

the Clergy. A unanimous wish was expressed to His Lordship by the Clergy, that his charge should be printed, to which we trust His Lordship will assent, as it was one of peculiar interest.

NUMBER OF PERSONS CONFIRMED in Bermuda in the year 1853. White 238, Coloured 239, Total 477.

ADVANTAGE OF A FORM OF PRAYER IN PUBLIC WORSHIP.

1.—The advantages of a form of prayer in public worship.

What are the dangers to which we are most exposed, when we are engaged in prayer?

1st. Wandering thoughts. 2d. Asking amiss; either asking what we ought not, or asking in an improper way. 3d. Needless repetition. 4th. Omitting, through forgetfulness, much that we ought to ask for.

What does Scripture say on these four points? 1st. See Eccles. v. 1-7; 2d. James iv. 3; 3d. Matt. v. 7; 4th, Psalm lxxxi. 10.

Moreover, there is another danger when one person alone prays extempore (i. e. according to what may occur to him at the time); for, if it happen that, through sin or infirmity, or unbelief, his prayers are cold and lifeless, all the congregation suffer by it, and a precious opportunity is well-nigh lost.

How does our form of prayer meet these dangers?

1st. It tends to prevent wandering thoughts by offering the Book of Common Prayer; for wandering eyes lead to wandering thoughts. This evil is not always prevented by this; for it is quite possible to follow the minister with our eyes and our voice, whilst yet the thoughts wander; but the danger is much less when the eyes are kept from wandering.

2d. It prevents repetition; it avoids hasty and rash petitions; and it comprehends all that is needful, because it has been drawn up at leisure, carefully and deliberately, by good and holy, and wise men, who felt the importance of their work, and looked and prayed for Divine assistance in it.

3d. By giving the minister the very words he shall use, it enables the congregation at all times to join in the worship with spirit and earnestness, without being dependent on him, and without any feeling of uncertainty or curiosity as to what he may be about to say.

(Note.—The minister prays with the people, not for them. He confesses his sins in the same form that they do, and offers supplication and thanksgiving with them, or as their representative. On the other hand, as an ambassador for Christ, he declares God's forgiveness of sin, he administers the Sacrament, reads and preaches the Word of God.)

Therefore, we conclude that the use of a form of prayer in public worship has many and great advantages.

4th. Has it Scriptural authority?

Scripture contains no direct precepts for guidance under the Gospel dispensation, but, as we have seen that a form of prayer is very useful, and as there is no injunction against it, we do right to employ one.

But, whilst there is no express command to use one now, we find traces of a form in many instances, both under the new and old dispensations.

First, in the old dispensation.

See Exodus xv., where Moses and the children of Israel united in singing a song of triumphant thanksgiving to God, for the salvation of the people by the destruction of Pharaoh.

See also Judges v., the song of Deborah and Barak. In these cases a form seems to have been composed for the occasion, as we cannot think that otherwise two or more parties could have joined in the words recorded.

Compare also the prescribed form for blessing the people, Numb. vi. 22-27. Also the form of blessing and cursing, to be used periodically on Mounts Ebal and Gerizim, Deut. xxvii. 11-26.

See also Numb. x. 33, 36, and Hosea, xiv. 2.

Secondly, under the Gospel dispensation.

We find a similar occurrence to the above in Acts iv. 24-30.

We find St. Paul alluding to a form of sound words, which he had taught Timothy (2 Tim. i. 13); not prayer, we suppose, but still showing that he recognized the principle of committing religious truth to the keeping of a form of words.

Lastly and chiefly, we find our Saviour teaching his apostles a form of prayer, ever since called by his name—the Lord's Prayer. See Matt. vi. 9-13, and Luke xi. 1-4. On the first of these occasions the disciples were directed to pray "after this manner;" on the second, to use the very words, "When ye pray, say, Our Father, &c."

Thus the Lord's Prayer is to be made a model for prayer, and also to be used as a form of prayer.

Therefore, we conclude that Scripture justifies us in the use of a form of prayer.—*Church Sunday School Magazine.*

News Department.

The latest advices from England via New York, represent the aspect of political affairs in Europe as much more threatening than for many years past, in consequence of the disturbed relations between Russia and Turkey.—We give below some good remarks on the subject, from the *St. John Chronicle*, of 19th inst. and shall anxiously look for further intelligence.

The most important topics for comment, included in the news by this mail, are the peculiar occurrences in Turkey and in China. The Ottoman Empire, although essentially of the Mahomedan religion, includes within its pale great numbers of Christians of the Greek Church, who are ecclesiastically governed by their own Patriarch or Metropolitan Bishops. The Emperor of Russia is in his own dominions, the head of that Church; and this territorial ecclesiastical supremacy affords him a pretext for extending his imperial paw over his weaker neighbor, the Ottoman, under a pretence of claiming a religious protectorship over the members of the Greek Church in the Turkish Empire. Nicholas virtually seeks to acquire an influential share of dominion in that much-coveted territory, and thus to introduce the entering wedge, which shall open the way to its final and complete conquest and annexion. This fatal result it is the manifest interest of England and France to prevent, since the absorption of Turkey by Russia would entirely destroy the balance of power in Europe: would give the Russian Colossus an overwhelming preponderance, and might, and would be fraught with the most imminent peril to the political and commercial relations of other powers. England and France, therefore, have the deepest interest in frustrating the insidious movements of the "Great Bear" of Europe: and unless these movements, as regards the Ottoman Empire, are checked or voluntarily relinquished, the result must inevitably be a general European War, England, France and Turkey combining to oppose the aggressive progress of Russia, while Prussia and Austria, though apparently at present unconcerned in the affair, will probably find it necessary for their own preservation, to rank themselves on the side of the defensive alliance.

The progress of events in China is of a wholly different character. That country has for centuries been subject to the dominion of a conquering and usurping dynasty, whose restrictive and jealous apprehension of change has sorely oppressed the native population, and closely barred the country against foreign intercourse and influence. The Tartar Monarchy has ever been odious to the Chinese nation, and they are now vigorously struggling to throw off the galling yoke, and to restore their native dynasty. Things have arrived at such a crisis, that the Imperial Government has been compelled to solicit aid from the European Powers; from those "outside barbarians" whom, till the lesson so recently taught them by England, they formerly held in such supercilious contempt; but European Governments appear to consider themselves as in no way called upon to interfere, farther than for the protection of their own subjects and interests; and it is therefore by no means improbable, that the usurpation of the Tartars will ere long be terminated, and a new order of things established in "the Celestial Empire." We confess, that we view this movement as a link in the mighty chain of causation, that is advancing the material improvement of the world: and that the result of the Chinese struggle will probably be the opening of that vast Empire to European and American enterprise and unrestrained intercommunication, to the free circulation of the Gospel of Peace, the introduction of Christianity, and the emancipation of its millions from their present bigotry, superstition and intolerant exclusiveness.—*St. John, Chronicle.*

[By Electric Telegraph.]

ST. JOHN, N. B. June 13.—Pacific arrived at New York yesterday with 123 passengers. Apprehensions exist of Turkish War—Shortening supplies. Foreign securities down, especially Russian. Government refused in both Houses to say whether Fleet will assist Turkey.

English, French, Prussian, and Austrian ministers attempted a reconciliation, but Menchikoff and Divan remained inflexible.

Russian army 100,000 strong, on Turkish frontiers. Ottoman fleet sent for, and part dispatched to Egypt

for troops. Warlike resources of the Empire called out. Whereabouts of the French fleet not known. Orders to British fleet a profound secret. Switzerland ordered a levy to fight Austria, if required. British fleet off Cuba to be augmented. British prospects in Burma bad—met repulse and suffered severely.

Nankin invested by the Rebels. Commodore Perry at Hong Kong—Americans supposed backed out.

ESCAPE OF O'DONOHUE.—Intelligence has reached Dublin of the escape from Van Dieman's Land of Patrick O'Donohue, another of the Irish State prisoners, on his parole not to escape.

FATHER GABET.—A Liverpool paper states that the celebrated Father Gabet, missionary in Tibet along with Father Iluc, the narrative of whose travels has obtained such fame, died at Rio Janeiro, of yellow fever, on the 3rd of March last.

ORDINATION OF MISSIONARIES.—An interesting event took place at the parish church of Wonston, Hants, on Tuesday last. Four missionaries to the Romanists, in connexion with the Society for Irish Church Missions, had been waiting for ordination to enter upon their several stations in the diocese of Tuam. The bishop of Tuam, being under the necessity of remaining some time in London in attendance upon parliament, rather than delay the work of the missions, consented to hold a special ordination for those missionaries. This was appointed to take place in the parish church of Wonston on Whit-Tuesday, when the Rev. John Bond, who has been for some time stationed at Oughterard, was ordained priest; Mr. B. Labarto, Mr. R. Rudd, and Mr. J. Vickers, all of Trinity College, Dublin, were ordained deacons; the two former for missionary work in Connemara—the latter being about to proceed to Achill. The Bishop of Tuam was assisted in the service by the Venerable the Archdeacon of Winchester; the rural dean of the district, the Rev. Anthony Lambert; together with the Rev. Canon Carus, joined in the imposition of hands. The sermon was preached by the Rev. Alex. R. C. Dallas, rector of the parish, from the words, "Go in this thy might."—(Judges vi. 14.)

PITCAIRN'S ISLAND, Dec. 21, 1852.—The arrival of the English whaler, 'Mary Nichols,' and her departure to day for the island of Chiloe, affords me another opportunity of communicating intelligence from this place. The Cockatrice arrived on the 17th of November, and left again on the 24th. The people are greatly pleased with the presents brought by her, and feel very grateful for the kindness of their friends. The islanders are now quite healthy, with the exception of the slight indisposition caused by vaccination, which is proceeding very favourably, and I hope will have succeeded in every case before your return. I am happy in being able again to report favourably of the moral and religious character of the people. The latter has, I hope, been greatly improved by the serious and solemn thoughts occasioned by the first administration of the Holy Communion. The whole of the adult congregation (sixty-two) communicated at the last administration.—*Letter of Mr. Holman, to S. P. G.*

CHRISTIAN ASPECT OF THE INSURRECTION IN CHINA.

Our readers may remember that several weeks ago we stated, upon the authority of an American correspondent, that the insurgent movement in China had assumed a religious and even Christian character. This statement is fully confirmed by the latest intelligence received by the overland China mail. Three of the victorious insurgent chiefs have issued proclamations the following being so important that we think our readers will approve of giving it a prominent place in our columns:—

PROCLAMATION OF THE REBELS.—"Yang, entitled the Eastern King, and General-in-Chief, with Sezou entitled Western King, also General-in-Chief of Thae-ping, by divine appointment Emperor of Theenkwo, the celestial dynasty, unitedly issue this proclamation to announce that they have received the commands of heaven to slaughter the imps and save the people. According to the Old Testament, the great God (Shang-te) our Heavenly Father, in six days created the heavens and the earth, the land and sea, men and things. The great God is a spiritual Father, a ghostly Father, omniscient, omnipotent and omnipresent; all nations under heaven are acquainted with his great power. In tracing up the records of bygone ages we find that since the time of the creation of the world the great God has frequently manifested his displeasure, and how can it be that you people of the world are still ignorant of it? The great God in the first instance displayed His anger and sent down a great rain during forty days and forty nights, by which means the flood was produced. On a second occasion the great God manifested His displeasure, and came down to save Israel out of the land of Egypt. On a third occasion He displayed His awful majesty, when the Saviour of the world, the Lord Jesus, became incarnate in the land of Judea