STAND YE IN THE WAYS, AND SEE, AND ASK FOR THE OLD PATHS, WHERE IS THE GOOD
REST FOR YOUR SOULS. - JEREMIAH VI. 16.
TORONTO, UPPER CANADA, SATURDAY, JULY 25, 1840.
[NUMBER'3

## VOLUME IV.]

## Original \#Botry.

| original 7 potry. |  | and |
| :---: | :---: | :---: |
| For the Church. |  |  |
| NIGHT. |  |  |
| When the fire-flies are glancing Like gems, in their flight- |  |  |
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| The etar-jevels blazing |  |  |
| When the proud forest fingeth |  |  |
| Its arms on the gale,$\qquad$ |  |  |
|  |  |  |
| And dim flow'rs-soft breathing - |  | e |
| When the gentle moon playeth Where ipleste the tream- |  |  |
|  |  |  |
| The silver waves dancing |  |  |
| With joy in her beam ; By osier-fringed border |  |  |
| The calm waters yide, |  | Hol |
|  |  |  |
| And heav'n with its azure Their crystal hath dyed:- |  |  |
| When the roice of the river |  |  |
| Hath sunk toa sigh |  |  |
| Like music foats by; |  |  |
|  |  | who |
| When the blue lakk-like ocean- |  |  |
|  |  | tip |
| It's waters sleep well :- |  |  |
| While fret on itt bosem-Dev-spangled by $\mathrm{light-}$ |  |  |
|  |  |  |
| Each isete green-tufted |  |  |
| Oer its shadow of stilliness |  |  |
| Bends beauteous in rest- |  |  |
|  |  |  |
| Like lark moored in haven,Whers torms neer molest:- |  |  |
| When the deer lie reposing |  |  |
|  |  |  |
|  |  |  |
| The tataly stag tosies |  |  |
|  |  |  |
| In slumber still dreaming |  |  |
| That morring is is nigh:- |  |  |
| When the pine lifeth lordlyIts trunk as a tower, |  |  |
|  |  |  |
| ${ }_{\text {In }}^{\text {In glom of its branches }}$ The birds find a bower; |  |  |
| The hunter-tiol-wearied-His cocch spread beneath, |  |  |
|  |  |  |
| Where grassy tems twining |  |  |
| The moss-bank envrreath :- |  |  |
| Oh! then,-in her trances-My spirit soars high |  |  |
|  |  |  |
| Like falcon, - - ${ }^{\text {rild fleeth }}$To oomes in the $k$; |  |  |
| In that hour of deep beauty |  |  |
| Revealings are given,-My soult teems with visions- |  |  |
|  |  |  |
| Lore, Glory, and Heaven. |  |  |

SERMON,
Preached in Christ Church, Hamilton, on the 13th
May, 1840 , before the Western Clerical Society, and May, 1840 , before the Wes
published at their request.
Eprussuxs xxi, 20.-"Bnilt upon the foundation of the Apostles
and Prophets, Jesus Chris himself being the chief corner stone." In this portion of Holy Scripture, the inspired
Apostle presents to the review of the members of the
Churctr of Ephesus the wretchedness of their condition previous to theier conversion to the Christian faith. He
Yeminds them of that period when they were wanderers
foren From the paths of righteousness and peace, "aliens
from the commonwealth of Israel, and strangers to the
corenants of promise, having no hope, and without God in the world." At At he same time he he anfectionately yutats
them in remembrance of the gracious change which,
through the Divine mercy, had been produced in their
ste state, and stirs them up to thankfulness by the consider ation, that they, who were onee far off were wade nigh
by the blood of Christ; that the made wall of parti-
tion between Jews and Gentiles was broken down, and a union effected between them; that both were recon-
ciled to their offended Creator by the Cross, and that
they might now be compared to one new they might now be compared to one new man, or bod
having JJesus Christ himself for their Head.
Great must have been the gratitude of these Gentil converts on receiving the glad tidings, that the Saviour as well as to them that were to nigh; that they were no
longer strangers and foreigners, but fellow-citizens with the saints and of the household of God, "built upon
the foundation of the Apostles and Prophets, Jesus
Christ Christ himself being the chief corner stone."
God hath "caused all Holy Scripture to written
for our learning;" and in discoursing on the text, which I hare searnceted for our conscideration on this occasion, it
is not my intention to make further allusion to the persons to whom the epistle, of which it forms a part,
Was originally addressed: my object, at present, is to was originally addressed: my object, at presen,
apply it to our own condition and circumstances, as
members of one of the purest branches of the Catholic Church of Christ.
I shall first att England is Apostolical in her Constitution and Governharmony which subsists between the doctrines of the
Church Church and the Inspired Standard of Truth, as evinced
by our Liturgy and Articles of Religion. Our attention is first direc
To state the numerous and various arguments which
might be produced in defence of Episcopacy, would
greatly exceed the ordinary limits of a sermon. I shall,
the greatly exceed the ordinary limits
therefore, be as concise as possible.
are over all his works, to establish a church, or society of "faithful men", for the conversion and salvation of
mankind, through the merits of his blessed Son Jesus
C Christ. Not to mention the form of worship in the
patriarchal age, it may be observed, that, under the
Jewish dispensation, the Church of God was conducted

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his time."
It clearly appears, then, that there have ever been
hree distinct orders of ministers in the Chureh of God, three distinct orders of ministers in the Chureh of Go
both under the Law of Moses, and the Dispensation of
the Gospel.
It is equally evident, from Ecclesiastical History, th the Church of England, is a part of thist Catholic Church,
which stands on an Apostolical basis, and that when
due allowance is made for the unavoidable change circumstances, which has occurred in the lapse of time,
she will be acknowledged to be essentially the same as the primitive Church,
Numbers of persons,
well informed on other subjects, very erroneously sup-
pose, that at the period of the Reformation, the English
Church seceded from the Romish come Church seceded from the Romish commanuion, and that
it was constituted and organised by our venerable Reformers. But a very slight attention to history might
convince them that this church is not a dissenting sect,
and that her members cannot, in any sense, be called separatitst. Sembers cannot, in any sense, be called
ancient and credible writencere, is aftorded, by several in the Apostolic
and ancient and credible writers, that in the Apostolic age
christianity was made known to the utmost limits of the
west, and that some of the Apostles, if not St. Paul west, and that some of the Apostles, if not St. Paul
himself, panted and organised the Britith Church.
It is admitted that long afterwards, in the sixth
. It is admitted that long afterwards, in the sixth
century, while the Romish Churh was comparatively
pure, a union was effected between it and the Church of pare, a union was effected bers errors were, subsequently,
England, and that numery introduced into the doctrines and discipline of
gran both; at length, however, under the guidance of Divine
Providence, our English confessors and martyrs Providence, our English confessors and martyrs gently
removed these pernicious errors, and restored the
National Church to her primitive purity. But while they carefully separated truth from fiction, and uprooted
corruption and superstition with an unsparing hand, corruption and superstition with an unsparing hand,
they had the wisdom and moderation to abstain from
doing violence to the Divine order and goovenment of of
the Church. They considered it "evidont unto al the Church. They considered it "evident unto an
men, diligently reading the Holy Scripture and ancient
authors, that from the Apostles' time there have been authors, that from the Apostles' time there have been
these orders in Christ's Church, Bishops, Priests, and
Deacons." Unilie some of the venerated Reformers Deacher lands, they believed it to be unlawful for any
man to execute any of these sacred offices without
"E Opiscopal Church, then, has claims superior to most other
Ohristian communities in this, that it is not a merely human institution. "Her foundations are upon the
holy hills h ". her origin is divine; and her Clergy
oniformly receive their authority to minister in holy things from the Bishops, who are consecrated and
appointed to their high office by the suceessors of the Apostles in office, who derived their commission from Jesus Christ himselt, them "always, even unto the end
that he would be with Let us now direct our attention to the harmony which subsists between the doctrines of the Church of England
and the Inspired Standard of Truth, as evinced by her Liturgy and Articles of Religion.
A sit respects the Supreme Being, and the Incarna-
tion of our blessed Saviour the Holy tion of our blessed Saviour, the Holy Scriptures assert,
that there is but one living and ettrnal God of infinite
perfection, the maker and preserver of the universe perfection, the maker and prescrver of the universe Father, the Word, and the Holy Ghost," and that
"these three "these three are One;" that "in the beginning wa
the Word, and the Word was with God, and the Word was God. And the Word was made flesh and dwe among us, and we beheld his glory, the glory as of the only accordance with these declarations of unerring insp
ration, the Church daily directs her member " ration, the Church daily directs her members "
acknowledge the glory of the eternal Trinity, and in the
paw acknowledge the glory of the eternal Trinity, and in
power of the Divine Majesty to worship the UUity."
She teaches us that for us men and for our salvation the She teaches us that for us men and for our salvation
Son of God came down from heaven and assume our human nature, and calls upon us ever to praise him
as the King of Glory, who, when he had overcome the as the King of Glory, who, when he had overcome the
sharpness of death, opened the Kingdom of Heaven to
all believers. We Ware assured in the Sacred Writings



this Church claims and deserves the attention and
veneration of all who have access to her ministrations. eneration of all who have access to her ministrations.
While we steadfastly look to our Lord Jesus Christ for
pardon, acceptance, and eternal life ourselves, and direct In within our reach to his atoning oersit; ; let us nevere
In orget, that it is our duty to represent His Church to nicating the blessings of heaven. Let us put them in
mind to beware of the sin of Schism and its dangerou
tendency. Did it not nind to beware of the sin of Schism and its dangero
tendency. Did it not bring down the vengeance
heaven upon multitudes of the Jews? Has it not led infidelity, rebellion and bloodshed in christian countries?
Is it not expressly forbidden in the Word of God?That which an inspired Apostle first addressed to the Christ, that yeall speak the same thing and that there ro divisions among you, but that ye be perfectly joined
together in the same mind, and in the same judgment." together in the same mind, and in the same judgment.,
But in earnestly contending for the Faith of the Gospel, and calling the attention of all with whom we
have to do, to the claims of our Apostolic Church, let us never indulge the slightest bitterness of spinit. Let us be able to give "a reason of the hope that is in
with meekness and fear." Towards those who gains
railing, but contrariwise blessing." "It is an honor for
a man to cease from strife." Let the promotion of
unity and peace be our highest ambition ; so we may
hope that the God of order and peace will bless our
 means of hringing into the way of truth, such as have
erred and are deceived. vut "ure wrath of man
worketh not the righteousness of God."

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\begin{aligned}
& \text { A rule which } \mathrm{I} \text { biall mention as proper to be observed for the } \\
& \text { preseration of concord amongst us, is to defend the just rights } \\
& \text { of our eccesiastical establishment, which connect and cement us }
\end{aligned}
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verlaating life," and that he "tasted death, for every
an." The language of the Church sweetly harmoniz with these encouraging enunciations of infinite mercy.to ender mercy, gave his only brgoten death upon the cross or our redemption, "wh a full, perfect, and sufficien sacrifice, oblation, an
atonement for the sins of the vhole world." Another important doctrineor the sacred whings,
the influence of the Holy Siirit, without which,
can neither believe in Christ, imr repent of our sins, can neither believe in Christ, wr repent of our sins, no
even entertain a good thought, rr move a step in the wa
of righteousness. "No man ca come unto the Father," of righteousness. "No man can come unto the Father,
says the SSviour, "but by ma, and none can come t
sex ne except the Father draw hin, "We are not sum
cient of ourselves even to thnk any thing as of our-
selves," is the language of iis inspired Apostle." selves," is the language of iis inspired Apostle,"
"Create in me a clean heart, $O$ God, and renew a right spirit within me. Cast me rot away from thy presence,
and take not thy Holy Spirt from me," is the penitent
prayer of the royal Psalmist Hear the Church on the same subject. She teachee us to pray "that we may
daily be renewed by the Holy Spirit; that all carnal
affections may die in us, and that all things belonging to the Spirit may live and grov in us; that God may grant
is the true circumcision of the Spirit; that being filled us the true circumcision of the Spirit; that being inited
with the Holy Ghost, we may learn to olove and lless our
persecutors ; that He, from whom no secrets are hid, may cleanse the thoughts of our hearts by the inspiraa
tion of his Holy Spirit, that we may everobey his godly
motives, and that all her members may daily encrease in his Holy Spirit more and nore, until they come to
everlasting kingdom.".
Do the Saured Scriptures insist upon the necessity Do the Sacred Scriptures insist upon the necessity of
good works as the evidence of a "ively faith? So
like manner the Church declares, that "though goo works cannot put away our sins and endure the severity
of God's judments, yet are they pleasing and acceptable
to God, and spring out necessarily of a true and lively

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\begin{aligned}
& \text { faith, so that by them a lively faith may be as evidently } \\
& \text { known as a tre is siscerned byits fruit." Herconstant } \\
& \text { prayer is, that the most high God would "mercifully } \\
& \text { mant us such a measure of his grace, that we, running }
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& \text { of good works, may, of him, be plenteously rewarded, } \\
& \text { through Jesus Christ } \text {, Cur Lord." } \\
& \text { "I exhort," says the Apostle, "that first of all, }
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& \text { supplications, prayers, intercessions and giving of thanks } \\
& \text { be made for all men. For Kings and for all that are in } \\
& \text { bethority" In accordance with this Apostolic exhorta- }
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& \text { authority." In accordane with this Apostolic exhorta- } \\
& \text { aut and } \\
& \text { tion, the Church daily beseeches "the Creator and } \\
& \text { Preserver of all mankind, for all sorts and conditions of }
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& \text { ion, } \\
& \text { Preserver of all mankind, for all sorts and conditions of } \\
& \text { men, that he would be pleased to make his ways kno kno }
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& \text { men, that he would ve preased to make his ways. known } \\
& \text { unto them, his savig health unto all natious." She } \\
& \text { entreats the "Divine Majesty to inspire continually the }
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& \text { love.". She co my kind of affliction ; she teaches us to to } \\
& \text { who ane under any } \\
& \text { make intercession for "all }
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Goveruors, and directs us daily to invoke "the healthful
Queen ", and
spirit of his grace upon all our Bishops and Curates, andspirit of his grace upon all our Bishops and Curates, an
all congregations committed to their charge." "Witan cons and archangels, and all the company of heaven,"
asgel lauds and magnifies the name of the Most High, an
she

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& \text { she lauds and magnities the name of the Most High, an } \\
& \text { calls upon so to bess him "for our creation, presera } \\
& \text { tion, and all the blessings of this life, but above all, fo }
\end{aligned}
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\begin{aligned}
& \text { tion, and all the blessing of this life, but above all, } \\
& \text { his } \\
& \text { hisestimable love, in the redemption of the world by } \\
& \text { our Lord Jesus Christ, for the means of grace, and fo }
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& \text { the hope of glory." } \\
& \text { It would be easy to show the harmony which exist } \\
& \text { between the doctrines of the Church and the Sarec }
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& \text { judgment, but sufficient, I trust, has been advanced } \\
& \text { Religion, but } \\
& \text { prove that the Cururch of England, as to her constitutio }
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& \text { prove that the Church or england, as to her constitution } \\
& \text { government, and doctries, is "built upon the founda } \\
& \text { tion of the Apostles and Prophets, Jesus Christ himsel }
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being the chief corner stone."
Can it

THE CHURCH.


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## THE CHURCH

TORONTO, SATURDAY, JULY $25,1840$.


 with miich we furuished our readeres drew, in very beau-
tifal terms, , comparison betwixt the native land of the

 are to be found bue the way of Providence, usually compen-
ann land are,
sited $b$ y adrantages peculiarly jite own; and if in these cib-atantic coionies,
winter and are gladdened not by the sight of many beai winter, and are gladaenen no
teous plants and delicious fruits which are almost the spontaneous products of more southern lands, we are,
Mr. Cogswell eloguenty observes, free from the blast of the oimoom and the shaking of the earthyuake, the
tentitifferere and the devolatition of of the plague. Jand of our birth, whatever be itat privations or disadvan
tagee, isa k kind dispensation of Providence ever merci tagee, is a kind dispensaion of the travellerin other lands
fuland wise, somuch st thater
whatever be the witchery of scenery which is spread about him or the charro of tefifmement which mig oome restriants, -rosy fetters which are dashed frect
one mountain, to the banks of the stream where in youth ing is thus beautifully and correctly described in th oermon before us:-

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 and in terms sog glowing, the duty of logalty, must close
our estracts:-
uThe natural adranatage of our contrys would be the same









 furnished wid a very meagre ount-
exchange papers
On the 1 the June, an antempt-which, providentially







 terr of the Crown.
The rishis Registration Bill introduced by Lord Stan-
ley was working its way throgh Committee in the House
 Lord Morpeth, but they appear uniformly io have
firled in defeatign those portions of the Bill which have
for their obiect the correction of the more claring abses
 mode of conducting elections in Ireland,- one which
may be rendered the foundation of some further remoral of ackrowledged abuses hereaffer. Candas appears to
The Bill foth Union of the Can
have finally pased the Commons on the 12th June.
 the House of Lords. The Duke of Wellington is stated
to have expressed himself in earnest opposition to the neasure; and the eery fact of tits being resisted by
stateman so distinguisted and sagacious as the Duke is almost one of tite strongest arguments which, prima facie,



 cerned to remark upon the views he expresses of public principles, we may bestow a word or two of ob-
servation upon what he mey tern nis facts. If argu
. ment should consist in mere assertion and in dogmas
but arrogantly expressed, then would the Cologist hat
a fair cluim to the notice of his contemporaries; but neither the public nor oriselves are equite prepared
yet to concede the justico of what en is wont to sty



 teeneral rules a age of the propriety of such an excepti
to be beter judg
to the erroneousness of the conclusion which is draa





LATER FROM EUROPE.
Since the announcement of the arrival of Queen at New York, we have received intelligencer
Rochester, by the steamer Gore, of the arrival of the
steamship Britunnia, at Halifax and Boston, briing London dates to the 3d of July
the following extracts to the
Advertiser, of the 20th instant:


## repose an important alterstion; but no action appeare

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## Cébil knteligence.

,We are thankful to such of our brethren and agents aliquidation of arrears on the past volumes of this jour
nal; and in order to enable us to close up all accounts,
Mr. Eirron - Iobserred, in a late number of the Toronto
jenerations, not only asa a ictorious general, but also as a bene-
factor to tisp profession, and as the paternal guardian of those
valuabie men who spend their lives in the service of their country,The plan which I Should propose is simply this, that a handsome
building ( (erhaps in the hape of a Grecian Temple) be erected
Queenston Heights, ss an asylum for a few deayed vetertrifiling expens
The iden isWiberfore, to whose me "Thery an hospial Memorial."
crected at Hull chale "The Wiberforee
The enthusiasm with. which the memory of Sir Isaace Brockt, I conceive it would be such a desigu as that which is noI merely submit these
wiser men, and remain
From the Newcoastle (England) Journal.
SEMINARY OF ST. SULPICE AT MONTREAL.


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