

# The Church.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

STAND YE IN THE WAYS, AND SEE, AND ASK FOR THE OLD PATHS, WHERE IS THE GOOD WAY, AND WALK THEREIN, AND YE SHALL FIND REST FOR YOUR SOULS.—JEREMIAH VI. 16.

VOLUME IV.]

TORONTO, UPPER CANADA, SATURDAY, AUGUST 22, 1840.

[NUMBER 7.]

## Poetry.

### THE TREE OF LIFE.

BRANCH OF THE LORD! the tender shoot  
That sprang from David's wither'd root,  
In Bethlehem's arid ground:  
Who, that beheld thy lowly birth,  
Amidst the poorest sons of earth,  
Thy regal glory found?

But, as the oak-buds swell and rise,  
Till, midway between earth and skies,  
They fling their might abroad,  
And cover 'neath their cool retreat,  
The fainting flocks in summer's heat,  
Wast Thou, great Son of God!

For now, o'er plain, and hill, and glade,  
Thy saving strength extends its shade,  
And welcomes all to rest;  
And soon, throughout the world's vast wide,  
From India's deserts to the pole,  
In thee shall all be blest.

I come, my Saviour, come to Thee;  
From sin, and wrath, and hell I flee:  
The tempest still is rife;  
But through thy shell'ring, healing leaves,  
Nor thunder-bolt nor lightning cleaves,  
Thou deathless TREE OF LIFE.

Rev. John East.

### ON THE ENGLISH NATIONAL CHURCH ESTABLISHMENT.

BY THE REV. HUGH McNEIL, M.A.

It is by no means requisite that we rigidly coincide in the detailed grounds of our attachment to the Established Church; nor are we to withhold our advocacy against them that are without, until we can conduct it in detailed uniformity with all that are within. We are free men, each exercising his private judgment. We are not prostrated, under arbitrary authority, upon any Proculus' bed of slavish uniformity. And yet we have substantial unity. Whatever our differences in some respects, we are as one man in attachment to and defence of "our holy and beautiful house where our fathers have worshipped." We have substantial unity.....

There is this advantage in using a form of high, lofty, and spiritual words; it remains a beacon and a warning to exhibit the extent of departure when a church does depart, while those who have no such form may depart far without being conscious of having departed at all.

But while this departure from the infallible precision of apostolic doctrine took place, the canon of Scripture, containing an infallible and sufficient standard was completed. The "city of God" was supplied with a number of watches, but they were not absolutely secured against going wrong; and they might have gone so imperceptibly and universally wrong, as to threaten to turn day into night without attracting any special observation. But a sun-dial was set up giving unalterably the true time, and supplying a rectifying standard for the fallible watches. The Church has all the convenient readiness of the watch, with all the satisfying certainty of the dial.

The degree of deference paid to these two things would of course vary; some would submit more implicitly to the word of the minister, others would have recourse more rigidly to the written standard. And ministers, who loved their own aggrandisement more than God and his glory, would avail themselves of their office and of the ignorance and worldly occupations of the people, not merely to teach them with all authority (subject to an appeal to the standard "whether these things were so"), but to induce them to take their religion on hearsay, trusting the watch of the priest without reference to the dial of the Lord. Unchristian ambition in the priesthood, aided by the difficulty of the multiplying copies of the Scripture, shut up the dial within the walls of a convent. The watches went wrong, and there was no regulating standard by which to re-set them. The remonstrances of the few gradually became fainter. At length the hands pointed to pictures instead of realities; to the image of the cross fitted to affect the senses, instead of the doctrine of the cross fitted to sanctify the soul; to the feelings of the blessed Virgin, instead of the sympathies of the Man "who touched with the feeling of every infirmity," to oil and chrisms and purgatorial fire, instead of the blood of the Lamb of God which cleanseth from all sin; to tradition, the very thing that had gone wrong, instead of Scripture, the only thing to set all right. And what was the achievement of the Reformation but to break down the convent walls, and bring out THE SUN DIAL to the gaze of an admiring world?—and that not with the ancient characters alone, which few could decipher, but with these transcribed into the same meaning in German, and French, and English. And "the Word of the Lord had free course and ran and was glorified.".....

Scripture is expressed upon the use, for worship in the church, of a language understood by the people. The excellence of our church in this respect is worthy of all commendation; but a painful contrast is exhibited by that system, which is undeniably under apostolic condemnation as "a barbarian" in the persevering use of an unknown tongue.

The nature of the ministrations also in a carefully prepared, scriptural and devotional liturgy, deserves a distinguished place in the consideration of all, who desire either to glorify God or to benefit their fellow-men. An opinion seems to have gained very general prevalence, that preaching is the most important part of divine service. Instead of fellow-worshippers of God together with their ministers, men are called (and call themselves) "his hearers;" and if they have worshipped with him for any considerable time, they describe it as having "sat under his ministry." Lively interest is excited, where a faithful and powerful sermon is expected; and our Church service is not (as it ought to be) anticipated beforehand, and entered into as the delightful privilege of the congregation. And this is applicable (with all its censure), not only to those who openly object to our written forms of prayer, but to many who profess and doubtless feel an attachment to our Established Church: but it is gratifying in the highest degree, and full of encouragement and hope to our country, to know that such indifference to our service, whether manifested by coming late into the congregation, or by vacancy, formality, or levity in the manner when there, is rapidly becoming the exception in our churches. Preaching is an admirable ordinance, appointed by Christ himself, and especially honoured of the Holy Spirit, for startling the slumbering sinner from his worldly lethargy, and bringing him to the blood of the great Sacrifice—for comforting the already reconciled

in their risen High Priest and guiding their steps after the example of His most holy life. But preaching can never supply the place of prayer. Containing as it does the interpretations of a fallen fellow-creature, who at the best is fallible, we are not at liberty to divest ourselves of intellectual watchfulness in this ordinance, but must "prove all things," and "search the Scriptures whether these things are so," and "hold fast only that which is good." The same caution must apply to extemporaneous prayer. The sentiments uttered may or may not be scriptural; and until you weigh them in the judgment of your understanding, you cannot properly and fervently adopt them as the expression of your "heart's desire" before God. In listening to them from fallible men, you are bound to try and judge before you cordially appropriate. But what is prayer? Is it listening to a man? or is it speaking to God? It is not a sense of impression from without, whether by the eyes or ears or both; neither is it the judging and discriminating process of the intellect; but it is the activity of the spiritual man, stirring up his sense of want and anxiety for supply and hope of success, that he may lay hold upon God in the secret and chastened vehemence of spiritual conflict; "the kingdom of heaven suffereth" such consecrated "violence, and the violent take it by force." How is this inward effort to be made in the public congregation? If words are to be the vehicle of our worship of God, which is "a reasonable service," we cannot throw our spirit unreservedly into it, unless those words have been previously approved by our reason. I read the prayer and compare it with the Word of God, and find it is right; I then join in the worship of God, assured that nothing but what I have approved shall be said, and thus (the "reasonable" part of the service being provided for) I am prepared to dismiss all suspicion, all suspense, all lingering cooling caution, and to throw my whole heart into the burning sacrifice. I am no longer a listener only, but a worshipper also. Anticipating every sentiment that is to be uttered, and appropriating its meaning, both personally and collectively, my soul kindles in the surrounding warmth of kindred spirits, and my tongue seals my heart's consent with a deep Amen. This I could not do if I were in ignorance of what is to be spoken; I must then in my own defence be a reserved and cautious listener—I could not dare to be an unsuspecting, impassioned worshipper.

It has been argued, that without written forms the Church may have sufficient security against the introduction of error in the known piety and orthodoxy of her ministers. The answer to this leads to another advantage attending our liturgy. Granting the piety and orthodoxy of any man, and granting that in extemporaneous prayer he would not introduce a single incorrect or even a single unworthy expression, (which is granting a great deal more than any pious minister in Christendom will feel applicable to himself,) still those ministers who are more spiritual readily acknowledge that they have their seasons of comparative coldness and unfitness for the sacred office; that they cannot at all times command such a flow of feeling and readiness of language, as to be able to lead the devotions of a congregation with appropriate fluency, solemnity and variety. Want of variety, indeed, is urged against our liturgy; while in fact it contains a greater variety of feeling, and matter vastly more comprehensive of the combined states of mind and heart in a congregation, than the extemporaneous prayers, however extended, of the most accomplished minister. But the complaint now referred to is, that owing to the sameness and repetition of the forms, the worship becomes formal. I have already assigned one reason for looking upon this sameness as an excellence; to which I add, that the character of God being the same, and the condition of His Church militant here on earth substantially the same until the second coming of Christ, the right worship of the Church demands no deviation from sameness. The circumstances of individuals and families do indeed vary; but we are not now speaking of private or of family prayer, but of the prayers of the assembled Church. As for the objection that our worship becomes formal, the right remedy for that consists not in a change of the language of prayer, or in a passive reception of impressions from without, but in an increase of the piety of the worshippers, or inward energy of spiritual activity.

Another excellency consists in the responses by the congregation. If the worship be not confined to the minister, why should the language used? By a known arrangement in our service, confusion is avoided; and the minister and people alternately lift up their voices in prayer and praise, not each speaking *impromptu*, but from a prescribed and written form. Thus, each utters the feeling of all, and all, of each. But where prayer is extemporaneous, it is manifest that the congregation cannot join in it with the voice. There is order doubtless, but it is the order suitable to preaching, not to prayer; the order of listeners to a man, not of simultaneous worshippers of God. It is true, that in such congregations they all join in praise; but to do so they are compelled to adopt so far our Church method, and use written forms. They cannot sing extemporaneous psalms or hymns. But though there is sameness in the singing, I entirely believe them when they say that their singing is not formal. And I claim from them (and have often received) an acknowledgment, that as their singing the same hymn over and over again to the same tune is not necessarily formal, so neither need our repeating the same prayers over and over again be formal.

Another excellency presents itself in our anniversaries of facts—facts of the sacred history. Christianity is founded upon facts; and those doctrines, which emanate the most easily and naturally from the facts by what Lord Bacon called "the first pressure of the grape" will always be found most nutritious to the Lord's people. Scriptural facts too are rectifiers of theological theories. It is true, that where there is no liturgical anniversary, these facts may be brought forward by the minister; but it is equally true that they may not be, and it is certain that the ministers who most require them as guards against any departure from orthodoxy are the least likely to revert to them. It is our happiness, as a church, not to be left at the mercy of an individual, but to have a scriptural hedge around our vineyard, whatever may be the varying judgement or ability of our local vine-dressers.

The amount of stability to our national Christianity, not only within the pale of our Church but derived therefrom (however unconsciously) to Dissenters also, is, I think, beyond calculation. Some little idea of it may be by contrast supplied in the history of some celebrated Protestant Dissenting congregations. In the morning of their conscientious nonconformity upon other matters, they could say, as regarded purely doctrinal

articles,—and they *did* say in the language of Dr. John Owen—"That which amongst them is of most special regard and consideration unto us, is that of the Church of England, declared in the articles of religion: and herein in particular, what is purely doctrinal, we fully embrace and constantly adhere unto. And though we shall not compare ourselves with others, in ability to assert, teach, and maintain it; yet we cannot, whilst we are conscious unto ourselves of our integrity in our cordial adherence unto it, but bear with regret the clamorous accusations of some against us, for departing from the Church of England, who have not given that testimony of their adherence unto its doctrine which we have done, and by the help of God shall continue to do."\* But where subscription to our standard has been discontinued by their ministers, what has been the consequence? Methinks I hear a response from the conscious walls, within which Matthew Henry expounded the mind of God on earth, and Baxter sang of the enjoyment of God in heaven. Alas! for the desolation. How are the orthodox fallen here! How have the anticipations of the fathers of nonconformity, rich in the possession of an established standard wisely retained and candidly commended, been frustrated by their comparatively unwise children who seem to have confounded subscription to a standard with coercion of conscience, and to have imagined that the legitimate exercise of private judgment demanded the suppression of every human formula! And now in some of their congregations most celebrated in their beginnings, we look for biblical exposition, but, behold! Socinian infidelity; we wait for the sweet sounds of "the saint's everlasting rest," and hark! to the janglings of a liberalised philosophy! —*The Pulpit.*

\* Owen's Works, Vol. xxi. p. 415, 8vo. edit.

### PRAYING IN THE HOLY GHOST.\*

EPIHESIANS VI, 18.—JUDE, 20.—ROMANS VIII, 26, 27.

Prayer is that hallowed converse with God which his spiritual children are permitted to maintain. The obligation to it is to be found not only in the nature and circumstances of the creature, but also in the invitations and promises of the Creator. It is in the Scriptures that prayer is exhibited in its true character; that we are enabled to discover its vast importance; that we perceive it to be at once the highest privilege which we enjoy, and the most solemn duty to which we are called. It is when we yield to the teaching of God in His word that we are impelled by the most solemn and powerful considerations, operating at once upon our understandings and our affections, to draw near to Him who has been pleased to reveal himself to us as the hearer of prayer.—Great caution and circumspection should constantly be exercised, lest at any time we venture to all upon God while our hearts are not right with God. Happily we are not left in doubt or in uncertainty either as to the medium or the method of approaching the Most High. The great High Priest who shed his blood on earth, is now within the veil, crying on to glorious completion the work of our redemption. As the first effect of his exaltation, he poured out the Spirit on the day of Pentecost, and now it is our privilege to enjoy his guidance in the discharge of every christian duty. Especially is he ready to teach us to pray.—Happy shall we be, if, whenever we bow the knee, we are found praying in the Holy Ghost.

What is it to pray in the Holy Ghost? In answer to this inquiry we observe:

It is to pray with those devotional desires which the Spirit alone can give. Nothing shows the depravity of man more fully than the aversion or the indifference which he generally manifests to prayer. The sinner, while he continues in a state of nature, views God with awe or alarm, and he can have no pleasure in calling upon Him. He may endeavour, even while he is impatient and unbelieving, to effect accommodation with his conscience by an adherence, more or less rigid, to superstitious formalities, but the spirit of devotion is wanting. Never, till we are introduced into the Divine favour, the Spirit leading us to Christ, and bearing witness with our spirit, that we are the children of God, can we wait upon God as we ought. It is when thus taught by the Spirit that the child of God is enabled to appropriate to himself the experience of the devout Psalmist:—"When thou saidst, Seek ye my face, my heart said unto thee, Thy face, Lord, will I seek."

To pray in the Holy Ghost is to pray with right discoveries of the office and operation peculiar to the Spirit, whereby he aids us in prayer. Many are the blessings which we owe to the Spirit, and to which we never could attain without him. It is his prerogative to comfort us, to give us wisdom, and to direct us. He converted, sanctified, purified, comforted? All must be ascribed to his generous operations. And it is in reference to prayer that it is written, "The Spirit helpeth our infirmities, for we know not what to pray for as we ought, but the Spirit itself maketh intercession for us with groanings which cannot be uttered." Hence we are represented as receiving "the Spirit of adoption, whereby we cry, Abba, Father;" and as "praying always with all prayer and supplication in the Spirit." If we entertain correct ideas of the offices and operations of the Spirit, we shall always regard it as a high privilege to seek his teaching, to implore his help, in order that we may be enabled to plead with God.

To pray in the Holy Ghost is to pray in all the dispositions imparted by the Spirit, which fit us for an acceptable approach to God. There may be the language of devotion, while there is nothing of true prayer; words may flow copiously, while the heart is not prepared for seeking God, and while dispositions work within us at utter variance with the Divine will. Such a sacrifice of the lips is an abomination to the Lord. If we regard iniquity in the heart the Lord will not hear us. What a privilege it is to enjoy the presence of the Spirit, preserving us from the various evils into which we are so apt to be betrayed, and calling into hallowed exercise all those emotions and desires which God enjoins. What sincerity should characterize us when we call upon Him who tries the hearts of the children of men, and call upon Him through the Spirit of truth! What purity should we aspire after when we seek intercourse with Him who is holiness itself; and when to that intercourse we are assisted by the Holy Spirit! What peace and good-will should we breathe when we are waiting upon Him who is love, and are waiting upon Him under the direction of the Comforter! What humility and yet unwavering dependence on the Saviour should we maintain when we cultivate fellowship with Him who is the God and Father of our Lord Jesus Christ, and cultivate that fellowship through the "testimony" of Christ, who "glorifies" Christ, who is emphatically "the Spirit of Christ!"

To pray in the Holy Ghost is to pray for those things, both for ourselves and others, of which the Spirit shows us the value and the need. Every encouragement is given to us in the Word of God to ask largely; to "ask what we will." It is, however, when we ask "according to the will of God," that he heareth us. We discover his will in his Word, when the Spirit opens the eyes of our understandings, enabling us to discern the import of Divine

\* From the "Christian Journal."

truth, and to discover the adaptation of it in its various parts to our circumstances and wants. It is thus that we are enabled, when spreading our own necessities before our heavenly Father, and imploring from Him all spiritual blessings, to acknowledge our guilt, entreating forgiveness; to own our pollution, seeking purity; and, under a powerful impression of our dependence and unworthiness, to ask our God to "supply all our need, according to his riches in glory by Christ Jesus." It is thus, too, when we become Christian intercessors, and are allowed to plead for others, that, deeply impressed with the worth of eternal things, we are led to wrestle with God for the effusion of his regenerating Spirit on those who are unconverted, and for the more copious outpouring of his sanctifying Spirit on those who have already believed.

It is only when we pray in the Holy Ghost that we engage in true prayer. All forms, however solemn and strict, are vain and worthless without this. Man, however, is so constituted and circumstanced, that he is exceedingly apt to substitute outward observances for internal emotions. The prevailing customs and notions of the world, and the self-righteous inclinations of his own heart, unite in wooing him to the dangerous and unwarrantable delusion, that a round of duties attended to either in public or in private will be recognised by God, even though the devotion that is offered is not "praying in the Holy Ghost." How necessary is it that every one should examine himself, to ascertain whether he lives in the habitual exercise of the duties of prayer, or whether he is guilty of restraining prayer before God; whether he is directed and aided by the Holy Spirit in all his approaches to the mercy-seat; or whether he ventures in self-confidence and presumption to rush into the presence of Jehovah. Deplorable as is the condition of such a life without prayer, the state of those who soothe and deceive their own hearts by any forms and ceremonies, while they do not pray in the Holy Ghost, is far more deplorable. Well may we all unite in the devout invocation:—

"Come, Holy Spirit, calm my mind,  
And get me to approach my God;  
Remove each vain, each worldly thought,  
And lead me to thy blest abode.

"Hast thou imparted to my soul  
A living spark of holy fire?  
Oh kindle now the sacred flame,  
Make me to burn with pure desire."

### SPIRITUAL HOPE.

From "Spiritual Life," by the Rev. T. Griffith.

The grand promise of the Gospel is that of the restoration and perfecting of all things in the kingdom of God. And the whole work of the Gospel on the individual soul, is the bringing it out of the alienation and misery of sin into the capacity for this glorious consummation. The Son of God has opened the kingdom of heaven to all believers. And the Spirit of God disposes, trains, and fits them for its ultimate enjoyment. The doctrines of Christianity make known this kingdom, and the way in which it must be sought. The experience of Christianity anticipates this kingdom, and brings the mind to live by faith in some communion with it. And the precepts of Christianity prepare for this kingdom, and reduce the character into conformity with its governing principle,—the will of God. All genuine Christian experience, therefore, springs from the promise, and depends upon the hope, of everlasting life. The whole work of deliverance from evil is begun, continued, and ended in hope. "We are saved," says St. Paul, "by hope." That is, hope forms the living principle of the Christian mind, begetting and accompanying all its spiritual exercises. It was the hope of pardon, through the blood of Christ, which first delivered us from the present evil world. It is the hope of victory, through the Spirit of Christ, which animates us to struggle for deliverance from the still remaining power of sin. And it is the hope of final triumph at the second coming of Christ, which enables us patiently to wait for the deliverance of all things from the bondage of corruption into the glorious liberty of the children of God. Hope, then, is the consummation of the spiritual life; that which sustains all other feelings, and breathes over them a freshness and a fragrance ever new. O, may the God of hope fill us with all joy and peace in believing, that we may abound in hope through the power of the Holy Ghost! For hope is the only unfailing support of the Christian mind in this present state of things. Great and manifold, it is true, are the blessings which God vouchsafes, even now, to them that love him. In the remembrance of past forbearance and compassion, and in the enjoyment of present favour and communion, there springs up frequently in the bosom of the Christian a joy which no man intermeddeth with; according to the promise of our Saviour, He that believeth on me, from within himself shall flow constantly refreshing streams of gladness. But then all these blessings, in the present state of things, are necessarily incomplete, variable, and disturbed. The pure river of the water of life may proceed out of the throne of God in the heart, but the stream is often impeded, and the water turbid, and therefore it unavoidably becomes altered and defiled.—Our knowledge of God, for example, how limited is this? He has proclaimed his character to us, but we are dull of hearing. He has made himself visible in Christ, but our eyes are heavy.—When, indeed, we can fix our gaze on his perfections—when we can look forth full upon our God—his will, his works, his ways, with quiet contemplation,—then do we understand somewhat of our Lord's assurance, that this is life eternal to know the only true God, through Jesus Christ, whom he hath sent; and we are ready to exclaim with the disciples, when they saw the glory of their Master, "It is good for us to be here." But, alas! how soon does a cloud overshadow us, and we awake and find ourselves alone! That pure intuition of Deity which the sages of antiquity aspired to as the summit of perfection; and which Moses, the sacred sage, was favoured with when "God spake to him mouth to mouth, even apparently, and the similitude of the Lord did he behold;" and the full reality of which is the exclusive portion of the only begotten Son of God, to whom the Father "sheweth all things that himself doeth," and who, therefore, "knoweth the Father, even as the Father knoweth the Son." This is not for ordinary flesh and blood, in this world of sense and sensible conceptions; and by hope alone can we look out for any approximation to it. But hope does tell us that "the pure in heart shall see God;" that we shall "behold his face in righteousness;" that "we shall see him as he is;" that "now, indeed, we see through a glass darkly, but then face to face; now we know in part, but then shall we know even as we are known!" And have we now some communion with God? Do we realize, at any time, his presence, and thereby enter somewhat into the original blessedness of Paradise, when the Lord God walked in the garden, and the Divine Wisdom rejoiced in the habitable part of the earth, and his delights were with the sons of men? Then truly do we enter into present peace—a peace entirely independent of, unmindful of, the world to come. The present moment is bliss, and we are satisfied. But, then, how few and far between are visitations such as these—how many voices of the world break in upon the holy silence of the soul—how many earthly shapes intrude themselves into the sacred circle, and break the charm! And where, then, is our consolation, but in the hope of the predicted full communion, when "the tabernacle of God shall be with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God." And what, still further, is our present service of God, but mingled effort and disappointment? True it is, that in that service the Christian finds his

greatest happiness—that it is perfect freedom—that God's law is his delight—and that in keeping of his commandments there is great reward. The exhilaration that accompanies activity—the glow of successful effort—the quiet sense of inward harmony—the delight of testifying our gratitude to God—and the thrilling consciousness of his complacency towards us—all combine to shed an inexpressible blessedness through the heart, and to make us cry with David, "Great peace have they which love thy law, and nothing shall offend them." But, then, what Christian is there who has not to mourn the daily interruption of his holy service? Who does not confess, that in many things we all offend? Who does not bitterly bewail, that the things that he would, he does not, and the things that he would not, those he does; and there is no health in him? O, if our happiness were to depend exclusively on what we have actually acquired of holiness—if only according to the precise measure of our righteousness could be the measure of our peace, no peace could there be for fallen man; neither in this world, for he has not attained to righteousness; nor in the next, for never can he hope, on this condition, to attain it. All hope would be smothered under the burden of despondency—all power for holiness crushed under the oppressive sense of impotency. To the future, therefore, we must look for all the happiness of holiness, that, by the vigour which that future raises in us, we may achieve the holiness which is happiness. By hope alone can we begin to work. The command of the compassionate Saviour must itself convey the life by which we may stretch forth the withered arm. By hope alone can we continue to work amidst enmity and allurements without, and treachery within. And, blessed be God, such hope is ours, through the knowledge of Him that hath called us to glory and virtue! By Him are given unto us exceeding great and precious promises, that by these we may become partakers of the Divine nature. And from these promises we may derive a daily joy, at once consolatory under disappointment, and productive of success. "Blessed are they which do hunger and thirst after righteousness; for they shall be filled."—"We, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." "And the work of righteousness shall be peace; and the effect of righteousness quietness and assurance for ever."

### DISCONTENT.

Multitudes are dissatisfied, and some extremely miserable, with very little other cause for it, than the unreasonable workings of their own minds. Instead of contriving to be as happy as they can in their condition, which is plainly the wise part, they set themselves to find out, why they should be wretched in it, and accordingly become so. Were they only to desire with moderation any proper good thing, which they have not, or endeavoured with moderation to obtain it, this would be always void of blame, often worthy of praise; they would be pleased, perhaps improved also, if they succeeded; and composed, though they failed. But vain man extends his wishes and his claims far beyond these bounds: and will enjoy no peace within, because he is not in this or that respect what he might have been, or what others are. But suppose he were all that he wishes, how doth he know, that he should not quickly wish for more, with the same tormenting eagerness; or that his wishes would ever end? For there would be just the same ground for new ones. His complaint at present is, not that positively he suffers anything but that he wants something.—Now something is, and must be always wanting to finite beings, be they raised ever so high; else they would be infinite.—The fallen angels were unspcakably above human rank; yet they felt a deficiency, and absurdly repined at it. Heaven was not good enough for them, and so they were cast down into Hell. May I imagine, that were they but in such and such a state, they should never be tempted to think of any thing more. But this is only a sign that they do not know themselves. In proportion as their situation was raised, their prospect would be enlarged; and they would long to be masters of all within their views. Success would encourage them to hope for greater success yet; and besides, they would be disappointed in the felicity they promised themselves from what they have got; but instead of learning from thence, in what real felicity lies, would go on to seek for it in something else; and be at last as remote from it, as they were before. We see this perpetually, or with the smallest attention may see it, in the case of others; and it is astonishing partiality, that we cannot believe it would be our own. Nay, perhaps we see it in our own case, as far as we have advanced hitherto; and yet are weak enough to imagine it would be quite otherwise, could we but advance a few steps more: whereas in truth, he that is uneasy merely because he hath not all he would, never will be easy till he grows wiser.—*Archbishop Secker.*

### POPERY UNMASKED.

From the *Limerick Standard.*

In proportion as Popery attains power, and station and patronage and courtly favour, in the same ratio do her designs become matured, more fully developed, and more unblushingly avowed.—Political ascendancy and religious supremacy, may exclusiveness are her aim—Popery alone shall be the religion of Great Britain. To achieve this end the Established Church must first be prostrated, and then the overthrow of all others her wily professors know must speedily follow.

To accomplish this triumph, every engine is at work and every means are unscrupulously tried. In Ireland the brand and the bullet; but, in England, where as yet, thank God, she dare not venture on such courses, the more insidious weapons of poisoned literature are at work. Hence it is we have her wily professors possessing themselves of every available means of assailing the religion of the state, and undermining its bulwarks, and for this end it is that the recently-founded society of "the Catholic Institute for England" is daily extending its influence, and increasing its sphere of action. Composed as it is of the *élite* of the Jesuits, it is in fact the string by means of which the papistical puppet is worked in this country, and the announcements or avowals made under its sanction, and with its consent, deserve peculiar notice as a veritable index of her aim and ambition.

It is not long since we brought under the notice of our readers an extract from a newspaper lately published in Edinburgh, under the management of that same "Catholic Institute," and called the *Phoenix*, in which the designs of that church were, we think, fully developed. We must now draw their attention to another extract from a subsequent number of that same journal.

"The encroachments of the Established Church," as it is designated the late praiseworthy efforts at church extension in England, seem to excite the peculiar alarm of this fanatical corporation, and have been the subject of the leading articles of the journal in question for more than one recent number. We have now before us that of the 16th, in which the writer thus emphatically expresses himself:—

"Is this the tenth year of emancipation? And do men still endure tithes and church-rates? But wonders never cease. Not only do these things exist, but the system is to be extended. Sir Robert Inglis, the worthy tool of such a priestcraft, declares 16,000 churches insufficient; 16,000 chairs of error and falsehood, supported by insolent robbery and oppression, are not enough; there must be more of them built—hundreds more! thousands more! each costing hundreds or thousands of pounds, wrung out of the starving poor; out of the poor Catholic and Dissenter for the











FIRST SUNDAYS AT CHURCH.

'I think,' observed Alice, after due thanks had been returned to Mr. Hargrave for his kindness in reading this long and appropriate passage, 'that a great part of the Litany is an excellent illustration of the remarks which Mr. Davidson made in his sermon a few Sundays ago, respecting the nature and the duty of intercessory prayer.'

'It is so, my dear,' replied Mr. Hargrave. 'Our worthy vicar gave us some very good instruction, and truly scriptural advice, in the discourse to which you have alluded. It is at once our duty and our privilege to intercede with our Heavenly Father,—I mean to plead with him in prayer,—on behalf of our brethren. "Pray for the peace of Jerusalem," says the pious Psalmist (Psalm cxxii. 6). "Pray for them which despitefully use you, and persecute you," says our blessed Lord himself (Matt. v. 44). The Apostolical Epistles abound with beautiful examples of this kind of charitable supplication. And surely, if we are truly sensible of the value of men's souls, and the innumerable benefits of Christ's free and unlimited salvation; if we feel a lively concern on account of the delusions and danger of the ungodly among mankind; if we feel any sympathy with the praying disciples of our common Saviour and Lord,—we cannot but acknowledge that intercessory prayer is a duty at all times incumbent upon us, and we cannot but feel pleasure, as we shall assuredly also find profit, in the discharge of it.'

'The conclusion of the Litany,' continued Mr. Hargrave, 'is peculiarly emphatic and devout. The final addresses to our Saviour, are full of meaning, and true scriptural piety. In these addresses we beseech him first by his divinity, as he is "the Son of God," and so omnipotent, omnipresent, and omnipotent, to "hear our prayers." Secondly, we beseech him by his sufferings for us, when he became the "Lamb of God," and died to "take away the sins of the world." (John i. 29.) that he will grant us an interest in "his peace," (John xiv. 27;) namely, the peace which he made with God, and that peace of conscience which follows thereupon; and that he will "have mercy upon us," so as to pity us, and deliver us from the guilt and punishment of our offences. And lastly, as he is the "Christ," our anointed Mediator, we beg of him to hear us, and procure a gracious answer to all our foregoing prayers and intercessions. After this close of the petitions which are addressed exclusively to Christ, we again use that primitive form of supplication, directed to the Trinity, "Lord, have mercy upon us; Christ, have mercy upon us; Lord, have mercy upon us." And thus, as the Litany began with the Trinity, and then went on to the Son; so, at the close, from the Son it returns to the Trinity again. The repetitions of "the same words," (see Matt. xxvi. 44.) which occur in this part of the service, are most appropriate and energetic. They are the natural, the almost invariable, expressions of earnestness; and they have, as has been already said, the sanction of the very highest authority.'

'Papa,' said William, rather suddenly, 'here is something about which I intended to ask you a question.—What does it mean, when we pray, that the Lord will not "deal with us after our sins, neither reward us after our iniquities?" Of course it cannot be that we beseech God to cast us off, and have nothing more to do with us, after once we may have sinned against him. Do please to explain this to me, papa.'

'Very willingly and gladly, my dear boy,' replied Mr. Hargrave. 'I am not surprised at your not understanding this expression without its being explained to you; because the sense of it depends upon a certain old-fashioned use of one of the words which occur in it, and it is not likely that very young churchmen know the meaning of very old words, or uses of words. The word after in this place, means according to; so that the prayer is, "O Lord, deal not with us according to our sins, neither reward us according to our iniquities," that is, do not make us to suffer the punishment which our sins and iniquities deserve. The language is adopted from Psalm ciii. 10: "He hath not dealt with us after our sins, nor rewarded us according to our iniquities;" where, you may observe, the "after," in the former clause, is explained by "according to," in the latter.'

'I thank you, papa,' said William; 'I now understand the prayer very clearly.'

'The prayers which follow,' said Mr. Hargrave, 'are petitions for aid and deliverance in time of trouble or sorrow, for defence against enemies, for the aversion of evil, and the acceptance of our prayers in seasons of need. They are perfectly scriptural in character and substance; and indeed, for the most part, they consist of the very expressions of Holy Writ.'

'I think, papa,' said Alice, 'it is somewhere in this part of the Litany that you have pointed out to me a good specimen of the manner in which the compilers of our Litany have borrowed from the Church of Rome.'

'They borrowed from the corrupt forms of that erring church, my dear Alice, precisely in the right way; for while they rejected all that was bad and unscriptural, they did not also reject what was good and useful, merely because it had been once mixed up with the other. The example of their wisdom, to which you allude, is to be found in the prayer beginning, "We humbly beseech thee, O Father, mercifully to look upon our infirmities." This prayer was originally composed about eleven hundred years ago. It was afterwards corrupted, by being made to entreat God to turn from us all evils, for the sake of the intercession of his saints. And then it was reformed in our Liturgy, not only by the omission of the unscriptural clause, but the insertion of a new one, for the sake of still greater security:—"grant that in all our troubles we may put our whole trust and confidence in thy mercy."

'The general thanksgiving,' continued Mr. Hargrave, 'is a more methodical summary of the several mercies of God "to us and to all men," than we have had before; it furnishes an opportunity of thanking him expressly for recent instances of his loving-kindness to members of our own congregation; and notwithstanding the general expressions of thankfulness which occur in the Psalms, it seems right "to render thanks" to Almighty God "for the great benefits that we have received at His hands," in a distinct and appropriate form of thanksgiving. The intrinsic beauty and excellence of this composition are very great. "The true spirit of the Gospel," says a judicious writer, "is to be seen in the words of the "General Thanksgiving." We thank Almighty God for creating us, and for preserving us;—great and mighty instances of his goodness! But since man, by sin, fell from God, and lost his hopes of happiness, nothing but the redeeming mercy of the Lord could have given us any prospect of salvation. We therefore praise the Lord "above all for his "inestimable love in the redemption of the world by our Lord Jesus Christ." But yet, since even heaven itself, though its doors are opened by Christ, affords no entrance to those who are unprepared for it, our work is to seek to be holy, and watchful, and obedient; and therefore we thank the Lord for giving us the "means of grace," to fit us for our eternal home; and for "the hopes of glory," which are held out to us, if we rightly use and improve those means of grace. The mercy of God is, in every

way, great. We are in a sad state of ignorance or insensibility if we do not perceive that: and accordingly we proceed to entreat Almighty God to "give us a due sense of all his mercies. It is easy to use a form of thanksgiving; but here we ask that our hearts, moreover, may be unfignedly thankful; and we pray, very properly, that we may show forth the praise of God not only with our lips, but also in our lives; and we acknowledge that this is to be done, and pray that we may be enabled to do it, by giving up ourselves to his service, and walking before him in holiness and righteousness all our days." I have read this passage to you, my dear William, almost word for word, from Davy's Village Conversations on the Liturgy—a book which you will often see me give to poor people in our way to or from church.

'The Prayer of St. Chrysostom,' continued Mr. Hargrave, 'addressed to the divine Saviour, and founded on his promise, contained in Matt. xviii. 19, 20, is peculiarly adapted to the close of a course of prayers and supplications, such as our church service. The substance of its contents has been thus correctly described: "It first thankfully confesses the great goodness of our blessed Redeemer, in disposing our minds, of themselves so variously and wrongly inclined, to ask unanimously of him such things as we ought, and in encouraging our applications by such explicit assurance of hearing us.—Then it submits entirely to his wisdom, in what manner, and how far, He will think it for our good to grant to us any of our particular requests; begging nothing absolutely but what He hath absolutely engaged to bestow on our prayers and endeavours; namely, that practical "knowledge" here "of his truth," his doctrines and precepts, his promises and threatenings, that hereafter we may attain to "everlasting life" and happiness.'

'The service of the church concludes with an Apostolical prayer for the grace or favour of our Lord Jesus Christ, the love of God the Father, and the fellowship, or, in other words, the communication of the needful warnings and assistance, of the Holy Ghost. May we ever cordially unite in this full, encouraging, and truly Christian petition!'

The sermon which the family had heard at church this morning, was on the religious observance of the Lord's day. The preacher pointed out the duty and privilege of regarding this day as a sacred festival: neither a day of gloom, nor yet a season of idleness or trifling: a day of religious observances, and at the same time of Christian cheerfulness and peace. In the course of conversation on this topic, Mr. Hargrave took occasion to repeat an anecdote which he had met with in an old author, with a view to illustrate what he had heard concerning the duty of devoting this sacred day to religious exercises, together with such other occupations and peaceful relaxations as may breathe the spirit of religion. "There was a certain person who had a thoughtless and extravagant young man to his son. The father, upon his death-bed, made his son solemnly promise that he would spend one half hour every day by himself. So easy a request, from a kind father, was very cheerfully obeyed; though it was troublesome for one who had seldom been alone, to be restrained, even for so short a time. The son at first did not see his father's meaning, or the reason of such a command: but at last, being often alone, he began to think of himself; which, by the grace of God, ended in his conversion; and then he did not only retire because his father had commanded him, but because he found it reasonable, his duty, and pleasure, so to do. And shall we not believe that this command of God (respecting the Sabbath-day) has very often the same blessed effect?—Many thousands there are in heaven, and many, no doubt, yet on earth, who by being obliged by this command to wait upon God at his house, have there found the means and the reasons of their conversion and salvation.

"All that own God for their Creator and Preserver, all that own Jesus for their Redeemer, all that expect the assistance of God's good Spirit, to enlighten their minds with saving knowledge, to strengthen them against temptation, to comfort and deliver them in the hour of death, and in the day of judgment,—will observe this good day religiously: that is, they will be sure to go to God's house, and confess that they altogether depend upon Him, both for this world and the next; they will acknowledge their own weakness and sinfulness, and desire His pardon; they will hear His holy word, and beg His grace to observe it; and they will give him thanks for the mercies they every day receive at his hands."

At the close of the conversation, Maria, at Mrs. Hargrave's suggestion, repeated the following appropriate stanzas:—

This is the day the Lord hath made,  
Let young and old rejoice;  
To him be vows and homage paid,  
Whose service is our choice.

This is the temple of the Lord;  
How dreadful is this place!  
With meekness let us hear his word,  
With reverence seek his face.

This is the homage He requires,—  
The voice of praise and prayer,  
The soul's affections, hopes, desires,  
Ourselves, and all we are.

While rich and poor for mercy call,—  
Propitious from the skies,  
The Lord, the Maker of them all,  
Accepts the sacrifice.

Well pleased, through Jesus Christ his Son,  
From sin He grants release;  
According to their faith 'tis done,  
He bids them go in peace.

[MONTGOMERY.]

CHINESE TEMPLE AND IDOLATRY.

Within the temple-yard, which prevents the idol being seen from without, is a high stage, on which the Chinese players perform their exploits, to the astonishment of the crowd below. On passing this we were struck with the gaudy appearance of golden ornaments, and various colored paper cut in shreds; but principally by the quantity of painted candles burning in the front of the idol, the smoke of which, together with the incense, is intolerable at first entering. The candles are about one hundred in number, of various sizes, from one to three feet high, and measuring from two to six inches in circumference. These are kept burning during the time of worship; but as every worshipper brings two candles they are constantly changing them, so that I suppose the whole number is changed every twenty minutes. Two men are employed to keep a few places vacant, that no one may be prevented from placing his candles, and that the worship may go on without impediment. The candles which are removed are for the benefit of the temple, and a great sum they must produce, as the smallest of them are bought at a dollar a pair. Every worshipper on his entering the temple presents his lights, and receives six springs of incense; three of these, after bowing to the idol to intimate that he is about to worship, he places close to the image, and the other at a short distance, and returning to a cushion in front of the idol, pays his homage which consists of kneeling down, and bowing his head to the ground three times; and this is also repeated three times. When this is done

he goes to a large table on the left side of the idol, where there are persons to receive his contributions and enrol his name. O, with what apparent gladness do they contribute their rupees, as though anxious to exceed each other in the sum they give in this abominable worship! During all this our ears were almost stunned by a large drum and a gong, used to rouse the idol; and these are beat with unusual vehemence when any person of celebrity comes to worship. Several females, most richly dressed, brought offerings of fruit and sweetmeats; these I was informed, were the wives of the rich Chinese, who gladly embraced that opportunity of appearing abroad, which probably had not been the case since they visited the temple last year on the same occasion.—Slater.

JOHN NEILE, B.D.

ONE OF THE EJECTED CLERGY DURING THE GREAT REBELLION.

He was born at Westminster, and educated at Pembroke Hall, in Cambridge, where he was scholar and fellow successively; and was one of the seven Johns so famous in the University about the year 1630. After he left the University, he was taken into the family of that great prelate, the most reverend father in God Richard Neile, archbishop of York, his uncle, whose domestic chaplain he was; and was in some little time preferred by him to the rectory of Bedford, in Holderness, in Yorkshire, and to a prebend in the metropolitan church of York, as also to another in the collegiate church of Southwell, in Nottinghamshire: and not long after, he was made archdeacon of Cleveland, in Yorkshire; and by the resignation of a near relation, he became prebendary of the Cathedral church of Durham, about the year 1656. All these preferments he was possessed of before the civil wars, or about that time; but because he could never comply with the then prevailing party against the King and the Church, he was turned out of all his preferments, and deprived of a subsistence, among many other worthy men. After the siege at York, he was forced to fly to Scarborough, where he very narrowly missed being slain in the castle; and from thence fled from place to place, till at length he ventured to settle at Farnfield, in Nottinghamshire; where, by the severity of the rebels, he was reduced to such want, as to dispose of part of his library; but after some little time, by entertaining and teaching gentlemen's sons, and some other endeavours, he made a hard shift to live till the year 1660. I must not omit to acquaint you with one extraordinary instance of the Divine goodness to him in the time of his sufferings, which he often mentioned with great thankfulness to God.—A kinsman of his wife's, in kindness to him and his family, had let them a farm for twenty pounds a year, which was worth much more; but the gentleman who let them this farm was forced at last (in those hard times) to dispose of that part of his estate where this farm lay; but, however, engaged the purchaser to let his kinsman, Mr. Neile, have the farm on still the same rent; but as soon as the purchaser was fully possessed of the estate, he sent a very surly message to Mr. Neile, and let him know, that unless he punctually paid his rent at the next rent-day, he would turn him out of his farm. Mr. Neile receiving this message was very much troubled, as well he might, this farm helping to support him; as also because he could not tell how to raise such a sum of money, at such short warning. At the day the gentleman sent for his money, which Mr. Neile had not by him: however, the servant that came being importunate, Mr. Neile desired him to stay an hour or two, and he would endeavour to satisfy him. He gets from him to his wife to consult what to do; and at last they resolve (though with little hope of success) to endeavour to borrow part or all of the rest of some neighbour. In order to this, Mrs. Neile went up into the chamber to dress herself to go out with her husband; and though she stayed not very long there, when she came to him again, she was exceedingly amazed to see a table covered with money, brought to him without their seeking, and which God was pleased almost miraculously to send them, in their great distress, when otherwise in all probability, they and their family must have been utterly undone. This money came from the hands of that reverend and worthy fellow-sufferer with, and kind friend to the loyal clergy, Dr. Hammond; who was entrusted to distribute the charity of several well-disposed persons. There was a constant correspondence by letters betwixt Dr. Hammond and Mr. Neile, though they never, I think, saw each other. After King Charles II. came in, Mr. Neile was restored to all his preferments, had a *mandamus* for his doctor's degree, and was made chaplain in ordinary to his majesty, and was nominated to the deanery of York, but missed of it. About the year 1669, he was presented to the vicarage of Northallerton, in Yorkshire, and exchanged his rectory of Bedford for that of Sigston, near Northallerton. About the year 1673, he was, by his majesty's special favour (upon the death of the Right Reverend Dr. Wilkins, bishop of Chester) made Dean of Rippon, where he died April 14, 1675, and there lies buried.

I have nothing more to add, but that I received this account from a son of this worthy person, who was lately, and I hope still is, living, and successor to his father in the vicarage of Northallerton.

The Garner.

INDUSTRY. Industry doth not consist therein in action; for that is incessant in all persons, our mind being a restless thing; never abiding in a total cessation from thought or from design; being like a ship in the sea, if not steered to some good purpose by reason, yet tossed by the waves of fancy, or driven by the winds of temptation somewhat whither. But the direction of our mind to some good end, without roving or flinching, in a straight and steady course, drawing after it our active powers in execution thereof, doth constitute industry; the which therefore is usually attended with labour and pain; for our mind (which naturally doth affect variety and liberty, being apt to loath the familiar objects, and to be weary of any constraint) is not easily kept in a constant attention to the same thing, and the spirits employed in thought are prone to flutter and fly away, so that it is hard to fix them; and the corporeal instruments of action being strained to a high pitch, or detained in a tone, will soon feel a lassitude somewhat offensive to nature; whence labour or pain is commonly reckoned an ingredient of industry, and laboriousness is a name signifying it; upon which account this virtue, as involving labour, deserveth a peculiar commendation, it being then most laudable to follow the dictates of reason, when so doing is attended with difficulty and trouble.—Dr. Isaac Barrow.

GOD'S CARE OF THE MEANEST CREATURES. As the sun's light, so God's providence disdains not the meanest worms. It is observed, that in the enumeration of the works of creation, only the great whales and small creeping things are mentioned, and not the intermediate creatures, to show that the least as well as the greatest are under his care. It is one of his titles to be the preserver of beasts as well as men. He is the great caterer for all creatures. "The young lions seek their meat from God." They attend him for their daily portion, and what they

\* From Walker's Sufferings of the Clergy.

gather and meet with in their pursuit is God's gift to them. He listens to the cries of the young ravens, though they are birds of prey. "He gives to the beast his food, and to the young ravens which cry." In Palm civ, David throughout the whole reads a particular lecture of this doctrine, wherein you may take prospect of God's Providence all over the world. He acts them by a commandment and imprint law upon their natures, and makes them observe exactly those statutes he enacts for the guidance of them in their proper operations. "He sendeth forth his commandments upon earth, and his word runs very swiftly," viz, his word of Providence. God keeps them in the observation of their first ordinance. They observe their stations, the law God hath set them, as if they had a rational knowledge of their duty in their particular motions,—"the sun knoweth his going down." Sometimes he makes them instruments of his ministers to us; sometimes executioners of his judgments. Lice and frogs arm themselves at his command to punish Egypt. He makes a whale to attend Jonah dropping into the sea, to be an instrument both to punish and preserve him; yes, and which is more wonderful, the multitude of the very cattle is brought among others as a reason of a people's preservation from destruction; the multitude of the cattle are joined with the multitude of the infants, as an argument to spare Nineveh. He remembers Noah's cattle as well as his sons. "God remembered "Noah and every living thing, and all the cattle that were with "him in the ark." He numbers the very hairs of our heads, that not one falls without his will. Not only the immortal soul, but the decaying body; not only the vital parts of that body, but the inconsiderable hairs of the head, are under his care.—Rev. S. Charnock.

CONFIDENCE WITHOUT CARE.

He who is confident of himself without care, and trusts assuredly that he shall be saved by Christ, while yet he takes no care to become such an one as Christ has promised to save, does but deceive himself to his eternal ruin: he thinks, as 'tis said of the church of Laodicea (Rev. iii. 17) that he is rich, and increased with goods, and has need of nothing, while yet in truth he is wretched, and miserable, and poor, and blind, and naked. Such I say, is the man who calls Christ his Lord, his Saviour, his Redeemer, and who trusts assuredly that he shall be saved by Christ's merits and satisfaction, while yet he takes no care to do the things that Christ has commanded. He sleeps, for a while, securely in his sins, and his conscience increases his carelessness; but his hope is altogether ungrounded, and his assurance is nothing else but a bold and unreasonable presumption. For tho' Christ be indeed the author of eternal salvation; yet he is so to those only that obey him, as the Apostle says, Heb. v. 9.—Bishop Blackall.

Advertisements.

JOHNSTOWN DISTRICT SCHOOL AND BROCKVILLE ACADEMY. THE SUMMER VACATION of this institution will terminate as follows:— Male Department.—Tuesday, August 18th. Female Department.—Saturday, August 22d. Apply to the Rev. H. CASWALL, Brockville, August 1, 1840. 4t

ASSISTANT WANTED. THE situation of ASSISTANT MASTER in the JOHNSTOWN DISTRICT SCHOOL is now vacant, and should be filled previously to the 18th of August. Unexceptionable testimonials as to character, conduct, and scholarship will be required, and a liberal compensation allowed. A graduate of an English University would be preferred. Address the Rev. H. CASWALL, Brockville, August 1, 1840. 4w3

BANK OF BRITISH NORTH AMERICA. THE Court of Directors hereby give notice that a Half Yearly Dividend of Fifteen Shillings, Sterling, per share will become payable on the shares registered in the Colonies on and after the Third day of August, during the usual hours of business, at the several Branch Banks, as announced by circular to the respective parties. The Dividend is declared in Sterling money, and will be paid at the rate of Exchange current on the third day of August, to be then fixed by the Local Boards. The Books will close, preparatory to the Dividend, on the Nineteenth day of July, between which time and the Third day of August no transfers of Shares can take place. By order of the Court. (Signed) G. DE BOSCO ATTWOOD, Secretary. 2-tf London, June 3, 1840.

FAMILY AND INDIVIDUAL PRAYERS. JUST PUBLISHED, Second Edition, price one shilling and six pence, FAMILY AND INDIVIDUAL PRAYERS, FOR EVERY DAY IN THE WEEK, by the Rev. James Thompson, Agent for the British & Foreign Bible Society, sold at the Bible & Tract Depositories in Montreal & Toronto, and in Cobourg by Messrs. Gravelly & Jackson. These prayers are recommended by various Ministers whose testimonies may be seen prefixed to the book. 43—6m

FOR SALE OR TO LET IN THE TOWNSHIP OF SEYMOUR. A FARM, beautifully situated on the west bank of the River Trent, consisting of 245 Acres of Land, 70 acres of which are under cultivation—with a new fallow of 7 acres just cleared and ready for a crop. THE BUILDINGS CONSIST OF A GOOD LOG HOUSE, 36 by 28 feet, with good cellars and kitchen beneath. A back kitchen in the rear, a large wood-shed, store house and boiling house, and good piggery and poultry houses. A CAPITAL FRAMED BARN, just erected, 60 by 40 feet, with stabling and extensive accommodation for cattle beneath. A beautiful living stream of excellent water runs between the House and Barn, and is well calculated for a Distillery, Tannery, or other works requiring waterpower. This Farm from being situated in the centre of the Township, and opposite to the only Ferry across the river for many miles, is admirably calculated for a Store or Tavern. The Post-Office is now kept there, and would be a great advantage to a person keeping a Store. There is a good Grist and Saw-Mill within a mile and a half of the premises. A portion only of the purchase money would be required to be paid down, the remainder to be secured on the Property. For particulars apply to D'Arcy E. Boulton, Esq. Cobourg, or to the Proprietor, on the Premises. ST. JOHN C. KEYSE. Seymour-West, Oct. 14th, 1839. 24—1f

TO BE SOLD OR LET IN THE TOWNSHIP OF SEYMOUR. THE South-East half of Lot No. 16 in the 7th Concession, containing 100 acres more or less of good hard-wood land, 25 of which are cleared and well fenced, with a small house and barn thereon. Apply to B. Dongal Esq. Belleville, or to Robert El liot, Cobourg. If by letter post-paid. 27tf January 1st, 1840.

DR. CAMPBELL will attend to professional calls at the house occupied by the late Dr. Carille. Cobourg, June 19th, 1840. 1f51

VANNORMAN'S STOVES. CHAMPION, BROTHERS & CO. HAVE ALREADY RECEIVED 75 TONS Vannorman's celebrated Cooking and other Stoves, of new patterns, which (with their former stock) are now very complete, to which they beg to call the attention of the Trade. 110 King St. Toronto.

BRITISH SADDLERY WAREHOUSE. Removed to Wellington Buildings, King-St. Toronto. ALEXANDER DIXON, SADDLER AND HARNESS MANUFACTURER.

RESPECTFULLY informs the Gentry and Public of Upper Canada that he has just received (direct from England) a very extensive and fashionable assortment of

SADDLERY GOODS, equal in quality to any in the first Houses in Britain, which he resolved to sell at the lowest CASH prices, viz.— Ladies' Saddles, improved pattern. Ladies' Fancy Bridles of every description. Hunting Saddles, improved. Saddle-trees, with Spring Bars, &c. Silver mounted Carriage, Tandem, Jockey, and Ladies' Whips, in great variety. Silver plated, Brass, and Japanned Single and Double Harness Furniture, latest Patterns. Horse and Carriage Brushes. Needham's Silver Plated, Brass and Japanned Spurs. Horse Clothing and Blankets, of the first quality. Breaking Bridles, Cavalrons, &c. &c. N. B.—Every description of single and double harness, manufactured with English Leather, constantly for sale, with every other article in the Trade. Toronto, August 29, 1839. 151f

CUTLERY, MILITARY & FANCY STORE. NO. 120, KING STREET, TORONTO. THE Subscriber tenders his grateful acknowledgments to his numerous customers, for the liberal encouragement he has received since his commencement in this City, and respectfully informs them, that he has received direct from England, a well selected Stock of articles in the above line, partly consisting of— Infantry and Cavalry Regulation Swords; common Cavalry Swords; Frog & Slung Belts; Staff Officers' Belts; Sabre Dashes; Cavalry and Infantry Shells and Scabbards; best quality Infantry and Navy Regulation Buttons; Navy Laces; Gold and Silver Lace, various qualities and patterns; Light Infantry and Battalion Sashes; Gold and Silver Sword Knives; real Silver Epaulettes; Gold and Plated do.; Gold and Silver Coat; Gold and Silver Cap Tassels; Cap Mountings; Brass, Steel, and German Silver Military Spurs; Ivory, Buck, and Buffalo Handle Knives and Forks; best quality Razors; Penknives; Scissors; Ladies' and Gentlemen's Dressing Cases, and Work Boxes; with almost every other article in the above line too numerous to mention, which he offers on as reasonable terms as any other House in Upper Canada. N. B.—The Subscriber having now in his employment some of the best workmen he flatters himself that he can manufacture Cutlery, Military Goods, and Surgeons' Instruments, in a manner superior to any thing heretofore done in the Country, and as good if not superior to any imported from Europe. Razors, Knives, Scissors, Surgeons' Instruments, &c. &c., with every other article of Steel, Brass, or Silver, repaired in the best possible manner. SAMUEL SHAW. 4t11 Toronto, Sept. 12th, 1839.

OWEN, MILLER & MILLS, Coach Builders, (from London,) King Street, City of Toronto. All Carriages built to order warranted 12 months. Old Carriages taken in exchange. N. B.—Sleighs of every description built to order. 47—1f

REMOVAL. CHAMPION, BROTHERS & CO. IMPORTERS OF HARDWARE, MANUFACTURERS OF CHAMPION'S WARRANTED AXES, AND AGENTS FOR VAN NORMAN'S FOUNDRY. HAVE removed their business from 22 Yonge Street, to 110 A King Street, where their friends will find a well assorted Stock of Hardware, Cutlery, &c. &c., suitable for this market. Toronto, December, 1839. 26—1f

HENRY ROWSELL, BOOKSELLER AND STATIONER TO U. CANADA COLLEGE, KING STREET, TORONTO. HAS just received from London a large assortment of Books and Stationery of every description, to which he respectfully invites attention. Among his new arrivals are the latest published volumes of the Church of England Magazine, Penny and Saturday Magazines, Penny Cyclopaedia, &c.; likewise a great variety of Theological Works, as also Works of General Literature. Having, as Publisher of the Church newspaper, added a Printing Office to his establishment, and imported a full supply of type &c. from London, he will be enabled to execute orders for every kind of Book and Job Printing, in a superior manner.

The Church

IS published for the MANAGING COMMITTEE, by HENRY ROWSELL, Toronto, every Saturday. TERMS. FIFTEEN SHILLINGS per annum when sent by mail or delivered in town. To Postmasters TEN SHILLINGS per annum. Payment to be made yearly, or at least half yearly, in advance. No subscription received for less than six months; nor the paper discontinued to any subscriber until arrears are paid, unless at the option of the Publisher. AGENTS.

THE CLERGY OF THE CHURCH OF ENGLAND IN BOTH PROVINCES. A. Menzies, Esq. Belleville and Seymour. Angus Bethune, Esq., Bradford. G. W. Baker, Esq., Bytown. J. Beavis, Esq., Clarke. Wm. Gravelly, Esq., Cobourg. J. D. Goslee, Esq., Cobourg. J. B. Ewart, Esq., Dundas. Messrs. S. Rowsell & Son, 31 Cheapside, London, England. Richard Hughes Esq., Emily. D. Perry, Esq., Etobicoke. James Stanton, Esq., Fort Erie. Thos. Saunders, Esq., Guelph. Henry Pryor, Esq., Halifax, N. S. J. Ruthven, Esq., Hamilton. Arthur Hopper, Esq., P. M., Huntley. J. Hawkins, Esq., London. Messrs. Swords, Stanford, & Co., New York. A. Davidson, Esq., P. M., Niagara. J. G. Armour, Esq., Peterboro'. T. A. Turner, Esq., Picton. John Burwell, Esq., Port Burwell. Charles Hughes, Esq., Druggist, Fort Hope. Mr. Jas. McLaren, Infant School, Quebec. A. Joyn, Esq., Richmond. A. K. Boomer, Esq., St. Catharines. Dr. L. B. Botsford, St. John, N. B. H. Smith Esq. P. M., Wellington Square. T. Webster, Esq., Whitby. J. White, Esq., P. M., Whitehall, Camden West. T. S. Shortt, Esq., Woodstock, U. C. Rev. S. D. L. Street, Woodstock, N. B.

\* By the Rev. J. E. Riddle, M. A.