Volume V.]
TORONTO, CANADA, SATURDAY, APRIL 30, 1842

## 
















of hazards and contingencies, must, inevitably, be slow and almost imperceptible. Yet more, shall we be
impellest impelled to the same conclysion, when by actual cir-
progress of truths, wholly unopposed
cumstances, and retarded only by the incapacity or the indisposition of the human heart to accept them
when we see how ages and generations of men wea when we see how ages and generations of mien wea
away, while the prejudices and the superstions whic enthral and enslave them, remain almost in the fresh
ness of their first strength. Let us turn our eyes, for
$\qquad$
 which would seem, of all truths, to recommend itself
most to the reason, the Unity of Goo, - could be
brought home to the hearts and understandings of the brought home to the hearts and understandings of the
rebellious people whom he cherished and protected;
and before the very beings, who owed their existence, as a nation, to his guidance and protection, could be
prevented from offering the incommunicable honour prevented from ofre, the beasts of the field, or to the
of the eternal God, to
inanimate works of their own hands. To assert that the human mind is unable, in its present state, to
aceet, or even to apprehend truth, with ease and
rapidity, is, I am aware, to assert a doctrine little acceptable, in an age when men are deluded to a degree, which, previous to experience, would have been
incredible, by the wretched busurdititos of a low and mechanical pieause they are making progress in the
by it, that becale
knowledge of facts, their intellects also are fast advancing to perfection, and making rapid progress to
the knowledge of all truth. But it is the law, the
Belandy melanchoy law, by proceeds, that the progress of truth
blind raec of man
shall be slow, and laborious, and painful, long obshail be slow, and laborious,
scured by prejudice, long opped by violence, and
then only triumphant, then ouly universally acknowthen only triumplant, then owith meridian lustre,-
ledged, then only shining with
when they who hailed its morning beams, are passed whay and forgotten, yea, when ages have rolled ove
aweir graves. And if this is the law by which even
the the truths that concern the worialy and
terests of man, shall alone make progress, have w
any reason to hope that the general doom shall b reversed, for those sublime and unearthly truths, to
which man ever turns the ear of coldaess and indifie which man ever we hope that it will be reversed for tha
rence? Can wele
Revelation which does not soothe the fallen nature
and ho
$\qquad$ tells him that his heart is deceitful, and his under
standing unable, without assistance, to discern truth which, speaking with the voice of a master, demands
implicit assent to the doctrine that it teaches, on the authority of him who revead ever entered into the heart
mysteries, deeper than had
of man to conceive, -to men, who own no higher guide than their own limited intellect, and believe in
no divine inspiration? Shall passion die away, shall
prejudice be put to shame, shall slander be silent, prejudice be put to shame, shall slander be silent,
when the cause of the great Enemy of passion, and
prejudice, and slander, is at stake? Shall those holy laws which would bind down the strong man, be re-
ceived by him in patient submission? Shall the
children of this generation go forth, with festivities children of this generation go forth, who would banish
and joy. to hail the triumph of her who
ambition and sensunality, and riches and pride, from
$\qquad$

## TRACT NUMBER XC. (By Dr. B. T. Onderdonk, Bistop of

The principle involved in Tract No. 90 , is perbaps no worse than some others that have been applied to
the exposition of the xxxix. Articles. Very many the exposition of the xxxix. A was as explieit as any
divines, among whom Dr. Paley was divines, among whom Dr. Paley was as, ei . as allowing
have regarded them as peace Artices, ie.
both the orthodox and the half-orthodox to subscribe have regarded ndox and the half-orthodox to subscribe oth ; although there were probably none half-ortho-
then
dox when they were framed. Others, with somewhat dox when they were framed. Others, with somenh
more reason, make them peace Atricles between Cal
vinism and Arminianism; and yet that controvers was far short of its maturity at their date. Then
where are these who regard them as absolutely Cal

$\qquad$
to be denied by them. The undertaking is perilous
$\qquad$
orthodox subscribers. There is this Articles had authority in those first years of
Queen Elizabeth, when the Romanists still conformed
the Church of England, and so may be presumed
contain enough Catholicism (so called) to have
tisfied them; most of the Romish doctrines being contain enough Catholicism (so called) to have
atisfied them; most of the Romish doctrines being
yet declared to be of essential faith, which was not yet declared to be of essential faith, which was
fterwards done ty the Council of Trent. Yet it is
年 probable that consciences thus appeased were not Ther scupulous. I blieve, do no injustice to Tract
These emarks, o. 90 ; and where do they place it? in no better a
postion than among slippery modes of explaining our position than among slippery modes of explaining our
Articles. That, I fear, is the very best that can be And now, Sir, let us enquire how it is that divines
and of learning, piety, and probity, have ereorted to a course so exceptionate as only offer my own opinion. And
On this point I Ian
that is, - that what is now called Catholicim has degenerated from a priciciple to a passion, absorbing into
iself right reason and sound judgment. Genuine
Catholicism is a sacred principle, and is justly applicable to principles only, to essentials to fundamentals,
out toess matters even though uniersality be predi-
cable of them as a fact. In genuine Catholicism, we have proof, beyond which there can be none without a miracle, that in our doctrines, our church organiza-
tion and polity, and our use of a I liturgy, we have
rightly interpreted the voice of Scripture on these rightly interpreted the voice of Scripture on these
respective points. And that is all that is required. respective points. And that is all that is required.
And many of those who are now so earnest for acto-
licism, profess to ask no more at its hands. But some incism, profess to ask no more at its hands. But some
of these, in their ardour, fall, unconsciously perhaps,
into the error of those who are more thorough-going. into the error of those who are more thorough-going.
Hence, the bold avowal, or the half-uttered intimation, Hence, the bold avowal, or the half-uttered intmation,
in favour of an iufallibility of the church catholic, of the primitive prayers for the dead, of a kind of pur-
gatory, of a physical or quasi-physical real presence, of the primacy of the pope, of confession to a priest as
a ordinary rule, of the celibacy of some of the clergy, of the frequent use of the sign of the cross, of candles ot of most of them, that these opinions and practices ere universal in the primitive church, it is beyond or godly discipline. And hence I argue, that he who adopts them, or inclines to them, on the plea that
they are catholic, has shot his love of catholicism far beyond principle, and made it a passion, and therefore a weakness.
Whible men weakness is is, to hold that any body of without proofs that they are inspired? What but weakness, to pray for departed saints, without a sha-
dow of authority from Scripture, and when we know almost nothing of their intermediate conction? What read that Lazarus was carried inmediately to "Abraham's bosom,", and that those who die in the Lord
"rest from their labours?" But I need not go through he list. Taken singly or as a whole, they are but an vie and worship of God.
What but weakness, the very infatuation of cathoWisism as a pasison, led Dr. Pusey into Romish places
of worship in Ireland, and there to kneel, even during We celebration of mass?
Whyy is it that thus ur new party who mauirest
tendency to Rome, are of the weaker grade of intellect? because this kind of catholicism is a passion,
which too readily overcomes all but the strong-minded. which too readily overcomes all but the strong-minded.
And why, but for that passion, did the abbe Mr. New-
man, to keep them from Rome, write the Tract which proposes a terion of the Articles so closely bordering on equivocation?
What but the infatuation of this passion led Mr.
Palmer, the deacon, [not the author], to anathematise Palmer, the deacon, [not the author], to anathematise
Protestantism and Protestants so largely, so rehemently,
and with an air so lordly as to make himself ridiculous? Or Mr. Ward, in the present state of things in England, and against the caution of Mr. Newman, hhowing that
both he and Mr. Newman knew he was suspected,
what led him to visita a Romish Institution, and remain what led him onsity
there nearly forty-eight hoors? that Institution, too,
being the residence of a celebrated Romish Bishop! And what but such infatuation can induce any wre-
informed Protestant, or Catholic if that name be pre ferred, to hold other than downight controversial no iutelligent and conscientious Romanist can yield a
ingle letter of the creed of Pius IV,, as a compendium of the doctrines of the Council of Trent? With one
of the Oriental Christians, we might plead, -you may
etain most of your peculiarities as private opinions, shile we, as of private opinion, omit them, only len, or they have not made these peculiarities matters of faith; whether they would, in the present century at
least, listen favourably to such an argument, is quite
another affair. But with Rome onthing can be done, absolutely nothing. She ehem out, without abandoning her infallibility, which she is not likely to do. Withr
such a body, its members, even controversy is in
ind except to strengthen ourselves; and much more is any, the least concession in vain, since all win
srasped, and nothing will or can be conceded in return.
Moreover: What but this infatuation has raised such a storm against the appellaron Roplied by custom
plied by law to the English Curch and
in Ireland to the Established Charch only and not to in Irelate to
dissenters, and applied to our own Church in many
isces paces Canons?
and Had not the recent catholicism run into a passion
in England, it is very probable the Offord Tracts
would have produced little of their good effect. Similar opinions, or many nearly such, had been held all
along by no small body of English divines, but without having much influence on the clergy generally; and
hence the sad condition of that church in many respects a century or two ago; Erastianism prevailing
widely; high churchanahhip consiting more of torymanship, sympathising more with non-episcopacy than with episcopacy. From this unhappy state of things,
wacts have roused the Church of Eng the Opford Tracts have roused the Church of Eng-
and. And Isee not how, humanly speaking, they
lold have done so, when the divines mentioned had could have done so, when the divines mentioned had
so long failed, had they not overshot the mark, and
not only gone for catholicism as a priciple, but carried it beyond matters of principle, and so fanned the
reverence for it into a passion. This done howere, the evil must be taken with the good. The good is,
hat the churchmanship of England is regenerated;
hat and even in many quarters in that country, and not a
few in ours also, where church doctrines were ean as
and
and fesh at least, though not yet the fulnoess and
beauty of their perfection. The evil result is, that


 eome deeper indulugence of their passion, surrender
their own judguent, and so find themselves in lome, on rot a Sabbutht dayss journey from its It it is the
misisortune of our fallen race, that weseldom obtain

 schisms. Yet which of your readers sill deny that
the Egylish Reformaioon was a reat bessing
the
the new wstrengthening on this side of the Atlantic, are
great blessings, and they are due, under God, to the Oxiord Tracts; and when nud occasion the concomit
tant mischief of an oceasional defection to the " Nothe of Abominations", while we lament the resalt, and
wish that the Tracts were purere gold, and pray to Go
Go that he will put an end to the delusion, we ought not
to orget our thanks to him for the good actually ac
 No. 90 I. It can frakk only with other equivocal modes
of interpeting the xxis Articles. And itwas deemee
 ated apassion as that which brought about the cruy

the foregoing MS., remarad that it may sometimes
be properto to biw be proper to bring passion to the eiaid of principle.
a matere of fact, IAgree that this is ofted done at
and and takking human nature as it is, we must frequently

 and the like, the weakness of passion fands no suc
 licism is running mad, there is no prineiple involved,
none of any monent. The primitive paraers for the
The


 a proceding about as wise as to allege that the sun
can extiguish the sun. But 1 must stop, or my


THE CHURCH
$\frac{\text { TORONTO, MONDAY, APRIL } 30,1842}{\text { On Thursala hast, the 28th iostant, Divine Serrice }}$













 upon the occasion, we shall do lithe more at present
than insert the following Resolutions, which were








|  |  |  |  |
| :---: | :---: | :---: | :---: |
|  |  |  |  |
| 3. |  |  |  |
| ${ }_{\text {Y }}^{\substack{\text { Yamed }}}$ |  |  |  |
| Kıom |  |  |  |
|  |  |  | rule it in favour of the poor and |
|  |  |  |  |
| ${ }^{\text {rey }}$ |  |  |  |
|  |  |  |  |
|  | in |  |  |
|  |  |  |  |
|  | Mine |  |  |
|  | Diocese. That the Clerical, and other Members of the Diocesan Society, may attend at any of the General |  |  |
| pointed at a General Meet On the motion of the |  | $\begin{aligned} & \text { of CI C } \\ & \text { biles } \end{aligned}$ |  |
|  |  |  |  |
| Mineme rimentan |  | rable Societies for Promoting Christian Knowledg |  |
| may |  |  |  |
|  |  |  |  |
|  | Some |  |  |
|  |  |  |  |
|  |  |  |  |
|  |  |  |  |
|  |  | the elterer stopoid have been used. |  |
|  |  |  |  |
| Onit |  |  |  |
|  |  |  |  |
| hold their Meetings, for the transactio business of the Society, on the first W |  |  | ata ory hit |
| come |  |  |  |
|  |  |  |  |
|  |  |  |  |
|  |  |  |  |
|  |  | tion of The Church Society. A |  |
|  |  |  |  |
|  |  |  |  |
|  |  |  |  |
|  |  |  |  |
|  |  |  |  |
|  |  |  |  |
|  |  |  |  |
| Ren fis monit |  |  |  |
|  | is |  |  |
|  |  |  |  |
|  |  |  |  |
|  |  |  |  |
|  |  |  |  |
|  |  | rofitably avail themselves. |  |
|  |  | pulisilers printed |  |
| som |  |  |  |
|  |  |  |  |
|  |  |  |  |
|  |  |  |  |
|  |  |  |  |
|  |  |  |  |
|  |  | Mr Lomi |  |
|  |  | on Sunday, the 8th of May |  |
| Rem |  | Communications. |  |
| ortur | amid |  |  |
|  |  |  |  |
|  |  |  |  |
|  |  |  |  |
|  |  |  |  |
|  | un reocruized a |  | \% |
|  |  |  |  |
|  | comad firl |  |  |
|  | the Reformation was a characteri |  |  |
| on ine |  |  | rime |
|  | Mee |  |  |
|  | $\begin{aligned} & \text { y Churchn } \\ & \text { Church. } \end{aligned}$ |  |  |
|  | ty of ace |  |  |
|  | cocterem |  |  |
|  |  |  |  |
|  |  |  |  |
|  |  |  |  |
|  |  |  |  |
|  |  |  |  |
|  | It was with gear reje ding ion | mitur |  |
|  |  |  |  |

## 



## ARRIVAL OF THE BRITANNIA. Three days Later from Engiand.








## 

$\pm=$
$=6$
$\pm 5$

 $\underset{y y y y}{2}$ 2ise atamex $=2$
 If $=4=$
 and
 $\pm 6=2+=$ Bumanay















## 



## 



##  <br> and



 in repect to the transit of
the eproaching summer.
His Excelleney desires

## 








 I have the honor to be, Sir, \&e.
T. W. W. C. Meuboch Chef Seretary.


$\qquad$




 =








Corner or lor in mirnis sirerts,










$\frac{174}{\substack{\text { ROMAN CATHOLIC PUBLICATIONS } \\ \text {（From The Irish Ecclesiastical Journal）．}}}$ （From The Irish Ecclesiastical Journal）．
As it is a matter of great importance，particularly
at the present time，to make ourselves acquainted，as at the present time，to make ourselves acquainted，as
much as possible，with the nature of the various pub－ much as possible，with the nature of the various pub－
lications，by means of which the Romish priesthood lications，by means of which the Romish priesthood
عeke to maintain their influence over the superstioios
of their followers，I shall trouble you with the follow－ of their followers， I sh
ing brief observations
It will probably surprise many of your readers t
know that there are thousands of our countrymen and these，tooo the comparatively educated，who be－
lieve that Elijah was the founder and first General of lieve that Elijah was the founder and first General of
the Carmelite Order of Monks（which body was in the Carmelite Order of Monks（which body was in
stituted，as they imagine，about the year B．． 930
when Elijah saw from Mount Carmel a cloud，which he knew by a prophetic notion to be signiticant of the
glorious Virgin Mary），－that he was succeeded b glorious Virgin Mary），－that he was succeeded by
Elisha，who was succeeded by Jonadab the son of
Rechab，and the prophet Jonas，that the Blessed Virgin was educated by these monks，and that the
order has continued without change to the present order has continued without change to the present
day Yet Yall this，and even more，is actually be－
lieved by the reading portion of the Irish Roman lieved by the reading portion of the Irish Roman
Catholics． There is a little work of high character and exten－
sive circulation among the Irish peasantry，which
some of your readers probably have seen，entitled＂A some of your readers probably have seen，entitled＂A
short Treatise on the Antiquity，Institution，Excel－
． lency，Indulgences，Privileges，\＆c．of the most Famou
and Ancien Coonfraternity of our Blessed Lady
and Mount Carmel，\＆c．；a work，which，
itt class，displaces the Bible as the religious reading
of Roman Catholics．The Order of Carmelites which this treatise refers，embraces a large mass o the population of this country，the reigious orders，
the Church of Rome ammitting lay associates．I
members are distinguished by wearing a small piec of cloth called a seapular，tied round the neck；thi esses a miraculous power to preserv
danger，and from eternal damnation．
＂The singular prerogatives，＂says the writer of this
work，＂or the confraternity of the scapular，baove all
others，are first，that it is no human invention，bot as the tiverses sare，de jure Divino，having its institution imme
diately from heaven；seoondly，that it is favoured with diately from heaven；secondy，tuat of Heaven，who is
the singalar protecion of the Quee
the patroness and advocate of this confraternity；thirdly， that tit hatass thand promvocate of eternal salvation；fourthly，ir
avails much to abbreviate the expiating flames of pur avoured by Almighty God with many graces and mira les，insomuch，that by means of the sacred scapular，the sick hath frequently been restored to their former health，
persoss bewithene，and possesed by the devil，，have been
Women in travail have been miraculously

 been heard to howl and cry most miserably，saying，＇woe
to sus ，ry reason of the sacered scapular of the Blessed
Virgin Mary of Mount Carmel．，＂ The story of the pattern scapular having been de
livered by the Virgin in person to Dr．Simon Stock in the Carmelite Convent of Cambridge，on the 16th
of July， 1251 ，is devoutly believed by the Roman shop are to be seen rude drawings of the delivery of the sacred habit to Dr．Stock；and the reality of the
transaction is an unquestioned article of faith．There are several other stories equally absurd；but as the
book can easily be procured by those who are anxious
to investigate its contents，shall merely observe，that wonderful as are the legends therein contained（which， it should be remembered，are intended for che cedn
cated portion of our peasantry），how much further graded in passing to the atterly illiterate portion of
the people． In another such volume，called＂The doleful Fall
of Andrew Sall，＂a miracle is related，which has been
copied into many other productions．It is an account ＂Who was commanded to worship the Host，but the
blasphemoun heretie answering，said verily a spider
more worthy to be worshipped than it it is．＂When，behold
 phemer＇s mouth，and endeavoured，very busily，to get
entrance even as he was speaking the words．neither，
eithout much ado，could the many hands of the stither， without mueh ano，could the many hands of the standers－
by keep her from entering into the wrete，whether he
Would or no．Then the archbishop stood up，and declared would or no．Then the archbishop stoodup，and deciared
to alt that were pesent，that the evening hand of God
had denounced the man to be $a$ blasphemer．＂ Such are extracts from works，whose circulation is
not only authorized but actively encouraged by the not only authorized bat activeiy eacouraged associates；and
Romish priestood and their lom
though I might proceed almost $a d$ infinitum，I must， at least for the present，refrain from trespassing
your columns and the patience of your readers． ©he Garner

Can any thing prevent our accepting this atonement，and
thankfully reeciving the beneentits of this intercession？Can any thing induce us，when the bountiful hand of mercy hatth
filled and holdeth out the cup of salvation，to dash it untasted from us？Nothing can，but an utter ignorance of our sin an
of our danger．Could a dying Israelite have been prevailed upon，think sou，to reject the atonement and intercession of
Aaron？No，surely．Only see how bope revives in theit countenances，and joy sparkles in their eyes，all turned and
fixed upon him in the execation of his priestly office．And why？Because they were sensible of their wretched and peri－
lous estate．They needed not to be told，that they were expi－ ring by the pestilence．They knew it，they felt tite they were
looking wishfully around them for help and deliverane，readd to snatcc at it，and emitrace it，the moment it should appear Why，but beeause we see not，we know not，we feel not，the want of them．And yet，what is there within us，or witho
us，that toth not tecch and show it us？To tell you that the is full of sin，is，I presume，no news．And from what would
you desire to be delivered，if not from sin and sorove．To tel
you that a sentence of death is passed upon the bodies of men， you that a sentence of death is passed ppon the badies of men
and that，witlout reelemption，sentence of condemnation will be passed upon their eols and aily experience proves the frrat
news to any one of sout ．Daile you wish to be saved，if not from death and condemnation？－
Or what，in point of wretchedness and looror，was she camp Isrel with the pestilence in the midst of it，if compared
uch a world as this？Go，thou who art tempted to reject， to neglect，the satisfaction of Christ，go to the bed of sickness
and andraw the curtaiss of affliction，ask him who lies racked with phin，and tren bing at the thougttro the whe the opinion is concerning the doctrine of atoment；and fort and gladness iuto his soriowful and affighted soul，at
time when the treasures and the crowns of Eastern Kin would ben utterly contemned，as equally vain，worttrnless，and

H．\＆w．Rowsele
STATIONERS，BOOKSELLERS，PRINTBRS，



 Non



$\qquad$


 $\qquad$






BRITISH AMEBICA
FIRE AND LIFE ASSURANCE COMPANY，



## the phegive fire assurance com－



|  |
| :---: |
|  |  |
|  |  |





| sucb，one day，must be thy state；and in that state，such <br> ifallibly will be thy thoughts and sensations．And |
| :--- |

suck，one day，must be thy state；and in that state，such
infallibly will be thy thoughts and sensations．And did the
And Cares and pleasures of the world suffer living men to think and by Lsrael．－Bistop Horne．

## 

cerrments，much less to prepare for eterrity，and to do that i
a feur m
af few moments，which ought to have been the care and endee
rour of our whole lives：that we may not be foreed to hudd
to do that in haste and confusion，which certainly does requir
our wisest and most deliberate thoughts，an
tion in the world．－Archbishop Tillotson．
Christ＇s exanple anemeour agenent to duty．
What then，shall I lose my glory to balk my duty？Sher What then，shall I lose my glory to balk my duty？
tet go my glorious and eternal possession to suve mself fro
leeming hardship，which the devil would persande me to seming hardship，which the devil would persuade me to
trouble and an affiction？Alas！if Christ had laid asid

```
God's anger and man's malice, what a miserable condition h
```

deet with from the presumptuous and profane, the infidel an
atheistical reprobates of the age; let them laugh at $m y$ pro
assion
fession, or mock at what they are pleased to call preciseness
let them defraud me of $m \mathrm{~m}$ just rights, or traduce and bereav
in of my good name and reputation; let them vent hie utme
comfortable reflection still to support me, that if 1 suffer
his for Clrist's sake, it is in the cause of one who suffered
housand times more for mine, and therefore it ought to
matter of joy and triumph, rather than of grie fand djection
ne: especially, considering, that "these emy light affliction
me: especially, considering, that "these my light aifecions
which are but for a moment, will work out for me a far mor
exceeding and eternal weight of glory." - Bishop Beveridge.
the numility of tae publican.
He goes upinto the temple to pay his sacrifice of prayer,
into no comparison with others, or justification of himself witl
his presence was supposed more immediately to be e displayece,
he keeps afar off; is a fraid to lift up his eyes towards lieavel

God! how in thy sight does it make to consist between m
difference
and man! Pride was not made for a creature with such mani
fold imperfections; religions pride is a dress which still wore
east pretence; the best of us fall seven times a day, and theren
did somedegree unprot theness to the character of the
PaLse Lubemarury.
Men now profess to be lakemarm on very principle; they
Cound their indifference upon reasoning, and regard it as a mark
of toleration, and the result of a philiosophic spiritt, guided by

of fellowship those whose errors we propess to condemn an fitan
nd whose opinions, if unhappily they were to prevail, wa
and whose opiinions, if unhappily they were to prevail, wio
acknowlege owild dend in the triumph of falsehood, and the
persecution of the truth, -this is regarded by many as the
persecution of the truth,
soundest policy. The patrons of the most evil doctrines- the
members of the most intelerant and misguided sects we think
ourrelves not only authorised, but bound, to unite with them
ourselves not only authorised, upon them the same favours;
in all things; we shower down uponder
we entrust to them the same confidece and power; we give
we entrust to them the same confidence and power; we give
to them in every instance the same encouragement as others
to them in every instance the same encouragement as others
In nothing do we deem it pruedent to mark openly and dei
delly our dispprobation of their views.-Rev. C. Benson.
DUTY TO тHE chuncr.
Commence with treating the Church as your mother, and
you will end in fnding her to be, as she is, a most holy mother
whom you will love, not merely as a means, but as an end
Whom you will love, not merely as a means, but as an en ence
whom you inil delight to know, and for whom you will be pre-
pared, as in these perilons times we all ought to be prepared, to

with which she administers to her children, not intoxicating
cordials, but the sineere milk of the word; for her zeal without

Aivertisements.

RROM TORONTO AND HAMILTON TO ROCHESTER.
THE STEAMER AMERICA,

THE STEAMER GORE



 ourselves towards him so well as the Penitent Thief did，and
make so ery good an end of so very bad a life．Alas！how
ato
an thl is it that the sidk and dying man can do in such a strait
time？In the midst of so much pain and weakness of body， and of such confusion and amazement of mind，with what heart
an he set about so great a work，for which there s son little me？With what face can he apply himself to God in this
extremity，whom he hath so disdainfully neglected all the day or his life？And how can he have the confience to hope，that
God will hear his cries and regard his tears，that are forced from him in this day of his necessity？when heis consciostene，
self，that，in that long day of God＇t grace and patience，he
turned a deaf ear to all his merciflul invitations，and＂rejected the cousel of God against himself．＂In a word，how can he
who＂woold not nkow inthat tis day，the things which belonge
to his peace＂，expect any other but that they should now be for
 darkness？We should take up a present and effectual resolur Vers，that we may not have that great work to do when we are
ot to to any thing：no，not to dispose of our temporal con－

##  <br>  立 <br>   <br>  <br> Tobonto axe factory <br> $x=E=2=5$ $=2=2=2$

 THOMAS J．PRESTON，WOOLEN DRMPRRAND TAILOR，





## Axypar pax








## 











