Your humble servant,

To the Editor of The Church.

Dear Sir,-In The Church of the 28th April, there is a Dear Sir,—In The Church of the 28th April, there is a letter from one of your correspondents, "Tallis," informing your readers how much he had been gratified by the manner of conducting the Service in the University Chapel, and in the Church of the Holy Trinity, in Toronto: and I have little doubt that the contents of his letter were as gratifying to many other members of the Church, as to yourself and me. I feel confident that it is highly refreshing to hundreds, when they read of the Ministers of the Church coming back to the performance of Divine Service according to the Rubries, whence, for so long a time, all have so far errrd. The Ministers of the Church recome to be at last coming to the conclusion that the better seem to be, at last, coming to the conclusion that the better way of conducting her services is to follow her authority

Tallis says, "Preaching in the Surplice, apart from its authority." It may not be uninteresting to your readers to know what the authority for its use is, as it has been much contested, and, indeed, I believe, totally denied by some persons. The authority for wearing it may be found in the following extracts. By the injunctions published by Queen Elizabeth, in the 1st year of her reign, there was nothing said, about the vestments of the clergy, so plainly as was desirable; therefore "The Archbishop (Parker, as soon as he was consecrated.) and Bishop drew so plainly as was desirable; therefore "The Archbishop (Parker, as soon as he was consecrated,) and Bishop drew up interpretations and further considerations of these injunctions, for the better instruction of the Clergy," and among these we find the following: "Concerning the Book of Service: 1st. That there be used only but one apparel; as the Cope in the ministration of the Lord's Supper, and the Surplice in all other ministrations." The next authority we meet with is in the reign of Charles I. in 1633, we find the following: "2nd. That every Bishop take care in his diocese that all Lecturers do read Divine Service, according to the Litargy printed by authority, in their Surplices and Hoods, before the Lecture. 3rd. That where a Lecture is set up in a Market Town, it may That where a Lecture is set up in a Market Town, it may be read; . . . and that they ever preach in such seemly habits as belong to their degrees, and not in cloaks."—
This may seem to afford ground to conclude that the Surplice was not to be worn in time of preaching. But it does not. These instructions were for the purpose of curbing the preachers called Lecturers, who were the great curse of the Church in those days. They were Puritans in heart, and, as far as they dared, in practice. While, therefore, the second instruction enforces the wearing of the Surplice, which they were most unwilling to do; the third gave them liberty to wear their academical dress during the lecture, as a boon, not as a right. These instructions, therefore, enforce the wearing the Surplice at all times, on all other persons. I would ob-Saturday, These instructions, therefore, enforce the wearing the Surplice at all times, on all other persons. I would observe, that these Lecturers were the persons who got up a society to purchase livings, for the purpose of obtaining a control over the affairs of the Church,—precisely as in these days, a society supplied with funds by the late Rev. Mr. Simeon, is doing,—and as the former was stopped in its unrighteous course, and the society and its purchases declared illegal, we would hope that the latter may be stopped also.

stopped also.

The next mention of the Surplice is in the orders of Bishop Wren, in the same reign. His fourth order is, "That the Litany be never omitted on Sundays, Wednesdays and Fridays; and that at all times the Minister be in his Surplice and Hood whensoever he is in public to perform any part of his priestly functions." Archbishop Sheldon, in a letter concerning the King's (Charles II.,) direction to the Clergy, says: "2ndly. I advise that you admonish and recommend to all and every of the parsons, vicars, and curates, within my said diocese and jurisdiction, . . . that you require of these that they do

parsons, vicars, and curates, within my said diocese and jurisdiction, . . . that you require of these that they do decently and solemnly perform the Divine Service, . . . without addition or diminishing therefrom; . . . and that in the time of such their officiating, they ever make use of and wear their priestly habit, the Surplice and Hood." Thus, then, I think there is abundance of authority for the use of the Surplice, and, as regards the practice, we have the express testimony of Hooker, in his Ecclesiastical Polity. He is speaking only of the Surplice or "the white garment" as he more frequently calls it, and, having given many of the arguments made against its use, he says: "These and such like were their first discourses touching that church attire, which with us for the most part is usual in public prayer, our Ecclesiastical laws so. . . appointing." He then goes on to speak in the person of one of the opposers of the Surplice, and supposes him to be addressing his congregation, amongst others, with these words: "If I preach not the Gospel, woe be unto me! Rather than that (the office of preaching) shall be taken from us, we are resolved to take this filth, (the Surplice,) and to put it on, although we judge it to be so unfit and inconvenient, that as oft as ever we pray or PREACH, so arrayed before you." And again actor wards. unfit and inconvenient, that as oft as ever we pray or reached, so arrayed before you." And again accountable with the way was not good which they took of advising men, first, to wear the apparel, that thereby they might be free to continue their preaching." And that we may be free to continue their preaching. And that we may be free to continue their preaching. And that we may be free to continue their preaching. And that we may be free to continue their preaching. And that we may be free to continue their preaching. The surplies only a surplies on the surplies of the surplies on the surplies of the surplies on the surplies on the surplies of the surplies of the surplies on the surplies of the surplies of the surplies on the surplies of th certainly know that he is speaking of the Surplice only whether the Surplice be a fit garment to be used in the Service of God." Here, then, besides the authority of "Ecolesiastical laws," we have the practice of disaffected persons in Hooker's time, and they evidently preached in the Surplice.

At the adjourned of the Clergy.

It is hoped that the character of the present year.

At the adjourned of the clergy. in the above extracts, he begins the next section, the 3rd the Clergy, of the 5th Book, in these words: "Having thus disputed It is hop

me to show the want of it for an "ornament of the that the proposed bye-law brought up by the Committene back. I allude to the having two lights on the Lord's Table. In the Injunctions given by Edward VI., in the 1st year of his reign, we find it said—"and shall general consideration of the Clergy and laity throughsuffer from henceforth no torches nor candles, . . . but only two lights upon the High Altar, before the Sacrament, which, for the signification that Christ is the very true light of the world, they shall suffer to remain still." So annual meeting of the Society: it seeming to his that it seems to have been a mere sufferance, and thus only before the Sucrament, therefore not at all times.— But even this permission was taken away, after the act by authority of Parliament, passed in the 2nd year of Edward VI, for in the Injunctions published by the King, after the passing of the above act, we find "2nd. Item— For an uniformity, that no Minister do counterfeit the Popish Mass as to setting any light upon the Lord's Board at any time:" and, subsequently, in Bishop Ridley's injunctions, published 4th Edward VI., "Item—That no on Sunday the 30th July next. Candidates for Minister do counterfeit the Popish Mass in . . . setting any light upon the Lord's Board." I think, therefore, we on any Communion-Table either in cathedral or parish to be present at the Rectory, Toronto, with the usual

Tallis makes an observation, by which it seems he approves of a Credence Table. I agree with you, Mr. Editor, entirely, in thinking there is no authority for it in the Book of Common Prayer; and I feel assured that, were the Rubrics observed, it would be unnecessary, as far as One of these Rubrics orders that—"So many as intend to be partakers of the Holy Communion shall signify their names to the Curate, at least some time the day before."
Another directs that the "Priest shall place upon the Table so much bread and wine as he shall think suffi-cient,"—evidently for the number of those who had previously given in their names. Putting the two Rubrics thus together, we see their intimate connexion, and the breach of the first almost necessarily leads to the breach of the second. But yet, under the present system, I should be sorry to suppose that any irreverent use is made of what remains—for the remainder belongs, by one of the Rubrics, to the Minister, who, I trust, in all cases, would prevent any indecency. And this Rubric destroys the argument Tallis raises from the consecration prayer. His words in his letter to The Church of the 5th May, are "Now, if there be any meaning in the awful prayer of consecration, that whole bread and whole wine on the Altar are consecrated." But what says the Rubric?—"And if any of the bread and wine remain unconsecrated, the Curate shall have it to his own use." By reading the whole of the Rubrics at the end of the Communion, it will be seen that the bread mentioned is that which has been placed on the Lord's Table; therefore, the Church contemplated Rubrics, we should take great care that we do not go be-yond them in any matter, whether trivial or important. And here I cannot but make another remark, without use of a word which seems now to be the mark of a party in the Church—I mean the word Altar. The use of this word is, no doubt, contrary to the Prayer Book—entirely at variance with it, for we know that the word was struck VI. or Elizabeth. It was made use of in the first Book soothing and consoling than those which arise from

A large class of persons in the Church object to the the assiduous supervision, the wise guidance, the efuse of the word; I care not whether it may be thought a silly prejudice, or whether the objection be well grounded. They have the Prayer Rock on their sills provided. have the Prayer Book on their side, and, what is more consequence,-the New Testament; for in the only place where it is certainly referred to, it is called by St. Paul the Lord's Table. Then there are the inions of Queen Elizabeth, as to taking down Altars at the time of Communion; and since that, there is a command to place them at the East end of the church. by the Book of Common Prayer-not Altar but Table.

Your obedient servant.

The accompanying extract from the Montreal Gazette of the 8th inst., will inform you of the sad fact that a venerable Priest of our Holy Church has consented to

"The Rev. was requested to officiate as sponsori in right of his being the oldest resident on the Ottawa River

THE CHURCH.

TORONTO, FRIDAY, MAY 19, 1848.

TORONTO, PRIDE	11, 2011 10, 1010.
CONTENTS OF	THE OUTSIDE.
The Common-Place Book. Results of "A Repeal of the Union." Revolutionary Follies. English Ecclesiast. Intelligence. Fourth Page. Poetry.—The Christian's prospect of death.	Early Life of the late Dr. Bu Primitive Preaching. No want whilst the Lord i Shepherd. Old Adam Ayliffe, or the Chr in tribulation. The death of a Child,

CONFIRMATION APPOINTMENTS .- FIRST DIVISION. THE BISHOP OF TORONTO in announcing the folt may be understood that Candidates are not admis-

10, Dundas, 11 A.M.

Ancaster, 3 P.M.

sible to that holy rite until they shall have attained the full age of fifteen years :-1848, June. 9, Binbrooke, 11 A.M.

Sunday,	11,	Tuscarora, 11 A.M.	
		Mohawk Village, 3 P.M.	1
Monday,	12,	Brantford, 11 A.M.	
The special section is		Mount Pleasant, 3 P.M.	
Tuesday,	13,	Woodhouse, II A.M.	1
		Vittoria, 3 P.M.	1
Wednesday,	14,	Travelling.	1
Thursday,	15,	Dereham, 11 A.M.	
Friday,	16,	Port Burwell, 10 A.M.	
SERVICE STATE THE		Port Rowan, 2 P.M.	
		Vienna, 6 P.M.	
Saturday,	17,	Malahide, 11 A.M.	
Sunday,	18,	St. Thomas, 11 A.M.	
		Port Stanley, 3 P.M	1
Monday,	19,		
Tuesday,	20,	Westminster, 10 A.M	
		Delaware, 3 P.M	
Wednesday,	21,	Muncey Town, 11 A.M	
Thursday,	22,	Wardsville, 12 noon	
		Bell's, 4 P.M.	
Friday,	23,	Zone Mills, 10 A.M.	1
MUDTE SOF Y	tigska	Dawn Mills, 3 P.M.	
Saturday,	24,	Morpeth, 11 A.M.	
Sunday,	25,	School-House near Col.	1
		Lyttle's, 10 A.M.	
		Tylbury West, 4 P.M.	
Monday,	26,	Mersea, 11 A.M.	
went on many		Colchester, 3 P.M.	
Tuesday,	27,	Amherstburgh, 11 A.M.	. 19
Wednesday,	28,	Sandwich, 10 A.M.	
		Irish Settlement, 2 P.M.	
Thursday,	29,	Travelling.	
Friday,	30,	Chatham, 11 A.M.	
	July		
Saturday,	1,	Walpole, 2 P.M	
Sunday,		Moore, 11 A.M	
Monday,	3,	Errol Plympton, 11 A.M	. 11
	1		1
THE LORI	Brs	HOP OF TORONTO requests that the	
		abelf of the Church Society of the	

plied to the support of the Widows and Orphans of

It is hoped that the proceeds of this Sermon will enable the Society to meet all claims upon the funds

At the adjourned meeting, held on 17th May, for the final settlement of the Widows and Orphans' Fund, Speaking of authority for the use of the Surplice, leads his Lordship the Bishop intimated, that being desirous that the proposed bye-law brought up by the Commitgeneral consideration of the Clergy and laity throughout the Diocese, he recommended that no final deci-

on Sunday the 30th July next. Candidates for Orders, whether of Priest or Deacon, having previoussider this as settled, that no lights ought to be ly obtained permission to offer themselves, are desired testimonials and Si Quis, on the previous Wednesday, (July 26) at 9 o'clock, A.M.

> The Annual General Meeting of The Church Society, will be held on Wednesday, June 7th, at the Old City Hall, in this City. There will be Prayers in the Cathedral at 1 o'clock, P.M.

His Lordship the Bishop of Toronto will take the Chair at 2 o'clock.

W. H. RIPLEY, Secretary.

A General Meeting of the Stockholders of the DIOCESAN PRESS will be held at the Church Society's House at Toronto, on Thursday the 8th June, at 10 o'clock, A. M., for the election of a Managing Committee (the Lord Bishop of Toronto, and the Chaplains the transaction of business connected with the interests of the said Press.

THE GOOD SHEPHERD. fectual protection of the Good Shepherd.

needful that we should pray God to "give unto us the kindly fruits of the earth, so as in due time we command to place them at the East end of the church.—
I think, therefore, for the sake of peace, that we may not lay a stumbling-block in the way of any one, it would be better to confine ourselves to the only word authorised by the Book of Common Prayer—not Altar but Table.

Tenx iaid upon St. Paul, Fine last and upon St. Paul, Fine last upon knowing that as sunshine and rain are to the seed, so E. is the divine blessing to industry and discretion.-

comforting Word of God; the voice of sacred melody and the ascending incense of prayer, in the courts of the Lord's House, on that Day of the Lord which is "a delight, holy of the Lord and honourable;" the domestic joys of Family Worship; the linkel sweetness and the blended energy of the two co-operating Sacraments,-these, and many other privileges and ordinances are to the hungry soul what green grass is prevails in these fertile pastures. The sheep either "lie down," or are led by the Shepherd "beside the still waters." Compare this calm scene with the excitement of a "revival," or the ague-fits of superstition which the Church of Rome rather encourages than suppresses, amongst the more ignorant of her members. It is not heartless formalism; nor abject credulity; nor an enthusiasm which overleaps all restraint, that the Church requires; but that setled and habitual devotion, which is like feeding on a green pasture, and drinking the "still waters" of a gently flowing stream, -godliness in the sanctuary; godliness circling round the household hearth; godliness throwing a sacred influence about the ordinary secu-

The Psalmist mentions many other kind offices performed by the Good Shepherd; but we cannot treat of them now. The exposition of the Twentythird Psalm has been managed with considerable ability and jugdment by the Rev. John Stevenson. His work upon this interesting subject is written in a high strain of devotional feeling, which makes it valuable for the purposes of practical reading and meditation; but the author, we conceive, has been tempted by his evident command of language, to dwell too much upon description; and his observations in some cases, we think, are too copious, and-like a thread of gold drawn out-have lost much of their strength by becoming attenuated. The following illustration of "the valley of the shadow of death" affords us a pleasing view of the last services rendered to us upon earth by the Good Shepherd, who is ever watchful and affectionate during life, and is an effectual stay and support in the time of our sorest trial and our

"Death is the great valley which separates time from eternity. Multitudes enter this 'valley of decision' but none return again to inform us of its depth or its darkness, its difficulties or its dangers. To the eye of sense it appears a real valley, and full of dangers, as inevitable as they are appalling. To the eye of faith it wears but the semblance of a valley, with all the appearances, but none of the realities of danger. David denominated it a 'valley of shadow.' In a country so diversified as Judea by hill and mountain, plain and valley, woods and waters, rocks and sands, the language of the inhabitants was enriched with a great variety of natural and instructive figures. The course of the sun everywhere produced continual changes of scenery, by the incessant fluctuations of light and shade. And it is easy to conceive that amid the narrow defiles, where projecting rocks overhung the winding path, the darkness of evening would be hastened, and the gloom of night anticipated, at particular spots, by deep dark shadows. Imagine you behold a shepherd conducting his flock from one distant pasturage to another. He presses forward with haste over the plain, and trathe presses forward with haste over the plain, and traverses the mountain with anxiety, lest night should overtake them before they have reached their desired resting-place. Their path begins to wind towards a vale below, but darkness increases, and dangers multiply as they descend. On one side is the fearful precipice, and on the other is the gloomy foliage of the forest. At the bottom of an abrupt descent in their road, an overhanging rock threatens destruction; and the dark shadow beneath it looks rather like the den of the wolf or the lion, than the road that shall lead them to their rest. The sheep are affrighted. Some of them instinctively turn to retreat; others press closer to their shepherd; and in proportion to the confidence which each places in his protection, so is the measure of their deliverance from fear. With more and his staff the shepherd gathers his trembling flock a volume of unimpeachable truth, he receives it as truth, around him, and by the accents of his well-known voice he inspires them all with courage. He advances onward. His flock follow after him. And as they severally pass under that frowning rock, they discover that their larm had been excited only by the shadow, and not by the reality of danger. Such did death appear in the estima-tion of the Psalmist. He knew that it could only be the

shadow, and not the reality of evil, which he should en-counter, while following his Shepherd through 'the alley of the shadow of death." From our blessed Lord's discourse, in St. John's Gospel, we may learn not only what He hath done for us in the discharge of his Pastoral office, but the character likewise of those deputed Pastors who have been duly appointed to their charge, and strive to be conformed to the ensample of the divine Shepherd.

"The good shepherd giveth his life for the sheep. It was a cruel alternative thus to make a victim and a prey of the good shepherd; but there was no other way of arresting the ravages of the wolf. Emmanuel, willing to bear anything that he might save his sheep, threw himself into the gap; interposed his own sacred form between his terrified flock and the Tavening spirits of darkness; and screened our souls from the destroyer's rage and the tempter's wiles. To meet the persecutor with a strong faith and a manly heart,this is the triumph of God's grace in the persons of his ministers. The familiar lines of the Welsh bard have been often quoted to shew with what determination the early British Church contended, from the beginning, against the encroachments of Rome,-

"Woe be to him who will not keep From Romish wolves his erring sheep, With staff and weapon strong."

The spirit of the Cambrian exiles was broken at last; but only to revive, in after ages, with tenfold energy; and to be crowned in the end with permanent success, in the descendants of their Anglo-Saxon conquerors. The Anglican Church, in the hour of trial, was found as faithful to the truth as our British forefathers; and by the costly offering which she made of her most devoted Pastors at the Reformation, manifested to all Christendom that the Head of the Church, in conferring the Apostolical commission on such bravehearted guardians of the flock as a Latimer, a Ridley, a Cranmer, and a Hooper, had bestowed also a liberal to the Lord Bishop, being ex officio members), and for measure of Apostolic intrepidity and zeal. "He that entereth in by the door is the shepherd of the sheep.' The true Pastor has had a lawful, regular, and valid admission into the ministry. He is no adventurer, nor spoiler, entering in a clandestine or violent manner. Besides a variety of prophetic and other allusions His credentials are apostolical, and such as "the to the pastoral office of Christ, there are two very Porter" recognizes at once, as being accordant with remarkable portions of Holy Scripture expressly devo- established form and rule, and bearing the seal of the possibility of some remaining unconsecrated. But, at any rate, there is no Rubric ordering a Credence Table, and 'and his people. The one is that impressive discourse ordained according to the mode of Christ's institution; Ithink wisdom demands of us—that while we keep all the of our Lord Himself which is recorded in the tenth of our Lord Himself which is recorded in the tenth of Church. The true Pastor is ted to this endearing relation between the Redeemer heaven. He has been invited by Christ's Spirit, chapter of the Gospel according to St. John; the Christ's Holy Catholic Church. The true Pastor is other is that deeply devotional composition of the not silent; and when he speaks "the sheep hear his the least intention of giving offence to any one-on the sweet Psalmist of Israel which has so often yielded voice" His counsels are delivered to them in such inspiring music and heavenly rapture to the dying simple, earnest, express language, as they can readily Christian,—the Twenty-third Psalm. To beings understand. He feels that his sacred commission has such as we are; assaulted and distressed, helpless been given to him, not to entertain and gratify the out at the revision of the Prayer Book, either in Edward and dependent; there can be no reflexions more more educated and refined, but to make known to all, what it is equally essential for all to know, in language the consideration of the deep love, the tender care, which all can comprehend. But to declare the truth clearly and accurately, suitably and convincingly, is an undertaking which requires surely depth of knowledge, We are creatures whose material frame makes it patient study, and mature judgment and skill. Upon teachers who need to be taught, Dr. Daniel Featly has made the following reflexion,-doubtless with may enjoy them." The guardian of the flock is not more of satire in it than would comport with the tion a Lying-in Charity. Five beds have been already forgetful of our temporal necessities. "The Lord is made since, I believe, regards their situation. By Elizabeth they were ordered to be placed outside the chancel beth they were ordered to be placed outside the chancel ful Psalmist, "I shall not want." Worldly persons Felix laid upon St. Paul, 'Much learning hath made be provided by the liberality of the inhabitants of this

'Tu bene cavisti ne te ulla occidere possit Litera, nam nota est litera nulla tibi.'

Horneck had but one reply to make to the coudoletce Thou hast taken good care that the killing letter shall who are best acquainted with the working of these Sir,—In your paper of last Friday, I observed a well merited rebuke to those who consent to such profanations of the Holy Sacrament of Baptism as the Christennic med, and which the Good Shepherd is most careful acquaintance with them is not merely general but perneed, and which the Good Shepherd is most careful acquaintance with them is not merely general but per- by them upon those for whose benefit they are estato provide. "He maketh me to lie down in green sonal. He labours to discover whether those who blished. pastures; he leadeth me beside the still waters."— come to church to pray and to hear, practice at home The general management will be by the Committee To those who will not wander from the peaceful sphere of religious duties,—the bright circle of Chississipation of their public prayers. "He leadeth them as visitors. tian virtues,-the Church of Christ is, in truth, "a out." His office is, by precept and by efficacious green pasture." The venerable and enlightesing and example, "to allure to brighter worlds and lead the way." He leadeth the immortal souls confided to his charge, out of the perilous though flowery, paths of sin, to the green pastures and the still waters of a quiet godly life; out of themselves to Christ; out of the naunts of vice, to the abodes of virtue and purity and holiness; out of the snares and defilements of earth, to the safety and the sanctity of heaven; out of the world to God. To the persuasion of the lips he adds to the flock. Observe, also, the perfect repose which the more impressive "rhetoric of the life;" as Chaucer says of "the Good Parson:"-

"The love of Christ and his Apostles twelve, He taught; but first he followed it himselve."

ATHANATIAN CREED.

No apology, we are convinced, is necessary for transferring to our columns the following judicious remarks, from a late number of the London Britannia. Perhaps there is no formulary of the Church more "spoken against" than the Creed of St. Athanasius; -and in these latter days of plausable unbelief and spurious liberality, it is highly gratifying to see a secular journal enunciate sentiments so Catholic and

"A correspondent, whose return the Athanasian Creed in ing space to insert, adverts to the Athanasian Creed in the sense of what he terms its want of charity. We touched upon the subject, not with reference to Dr. Hampden's opinions, opinions much too cloudy for our comprehension, and finding refuge from inquiry in their scholastic expression but for the relief of the consciences of good men. To this correspondent we repeat that the language of the Atlanasian Creed is merely declaratory, -that it makes nether the doctrine, nor the crime, nor the punishment, nor precludes that divine mercy which

"But, as we had already observed, who calls the judge uncharitable for stating what he finds in the statute-book? For instance, in the crime of house breaking, every man may read, 'Whosoever forcibly enters a house, and robs it, without doubt he shall be hanged.' No man in his senses can suppose that this is the mere cruelty of the judge or jury. On the contrary, it is a salutary law for the good of society, found in a book compiled by the first authorities of the land, and which the judge, if he be a faithful minister of justice, is bound to declare.

"The only distinction between such a case and the

Athanatian Creed is, that the crime in the former instance is the perpetration of an act, and in the latter the denial of a doctrine. But, if the doctrine comprehends the terms of salvation, and we thus deny and reject those terms, if God be true, the rejection must be dreaded as ruin. If the atonement of Christ be necessary to salvation, what must be the future condition of those who arrogantly, and with their eyes open, reject the doctrine of the atonement?

with their eyes open, reject the doctrine of the atonement? Yet we do not presume to limit the divine mercy; we simply state what we find in the Bible.

"As to the lenity attributed to the Deity on all occasions, by those who are in the very act of depreciating his commands, it is the most dangerous of all the arts of spiritual deception. It was the language of the original temptation, that disbelief of the divine declaration would not be followed by punishment. There was no slackness in the punishment of the chosen people whenever they erred. There was none in their final overthrow 'through unbelief.' There is no weakness in the language of St. unbelief.' There is no weakness in the language of St. Paul—'If our gospel be hid, it is hid to them that are lost.' Our Lord's high declaration is, that though offences to his mission on earth, namely, his personal rejection, might be forgiven, there could be no forgiveness for the sin against the Holy Ghost, namely, the rejection of the gaspel; for the obvious reason, that there were no other gospel; for the obvious reason that there were no other means of salvation than through the gospel.

"Thus we see that the rejection of matters of belief

may be ruin.
"As to the impossibility of believing a doctrine which As to the impossibility of believing a doctrine which is above our comprehension, the objection is a mere subterfuge. We believe the doctrine of the Trinity, not merely for its own fitness or feasibility, but because we find it in a volume which, on perfect evidence, we ascertain to be the work of God. It is impossible even to imagine stronger evidence than that on which we receive the Bible as divine. That man might never have disco-

"But what is the nature of our belief even with respec to the simplest facts here? A stone dropped from the hand invariable falls to the ground. Why? By gravihas seen it? Who can produce it? Who tall? Who has seen it? Who can produce it? What do we comprehend of its nature? Nothing. Thus it is with the most undeniable truths of the moral world."

OUR ENGLISH SUBSCRIBERS.

We are greatly encouraged in our editorial labours, by observing the sure and steady progress which our urnal appears to be making in the estimation of our brethren in the Mother land. So far as the opinions enunciated in it are concerned, we can assure our friends that every conscientious endeavour will continue to be made, to persevere in close and strict agreement with what we believe to be the principles of the Church; and in regard to Ecclesiastical intelligence, we will do our diligence to supply our readers in the British Isles with a complete and faithful report | Post Office. of every transaction connected with the Church in the British North American Colonies, not forgetting to notice the principal events occurring amongst our fellow Churchmen in the United States. We have recently received, from a Clergyman in Berkshire, the following letter :-

"Sir,-Feeling a great interest in the progress of the Colonial Church, and perhaps more especially of the North American Branch, and seeing the Church newspaper highly recommended in the Bishop of Toronto's charge, 1844, which has recently fallen into my hands, I am very anxious to take what seems to me a very excel-lent paper. With this view, I have applied lately, both to the editor of the English Churchman, and also to the editor of the Colonial Church Chronicle, thinking they editor of the Colonial Church Chronicle, thinking they would be able to put me in the way of obtaining the Church. They however seem to know as little of the means of obtaining it as I do myself. I therefore apply to you, and shall be obliged if you will forward me the paper regularly. I will readily at once pay my subscription for the next year, either to yourself in any way you may point out as practicable, or to any one you may name in England, who is authorized to receive subscriptions for you?

We take this opportunity of stating, for the information of our clerical correspondent, and of others who may experience the same perplexity, that Samuel Rowsell, Esq., 31 Cheapside, is our agent in London.

CHURCH COLONY IN NEW ZEALAND.

We lay before our readers, without remark, the following item of ecclesiastical news. The idea proposed to be embodied is a magnificent one, and peculiarly interesting at the present moment, when in many portions of the old world society seems shaken to its

"The Colonial Church Chronicle states that a plan is under consideration for planting a colony, upon the model of the social institutions of the mother country, including a nobility, a gentry, an established Church, endowed colleges and schools, in New Zealand, of which a large section will be devoted exclusively to its purposes. Along with the colonists will be sent whatever is necessary for carrying out the whole of our ecclesiastical organization, and ample provision will be made for educational institu tions in connection with the Church. Great care will also be taken in the selection of emigrants, so as to prevent, as far as possible, the introduction of unwholes elements into the young community."

TORONTO LYING-IN CHARITY.

The Managers of the Toronto Dispensary have, with most commendable zeal, combined with that institu-

prepared, and they are now ready to receive patients. This very important step has been undertaken with a confident expectation that the necessary funds will

UNIVERSITY PRIZES IN THE FINE ARTS. We re-print the following List for the sake of correcting an error which was in it when it first appeared. The "best view of Brockville" is to be in sepia-not

"FINE ARTS.—We hail with pleasure the following announcement from the President of the University:— The sum of £20. having been placed at the disposal of the President, for the encouragement of the Fine Arts, the following Prizes are offered:

1.—£5 for the best Vocal Trio, (secular) for soprano, tenor

and bass, with a solo for each voice; chorus and piano-forte 2.—£5 for the best Vocal Duet, (secular) for soprano and

tenor, with piano-forte accompaniment.

3.—£2 for the best Ballad, with piano-forte accompaniment.

The compositions are to be given in to the Registrar, on or before June 30th, with fictitious signatures, and not in the

andwriting of the authors.
4.—£5 for the best design for an Historical Picture, in oil clours. The subject to be Canadian. 5.—£3 for the best view of "Hamilton," in water colours.

6.—£2 for the best view of "Brockville," in sepia.

The last two prizes are offered by the publisher of "The Maple Leaf," who intends to have the views lithographed.

The Paintings and Drawings are to be given in to the Registrar, on or before June 30th; and a scaled note is to accompany

each, having a motto on the outside, and the address of the or permanent residents in, Canada. King's College, Toronto,

April 29, 1848.

The third and last Subscription Concert of Messrs. Humphrey & Schallehn, took place on Tuesday evening, and we are happy to say with the most gratifying success. Large as is the Old City Hall, it was crowded to overflowing, and among the audience we observed the elite of our good City.

After Rossini's Overture to Cenerentola-which was given with precision and effect—we were favoured by Miss Staines and Mr. Humphreys, with Wade's pretty Duett, "I've Wandered in Dreams." performers were in excellent voice, and Miss Staines worthily preserved the reputation which she has earned this season. Her solo "Tell me my heart," - one of Sir Henry R. Bishop's best compositions-proved very effective; and the style in which she and her accomplished instructor, Mr. Clarke, gave Mazzinghi's sparkling Duet, "When a little farm we keep," elicited hearty and well-merited encore. Mr. Schallehn's Solo on the Violin, after Paganini, was a brilliant performance, but more astonishing than pleasing—though very probably a master of the *Cremona* might dissent

We do not wonder that Mr. Humphreys was particularly requested to give Marliani's Air, "Fate is thy cruelty sated." We never heard it to greater advantage in any Concert-room. Miss Staines sung "My Love's in Germanie," with much simplicity and feeling, though the audience did not appear to appreciate the unadorned beauty of fine old Scottish melody. During the evening, Mr. Humphreys sung a Ballad, entitled "The Greek Parting," composed expressly for him by the President of the Philharmonic Society, which was rather a failure, though the instrumental accompani-

Pourri, arranged by Mr. Schallehn, which, though a pleasing compilation, and admirably executed by the performers, was of most unpardonable extent, particularly when the advanced hour of the night is taken into account.

Into characterize those worldly plans which are so often employed for this purpose, without any warrant from Holy Scripture or the usage of the Church of God, and which certainly seem, to most pious minds, completely at variance with the purity and spirituality of the Gospel of our Lord Jesus Christ.

W. H. R.

We must not forget to notice the highly creditable performance of one of the Band of the Rifle Regiment, on the Piano Forte. He seems to be a musician of considerable promise, and we trust that we shall meet with him again before long in a Concert-room.

Upon the whole, we have to congratulate Messrs. Humphreys & Schallehn, and the public of Toronto, upon the success of the musical meetings now brought to a close,—the former for their public spirit and musical skill, and the latter for properly appreciating and rewarding the same. It is now demonstrated that the claims of native talent are not made in vain upon our community, but are certain of a prompt and substantial response.

MR. REFORD, our Collector, is now on a Colecting Tour through the Eastern part of U. C. We shall feel much obliged by our friends preparing for his call. Mr. R. will find a Letter for him at the Kingston

Ecclesiastical Intelligence.

CANADA.

DIOCESE OF TORONTO. TRINITY CHURCH, KING STREET, TORONTO.

PAROCHIAL STATISTICS-EASTER, 1848

A meeting of the Vestry of this Church was held, pur-

suant to notice, on Easter Monday, 24th April, 1848, at which the Parochial Accounts for the last twelve months were examined and passed, and Mr. Gooderham and Mr. Goldsmith were elected Churchwardens for the ensuing Mr. Dixon has this year, at his own request, retired

from the office of Churchwarden, after having fulfilled the duties in a most exemplary manner for four years.— The liberality which he has shewn, and the zealous assis ance which he has constantly afforded to the Church from the first, are known to the members of the congre-On the third Sunday in May last, the Apostolic rite of Confirmation was administered to 50 persons in this Church, by the Bishop of Toronto, in the presence of a

full congregation, who were deeply impressed with the solemnity of the office, and the earnest appeal, which, at the conclusion of the service, was made by our venerable Diocesan to the newly confirmed; urging them, with the Divine grace, which, if humbly sought, would assuredly be vouchsafed, to endeavour to live according to those baptismal vows which they had just then taken upon themselves. The Bishop expressed himself gratified with the arrangement of the candidates and the excellent order which was observed on the occasion. In the same month the debt on the building was as-

sumed by three persons; and the Church itself being therefore unencumbered, the Trustees, with the approbatherefore the Congregation, under the powers granted to them by the Church Temporalities Act, offered to vest the future patronage of the Church in the Bishop of the Diocese, who has been pleased to accept the same, and the Incumbency of Trioity Church, after the removal or death of the present Minister, is placed in the gift of the Bishop of Toronto, and his successors in the See for ever, The number of Monthly Communicants is generally about 47. There have been during the year 48 Baptisms 8 Marriages, and 15 Burials. The Sacrament of Bap

tism is never administered privately, except in case of sickness; the Marriages have been generally solemnized in the Church, with the full service; and the dead have, with one exception, been interred in the Cathedral Cemetery—with the permission of the proper authorities.

The Sunday School is held in the Church twice every

Sunday—at 9½, A. M., and 2½, P. M. It is trusted that, before long, means will be found to build a School-house on the plot of ground reserved for this purpose in the rear of the sacred edifice on Trinity Street; as the experience of four years proves, that the assembling of the children in the Church, for merely school purposes, has a tendency to encourage that irreverence for sacred things, which is unfortunately so common in the present age. A small Library, containing books of a religious and useful nature, is attached to the School, which is every great exertions will be necessary to raise the funds to carry it on, it having been begun, not merely with small means, but absolutely with less than will be sufficient to sustain it for the first six months. Those

"Account of the Offertory Collections made in Trinity Church, King Street, Toronto, during the year ending Easter Monday, 1848.

poor, accounted for in the Sacramental Offertory.

Annual collection for Sunday School......

he tower in t

the left, near triplet window

cel, is orname

Lord in 22 Re

Omega on the

the centre, wi

the centre wi dows, with th

fuse a soft n pleasant to th The slips, and, frame we the panelling tive Ohio oak

is an orchest steps above t chancel, on chestra; the

centre by the slab 3 by 7, legs. The word preach

Church is so

occupy it for desired object tributions of

make this pu To those wh

we would re

we trust the

rectly to the

or send to y

intracts.

BY M

From N

She sailed or

All the blac drilling to b

North of E

alavery and Another

repulsed be the banks of Skirmish

The fort

nand Bourt

of Sicily.

General Gretired he

troops fell

insurgents In Prus

off peaceal In Vien The Sci

hetween th Kiel and I

were taker

The Prov

Matters i talking and strong meas

Fr

The Offertory collections after three sermons preached in behalf of the Church Diocesan Society, under direction of the Bishop of the Diocese—

1. Mission Fund.......£7 2 2½
2. Widows & Orphans' do. 8 11 1
3. Mission Fund........ 5 1 10

....£235 18 3½ Total ... (Signed) W. H. RIPLEY, B.A., Oxon., Incumbent.

W. H. RIPLEY, B.A., OXOH., Incumorate Wm. Goodernam, Churchwardens."

ALEX. DIXON,

The whole of the ordinary Offertory Collections are set apart to assist in defraying the current annual expenses of the Church, which slightly amount exceed £70, viz.

Church-keeper (who likewise collects the Pew Rents). 20 0 0 Insurance on Building 5 12 0 Wood, Lights, and keeping the grounds in order, about..... 20 0 0

To which must be added the Interest on debt Making in all..... The Pew Rents amount to £90 per annum, which are surrequered for four years more, to assist in liquidating the debt; and at the Annual Collection, on the Sunday before Christmas Day, last year, the large sum of £110 7s. 4d. was given, so that about £200 of the debt has been paid off during the 12 months, for which all connected with the Church have deep reason to be thankful.

The Sacramental alms are set apart entirely for the poor; about £26, chiefly from this source, has been this year dispensed in charity, relief having been given to such as seemed proper objects, partly in money and partly

in bread, tea, and sugar. The remaining debt on account of the Church, rather exceeds £800; for which the Clergyman and Trustees have made themselves responsible, and have undertaken to pay it in four annual instalments. It will require every exertion on the part of the congregation, to make good the engagements which have been entered into on behalf of the Church; for it must not be forgotten that, owing to the opening of the new Church of the Holy Trinity, the evening congregation has been reduced by more than a third; and that partly on these grounds, and partly from death or the removal of families, several of the pews are likewise unoccupied. Hence it will be necessary for all to exert themselves more and more, giving reverently at the Christian altar, what they can afford towards the weekly necessities of the Church, on each Lord's day, and laying apart from time to time during the year, according to their ability, for the Annual Collection at Christmas in behalf of the Building Fund. The human mind has been behalf of the Building Fund. The human mind has been so constituted by its Almighty Creator, that past success readily stimulates it to new exertions. What, therefore, has been already done, will undoubtedly encourage the Members of this Congregation to fresh labours of love for the future. During four years, amidst all the difficulties which occur in the formation of a new congregation, and notwithstanding the incidental expenses, which always arise for the first few years after the building of a church, this Congregation consisting to a great extent. church, this Congregation, consisting, to a great extent, of Mechanics and Labourers, has been enabled to liquidate rather more than £800 of the debt, with which the Church was incumbered: and it is humbly believed that Church was incumbered: and it is humbly believed that it has been permitted to do so, because the charity of the people has been solicited in the old plain way, as a simple matter of duty, and their alms have been received through the Offertory and laid on Christ's Altar, in dutiful obedience to the Church. It must be a matter of deep modern ments were pleasing.

The only drawback to one of the most agreeable musical evenings which it was ever our fortune to enjoy, was the injudicious length of the Instrumental fail to characterize those worldly plans which are so ofte

DIOCESE OF QUEBEC.

Quebec, 13th April, 1848. Rev. and dear Sir,-It is my purpose, if it please God to assemble the Clergy of the Diocese, for the delivery of the Episcopal Charge, in the Parish Church of Montreal, on Wednesday the 5th of July next, (being the day for the Anniversary Meeting of the Dioce, (Charab Scanet the Anniversary Meeting of the Diocesan Church Soc at eleven o'clock in the forenoon. Nothing, I trust, will prevent your attendance but some obstacle, if so ordained to happen, of an extreme kind. You will, of course, appear in your attendance but some obstacle, if so ordained to happen, of an extreme kind. You will, of course,

appear in your gown and bands.

I take this opportunity of inviting your attention to the advertisments which you will find, at the proper time, in the papers, respecting the special meeting of the Church Society, to be held previously to the anniversary, in order to the proposed amendment of certain Articles in the Bylaws of the Corporation, as intumated to you in my Circular of the 27th of January last, respecting the sermons upon Quinouagesima Sunday.

upon Quinquagesima Sunday.

I also take advantage of this occasion of communicating with you, to notice a subject of a different kind.

The time is rapidly approaching at which the services of the Church of England will be required at the Quaratine Station at Grosse Isle, situated 30 miles below this city and (with the services).

city, and (with the exception of one mission which is at the same distance,) much more remote from any other charge in the Diocese.

Although it is confidently expected that the effect of

recent legislative enactments respecting passenger-vessels, will reduce the emigration to a comparatively small amount, and aver the repetition of such scenes as were witnessed at the state of lest year, yet witnessed at the Station in the summer of last year, yet there will be strangers still coming to make their ho with us, and among that portion of them who will be de-tained at the island, there will be sick and dying, bereaved and desolate persons, whom, (to say nothing of the burial of the dead,) it is impossible, for one moment, to think of leaving without the comforting care of the Church and the faithful guidance of her Clergy.

It has, however, so pleased God, that I am at present without the means of providing a Chaplain for this Station, and I can therefore only here the exigency

tion, and I can, therefore, only hope to meet the exigency by the voluntary attendance of such of my brethren in cession, as shall be enabled, for a short time, to leave their own cures for that purpose. It is not my intention to suggest to any of them individually, the assumption of the task, nor to take the responsibility of judging who, in particular, ought to consider themselves called upon, by the circumstances of their position, to stand forward. I mean, if so permitted, personally to take a share, as before, in these labours, and other clergymen from Quebec and its immediate neighbourhead will do the same. If and its immediate neighbourhood will do the same. you should be prompted to place your services at my disposal in this behalf, you will have the kindness to make an intimation to me accordingly, without delay; and if there is any cause which limits your offer to a particular portion of the season, you will do me the favour of speci-

I have not yet received from her Majesty's Government in the Province, the promised means of reimbursing those clegymen who were subjected to expenses in the discharge of this data leaves and the discharge of this data leaves. after the close of the operations for the season, but so soon as I shall be enabled to do so, I shall not fail to see that all existing claims of this nature are duly adjusted. I am, dear Sir,

Your affectionate brother, J. G. Montreal.

UNITED STATES.

CLEVELAND .- The following account, by the esteemed Rector of this interesting Parish, will be read with interest by those who have assisted in this important enterprise. It may also, we trust, induce others to give their charitable aid. If any are so moved their contributions will be thankfully received at the office of the Banner of the Cross.

GRACE CHURCH, CLEVELAND, OHIO. Mr. Editor:—I have supposed that some of your readers would feel interested in the progress of the above named Parish, which was organized nearly three years since, for the special accommodation of all those, whether settled residents or strangers, who may not be elsewhere

provided with a place of worship.

The sittings in this Church are all free, affording com-

The sittings in this Church are an iree, anothing confortable sittings for 500 worshippers.

The Rector of the Parish depends for his support on the freewill offerings of the congregation, which are made every Lord's day at the administration of the Holy Communion, as the Church in that service directs.—

Strangers visiting our city will find this Church open for divine service every Sunday, morning and afternoon. divine service every Sunday, morning and afternoon.

The Church is built of brick, in the early English

Gothie, say of the Thirteenth century, 871 feet long, by 43% feet wide. The elevation of the gables to the aper of the roof is 40 feet, of the side walls 20 feet, supported by heavy buttresses. The front entrances are through

The D Confedera 300 men Flerisburg Lama tin sible impr The i rather th The Itali sions of 1

In Ger Naples h The d tender. Bread but at la Sales Wheat,

At L

THE the Hor Esq., A ance as chosen was no cumsta Gaol I

the din Jury to the pu be hop the ma many comm inals

would sentm absenthe ci

to by
The
of the
for the
between may the T imm Min self

brou