Jesus began to show to his disciples, how decisively, or in some way more suitably, than his neighbour that he must go into Jerusalem, and suffer many things of Bible with more profit to himself than such persons have be raised again the third day."—Bishop Horsley. done; and a little of his experimental knowledge of the traitor within, would often appear an acquisition worth bartering many of our higher attainments for. What would I do tuous sins;" and, in reference to those around me, the Apos- by introducing him into all the wisdom of the Egyptians .clination in our hearts, that by its guidance we may detect J. Blunt.

O, the preciousness of that Book which is able to make the basest and most despised of our ignorant fellow-creatures wise unto salvation through the faith which is in Christ Je. sus! This poor man had been brought up in strict and bigoted adherence to a system which throws the sinner altogether upon his own will-worship and meritorious works, for acceptance before God. Yet the entrance of that word, in its single majesty and simple truth, gave him such light to will and to do of his good pleasure.

THE OFFICE OF BAPTISM.

In the time of the great revolution, when the use of the Liturgy of our Church had been forbidden, Mr. Bull was sent for, to baptize the child of a dissenter in his parish; upon which occasion he made use of the Office of Baptism, as prescribed by the Church of England, which he had got entirely by heart; and he went through it with so much readiness and freedom, and yet with so much gravity and devochild returned him a great many thanks, intimating, at the sary works of Government. -Bishop Sherlock. same time, with how much greater edification they prayed, who, like him, entirely depended upon the Spirit of God for his assistance in their extempore effusions, than those did who tied themselves up to premeditated forms; and that if he had not made that sign of the cross, that badge of popery, as he to recover him from his ill-founded prejudices, showed him the office of Baptism in the Liturgy, wherein was contained every prayer which he offered up to God on the occasion : which, with further arguments that he then urged, so effectually wrought upon the good man and his whole family, that they always after that time frequented the Parish Church .-Penny Sunday Reader.

THE BURIAL SERVICE.

It was immediately after the happy restoration of Charles the Second, when, together with the rights of the Crown, and the English liberties, the Church and the Liturgy were newly restored, that a noted ringleader of schism, in the former times, was to be buried in one of the principal churches in London. The minister of the parish, being a wise and regular conformist, (and he was afterwards an eminent Bishop in our Church) well knew how averse the friends and relations of the deceased had always been to the Comison Prayer, which by hearing it so often called a low rudiment, a beggarly element, and a carnal ordinance, they were brought to contemn to that degree, that they shunned all occasion of being acquainted with it. Wherefore, in order to the interment of their friend in some sort to their satisfaction, yet so as not to betray his own trust, he used this honest method to undeceive them. Before the day appointed for the funeral, he was at the pains to learn the whole office of burial by heart. And then, the time being come, there being a great concourse of men, of the same fanatical opinions, when the company heard all delivered by him, without book, with a readiness and profound gravity, they were surprised, professing that they had never heard a more suitable exhortation, or more edifying exercise, even from the real profit derived by some of the poorest classes from a afterwards much more surprised and confounded, when the same person who had officiated assured the principal men blage of men, generally of a very humble rank, who are em- among them, that not one period of all that he had spoken ployed to read the Scriptures in Irish to their poor ignorant was his own, and convinced them that by ocular demonstracountrymen, a series of questions are propounded by the cler- tion, how all was taken, word for word; out of the very of- Should this meet his eye, or that of any acquaintance who gymen who attend as examiners, in order to ascertain how fice ordained for that purpose, in the poor, contemptible, can communicate his residence, he will be pleased to make it far the minds of these teachers are imbued with the truths Common Prayer. Whence he most reasonably inferred, known to the Editor of this paper.

a very simple, unlearned man, who manifested great love had deluded them, that they should admire the same dis-

The Garner.

A CRUCIFIED SAVIOUR

God foreseeing how improbable this doctrine would appear to men, was pleased in various ways to typify and pre-Such an instance of self-knowledge, and consequently of diet our Saviour's passion, ages before it happened, that the has done? The poor Irish peasant had evidently read his the elders, and chief-priests, and scribes, and be killed, and

GOD'S ENEMIES HIS INSTRUMENTS. There may be those, indeed, who think that to dwell at so in such and such a case, is, in fact, a question beyond the much length on the secondary and more disgraceful causes power of any man to solve : and by flattering himself that of the Reformation, is to detract from the character of that he can solve it, he does but nourish the self-confidence of a great event, and to tarnish its lustre; but they who regard deceived heart. What ought I to do, is a safe and profita- God's enemies as his instruments will not so account of it. ble inquiry. It sends the man to his Bible and to his God. They will see in the course given to those beggarly elements The former teaches him both his duty, and the moral inca- the same superintending hand that wrought the nourishment pacity under which he lies of fulfilling it, or any duty what- of Jacob's household out of the sin of Jacob's sons; so that ever, in his own strength; at the same time it refers him to whilst they wickedly sold Joseph to the Ishmaelites, God a power always to be acquired by believing prayer; it shews mercifully made it for good; sending him before them, by him his poverty, and opens at his feet a mine of wealth; it this means, to preserve them a posterity in the earth, and to displays the feebleness of his naked hands, and gives him save their lives by a great deliverance. They will see in it armour of proof-weapons wherewith he may pull down the the same power at work that shaped the cruel decree of strong holds of his enemy. I desire-because I greatly need | Pharaoh for the children to be cast into the river, into an it-to have the poor peasant's distinction ever before me, easy provision for bringing up Moses in the royal household, with David's prayer: "Keep thy servant also from presump, and thus fitting him to be the teacher and leader of Israel, tle's indignant expostulation, "Who art thou that judgest They will see in it the same [power] that achieved the salvaanother man's servant?" The habit of censuring others tion of the world itself, by Caiaphas who declared that it was goes hand in hand with that of applauding self; and it is no expedient for one man to die for the people, and by the unprofitable exercise to watch the risings of the former in- wretches that cried, "Crucify him! crucify him!"-Rev. I.

A GOOD MAN'S PRAYER.

A man of an ordinary piety is like Gideon's fleece, wet in its own locks; but it could not water a poor man's garden; but so does a thirsty land drink all the dew of heaven that wets its face, and a greater shower makes no torrent, nor dip so much as a little furrow, that the drills of the water might pass into rivers, or refresh their neighbour's weariness; but when the earth is full, and hath no strange consumptive needs, as dispersed every shadow from his darkened understanding, then at the next time, when God blesses it with a gracious and, taking him off from all vain dependencies, threw him shower, it divides into portions, and sends it abroad in free entirely upon the guidance of Him who worketh in us both and equal communications, that all that stand round about, may feel the shower. So is a good man's prayer; his own cup is full, it is crowned with health, and overflows with blessings, and all that drink of his cup and eat of his table, are refreshed with his joys, and divide with him in his holy portions .- Bishop Jeremy Taylor.

RIGHTS OF THE CROWN.

Though every Briton is to be commended if he is fond, and may be indulged, when he is over fond (if such a case can be) of the liberties of his country; yet he ought always to rethe whole audience was extremely affected with his perform- and the same law, under which the people claim their liberance; and notwithstanding that he used the sign of the cross, ties: and indeed the people have an interest and inheritance yet, they were so ignorant of the offices of the Church, that in the rights of the crown, which are so many trusts lodged they did not thereby discover that it was the Common Prayer. in the hands of the Prince for the defence and protection of But after that he concluded that holy office, the father of the the people, and to enable him the better to carry on the neces-

THE VILLAGE CHURCH.

The Villagers have a feeling of property in their own parish Church. Generally venerable for extreme antiquity, and inmost heart; bringing before the worshipper his birth, his Church', will be forwarded and attended to. 21-4w. domestic happiness and duty, the memory of departed friends, and his own death. Within, he sees the font at which he was baptized, and the altar where he knelt at his marriage. Around it he contemplates the graves of his friends, and the spot which will one day probably be his own. These are charms which speak to every bosom. Every one also feels that a picture of English scenery is incomplete without the old grey tower or the village spire, upon which the eye rests, as the loveliest picture of the landscape; and who can hear the distant bells, in the cheerfulness of a summer's morning, or the stillness of a summer's evening, without feeling their soothing power enter his very soul. - Osler.

JUSTIFICATION BY FAITH.

That man is justified by faith, without the works of the law, was the uniform doctrine of the first Reformers. It is a far more ancient doctrine-it was the doctrine of the whole college of Apostles. It is more ancient still-it was the doctrine of the Prophets. It is older than the prophets-it was the religion of the Patriarchs .- Bishop Horsley.

The people who raised the shout of Hosanna in praise of Christ, soon afterwards cried out, "Crucify Him." Such is the uncertainty of popular favour. Who then would purchase it at the expense of his conscience, or even of his ease? -Dr. Doddridge.

It may be your lot to find a master or mistress, who may act unkindly by you; but if you do your duty, you will be more happy in your integrity, than they can be in their injustice .- Cottager's Visitor.

Adbertisements.

A LETTER from Tiverton, England, for Mr. John Adams, Engineer, is in charge of a person in this neighbourhood, who is desirous of being informed of his address.

24-2w:

LANDS FOR SALE. On the most reasonable terms, with Long Gredit,

	OTTAWA	DISTRIC	T. State of	A TOURDER
Tornahin	Concession	Lote	No of	Acres
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P.JJohnson	8th	2 and 07	400	400
Mandsburg	7th	and 27	900	
Wontague,	7th	10	000	
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TOLET

A ND immediate possession given, A NEAT COTTAGE within the limits of Cobourg, containing a kitchen, two sitting-rooms, four bed-rooms, &c, -with an acre of ground and stabling attached. Application may be made at the Star office.

Cobourg, November 19th. 1838.

EDUCATION.

THE REV. H. CASWALL, M. A. Master of the District School in the healthy and delightful town of Brockville, is prepared to receive into his family a limited number of Young Gentlemen as Pupils. The course of study embraces Greek, Latin, Mathematics, Natural Philosophy, and the usual English branches. Having been engaged for several years as a Professor in a Theological School, Mr. C. would member, that as the people have their liberties, so the King be happy to give instructions in Hebrew and other branches tion, and gave that life and spirit to all that he delivered, that has his rights, which are derived from the same constitution, of Sacred Literature to pupils desirous of preparing for Holy

The Terms are Thirty Pounds for Board and Tuition during the Academical year. Every pupil is expected to be supplied with a bed and bedding, silver spoon, and towels.

Letters addressed, (post paid,) as above, will meet with prompt attention. The most satisfactory references can be given, if required.

WANTS A SITUATION AS GOVERNESS,

YOUNG LADY accustomed to tuition, who underfirm as the hills around it, it stands, as a part of their native of the Globes, and the other general branches of education. 1 takes to teach Italian, French, Music, Dancing, the use called it, nobody would have formed the least exception a- land, and to endure, with the country, to all ages. It appeals She would prefer the charge of children from eight totwelve gainst his excellent prayers. Upon which Mr. Bull, hoping moreover, to the affections, by motives which penetrate the years of age. Application (post-paid) to the Editor of 'The

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