

Poetry.

THE OLD ELM TREE.

My Childhood's Elm Tree. Oh! the love I bore each dim green bough. It seems to me so worldly, heart almost a wonder now.

THE MONARCH'S HEADSHIP IN THE RELATIONS OF CHURCH AND STATE.

The Church of England is accused, not only of impiety, but of a shameful sacrifice of her independence, in giving to the chief magistrate a power to perform actions which are of a spiritual character.

same offices discharged as at present; that bishops would be consecrated, and priests and deacons ordained, and the articles maintained and the canons respected? And what is all this but a practical proof, that her ministers do not derive their office from the crown, but from the Church herself?

society which we call the Church of England has no necessary connection with the state. It is the same in constitution, in creed, and in discipline as the Christian Church of the first three centuries—a time in which the emperor was a Pagan, and when the Church of course had no imperial or national protection.

and to sow the seeds of those tremendous evils which it is the interest of both parties to avert. And with regard to the second prerogative—that of appointment to bishoprics—two things are to be borne in mind; 1st. That the monarch claims not to make a prelate, that is, the spiritual officer who possesses the right of ordination and spiritual jurisdiction, but only this, that if he is to clothe a presbyter with rank, with influence, with wealth, with legislative power, with the privileges of a privy councillor, and the position of a noble, he shall have the nomination of that individual;

application of it to the nature of the Godhead no better than fanciful. 2. Mr. Locke, in the course of a few pages, so modifies his definition as to make it probable that his previous conception of the matter was not clear.

the appearance of canonical severity was rendered ineffectual by the ease with which a dispensation from any canon might be obtained. These evils, however, did not affect the mass of the people, and though injurious to society, were confined within a compass comparatively small; while the quantity of money taken out of the kingdom by means of the ecclesiastical hierarchy was felt by all, and could not fail to attract the notice of the most uniform political economist.

\* Archbishop Bramhall's Works, p. 134. † Tract Concerning the Rights of the Crown. \* Jacobi I. Opera, p. 289. † Ples, pp. 291, 292.





LATIMER'S PREACHING.

(From Wilma's Pictures of Christian Life.)

Latimer's early life at Cambridge, was imbued with all the superstitions of papistry; of the strictest sect he lived a Romanist; he denounced the reformed opinions of Germany, both in public and in private; and openly declared against Melancthon.

In reading the discourses of Latimer, we are sometimes astonished at the coarseness of their style and the harshness of their allusions. The occasion called for both. The Bible had not then carried light and hope into every English village.

A written sermon was unknown before the Reformation. The manner of their delivery imparted a pleasing naturalness to the discourses of Latimer. They were usually preached in the open air.

Among the early Christians, the modern style of preaching was reversed; the preacher generally delivered his exhortation in a sitting posture, while the congregation heard him standing.

It is impossible to read a single page of the earnest addresses and exhortations of Latimer, without perceiving and admiring the courage of the preacher. He speaks as one having authority, and pronounces his message like an ambassador from Christ.

One feature of early sacred eloquence in England deserves especial notice—its interference with topics which, in our day, are justly considered to lie beyond the jurisdiction of the pulpit.

Comedy effected her beneficial purposes in three separate ways: by allusions to departed citizens, with a direct application to their survivors; by criticisms on living persons, ingeniously woven into the plot; or by the imitation of their personal appearance, or even by their introduction without any disguise, upon the stage.

A very interesting relation is preserved by Strype from the secretary of Cranmer, which not only gives a further proof of the zeal and integrity of Latimer, but displays the readiness of his wit and the fluency of his rhetoric.

Latimer, I heartily thank you for your good sermon, assuring you that if you will do one thing at my request, I will kneel down and kiss your foot, for your good admonition that I have received of your sermon.

We cannot survey the intellectual features of Latimer without perceiving how happily adapted their expression was, not only to captivate, but to awe the temper of the times.

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gross bribery that defiled the sources of church patronage, he related the amusing and pointed story of a candidate for a vacant benefice, who presented the patron with thirty apples, each containing a piece of gold.

SANDHURST CHURCH-RATE.—We are happy to find that contributions continue to flow in, and that Mr. Butt's "ship," his ardent hope we may so term it, is now clearly in sight of port.

St. Paul's Cathedral.—We are happy to find that contributions continue to flow in, and that Mr. Butt's "ship," his ardent hope we may so term it, is now clearly in sight of port.

EVERY DESCRIPTION OF JOB WORK DONE IN A SUPERIOR MANNER AT THE OFFICE OF "THE CHURCH."

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MR. HOPPER MEYER, ARTIST, HAS REMOVED TO 140, KING STREET, FIRST DOOR WEST OF YONGE STREET.

MR. J. D. HUMPHREYS, (FORMERLY OF THE ROYAL ACADEMY OF MUSIC) PROFESSOR OF SINGING AND THE PIANO FORTE.

and lessons, &c., were read by the Rev. William Carter, the incumbent, and the Rev. S. M. Barkworth, Curate of Malton; and the Rev. William Ford, Norton, and the Rev. G. Wragham, The Hon. and Rev. H. D. Erskine then preached an able and appropriate sermon from 119th psalm, 108th verse.

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STEAMER TO OSWEGO. THE STEAMER ADMIRAL WILL LEAVE HAMILTON FOR OSWEGO, every Tuesday and Saturday, at 2 o'clock, P.M.

THE STEAMER AMERICA, CAPT. TWOHY, WILL LEAVE TORONTO FOR ROCHESTER, touching at Port Hope and Cobourg, and other intermediate ports (weather permitting) every Tuesday, Thursday and Saturday morning.

THE STEAMER GORE, CAPT. KERR, WILL LEAVE TORONTO FOR ROCHESTER DIRECT, every Monday, Wednesday and Friday Evening, at Seven o'clock; and will leave Rochester for Toronto direct, every Tuesday, Thursday and Saturday, at half-past two o'clock, P.M.

THE STEAMER ECLIPSE, CAPT. JOHN GORDON, WILL LEAVE HAMILTON FOR TORONTO, at 7 o'clock, A.M., and will leave Toronto for Hamilton, at 3 o'clock, P.M. TORONTO, APRIL 11th, 1844.

THE NEW LOW PRESSURE STEAMBOATS CHARLOTTE, BYTOWN, and CALEDONIA. WILL LEAVE KINGSTON FOR MONTREAL, descending all the Rapids of the St. Lawrence; and MONTREAL for KINGSTON, calling at the intermediate ports, as follows, viz: DOWNWARDS: THE CHARLOTTE Leaves Kingston every Monday, at 2 o'clock, P.M.

THE PHOENIX FIRE ASSURANCE COMPANY OF LONDON. APPLICATIONS for insurance by this Company are requested to be made to the undersigned, who is also authorized to receive premiums for the renewal of policies.

FORWARDING, &c. 1844. THE SUBSCRIBERS, beg leave to inform their friends and the public generally, that they will be fully prepared, on the opening of the Navigation, with efficient means to carry on their usual business as Forwarders, Warehousemen, and SHIPPING AGENTS.

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FOR SALE, IN THE Township of ENNEMORE, Cobourg District, Lot No. 3, 7th Concession, 200 Acres, and Lot No. 8, 5th Concession, 200 Acres. Apply (if by letter, post-paid) to the Editor of The Standard, Cobourg, January 18th, 1844. 341-1f

FOR SALE, IN the village of Grafton, a Village Lot, containing One-fourth of an Acre, with a Cottage erected thereon, nearly opposite the Store of John Taylor Esq. Apply to Wm. BOSWELL, Solicitor, Cobourg, 313

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JOHN BROOKS, BOOT AND SHOE MAKER, FROM LONDON. THANKFUL to his friends and the public in general for the very liberal support received since he commenced business in this city, begs leave to intimate that he has REMOVED TO No. 4, VICTORIA ROW.

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\* Bingham's Antiquities of the Christian Church, b. xiv. chap. iv. † Luke ii. 46. ‡ Third Sermon before King Edward, p. 44, 1844.

\* Strype's Ecclesiastical Memorials, iii. p. 233. † See Blunt's Sketch of the Reformation.

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