## cht churtb．

HER FOUUDATIOUS ARE UPOU THE HOLY HILLS．
stand ye in the ways，and see，and ask for the olp paths，where is the good way，and walk therein，and ye shall find
EST FOR YOUR SOULS，JEREMLH
VOLUME IV
TORONTO，UPPER CANADA，SATURDAY，JANUARY 16， 1841
［NUMBER 28

| poetrp． | n．If opinions be bastily received，they must complexion from the ill－assorted perceptions | scure，though they cannot wholly change，the meaning of scripture．Inference is a process in which the mind | vindication of right a title to possession．The character must support the pretensions，or they are vain．So that |  |
| :---: | :---: | :---: | :---: | :---: |
| the christiavs race． | moment；they must be blended with those fo－ | especially delights，－it begets a consciousness of intel－ | they who with a slower hand to obey have a readier | of Rome，to be declared not to be jure divino：by which no other |
| From the Britith Sagazaine． |  |  |  |  |
|  | fore，prefers to retain，rather than undergo the toil of un－it |  |  |  |
| And，dimly seen，an old grey head Was battling its last foe． |  |  | thoughtlessness and self－delusion，must be betraying a |  |
|  |  | the mind so powerful that its conclusions are received | －acting the wickedest and deadliest of all hum | ${ }_{\text {hicked }}^{\text {timam }}$ |
| God | e of inquiry，but | edence，and asserted with all the autho－ | ceits，the base profession of an unfelt and hypocritical homage． |  |
| Ho stod anid a gilitering corond， Within the chaneel mide |  | happens that the primary m | $\overline{\text { the cadse or eriscopacy brierly stated．}}$ | When the pope could not carry his cause against episcopacy in |
| efuly the |  |  |  |  |
|  | $t$ |  |  |  |
| holy time |  |  | Sscr．III．Djicction from the tine of poperen in this Shinglom， |  |
| He tood beideat healing gring， |  |  |  |  |
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| s eldest bor |  | Repentance and Grace，each of which has been roughly | dnight of popery which has in old t |  |
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|  |  |  |  |  |
| he funeral rite | vestigated in long and often even paiuful research，it will |  |  | He observed truly，that the further we search upward in anti－ |
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|  |  |  |  |  |
| ＂He is not dead，but sleeping！＂ |  |  |  |  |
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| dint |  | wifuly |  |  |
| ${ }^{\text {ate }}$ |  |  |  |  |
| a hol |  |  |  |  |
|  | believe the awful mysteries which it unfolds．A lucid | eternal truth，and，casting a veil over their brightress， |  |  |
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|  | f |  | dry |  |
|  |  |  | luat it |  |
| e efering | $\begin{aligned} & \text { d fro } \\ & \text { is. } \end{aligned}$ |  |  |  |
| he hour or death． |  |  |  |  |
| ву мпяs．пеаияs． |  |  |  |  |
| have their | intellectual dis erement and thorough |  | The minoris proved， 1 Cor．v． T ．11．＂If any man that is caled a |  |
|  |  |  |  |  |
|  | Nay，farther，an idea may，with to great difficulty，be ${ }^{\text {t }}$ |  |  |  |
| Day is for mortal care， |  | takes the hallowed fire from ff the altar of God，not to |  |  |
| Night for the dreams of sleep，the voice of prayer； But all for thee，thou mightiest of the earth． |  | enkinde holy affections，bu to light up the flames of | formal idolatr；I l knor no ground for that distinction：the |  |
| The hanguet has its loir， |  |  |  |  |
|  | one at once．It may | ch |  |  |
| for onter tears；bu |  |  |  |  |
| May Yookt and the lie opening tose |  | of life and charity and holiess，instructs the mind to |  |  |
| smile at thee；but thou wait the ripened bloom |  |  |  |  |
|  |  |  |  |  |
|  | long to learn its | spiration，it cannot be concealed that in these latter | these sins do so unchurch us as to exclude our returning to the fold by sincere repentance，or to need a second baptism or admis－ |  |
| th us when to lo |  |  | ，the Chured，－neither does idolatry．Do Do then put |  |
| to then ppry | he | distinctive characteristic of Christian attainment．To | No |  |
| when roses in our path grow $p$ $y$ have one season ；－all are our | $\begin{aligned} & \text { se. } \\ & \text { nv } \end{aligned}$ | talk of grace and faith，to lay down the fundamental | $\begin{aligned} & \text { ancp } \left.\begin{array}{l} \text { atryp } \\ \hline \end{array}\right) \end{aligned}$ |  |
|  |  |  | Sore quite undlurd，nor throw us out of the covenant；fori if it |  |
| Thoo art Mheremuxio melts ppot |  | a perfect insight into all the nysteries of the echeme of redemption interveavin ammost ，hem the ecretet tings |  |  |
| Asd the world calls us orth，－and thou |  |  |  |  |
| Thoo art where frien |  |  |  |  |
| Lise，and sworst beat down the P | the former be．And yet these are the |  |  |  |
| Sies，and sworrs beat down the $p$ |  |  |  |  |
|  |  |  |  |  |
| The stars to set ；but all <br> thy own，Oh Death！ |  |  |  |  |
|  |  |  |  |  |
| use of scripture t <br>  |  |  |  |  |
|  |  |  | a | it，or take it away：for no commission is void，till it be 80 |
|  |  | and to read there tion which true wisdom ans sesms offknowledge ever inculcate－ | being to an iotat fulfild in the other．Matt， $\mathrm{v}, 18$ ． |  |
| whatever is |  | It is a fearful refection that man possesses the power |  |  |
| ority too |  |  |  |  |
| ack | －ar |  |  |  |
| ded to all，but must also be |  |  |  |  |
|  | clothes herself in borrowed robes，and assumes the name |  |  |  |
| in the present day at least， | aims be questioned，she disclaims to | re |  |  |
| will be attempted to be impugned．There | n． |  |  | －If a captain mrong and cleat liis soldiers，get are they obliged |
| ty of language，$u$ | d | w |  |  |
| an nature，and such irresistible power to co | by which she deludes the ignorant，and | of principle，no，nor even conduct to correspond |  | rity，ball cashier Lim． |
| from its pages even those who are unwilling to re－ | persuades them to eninst under her banner．For al who will not take the trouble to learn for themelves，are very | words and se | en | And thusit is in the the erotat commision a abuses in in do |
| upply themselves with se | d | $\left.\right\|_{\text {dh }} ^{\text {lan }}$ |  |  |
| celestial armour is superior to all that is |  |  |  |  |
| ana fabrication．And no won | proof of truth，and that what is forcible in expression |  |  | Asion than in those of civil oocieties，viz，that it is simmediately |
| h | n | be pronounced without the deepsest reverence and the |  |  |
| tilies of human $P$ | thinkers，it may be so．By such men，the subject of |  |  |  |
| tuth． |  | comes every consistent Cliristian solemnly to protest． |  | unto，as Aaron was to be a priest．For this would be to usurp |
| it is | of feeling is united to great intelleetual power，there will | 1 If the scheme of redemption be a mystery，solemi，sa－ |  |  |
| － |  |  |  | ．As the neesestit of goverment，and the general commands |
| ends？ $1 s$ | ．they bring forth in rich profusion，and string together |  |  |  |
| wilful perversion the only mode in which holy words |  |  |  |  |
| misyoted？As | is |  | $t$ them struggest to al | posesesor；－so where a Church onee etaboiisted by God，though |
| this question．There | 碞 | 碞 |  |  |
| clination to patient thought，an eagerness to seize upon |  |  |  |  |
| prese | used sume a bold countenance to hide the wealkness of a des－ |  | t So have they prebsters too－that i，parish priests；they have | －This mas the reason why |
| liberatel formed opinions．From this cause arises all |  |  |  |  |
| 隹 |  |  | － |  |
| there are scarcely any two ideas of which any two indi－ |  |  |  |  |
| viduals entertain precisely the same notion or estimate． |  |  |  |  |
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| at if erected upon any other basis than |  |  |  |  |
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| him mast be the rooto of all Crisidian | ceine |  |  |  |
| Sit，wwe doutt not but iey hare |  |  |  |  |
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| or ine posisibility |  |  |  |  |
|  | cid | hen，that we have little feat of any com－ |  |  |
| litarti we |  |  |  |  |
| emer man．The raith they |  |  |  |  |
| Othe mind，but makes no deeper |  |  |  |  |
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| or itspouer upon the hear and diric；we |  | Wre receired the Ocilenkent | Chirsa |  |
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| hie |  | manner in which it will te expressed．His excellent speech at Cheltenham we hall，if possible，publish next |  |  |
| $t$ is but |  |  | ied |  |
| bles son |  | $\begin{aligned} & \text { Ve have have } \\ & \text { cysem } \end{aligned}$ | the Jevs there appear the which they fell at |  |
| shop Jeremy Taylor expresses it，but spectral a to contemplate．Again，we have the characteris |  |  |  |  |
| order，a becoming devotion to ritual and canon， |  | eall we shall at | ven image，which appea |  |
| ；but without the infusion of appropriate |  | －espeialy we trust that |  |  |
| or or |  |  |  |  |
| pen |  |  |  |  |
|  | cole |  |  |  |
| God may vucbeafe to us，to bring lum cuajun these elements of spiritual power．Earnestly shal |  | to | yind |  |
| Sor |  |  |  | Civil Intelligence． |
| which he miole history of the C C |  | sern |  | mtrer extracts fron our hegin |
| atic dass，rever |  |  |  |  |
| from whence is radiated the light and war | is | time and toil，which we neither grudge nor the should be added a pecuniary sac bestowed，there sho |  |  |
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| dit，none of her chiluren to |  |  |  |  |
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| can acture the real Chureman． |  |  |  |  |
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| Stefors and his hopes．But even bere he will ma ． |  |  |  |  |
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| to tempt the Lord his God；he dares not，in nn presence，act this part of hypocritic show： |  |  |  |  |
| does not feel，he does not venture to express， | ess，less need those deceptive excitements to which |  |  |  |
| a warmer love and stronger zeal； |  |  |  |  |
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| establishment of our civil and religious liberties，the work on the 4th of November，1688．－St．James＇s Chronicle． |  | － |  |  |
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| the most strikiog features of that min |  |  |  |  |
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| Al but then young and aetitere pertreer, | sal |  |  | Tubs smitran mid |
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