

Poetry.

SACRED ODE.

[The following sublime Ode to the Deity, composed by one of the most famous of the Russian Poets, has been translated into the Chinese and Tartar languages, written on rich silk, and suspended in the Imperial Palace at Peking, and likewise into the Japanese language, and hung in the temple of Joto, embroidered in gold. The English translation possesses the utmost beauty and sublimity, so that it may be taken as a very wonderful illustration of the power with which the Divine Being has written a knowledge of his existence and attributes on the hearts of men of all nations.]

O THOU ETERNAL ONE! whose presence bright All space doth occupy—All nations guide; Unchanged through Time's all-devouring flight, Thou only God!—There is no God beside! Being above all things! Mighty One! Whom none can comprehend, and none explore; Who fill'st existence with Thyself alone; Embracing all—supporting—ruling all— Being whom we call God—and know no more!

In its sublime rapture, Philosophy May measure out the Ocean deep—may count The sands, or the Sun's rays; but God! for Thee There is no weight nor measure; none can mount Up to Thy mysteries. Reason's brightest spark, Though kindled by Thy light, in vain would try To trace Thy Council, infinite and dark; And thought is lost ere thought can soar so high, Even like past moments in eternity.

Thou, from primal nothingness, didst call First Chaos, then Existence, Lord, on Thee Eternity had its foundation; all Springs forth from Thee; of Light, Joy, Harmony, Sole origin—all life, all beauty Thine. Thy word created all, and doth create; Thy splendour fills all space with rays Divine, Thou art, and were, and shalt be glorious! great! Life-giving, life-sustaining, Potentate.

Thy chains the unmeasured universe surround, Upheld by Thee; by Thee inspired with breath! Thou the beginning with the end hast bound, And beautifully mingled Life and Death! As sparks mount upwards from the fiery blaze, So suns are born, so worlds spring forth from Thee! And as the starry host in the sunny rays Shine round the silver snow, the mystery Of Heaven's bright army glitters in Thy praise!

A million torches, lighted by Thy hand, Wander unweary through the blue abyss; They own Thy power, accomplish Thy command, All gay with life, all eloquent with bliss: What shall we call them? Piles of crystal light? A glorious company of golden streams? Lamps of celestial ether burning bright? Suns, lighting systems with their joyous beams? But Thou to those art as the noon to night.

Yes! as a drop of water in the sea All this magnificence in Thee is lost: What are a thousand worlds compared to Thee? And what art thou when Heaven's sunbeams host, Though multiplied by myriads, and arrayed In all the glory of sublimest thought, Is but an atom in the balance, weighed Against Thy greatness—'tis a cypher brought Against infinity?—What art thou? Naught.

Naught but the effluence of Thy light Divine, Extending worlds, both reached and bestowed on! Yes, in my spirit doth Thy spirit shine, As shines the sunbeam in a drop of dew. Alas! but I live and on hope's pinions fly Eager towards Thee; present, yet in Thee I live and breathe, and dwell, and spring high, Even to the Throne of Thy Divinity! I am, O God, and surely Thou must be!

Thou art directing, guiding all; Thou art! Direct my understanding, then, to Thee; Control my spirit, guide my wandering heart; Though that an atom 'mid infinity. Still I am something, and I feel, and I know I hold a middle rank, 'twixt Heaven and earth, On the last verge of mortal being stand Close to the realm where Angels have their birth, Just on the boundary of the spirit land.

The chain of being is complete in me; In me is matter's last, and grandest link. And the next step is Spirit—Deity! I can command the lightning, and am dust! A monarch, and a slave; a worm, a god; Whence came I here, and how? so marvelously Constructed and conceived, unknown? This cloud Lives surely through some higher energy; From out itself alone it could not be.

Creator! Yes! Thy wisdom and Thy Word Created me. Thou source of life and good! Thou Spirit of my spirit, and my Lord! Thy Light, Thy Love, in their bright plenitude Filled me with an immortal soul to spring Over the abyss of Death, and back to soar The garments of eternal day, and wing Its heavenly flight beyond this little sphere, Even to its source, Thyself, its Author, Thee.

O thought ineffable! O vision blest! (Though worthless our conception all of Thee) Yet shall Thy shadowed image fill our breast, And yet his homage to Thy Deity. Go! thus through some high, and glorious way, This seek Thy presence, Being wise and good! 'Midst Thy vast works, admire, obey, adore; And when the tongue is eloquent no more, The soul shall speak in tones of gratitude.

THE HISTORY OF THE PRAYER BOOK.

(By the Ven. Archdeacon Berens, M.A.)

CHAPTER I.

Origin of the Prayer Book of the Church of England—English Translations of the Bible—First Prayer Book of Edward VI.

The wise and pious men who, towards the middle of the sixteenth century, engaged in the work of freeing the Church of England from the blemishes and imperfections, which had crept in during the darkness of the middle ages, were obliged to proceed with wary and hesitating steps during the reign of the despotic and capricious Henry. Attached by early education and habit to most of the peculiar doctrines of Romanism, his personal vanity was enlisted in the same cause, by the praises, which, from almost all parts of Europe, had been lavished upon his book against Luther in defence of the seven sacraments maintained by the Church of Rome, for which book he received from the Pope the title of "Defender of the Faith." Henry's natural abilities were good, his attainments as a scholar and a theologian were by no means inconsiderable, and his exaggerated notions of his prerogative as king, concurred with his confidence in his own intellectual powers in rendering him little disposed to brook any opposition to his will. In the early part of his reign there was in his character much that was generous and amiable; but towards the close of it, when his temper was soured by the disappointment of his hopes of happiness from marriage, by the attempts of the court of Rome to incite his subjects to sedition and rebellion, by the practices of his emissaries, and at length by disease, he degenerated into a sanguinary tyrant. Protestants and Papists were in almost equal danger. On the one hand, Sir Thomas More, and Fisher bishop of Rochester, two of the most learned, honest, and pious men in the kingdom, were brought to the scaffold for denying the king's ecclesiastical supremacy; and on the other, Bileyn and Frith, and the noble-minded Anne Askew, together with many other conscientious and single-hearted persons, were consigned to the flames for not admitting that the actual body of Christ was present in the Holy Eucharist. In one instance, on the very same day that three Protestant clergymen, Barnes, Gerrard, and Jerom, were burnt in Smithfield for combating the tenets of the Church of Rome, Abel, Fetherstone, and Powell, three zealous Romanists, were executed as traitors, for denying the king's supremacy. Henry the Eighth died the 28th of January, 1547, and the accession of his son Edward the Sixth gave fresh hopes and encouragement to the advocates of the Reformation. Edward was affectionately attached to Cranmer, who had been one of his sponsors at the baptismal font; and his education had been entrusted to

Dr. Richard Cox, one of the ablest and most learned supporters of unadulterated religion.

The deceased king left a will, which was drawn up about two years previously, but by his direction transcribed, signed, and attested, about a month before his death. In this will Henry appointed Cranmer, together with fifteen persons of rank, most of them high officers of state, to be his executors. Among these, the earl of Hertford was elected, and forthwith proclaimed, protector of the realm, and governor of the king's person until he should complete the age of eighteen years. For this office he was deemed most fit, as being the king's uncle by the mother's side, very near to him in blood, but yet not in any degree capable of succeeding to the crown. In about a fortnight after his appointment to this dignity he was created duke of Somerset. The reformator was well disposed to further the work of reformation; and under his auspices it made rapid progress, though no step was taken precipitately, or without much consideration.

One of the first objects of Cranmer and his fellow-labourers was to enable the people of this land to join in the public worship of the Church, both with the spirit and the understanding, by having that worship celebrated in their own language. They justly argued, that "it was a thing plainly repugnant to the Word of God, and the custom of the Primitive Church, to have public prayer in the Church, or to minister the sacraments, in a tongue not understood of the people." The several separate books, however, for the public offices of the Church, the Missal or Mass Book, the Breviary, and the Ritual, were at that time all in Latin. These books were not only in Latin, but also, though in substance they contained much that was primitive and excellent and well calculated for the purposes of devotion, yet many later additions had been made to them, strongly tainted, in the judgment of our reformers, with superstition and error. Accordingly, in the first year of Edward's reign, the Conduwite inquired into the progress which had been made at their desire, in examining, reforming, and publishing the divine services; and in the following year, the king appointed the archbishop of Canterbury, with other learned and devout bishops and divines, to draw an order for divine worship, having recourse to the pure religion of Christ taught in the Scripture, and to the practice of the Primitive Church. With Cranmer were associated Ridley and five other bishops, and also six distinguished divines, one of whom was Cox, almoner and preceptor to the king, and dean of Westminster, and Christ Church, Oxford. The Prayer Book was probably compiled by only a few of the commissioners, particularly Cranmer and Ridley; discussed and assented to by others; and, when enacted, protested against by three of the bishops, Day, Skyp, and Thibry.

In entering upon this important undertaking, Cranmer and his associates proceeded with wisdom and prudence which characterized all their proceedings. Their object was not to innovate, but rather to prune away and remove innovations. It was their wish, according to their commission, to retain whatever was sanctioned by Scripture, and by primitive usage, and to reject nothing but what savoured of superstition, or tended to encourage erroneous views, either of doctrine or of religious worship. Nothing was farther from their thoughts than the presumptuous notion of composing an entirely new form of public devotion. They adopted in great measure the formularies, which had long been established in the country, and sanctioned by general use, merely freeing them from the blemishes which had adhered to them during a period of ignorance and superstition, and making such scriptural additions as they appeared to require.

It seems to have been often assumed by learned men, that there was originally one apostolic form of Liturgy in the Christian Church, to which all the monuments of ancient Liturgies, and the notices which the fathers supply, might be reduced. But the truth is, there are several different forms of Liturgy now in existence, which, as far as we can perceive, have been different from each other from the most remote period. The Oriental Liturgy was established, as its name imports, in the Eastern parts of Christendom; the Alexandrian was used in Egypt, Abyssinia, and the country extending along the Mediterranean towards the West; the Roman prevailed throughout Italy, Sicily, and the civil dioceses of Africa; and the Gallican Liturgy was adopted throughout Gaul and Spain. A substantial uniformity appears to have pervaded them all, though this uniformity did not preclude some degree of variation. The bishop of each Church seems to have possessed the authority of altering his own Liturgy by the addition of new ideas and rites; and the exercise of this power, either individually or collectively, accounts for the variations which we find in the Liturgies now extant, originally derived from the same general model.

It is clear from the testimony of ancient writers, that the religion of Christ had been preached in the British Isles, and many converts made, at a very early period. In the fifth century, Christianity seems to have been generally embraced throughout England. When, in the year 429, Germanus bishop of Auxerre, and Lupus bishop of Troyes, were sent into this country to arrest the progress of Pelagianism, they are said to have brought with them the Gallican Liturgy, which differed materially from that in use at Rome, and was similar to, or rather identical with, the Spanish or Mozarabic Liturgy, which had long been adopted in Spain. This fact, however, appears not to be clearly established. Towards the end of the following century, the Saxons by repeated victories had obtained possession of nearly the whole of England. As their conquests extended, they established their own heathenism, demolished the Christian Churches, and suppressed the true worship as far as their dominions reached. Paganism became the prevailing religion, and the Church of Christ was no where

* The will begins thus, "In the name of God, and of the glorious and blessed Virgin, our Lady St. Mary, and of all the holy company of Heaven." It requires the Dean and Canons of Windsor "to keep yearly four solemn orisons for the deceased monarch, and then in the same clause goes on to establish the Feast of Knights of Windsor.

† Hayward's History of Edward VI. The Missal or Mass Book was for the most part very ancient, and furnished the ground-work of our present Office for the Holy Communion. The Breviary, which in some degree answers to our present Morning and Evening Service, seems to have had its name from its being formed out of the several Service Books, the Antiphonary, the Hymnarium, the Collectarium, &c. &c. used in the Latin Church. For the Latin Ritual were substituted in the Latin Church, Confirmation, Matrimony, Visitation of the Sick, and Burial of the Dead.

‡ Cardwell from Strype. Strype gives a different list. It is not improbable that the larger number was appointed in the first instance; in the year 1547, when the Order for the Communion was to be drawn up, and was afterwards reduced to the commission mentioned by Strype, when the object was to compose a Book of Common Prayer.—Cardwell.

§ Ridley's Life of Ridley. N. B. Mr. Palmer uses the word "Liturgy" in the restricted sense, as denoting the service used in the celebration of the Eucharist.

|| Collier, vol. i. p. 43, and 48.

¶ Collier, vol. i. p. 43, and 48. The Saracenic or Arab conquerors of Spain being mixed Arabic, and incorporated with the original inhabitants. These excellent and able ministers, Cardinal Ximenes, took effectual care to preserve the Mozarabic rites. He ordered the Missal care to be fairly transcribed, and founded a College of Priests, who are bound by their constitution to say the Mozarabic service every day in a chapel belonging to the Cathedral at Toledo. The same practice was continued in several parishes in that city, and in a chapel at Salamanca.—Collier, i. p. 253.

** See that excellent and most learned book, Palmer's Originals Liturgies, vol. i. p. 8, and 166.

visible to any degree, excepting in Wales, Cornwall, and Cumberland, where the Saxons had been unable to penetrate.

It was this depressed state of the Church, which induced Gregory the Great, in the year 596, to send Augustine the monk into England, to attempt the conversion of its Saxon conquerors. In the year after his arrival, having made considerable progress in the great work on which he was sent, and having been himself consecrated at Arles as Metropolitan of the English nation, Augustine despatched messengers to Rome to announce his success, and to request the pope's resolution of several questions. One of these questions was, that since there was such a diversity between the offices of the Roman and Gallican Churches, he desired to know which he should follow; Gregory's answer was, that he should choose that which was most proper for the English Church. One of the highest authorities on this subject, however, says, "There can be no doubt that Augustine and his companions carried with them the Sacramentary of Gregory, by which they were sent." In fact, the liturgical books of the Anglo-Saxon Church in subsequent times were nothing else but transcripts of that Sacramentary.—As, however, each bishop had the power of making some alterations in the Liturgy of his Church, in process of time different customs arose, and several became so established, as to receive the names of their respective Churches. Thus gradually the "uses" or customs of York, Sarum, Hereford, Bangor, Lincoln, Aberdeen, &c. came to be distinguished from each other.

The Missals and other ritual books of York and Hereford have been printed. The "use" or custom of Sarum derives its origin from Osmund, Bishop of that see in 1078, and Chancellor of England. Of Osmund we are informed that he built a new cathedral; collected together clergy, distinguished as well for learning as for a knowledge of chanting; and composed a book for the regulation of ecclesiastical offices, which was entitled the "Custom book." The substance of this was probably incorporated into the Missal, and other ritual books of Sarum; and ere long almost the whole of England, Wales, and Ireland adopted it. The other Missals and Rituals used in England differed from it very little.

Nearly at the same time that Osmund established in his diocese, and ultimately in the greater part of England, his book of Divine offices, the arrogant and English Hildebrand determined that the liturgy of the universal Church should be performed in Latin only. For seven or eight hundred years the service of the Church was, generally speaking, performed in the vernacular or common language of every country. How it happened, that a custom so contrary to reason and common sense as that of celebrating the public service in a language not understood of the people, should have prevailed, and should still prevail so extensively in Europe, it may be expedient to explain.

The conquering arms of the Romans had introduced their language very generally into the countries of Western Europe and of the north of Africa. In these countries Latin, being generally spoken by the more educated classes, became the language of their literature, of their courts of law, and of religion. The use of Latin, however, as in some sort the vulgar tongue, which had prevailed throughout the countries alluded to, gradually ceased in several of them during the course of the ninth century; and the language of the first conquerors was insensibly corrupted or superseded by the barbarous jargon of their more recent invaders. Latin thus became a subject of study, and all knowledge of it was presently confined to the priesthood and men of learning.

It seems clear, however, that in France as well as in Italy, the services of the Church continued to be performed entirely in Latin, and even that sermons were for some time delivered in that tongue to an audience more imperfectly acquainted with it. But in Spain, the Gothic ritual had supplanted the Roman,—if indeed the Roman had at any time been received in Spain,—and at the middle of the eleventh century it was universally prevalent in that Church. Soon after that time, by the united influence (as is said) of Richard the papal legate, and Constance queen of Richard, the sixth of Leon and the first of Castile, was persuaded to propose the introduction of the Roman Liturgy. The nobility, and the people, and even the majority of the clergy, warmly supported the established form; and after some heats had been excited on both sides, a day was finally appointed to decide on the perfection of the rival rituals. To this effect, recourse was had, according to the customs of those days, to the "judgment of God;" and the trial, to which they were first submitted, was that by combat. Two knights contended, in the presence of a vast assembly, and the Gothic triumphed. To this effect, recourse was had, according to the customs of those days, to the "judgment of God;" and the trial, to which they were first submitted, was that by combat. Two knights contended, in the presence of a vast assembly, and the Gothic triumphed. To this effect, recourse was had, according to the customs of those days, to the "judgment of God;" and the trial, to which they were first submitted, was that by combat. Two knights contended, in the presence of a vast assembly, and the Gothic triumphed.

It is probable that in England all the offices of the Church were performed generally in Latin some time before the Norman Conquest. And not only were the public offices of the Church performed in Latin, but the Latin translation of the holy Scriptures, commonly called the Vulgate, was the only translation which was permitted to be in common use.

At the commencement of the Christian era, the Latin was generally supplanting the Greek as a general language, and it soon might be called the language of the Western Church. From the testimony of Augustine, it appears that the Latin Church possessed a very great number of versions of the Scriptures, made at the first introduction of Christianity, the authors of which were unknown. One of these Latin translations appeared to have acquired a more extensive circulation than the others, under the name of the "Old Italic." Towards the close of the fourth century, Jerome, who had previously engaged in a review of the old Italic version, translated the Old Testament from the Hebrew into Latin. This version, which surpasses all former ones, at length acquired so great authority from the approbation it received from Pope Gregory I., that ever since the seventh century it has been exclusively adopted by the Roman Catholic Church, under the name of the Vulgate version; and in all sermons, expositions, and disputations; and pronounced to be authentic.

* Collier, vol. i. c. 61, 62. † Collier, i. p. 48. ‡ Palmer, vol. i. p. 186, 187. § Bingham says 1000.

** This assertion is supported, says Heylin, (Hist. Ref. p. 66.) by Lyra and Aquinas, two as great clerks as any in the Church of Rome. See 1 Cor. xiv. 16.

†† Waddington's History of the Church, vol. ii. p. 97 (from M'Clellan). A narrative substantially the same, but differing in a few minute particulars, is given by Robertson, Charles V. vol. i. no. xxii.

‡‡ Hartwell Home, vol. ii.

As by far the greater part of our Common Prayer Book consists of the very words of Scripture, and the whole of it is founded upon Scripture, it may be expected here to mention what steps were taken for the purpose of enabling the people of this land to read the Bible in their own language.

(To be continued.)

WHAT IS THE CHURCH?

(By the Rev. William Jones, of Nayland.)

The three great subjects, with which a Christian Minister is concerned, are the Word of God, the Church of God, and the Christian Life. Circumstances and occasions will sometimes direct his thoughts to one of these, and sometimes to another; but so long as any of the three are before him, he is within the circle of his duty.

I was led to the subject of the following essay, by an accident. I am a curate in the country parish; who make it my business, and have found it my pleasure, to teach the children of my people, privately in my own house, and publicly in the Church; and I am, for the present, the only Sunday Schoolmaster of the place. In the course of my instructions, I had occasion to observe, that the Catechism of the Church of England, though a most excellent summary of the Christian doctrine, is deficient in one point, viz. the Constitution of the Church of Christ; the knowledge of which in a certain degree, is necessary to the preservation of that *ecclesia* which is the end of the commandment; and for the want of which, so many are drawn away from the Church, who would certainly have remained with it if they had known what it is. Yet is our catechism not so deficient, but that it includes the grand distinction *betwixt the world and the Church*; which distinction being explained, I found we were possessed of a leading idea, which gave so much light to my young pupils that I determined to go through the subject.

As I have been persuaded, ever since I began to think in these things, of the great importance of uniformity in worship amongst Christians; so have I been led to observe, on the other hand, the many evil consequences of non-conformity, with the dangerous delusion of the mind, arising from the harangues of preachers pretending to extraordinary gifts, while they are but half learned in the Gospel which they undertake to publish, and are greatly mistaken in the spirit of it. I see how some men are cheated with the appearance of being converted to godliness; when they are only converted from one sin to another; from the loving world, to hating their neighbours; from the coldness of Church devotion, to an uncharitable heat against the church itself; from the moral philosophy of some of our pulpits, to the Antinomian faith, which gives men a license to sin; from the drunkenness of the body to the intoxication of the mind, with spiritual pride and false doctrine.

I am assured, that if this subject of the Church, now so much neglected, and almost forgotten by those who are most concerned to understand it, should come to be better considered; there would be more true piety, and more peace, more of those virtues which will be required in heaven, and which must therefore be first learned upon earth. Some amongst us err, because they know not the Scriptures; and others, because they never considered the nature of the Church. Some think they can make their own religion, and so they despise the Word of God and fall into infidelity. Others think they can make their own Church, or even be a Church unto themselves; and so they fall into the delusions of enthusiasm, and the uncharitableness of schism. But, as there is nothing to enlighten the minds of men, in the doctrines of salvation, but the Word of God; so, is there nothing that can write their hearts and affections, but the Church of God. *Ye are one bread, and one body*, saith the apostle; one body by partaking of one bread; and that can only be in the same communion.

In the weighing of these things, the prevailing spirit of the times, and the sanction which it may have given either to the profligate sinner, or to the presumptuous saint, are of no account upon the scale. In the selection of principles, we are never to consider how the world hath practised, but how God hath taught. The practice of the multitude, how great soever that multitude may be, hath no influence upon truth; yet it staggers the minds of many, and carries them away, as with an overbearing torrent. Happy are they who have a better rule to direct them. They know that man applauds, highly applauds, what God abominates; and the higher the applause more room there is for suspicion. They know that the voice of the multitude is against Jesus Christ, when but few were for him; and they had hid themselves and dared not to speak their minds. When Noah followed the direction of God in building the ark, for the saving of his house, the world was against him. To them no ark was necessary, because they had determined amongst themselves, that there would be no flood; and consequently that Noah was a bigot, whose undertaking, while it exposed himself, was an invidious reflection upon the age. When the father of the faithful followed the calling of God, there was none to stand by and encourage him; he was separated from his nearest relations; and whensoever he went, he was under fears and dangers from people of a false persuasion. When Jesus Christ brought with him from heaven, that light which was to be the glory of his people; one ruler of the Jews came to him by stealth in the night, to consult him as a teacher come from God. So great was the authority of a blinded multitude, that a ruler of the people was afraid of being brought into disgrace, by conversing personally with the Saviour of the world.

The times, therefore, and the people who live in them, are never to be considered by us, when we are seeking or following the truth, on the grounds of its own proper evidence. When it was asked, with a design to perplex the people, who, of the *Rulers*, or of the *Pharisees*, had believed, our Saviour gave them a different rule? Why do ye not of yourselves, said he, judge what is right; without going first to consult those who are blinded by false learning, and with an appearance of great sanctity, have imposed upon the people? "See," saith one, "how fast our doctrine is increasing! all the learned are going after it; and you must all submit to it in a very short time." And who are they that thus reason with us? The very same persons who claim so loudly on the fallibility of all men; and yet hold so loosely to be little less than infallible in the choice of their opinions. Let error rise as high as it can; and let truth sink as low as a wicked world can reduce it; and we shall still find them the same as ever; and we shall still find it wiser and better to follow the setting sun, as Columbus did when he discovered the Indies. The meteor of heresy, which blazes, and dazzles us for a while with its appearance, will burn out, and leave not a spark behind; while the sun only sets to rise again. Such will be the fate of the church, and of the doctrines of truth by which it is supported.

There never was a time from the beginning of the world, when there was not a party against the church of God; and our Israel must have its enemies, as that church had, and which came out of Egypt. In the first age of the gospel, the apostle St. Jude spoke experimentally of those whom he then saw, or prophetically of those whom he should see, that they go in the way of Cain, and run after the error of Balaam, and perish in the gainsaying of Corah. If our governors were as cruel as Pharaoh, some would rejoice at it, and upbraid us with every disadvantage we might be under from hard usage; as a sign that the church is

a thing of no consequence, and that all those who belong to it are the vassals of the state. If the church were as pure as Abel, the envy and jealousy of Cain would hate its offerings and sacrifices. If its order and economy were as perfect as in that church which covered the face of the earth in its passage to Canaan, the self-interested spirit of the mercenary Balaam would endeavour to bring a curse upon it, and blast its greatness. If its governors were as manifestly supported in their commission as Moses and Aaron, the spiritual pride of Corah would set up the holiness of the congregation against its priesthood, and the power of the people against the civil magistrate, who gives it protection. But none of these things ought to stagger or surprise a reader of the scripture: they are all to be expected: *these things were our examples*; and the church would not be the church of God if there were none to rise up against it.

With these considerations in his mind, and not without them, a reader will be prepared to examine what I have written upon the church. If any of our dissenting brethren should look into this little piece, and find the matter so represented as to engage their attention, my prayer shall be with them, that God may give them the grace to cast out the bitter leaven of a party-spirit; to lay aside all temporal motives and interests, and consider the church, (as I have done) only so far as it related to the other world. To any particular or national church, all temporal considerations are but momentary considerations, which pass away with the fashion of this world; and the church may be either with them, or without them, as it was in the first ages; but the church itself, under the relation it bears to Jesus Christ, "abideth for ever."

WRITINGS AND HISTORY OF ST. PAUL.

(From "Essays on some of the difficulties in the writings of St. Paul" by Archbishop Whately.)

The same Apostle, who had been originally so bitter a persecutor of the Christians, was exposed, after his conversion, to a greater variety of afflictions in the gospel-cause, than any of the others. He not only had to endure a greater amount of persecution than any of the rest from unbelievers, but was also peculiarly harassed by vexatious opposition and mortifications of every kind from his Christian brethren. He was not only "in labours more abundant,"—he not only endured a double portion of imprisonments, scourgings, stonings, perils of every kind from the enemies of the Gospel, being specially hated by the Jews on account of his being the Apostle of the Gentiles, the overthrower of the proud distinctions of Israel "after the flesh;" but he was also troubled by the perversity of his own converts; especially such of them as were corrupted by false teachers, who endeavoured to bring them into subjection to the Mosaic law, and laboured to undervalue his claims as a true Apostle, and to rival him in the estimation of his own churches.

It is not unlikely that his Lord designed thus to place him foremost in the fight—thus to assign to him both the most hazardous, and also the most harassing offices in the Christian ministry,—on account of his having once been a blasphemer and persecutor. Not as a punishment,—or again that he might atone and make compensation for his former sin (which no man can do); but that he might have an opportunity of completely retracing his steps, and of feeling that he did so,—that he might display a zeal, and firmness, and patience, and perseverance, above all the rest, in the cause which he had once opposed; that by having his own injurious treatment of Christians continually brought to his mind by what he himself endured, he might the more deeply and deliberately humble himself before God for it;—that he might find room to exercise, in his dealings with unbelievers, all that full knowledge of the perverse prejudices of the human mind, with which his own memory would furnish him, by reflecting on his own case;—and finally, that both he and the other Apostles might feel that he was placed fully on a level with them, notwithstanding his former opposition to the cause; by enduring and accomplishing in it more than all the rest, by suffering more than he had ever inflicted,—by forwarding the cause of truth more than he had ever hindered it,—and by bearing with him this pledge that God had fully pardoned him—the pledge of his being counted not only worthy to suffer in his Master's cause, but to suffer more than any other, and with greater effect. He who had been necessary to the stoning of Stephen, himself, alone of the Apostles, as far as we know, suffered stoning; he who had been so zealous in behalf of the law of Moses, was destined to encounter not only unbelieving Jews, but those Christians also who laboured to corrupt Christianity by mixing the law of Moses with it; he who had been, as he expresses it, "exceedingly mad against the disciples, and persecuted them even unto strange cities," was himself driven from city to city by enemies whose fury knew no bounds, both of his own countrymen, and of the senseless rabble of idolaters, who assailed him like "wild beasts, at Ephesus."—He who had misinterpreted the ancient prophecies respecting the Messiah, and despised his disciples, had to endure not only the contradiction and derision of unbelievers, but also the willfulness and perversity of "false brethren," who misrepresented and misinterpreted the doctrines he himself taught, and of arrogant rivals who strove to bring him into disrepute with those who had learnt the faith from him.

In all these troubles he was "more than conqueror through Christ that strengthened" him. Trusting that his Master would enable him to go through the work to which he had been appointed, and would turn even the malice and perversity of men to "the furtherance of the Gospel," he "rejoiced that Christ was preached," even when it was "through envy and strife," by those who "thought to add affliction" to the Apostle's bonds; he exulted in that very bondage, because it was made the means of introducing him to the notice of some among the Romans to whom he might not otherwise have gained access; and at Philippi, when cruelly scourged and imprisoned, by the Roman magistrates, he joyfully trusted that Christ would make even this a means of forwarding his cause; which was done in the consequent conversion of the jailor and his family; the names, probably of the exemplary church of the Philippians.

A like fate seems to attend the writings also which this blessed postle and martyr left behind him. No part of the Scriptures of the New Testament has been so unjustly neglected by some Christians, and so much perverted by others; over and above the especial hatred of them by infidels, and some descriptions of heretics. Still may Paul be said to stand, in his works, as he did in person while on earth, in the front of the battle; to bear the chief brunt of assaults from the enemies' side, and to be treacherously stabbed by false friends on his own, degraded and vilified by one class of heretics, perverted and misinterpreted by another, and too often most unduly neglected by those who are regarded as orthodox. And still do his works stand, and will ever stand, as a mighty bulwark of the true Christian faith. He, after having himself "fought the good fight, and finished his course," has left behind him a monument in his works, whereby he, "being dead, yet speaketh," a monument which his Master will guard (even till that day when his author shall receive the "crown of glory laid up for him") from being overthrown by the assaults of enemies, and from mouldering into decay through the negligence of friends.

"ARE YOU A PUSEYITE, OR ARE YOU NOT?"

(From the Gospel Messenger.)

This question is often asked of persons suspected of the undefined heresy of Puseyism; asked sometimes with more honesty than skill, and sometimes with more skill than honesty. "Is it lawful to give tribute unto Caesar, or not?" This question was once put, with much the same sort of purpose, as the above sometimes is, and it was answered as it deserved. It is worth referring to in this connection.

"Are you a Puseyite, or are you not? Answer me." Suppose one of the suspected to be thus accosted by a modern "Trier," and to answer "Yes." The matter comes to a brief conclusion.

A Puseyite is a Romanist. This man confesses himself a Puseyite. Therefore, he confesses himself a Romanist.

What next? He is hunted down; a hue and cry is raised; and although it is out of fashion to burn people at the stake, there is a way of making the place where they live too hot for them.

Suppose him to answer "No." Does this settle the matter? Far from it. This undefined "Puseyism" shapes itself to the "trier's" purpose, and he proceeds with his logic.

A Puseyite is one who believes in Apostolic Succession, &c. This man believes in Apostolic Succession. Therefore, he is a Puseyite—and, therefore—as before, he is a Romanist.

His denial comes out rather worse than assent, for he is not only convicted of Puseyism, but lying.

Let us try it again. Suppose him to ask for a definition—"What is a Puseyite?" Can he be convicted this time? Certainly. What is the asking for a definition, but an evasion?

Every body but a Puseyite would deny at once—this man does not deny; therefore, he is a Puseyite, &c., &c.

There was a time when the public mind, in a part of our country, was full of the terror of witchcraft, and then, to be accused, was to be condemned. We have all heard of the trial to which witches have been subjected—a trial which killed the innocent, and spared the guilty from the gallows. The public mind is now excited with fear of Puseyism, and the many, "mad for the benefit of a few," are violent with undefined apprehensions—and here to be accused, is to be condemned.

A Clergyman is charged with Puseyism, and no matter how pure his life, no matter how unexceptionable, nay, how excellent and earnest his preaching, his very enemies being judges, the charge is believed, and then, Puseyism being Romanism, he is believed to be nothing better than an emissary of the Pope. No matter, if he denies it—of course he will deny it. If he asks, "what do you mean by Puseyism?" That he may answer honestly and safely, why he evades, and is therefore certainly guilty. Nay, but he preaches sound and true doctrine. To be sure he does, says some wisacre, and there is the mischief of it; he keeps himself concealed, that he may the better effect his purpose.

This state of things puts every faithful clergyman, who follows the teachings of the Church, and whose whole theological system is not a mere "development" of Luther's "*articulus stantis vel cadentis ecclesie*,"—into the power of every unprincipled agitator.

Puseyism is what the "triers" please to make it. Do they wish to convict a sound churchman of Puseyism? Then Apostolic succession is Puseyism;—or the belief that there is any grace in the Sacraments, is Puseyism; every Church doctrine is Puseyism; nothing escapes. Well, he is a Puseyite.—Now, this effected, what is Puseyism? Puseyism is "varioid Romanism," that is, Romanism. If this sort of flexible logic were used only by those who are not of us, or by the notoriously dishonest, it would only be the revival of an old trick, and not worth regarding. But they have taught it to many others, and cunningly induced them thereby to regard with suspicion those who have a right to their confidence, till some less pliant logic proves them to have forfeited it—and even to stultify themselves and to renounce, under a false name, the very doctrines in which they have been educated, and which, at the bottom of their hearts, they still cherish.

What will be the end of this? On the way, many "unstable" and not well grounded "souls will be beguiled;" many seduced into false positions, in which, like some who have gone to Rome, they will find that their zeal has made them plenty of work for repentance; there will be heart-burnings and jealousies, and calumnies, and falsehoods, and all manner of hatred and ill-will—there will be plenty of abuse of the Church, its doctrines and its Ministers, and plenty of cunning applications of the

Original Poetry.

Carmina Liturgica;

HYMNS FOR THE CHURCH.

N.B.—These Hymns are fitted to the Tunes used in Churches, being of the same Metres with the received "Version of the Psalms of David."

XXII.—THE THIRD SUNDAY AFTER THE EPIPHANY. C. M.

Admiring and everlastingly God, mercifully look upon our infirmities, and in all our dangers and necessities stretch forth Thy right hand to help and defend us; through Jesus Christ our Lord. Amen.

In mercy, Lord, behold the weak! Stretch forth thy hand of power, To yield us help in time of need, To shield in danger's hour.

O Thou that canst bear our sins, Our pain, our woe, our grief, O God, let all our sorrows know "Speak," Lord, and give relief.

Thou dost, O God, to streams of Life The faint and thirsty lead— O dost lead them up to Zion's Mount, The "House of Prayer for ALL."

Full may come from "east and west," Thy "Thyngs Thine Holy Place— O God, let all our sorrows know "Thy saving health" and "grace!"

All Earth shall then "break forth" in praise, When Sin no more is found; "The thorn" shall fall,—"the brier" fall, And Joy shall smile around.

Henceforth, KIND HEAVEN! let "sons of God" Their kin to Godhead prove; By adding down each heart and soul With "heav'nly" "coals of Love."

The Collect. O God, who, through the preaching of the blessed Apostle Saint Paul, hastened the light of the Gospel to shine throughout the world; Grant, we beseech Thee, that we, having his wonderful conversion in remembrance, may show forth our thankfulness unto Thee for the same, by following the holy doctrine which he taught; through Jesus Christ our Lord. Amen.

LXXXIII.—THE CONVERSION OF SAINT PAUL. P. M.

O God, who, through the preaching of the blessed Apostle Saint Paul, hastened the light of the Gospel to shine throughout the world; Grant, we beseech Thee, that we, having his wonderful conversion in remembrance, may show forth our thankfulness unto Thee for the same, by following the holy doctrine which he taught; through Jesus Christ our Lord. Amen.

Thy Grace in Christ, O God, we praise, The Grace that did "in former days" Arrest the dread career of Saul; When he, that saw Saint Stephen's blood,—"When he, that vex'd" the Church of God,—e Himself obey'd the Saviour's Call'd.

O would, that hearts, now taught to feel The cruel wrath of angry Zeal, Might cease to rage against Thy Son!e Might hear with joy His servants say,—"Arise, and wash your sins away," And make the grace of God your own!"

So, Lord, let Truth illumine their eyes, Who now "through ignorance" despise The Church of Christ—"His chosen BRIDE," That they, who now the Church assail, May find a home within her pale, Converted, wash'd, and sanctified.

May Christians while they hear in mind The Gospel-light that dawns'd mankind, Who now "through ignorance" despise The Church of Christ—"His chosen BRIDE," Like Paul, "count all things else," "but loss For Christ," and "His,"—"that glorious Cross That gives the carnal heart to death."

The Collect. O God, who, through the preaching of the blessed Apostle Saint Paul, hastened the light of the Gospel to shine throughout the world; Grant, we beseech Thee, that we, having his wonderful conversion in remembrance, may show forth our thankfulness unto Thee for the same, by following the holy doctrine which he taught; through Jesus Christ our Lord. Amen.

GOTTFRIED; OR, THE LITTLE HERMIT. CHAP. II. THE TEMPEST.

Whilst Gottfried and his father were occupied in this manner, large clouds arose from the horizon, unperceived by them. Gottfried had just entered the boat with his basket full of nuts; he had emptied it, and was contemplating with pleasure the incessantly increasing heap, when, on a sudden, an impetuous wind sprang up, which bent the trees on the shore, lifted up the waves, and tearing the boat from its fastenings, carried it into the midst of the sea.

Gottfried was terrified, and called loudly on his father, who, frightened at hearing him, ran to the sea shore, and beheld his child already far off, calling in vain for aid. The agitated sea was roaring; and the boat, dashing onwards, was at one time lifted up on the top of a wave, and then plunged into the depths below, till it was no longer visible: then it would reappear now and then, but each time at a greater distance: and still the unhappy father saw the boy stretching but his hands, now towards him, now towards heaven: his cry of agony could not reach him through the whistling of the storm in the trees, and through the noise of the waves. The whole sky was soon covered with black clouds; and the darkness of night spread itself over the sea, excepting at intervals, when a flash of forked lightning would light up both, and enable the old man again to distinguish the little boat dancing on the waves, and his unfortunate child, with outstretched arms, rendered clearly perceptible by the whiteness of his shirt sleeves.

Soon a heavy shower fell like a curtain before him, and entirely hid the sea from him; and he saw no more of his son or of the boat. He threw himself down under a willow, in a state of desperation, and spent the rest of the night in the deepest affliction.

Meanwhile, Margaret and the children, who had been left at home, were in the greatest possible alarm; the storm having come on so suddenly. The island was hidden from them by the shower and darkness; and Margaret, in much agitation, said to her daughter: "Let us pray, my children, for our father and brother, lest this dreadful tempest may have overtaken them on the open sea. Were it indeed so, how dreadful it would be! May God have pity on them!" She knelt down in the midst of her children, and began to pray. As the storm dispersed, and the island became visible again, they all took their position at the window, and their eyes fixed upon the point which they expected the bark; but no boat came. Margaret spent the night in despair, and could not close her eyes. Morning at last appeared, more clear and beautiful even than usual; but no boat returned; and when the sun had run the greater part of his course, and still there were no tidings of the lost ones, Margaret's anguish reached its height; and she ran in tears to Thomas the fisherman, and told him of her distress. He was much alarmed at her report, and said, with a shake of his head, "Thy long delay is a serious matter: I will repair to the island and see why they are so long coming;" and he immediately got into a boat and pulled towards the island. In the mean time Margaret and her children remained in a state of sad suspense. At last they saw the boat approaching in the distance. "God be praised!" exclaimed the mother. "Thomas is not returning

alone: all is right!" and, followed by the children, she ran joyfully down to the shore; but, when the boat neared the beach, she cried out, "Where is Gottfried?" Her husband, pale as death, looked at her with an air of grief, but was silent. His deep sorrow rendered him speechless. Thomas, however, spoke to her, saying, "God comfort you in your affliction! Gottfried has perished in the waves. Be resigned to the will of God: whatever God does is for the best. Gottfried, though he had his faults, was a pious child, and was blessed with good dispositions, and is now, I hope, happier in heaven than we are upon earth." The poor mother would not be comforted: her grief was excessive. The children wept and wailed; they had forgotten Gottfried's faults, and only remembered his endearing qualities. Their father, deeply grieved himself, could not soften their affliction. At length, however, both parents and children became more calm, and sought to comfort themselves under their loss, by saying, "This was God's will: God has taken him to himself, and we must submit: we shall see our dear Gottfried again in heaven."

CHAP. III. THE ROCK ISLAND.

While Gottfried's family was lamenting his death, he yet lived. Cast adrift on the sea, he had experienced, so to speak, the agony of death, thinking every moment that each fresh wave that broke over the boat would sink it into the deep. In his terror he kept his hand stretched out towards heaven, asking mercy and protection of God, till the tempest at length carried his boat towards, and struck it against a rocky island. Gottfried got out of the boat, as soon as he felt that she had grounded, and soon reached the shore, completely drenched with rain and sea-water; in which state he climbed up a rock that was near him. When he had recovered a little from his terror and distress, he looked upon the stormy sea; and, finding himself in safety, he fell upon his knees, and thanked God with uplifted hands.

He then looked towards the boat, which the angry waves had thrown between two large rocks, which formed a hollow. "Merciful God!" said he: "the most skillful boatman could not have profited better by this opening between the rocks! Who has guided the boat into this place with such skill, without even oars? Who has given intelligence, as it were to the waves which have guided me here? If the boat had struck more to the right or the left against these rocks, it would have broken to pieces, and I should have perished." The storm was clearing off, and the sun, at its setting, burst through the clouds that concealed it. Gottfried cast his eyes over the immense extent of ocean which he beheld from the top of his rock.

The green island, with its large bushy trees, appeared to him but as a handful of moss, which he could easily have covered with his hat. As to the main land, which was at a still greater distance, he saw it at the extreme verge of the horizon, where the earth and sky seemed to touch one another. The highest mountains resembled a dark low cloud, coloured here and there with a purple hue by the setting sun. His father's cottage, and the hill on which it stood, were hidden from his sight by the surrounding trees.

"Alas," said he, "at how great a distance I am from my parent, brothers, and sisters! These rocks that I am standing on cannot even be seen from the main land: at least I never saw them, nor ever heard any one speak of them; indeed, people said there was no land whatever within fifty leagues, in this direction. My parents, no doubt, imagine that I am drowned, and will never think of coming here to look for me; and so I shall be forced to risk myself in this frail boat to them!"

The tumultuous waves grew calm; the sea, became insensibly smooth, and again resembled a green mirror; and the boat, after the water had subsided, lay high and dry on the shore. Gottfried came down, and got into it; when to his horror, he perceived that it was stove in. A great quantity of the nuts had rolled out of it, and lay scattered over the sand; the planks of the boat were so much shattered that the sides hardly held together, so great had been the violence with which the tempest had thrown the boat against the island.

"Alas!" exclaimed the unhappy child, "the boat is not fit for further use, and the oars also are both lost: so that I am now a prisoner, shut up in this wild island. I must stay here all my life, and shall not again behold, in this world, either my father or mother, brothers or sisters." He hung his hands as he stood up in the boat: his face was pale with agitation; and copious tears moistened his faded cheeks. At this moment there appeared, resting on the dark clouds which covered part of the sky, a beautiful rainbow, which, reflected in the sea, formed an immense and magnificent circle of seven rich colors. Gottfried was enchanted at the sight. "My God," cried he, "gracious as thou art in all thy works, how can man be fearful and sad? This beautiful rainbow shall be to me now, as it was of old to Noah, a blessed sign of thy protection and favor. Ered as thou sendest the sunbeams after rain, as thou causest the beautiful rainbow to appear after thunder and lightning, so after grief thou sendest fresh pleasures, and after adversity more prosperous days. However great may be the cares and anxieties which come upon me, my sadness shall, nevertheless, be turned into joy. Thou hast snatched me from death; why should I fear that thou shouldst abandon me? I will place reliance on thee, and will take courage."

Before he did any thing else, he behought him of placing his small stock of provisions in safety. The nuts he gathered up into a basket, and carried it on his head to a level spot, between two rocks, and threw them down there; and in this manner he collected several baskets-full. The milk-pots had been broken in the storm, with the exception of one earthen one, but the iron pot and one porringer fortunately remained; these he carried to the spot already mentioned, and placed near the few tools which he found in the boat, viz. the large and the small axe, and one or two other implements, also his jacket, and a few other trifles. He was very glad that he had put all that his father had desired him into the boat, the planks of which he now took from one another, and carried them to a greater distance from the sea—"Who knows," thought he, "but that I may have need of them some other time? It would be a pity that the sea should carry them away when the tide comes in again." He worked till night was very far advanced, by the help of the full moon, which lighted up the sea and the rocks. The labors of the day and the terror and anguish which he had suffered greatly fatigued him. He was at first frightened at the thought of spending the night in the open air—"But," then he reflected, "God has taken care of me till now; and he will surely continue to watch over me. Has not our Saviour said, 'Take no thought of the morrow'?" He then said his evening prayers, as usual, and lay down near his little valuables. But little rain had fallen on the island; and, besides, its rocky soil soon dried: so he wrapped himself up in his father's cloak, and gently fell asleep, after having again commended himself to the divine protection.

THE RATTLESNAKE.

We once visited Lake Georgia, and passed some pleasant days on its borders, and among the surrounding mountains, and became acquainted with divers fishermen and hunters, and received from them much information as to the subject of these prolonged editorials. The country around this beautiful sheet of water was then distinguished, among other things, for the abundance and beauty, and vivacity of its rattlesnakes. One man at least made a decent living by catching and selling them for shows. He was finally killed by them at last, as we will relate in a minute.

The usual mode of catching a rattlesnake is this,—you take a forked stick—in our judgment it can't be too long—and seizing your opportunity, put it over his neck like a yoke, and press the ends into the ground. If you wish to carry the fellow off alive, you then take a firm hold of him by the neck, close to the head, and pitch him as quickly as possible into a basket covered with a cloth. Another method is this. You first irritate the snake, and then, having hold of one end of a piece of woollen cloth, or of a silk handkerchief, you toss the other towards him, into which he will instantly strike his fangs. You then jerk away the cloth or handkerchief, and thereby extract his fangs, for they are but loosely joined to a small bone in the roof of his mouth. The snake is now harmless, and you may take him up and fondle him if you please—though it is not pleasant to us to have his body twisted around our arm, his rattle singing in our ear, and his now toothless head dabbling spitefully at our face.

The snake-catcher to whom we have referred, walked off one morning with his basket, towards a populous den, determined as he did, to get a backload of the serpents. Perhaps he said—but he did not carry them far. He was found dead near the den. The basket was uncovered and empty. Near the corpse was a dead snake evidently mangled with the man's knife, which lay at hand on the ground. The probability is that he neglected to secure the cover—that one of the captured snakes, took advantage of the aperture and stung him in the arm—that he killed one of the reptiles, and began to cut it up together with the oil to swallow and apply as a cure, when the action of poison overcame him, and he fell into that drowsiness which is quickly succeeded by death.

The following story is an illustration of the ancient doctrine of medical sympathy, which asserts a mysterious connection between the bitter and the bitten, and the wound and the instrument by which it was inflicted,—and induced the quack-salvers of chivalric times to apply their lotions and unguents, not to the gashed bodies of their patients, but to the lance-heads, axes, and swords, that had slashed them—a practice which undoubtedly saved the lives of many stalwart knights. Our informant told us, that he was once hunting with an Indian,—the only one then left in that region,—when the Indian was bitten by a large rattlesnake. He immediately searched about for the plant that cures the bite, and soon found and applied it. He then took a forked stick, and hunted down the snake, and pinned him to the earth. "Now," said he to his white comrade, "you may snake bite Indian, poison Indian,—Indian bite snake, poison snake." And thereupon he bit the snake, and the snake instantly began to swell, and soon died in great agony, and with every appearance of having been poisoned.

Patient readers—you who have followed us down to this point—you shall receive an ample reward, if you will but persevere in your well doing. We are now about to record the various uses of this admirable being. Apart from our prejudices, it is a beautiful, an admirable creature. There is a savage, warlike music in its rattle, a beauty in its coloring, a grace in its movements, which entitle it to our fearful commendation.

Know then, that its body is most sweet, palatable, and nutritious food. We speak from experience.—We once carried a piece of its dried flesh in our pocket, and chewed small bits of it from time to time. This we did partly from a desire to know what kind of meat it was, and partly from a lurking faith in it as a preventative of consumption,—which we then thought had commenced its insidious ravages upon our lungs. It is certainly as most commendable for its flavor. It is frequently eaten by hunters and surveyors, in the wilderness, when other food fails them. When exasperated, and unable to weak its vengeance upon a foe, it will bite itself, and then its flesh is said to be poisonous. This, however, is doubtful, because the poison itself is harmless when swallowed, and is baneful only when taken into the blood.

The dried flesh of this reptile is reputed to be a cure, as well as preventative, of consumption. Its oil is a remedy, not only for its own venom, but also for rheumatism. The man who will take the heart from a living rattlesnake, and swallow it, while yet palpitating, will never have the fever and ague. This is probably the reason why they are so abundant in new countries. He who will gnaw a living rattlesnake from the head to the rattle, making his teeth sink deeply into its flesh at every bite, will never have the tooth ache.

It has many other less valuable uses, to which we can barely refer. It is an important actor in a certain class of American Novels,—where it serves either to fascinate the heroine, to augment the horrors of a situation, or to kill the villain of the story.—Buffalo Com. Advertiser.

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FALL AND WINTER GOODS. JOHN HOLMAN, TAILOR AND DRAPER. RESPECTFULLY begs leave to announce to his Customers and the Public generally, that he has just received his FALL AND WINTER STOCK, which, on inspection, will be found to be much more complete than he has hitherto been enabled to offer. It consists of the best West of England Broad Cloths; Beaver Cloths, of various colours; Trowings in great variety; Velveteens, &c. &c. together with an elegant assortment of VESTINGS.

J. H. would also invite attention to his Stock of SMALL WARENS: Such as Scarfs, Cravats, Stocks, Opera Ties, Collars, Suspenders, Gloves, Lambwool Vests, &c. &c. the whole of which he is prepared to dispose of at AS LOW A FIGURE as they can be purchased at in Cobourg.

ECCLIESIASTICAL AND LEGAL ROBES made in the very best style, and on moderate terms. Cobourg, 10th October, 1845. 431-1f

THOMAS H. EDMUNDS, TAILOR, ROBE MAKER, AND DRAPER, No. 2, CHURCH STREET, TORONTO. IN returning his most sincere thanks to his friends and the public generally, for the liberal support hitherto extended to him, would beg respectfully to inform them that he has just received (per Great Britain from London,) a large assortment of Goods, adapted for the present and coming seasons, for quality and elegance, cannot be surpassed in the Province. Also, materials for University, Barrister's, and Clergy's Robes, from ADAM & EMMES, Robe Maker to her Majesty's High Court of Exchequer, Chancery Lane, London. And as the advertiser has had considerable experience in Robe making, as well as all other branches of his business, he hopes, by unremitting attention to business, to merit that patronage which it will ever be his study to deserve. Toronto, May 23, 1844. 385-1f

RICHARD SCORR, No. 1, CHEVET'S BUILDINGS, TORONTO. FASHIONABLE TAILOR. KEEPS ON HAND a supply of West of England Broad Cloths, Cassimeres, Dorskins, and Rich Vestings, and hopes, by strict attention to business, to merit a share of public patronage and support.

N.B.—UNIVERSITY WORK done in all its different orders; also, Judges, Queens Counsel, and Barristers Robes, in the most approved style, and on moderate terms. Toronto, July 1st, 1845. 416-1f

JOHN C. BETTRIDGE, YONGE STREET, TORONTO. HAS just received from the English, French, and American Markets, an extensive Stock of PERFUMERY, PATENT AND OTHER MEDICINES; DRUGS, Genuine, Eye Stuffs, Oils, Colours, Varnishes; GROCERIES, WINES AND LIQUORS; AND EVERY OTHER ARTICLE USUALLY KEPT BY CHEMISTS, DRUGGISTS, AND GROCERS.

JOHN HART, PAINTER, GLAZIER, GRAINER AND PAPER-HANGER, (LATE OF THE FIRM OF HART & MARSH.) RESPECTFULLY returns thanks for the kind support he has received, and for the liberal patronage he has enjoyed, and to acquaint his friends and the public that he has removed to the house lately occupied by Mr. POWELL, at No. 233, King Street, two doors east of Mr. Rowland's, where he is carrying on the above business, and trusts, by strict attention and liberal terms, still to merit a continuance of public patronage. Toronto, 26th May, 1845. 47-1f

DONALD BETHUNE, JR. BARRISTER AND ATTORNEY-AT-LAW, Solicitor in Chancery and Bankruptcy, CONVEYANCER, &c. DIVISION STREET, COBURG, CANADA WEST. 432-1f

WILLIAM A. GARRETT, ATTORNEY AT LAW, &c. &c. (Over the Store of J. P. Dowell & Co.) COBURG, CANADA. 388-1f

MESSRS. BETHUNE & BLACKSTONE, BARRISTERS, ATTORNEYS, &c. OFFICE OVER THE WATERLOO HOUSE, No. 134, King Street, Toronto, ONE DOOR EAST OF RIDOUT, BROTHERS & Co. December 1, 1842. 298-1y

MR. J. D. HUMPHREYS, (FORMERLY OF THE ROYAL ACADEMY OF MUSIC) PROFESSOR OF SINGING AND THE PIANO FORTE. Toronto, Oct. 7, 1843. 330-1f

MR. RAUMONT, Professor of Surgery in the University of King's College, FELLOW OF THE ROYAL COLLEGE OF SURGEONS OF ENGLAND. REMOVED TO BAY STREET, NEAR TO FRONT STREET, till 12 daily, Toronto, April, 1844. 353-1f

DR. PRINROSE, (Late of Newmarket,) OPPOSITE LADY CAMPBELL'S, Toronto, 7th August, 1842. 74-1f

DR. J. A. COWLES, SURGEON DENTIST, OPPOSITE THE OFFICE OF THE BANK OF MONTREAL, KING STREET, COBURG. 418-1f

J. W. BRENT, CHEMIST AND DRUGGIST, KING STREET, KINGSTON. PHYSICIAN'S AND FAMILY PRESCRIPTIONS CAREFULLY COMPOUNDED, July 14, 1842. 262-1f

EDWARD GEORGE O'BRIEN, GENERAL AGENT, Accountant and Notary Public, CHURCH STREET, TWO DOORS SOUTH OF KING STREET, TORONTO. 332-1f

MR. W. SCOTT BURN, ACCOUNTANT, NO. 8, WELLINGTON BUILDINGS, KING STREET, TORONTO. 364

LAND SCRIP FOR SALE BY A. B. TOWNLEY, Land and House Agent, 130, KING STREET, TORONTO. [423-1f]

BANK STOCK BOUGHT AND SOLD BY A. B. TOWNLEY, Land and House Agent, 130, KING STREET, TORONTO. [423-1f]

WHOLESALE AND RETAIL GROCERS, DEALERS IN WINES AND LIQUORS, Wellington Buildings, CORNER OF KING AND CHURCH STREETS, Toronto, February 2, 1843. 391-1f

G. & T. BILTON, MERCHANT TAILORS, (LATE T. J. PRESTON.) 307

T. & M. BURGESS, MERCHANT TAILORS, (LATE G. BILTON) No. 128, KING STREET, TORONTO. 343

FOR SALE, BANK STOCK, LAND SCRIP, &c. BY EDWARD G. O'BRIEN, CHURCH STREET, TORONTO. 408

Current Prices of Bank and other Stocks, as well as rates of Exchange, &c., may be ascertained on application to the above. January, 1844. 339-1f

NOTICE. LANDS FOR SALE. THE Subscriber offers Lands for Sale in the following Townships in the Newcastle and Cobourg Districts, on advantageous terms, on receiving one-third or one-fourth of the purchase money down, and the remainder in annual instalments. The prices and numbers can be ascertained at his Office.

Manvers, District of Newcastle 10,000 acres. Mariposa, " " 1000 " Hamilton, " " 1200 " Cromdale, " " 800 " Percy, " " 600 " Murray, " " 2000 " Seymour, " " 1100 " Hope, " " 200 " Otonabee, " " 300 " Darlington, " " 100 " Cartwright, " " 150 " Cavan, " " 410 " Emily, District of Colborne, 500 " Opeongo, " " 800 " Verulam, " " 600 " Ennisville, " " 700 " Smith, " " 550 " Otonabee, " " 700

The Subscriber has also Lands in the Eastern, Johnstown, Talbot, and Western Districts, which he would sell on the like terms as the first mentioned.

He has several fine Farms for Sale, with extensive improvements thereon, in the Townships of Hamilton, Harbord, Murray, Cromdale, Hope, Otonabee, Smith, Emily, and Opeongo. He has likewise for Sale several hundred Acres in Cobourg, a few in Port Hope, Grafton, and Colborne, besides a number in Bond Head, on Lake Ontario, for which Letter Lots application is to be made to W. M. ROBINSON, Esq., residing in Bond Head. G. S. BOULTON. Cobourg, 25th Nov., 1845. 438-8

Farm for Sale. FOR SALE, the South-East quarter of Lot No. 17, in the 4th Concession of the Township of Hamilton; 40 Acres of which are cleared. The Land is well watered, and in a high state of cultivation. For terms of payment, &c. enquire of the Subscriber on the premises. Hamilton, 12th June, 1845. THOMAS CROSSAN. 414-1f

NOTICE TO THE PUBLIC. THE Sale of the Eleven (say Sixteen, as per hand-bills,) BUILDING LOTS, on the East bank of the River Don, near the City of Toronto, advertised in the fourth page of this Journal, will be sold by Auction, on TUESDAY EVENING, the 11th day of June next, at FIVE O'CLOCK precisely, at Mr. Wakefield's Auction Mart. TERMS.—Only £2 10s. on each lot required down, the remainder can be paid in four equal annual instalments. The Sale of the Eleven (say Sixteen, as per hand-bills,) and upon easier terms than any lots now offered for sale. The soil is well adapted for Pasture, Orchard, or Garden; and those lying at the Margin of the River, are well adapted for the erection of any kind of Machinery propelled by Steam, and would answer well for a Brewery, Distillery, or Manufactory. N.B.—Purchasers wishing to have a Deed at once, can have one, by giving a Mortgage. It may be well to remark, that a Deed will entitle the holder to a Vote in the first Riding of the County of York. Toronto, May, 1844. 357-1f

FOR SALE. THAT very valuable property, beautifully situated on the Shore of Lake Simcoe, Township of Georgina, being "THE BRIARS," the property of the late CAPTAIN BOURCHIER, R.N. The Estate contains 200 acres of very good land, of which one quarter of a mile from the Bridge, and well adapted for the erection of a Rustic Cottage with substantial outbuildings, and there are 70 under good cultivation, and fenced in a very superior manner; the House is of Brick, well built, and not only comfortably arranged for a gentleman's family, with all necessary and fitting offices, but also well and completely finished in every particular.