becomes a senseless drone. It is hard work to preach to of truth, and hold the faith in unity of spirit, in the bond

Sleeping in Church gives a bad impression of the rethe things of this world more than the ordinances of religion. When money is to be made, men sleep not, their energies are alive to the ruling passion. Money is the God of their soul, and every thing else yields to it. Why do we attend church if it is not for preparation for eternity? There is no sleeping in the presence of God, nor in the place where the "worm dieth not." No sleeping in the presence of God, nor in the place where the "worm dieth not." No sleeping in the presence of God, nor in the place where the "worm dieth not." No sleeping in the presence of God, will find that they have slept away their soul's welfare in the world to come. Let us sleep at the proper place and time and not disgrace ourselves by maproper place and time and not disgrace ourselves by making the sanctuary of the Lord, a lodging room.

THE CHURCH.

COBOURG, FRIDAY, AUGUST 22, 1845.

CONTENTS OF THE OUTSIDE.

Poetry.—Village Scenes and Reminiscences.

Bishop Watson and Gibbon the Historian.

Geological Infidelity.
Sleeping in Church.
Fourth Page.
The last of the Scottish Non-ju-Historian.
Labours of the Early Missionaries in America.
Colonial acquisitions of G. Britain.
The Toll-man's Family.

THE LORD BISHOP OF TORONTO, in announcing the following appointments for Confirmations, requests that it may be understood that candidates are not admissible to that rite until they shall have attained the full age of fifteen years. His Lordship also takes this occasion to renew his anxious desire, that candidates for this holy ordinance may be fully instructed in those an obligations and responsibilities which they are pow.in.their.coms oragose tempsoyed and that exerx fully acquainted with all that pertains to the faith and practice of members of the Church of Christ.

APPOINTMENTS FOR CONFIRMATIONS Monday, Sept. 1.-McMillin's 10, A.M. Wednesday,

5, -Galt 11, A.M. of the prayer for the Church Militant. Friday, 6,-Flamboro' West 11, A.M. Saturday,

have subsided, and, in many instances, to have died wholly away. This is a result which grave and diswholly away. This is a result which grave and dispassionate reflection, accompanied with sincere inquiry passionate reflection, accompanied with sincere inquiry spiritual things prevailed, that spiritually minded men haps too late, this mournful confession, "I have sinned into the causes for the re-introduction of the portions of the service complained of, could not fail to bring about: honest investigation, aided by religious feel-like and the service complained of the service complained of, could not fail to bring about: honest investigation, aided by religious feel-like and why did he form private to prescript the should be fully satisfied; and why did he form private if from the outpourings of a penitent things prevailed, that spiritually induced men who were devoted to the Saviour's cause were oftentimes against the Lord." And it will be well if, through: humble, patient, submissive and Christian temper,— if from the outpourings of a penitent heart and broker ing, will always prove superior to passion or prejudice:
sound sense and genuine picty must sooner or later
he should be fully satisfied; and why did ne form private meetings but to make provision for those members of the Church who were really desirous of working out their

excellent Letter upon this now hackneyed subject, addressed to his congregation by the Rev. Jas. Bonwell, Incumbent of St. Stephen's, Stepney; a letter so full of sound argument, and yet written in so gentle and

tion from the Preface to the Book of Common Prayer, as shewing that a clergyman is under no feeble obligation to adhere to the rules of order and discipline and discipline of the rules of order and discipline or the rules of order and discipline order or

"Although the keeping or omitting of a Ceremony, in Itself considered is a small thing; yet the wilful and contemptuous transgression of a common order and disci-pline is no small offence before God."

The truths embodied in the following remarks should be thoughtfully and solemnly pondered upon; and deeply and cautiously should they pause and reduced amongst the regulations of the Church, it would be a more properties be worse than frivolous to designate by such a name; as well as a better and happier people. We cannot be worse than frivolous to designate by such a name; as well as a better and happier people. We cannot but wish the best success to our able and enterprising and what the discipline and order of the Church except the church except the present day.

King's College, London. London: Parker, Also a most valuable book of Chants, and contains a number of the Peterhorough Guzette. rendered themselves sharers in the wild and random accusations which are here adverted to. It certainly aside, because its adoption exposes to the groundless mitigates, in a great degree, the pain arising from the charge of party-spirit. The Church is a great body, animadversions which are thus freely hazarded, that excluding the idea of party; and a common sense in they do not emanate, as a general rule, from the in- terpretation of its disciplinary rules as well as of the telligent or the religious, but are for the most part doctrines it propounds would, with very few exceprecklessly advanced by those who have never cared to tions we presume, ensure an unity of sentiment and make the principles of the Church their study,-who uniformity of action both in its ministers and memare ignorant of its tenets as distinguished from Ro- bers. It is only when the pride and perversity of inmanism on the one hand and Dissent on the other, - dividual judgment are permitted to have an unreand who, it is to be feared, have been just as neglect- strained license, and private passion rather than public both personally and officially, which we can possibly ful of the practical duties of Christians. If such per- authority is adopted as the criteriou of action, that render. sons would look more intently to the obligations contained in their baptismal covenant, and study, as a grades grow wanton in their treatment of the great duty, the purport of the allegiance to the Church of truths and solemn mysteries of religion. On this Christ, they would be more guarded in framing and point Mr. Bonwell makes the following very proper disseminating accusations, of the grounds of which remarks:they have not a shade of consciousness,-"under-

"That the present period is remarkable for the excited state of the public mind upon questions of ritual and the-ological controversy, is a fact which must be evident to the most superficial observer of events. Nay, to such an alarming extent does this unhealthy and feverish excitement prevail, that, strange as is the anomaly, whole congregations are separated from their divinely commission-ed pastors and teachers; persons professing the religion of the meek and lowly Saviour are furiously contending with each other, not a few of whom are actively engaged with each other, not rebellion, and faith into faction,' in turning religion into rebellion, and faith into faction,' thus entirely disregarding that criterion and test left us by our blessed Lord himself, when he said,—' By this shall all men know that ye are my disciples, if ye have love one to another.'
"Men who wish to act in accordance with their oaths

and subscriptions are unjustly accused of being attached to Popery, and of preaching the Church instead of Christ; some who have assumed the office of judges, not taking pains to examine and understand the sentiments which they are proscribing; others, not at all qualified to form a judgment, disposing of the deep things of God, and of the characters of the clergy, with the same ease as they would discuss the shape of a garment to suit the fashio

lent in their object and spirit :-

dations of our faith, and guard with jealous care the bul-warks of our citadel; that we should be well instructed in all that we profess, receiving nothing as truth examination and diligent inquiry; that we should primarily satisfy our own minds, and then 'be ready always to e an answer to every man that asketh us a reason of ope that is in us with meekness and fear.' It would indeed be doing the severest injustice to the Church of to make the morning sermon a little shorter; and to this Christ, and placing its entire fabric in the most fearful course I am not able to conceive how any one can ob-jeopardy, were we to permit ourselves to rely upon the ject; for whilst the Charch enjoins the prayer for the jeopardy, were we to permit ourselves to rely upon the wisdom or fidelity of others, instead of personally inveswhatever we receive on their authority. it is, that the gates of hell shall not prevail against, that Church which is built upon the Rock of Ages, yet it is nevertheless our part to ascertain what its principles and our duties are with respect to it; and to be careful that to adopt that garment,—for the plea of convenience for the peace and prosperity of every Colony, if queswe do not substitute the self-devised theories of presump- in its better allowing the carrying out of the Service uous mortals for those truths which have for their co firming seal that sure test of ecclesiastical truth,—antiquity, universality, and consent from the Apostolic age vanced for its adoption,—the following interesting reand downwards—and which are fortified by the impreg-nable defence of heavenly wisdom. A blind and latudi"For my own part narian indifference towards error is nothing less than treason to the cause of truth. However mistaken may be the views, and however misdirected the zeal of those who consider the revival of certain usages specified in our formularies as indicating a feeling in favour of Popery, providing such persons are actuated by a love of truth, it the

individuals, who, in the exercise of a private judgement and a vain imagination, manifest their contempt of everything like ecclesiastical and pastoral authority, it is to be white garment; and he saith unto them, 'Be not affright-white garment; and he saith unto them, 'Be not affright-white garment; and he saith unto them, 'Be not affright-white garment; and he saith unto them, 'Be not affright-white garment; and he saith unto them, 'Be not affright-white garment; and he saith unto them, 'Be not afford the saith unto them,' Be not afford the saith unto the feared that an attempt to convince them of the error of their ways would be followed by very little, if any success; but the faithful servant of the Lord will nevertheless earnestly pray, 'that they may be led into the way

ligious character, and shews conclusively that they love the things of this world more than the ordinances of re-

"" Upon the Sundays and other holydays, if there be no communion, shall be said all that is appointed at the communion, until the end of the general prayer for the whole state of Christ's Church Militant here in earth, together with one or more of the Collects last before rehearsed, concluding with the blessing."

What can be plainer than this direction, expressed as it is in language entirely destitute of ambiguity—a direction which binds all the three orders of the clergy, both bishops, priests and deacons, to one uniform practice?"

To the correctness of these observations we ourselves cordially assent, and our only wonder is that a Prayer so admirable and comprehensive in itself, and the stated use of which is so unequivocally enjoined, should ever have fallen into neglect. And our greatest wonder is, that, amongst sound Christians and sound Churchmen, there should not be a general feeling of congratulation and rejoicing, rather than of murmuring or dissatisfaction, that it has been rescued from this neglect, and restored to its proper position in the Service. We have no doubt, indeed, that such will be felt, when, from habit, its excellencies will have been better appreciated and its solemn influence more intimutaly and generally impressed upon the hearts and consciences of the worshippers in our communion.

not be used excepting when the holy communion is ad-Sunday, Aug't 31,—McKees, Garafraxa ... 10, A.M.

Leeson's, Erin 4, P.M.

sideration, I feel assured he will be convinced that, on the same ground, the Ten Commandments, and the Epistle and Gospel for the day should be omitted; since it and Gospel for the day should be omitted; since it guilt.

Gudeh Supper is not administered, either no part of the commu-nion service should be read, or it must be read to the end

"How this exquisitely beautiful prayer came to be so generally disregarded, would be difficult to conceive, were we not fully aware that the same century in which The controversies on Rubrical Observance, in the Mother Country, may now be considered generally to prevail over the turbulence or animosity of the irreli-gious or fanatical few to whom such excitements have the clergy had made religion the main concern of their In a late English periodical, we have met with an lives; if, instead of neglecting, they had observed to the conciliating a spirit, that we are happy to have the opportunity of furnishing such extracts from it as bear upon the principal questions at issue. Mr. Bonwell commences with the following quotathose hallowed forms which experience proves to be as necessary to the healthy state of religion as is scaffolding

to the erection of a magnificent building? The allegation that the use of this admirable Prayer evinces the adoption of a party is one, at first sight, too frivolous to be gravely noticed. Whatever is in-

"As to the use of this prayer being a badge of a party standing neither what they say, nor whereof they afbelong to no party whatever. But whilst making such an assertion, I must candidly confess my anxiety to be numbered amongst those who are sincerely desirous of doing their duty. The Church I believe to be not a mere auxiliary to Government, or an engine of state policy, but the Institution of our Lord, possessing privileg which, as man cannot give, he cannot take away. And I think that I should be little less than a base apostate, were I for the sake of filthy lucre, for an easy but base bsistence, to treat the sacred vows which I have made as things of nought-matters of mere convenience and form! But I wish for nothing more than what the Church has enjoined, and what I have most solemnly engaged to carry into execution. The Reformation I believe to be the greatest blessing, except the introduction of Christianity itself, with which this country has ever been favoured; and the Church of Rome I believe to be awfully corrupt and idolatrous.

Another objection, sometimes alleged, is thus treated of; -an objection which could have no resting-place additional minutes occupied in the use of this Prayer on the Lord's Day induced a weariness in the service The observations which follow, are equally excel- of his heavenly Master. He would be disposed to suspect that all was not right within, -that he was "Under these circumstances it is evident that one very counting too accurately the cost of self-sacrifice in the important duty presses itself upon our consideration. It cause of his Redeemer, if a few moments of addition is, that we should, as Christians, carefully look to the founto, rather than of subtraction from, the duration of the services rendered to Him had become the cause of anxiety or complaining in his too wayward heart .-

"One other objection only against the use of the prayer for the Church Militant now remains to be noticed; viz., that it lengthens the service. This will easily be disposed Church Militant to be read, she leaves the length of the True sermon to the discretion of the preacher."

On the subject of the use of the Surplice in preachas it is prescribed, has generally been the reason ad- either in Church or State, were never permitted to be

"For my own part I think, that, providing the Gospel Gospel, as the white garment prescribed by the becomes the clergy to meet their objections with very great kindness and affection, and to lose no opportunity of endeavouring to prove to them that although their motives may be pure, their 'zeal is not according to the Angel, descended from heaven.....his countenance With regard to those awfully deluded and malicious was like lightning, and his raiment white as snow.'-

Letter, we make the following extract; and we trust he would soon find himself out of doors, -a dependent On the use of the Prayer for the Church Militant, it will be reflected upon with becoming self-examina- instead of a master.

our own, but bought with a price, and therefore are bound to 'glorify God, in our body and our spirit, which are His.' We may oppose heresy with all the violence and rancour of the most furious zealot, and even perish at the stake in confirmation of our profession of a sound faith, and yet be as far as the very heathen from that faith, without which it is impossible to please God.

"If the truth be on our side, it will be known by that modesty which invariably accompanies true worth; by that spirit of gentleness and sobriety which proves that we are contending for truth and not for victory; by that diffidence which dwells in the heart of those who are con-

diffidence which dwells in the heart of those who are conscious of their own infirmity, and of the magnificence of

And very sure we are that the individuals, wheresoever they may be, who have participated in the exciting and unchristian proceedings which have grown out of the discussions referred to in this Letter, will derive from the diligent perusal even of the few extracts we have given, a better proof than ever of the thoughtless and irreverent manner in which they have been dealing with great duties, and setting at nought their most solemn Christian obligations.

For any person to allege, as in this Letter is intimated, that he absents himself from the service of Almighty God in his holy house, because the collection of alms is accompanied by the reading of a few sentences judiciously selected from the Holy Scriptures as appropriate to that duty, -or because the Prayer which follows them in the Communion effice is a factory than he individually has a fancy or a taste for,—or because the surplice, a recognized "One of the gentlemen of the deputation stated his opinion that the prayer for the Church Militant should throughout the whole instead of part of the service; for a person to adopt such a course of conduct for such a cause, must, even in his own convictions, if he

> should not visit these persons with such a providential chastisement as will debar them effectually, and with reason, from the religious privileges which, on se wretched a pretext, they venture to slight. It wil be well if they are not smitten grievously by his hand and repugnant alike to solemnity and true devotion. -chained to the bed of sickness,-excluded, for the rest of life, from the courts of the sanctuary, -and debarred, in their last hours, from the consolations of religion. It will be well if they do not further prospirit, they shall pray earnestly, and have their prave answered, that "the Lord may put away their sin."

Better such a temper of repentance and humility, than to go on in pride and presumption,-an offener and scandal to the Church which claims their allegiance and love, -a deep spiritual injury to themselves,-and a dishonour to God and their Redeemer.

We have been favoured by a friend with the perusal We have been favoured by a friend with the perusal of the first number of the Peterborough Gazette, a paper which promises to be a great acquisition to the Press of the Province, and a corresponding benefit to the cause of good order and sound religion, which, we have no doubt, it will always be found to support.

We publish in another place a pleasing extract from We publish in another place a pleasing extract from this very promising journal, on the rapid improvement of the Towns of Cobourg and Peterborough: from personal feeling, not less than from public duty, we heartily concur in the good wishes expressed in this article; and we cannot but add our conviction that if our population generally would eschew political excitement, and aim to live in oneness of civil allegiance

We highly approve of the suggestion thrown out by Scorus in his interesting communication. The plan we conceive to be a very practicable one, at least in most parishes; and when the difficulty of procuring the necessary books is once surmounted, there can be no impediment, that we can foresee, to its adoption. We shall be glad to give to so desirable and legitimate a method of improving our Church Music every aid,

In adverting to the comments offered by our esteemed contemporary of the Cobourg Star upon a late article in this journal, we must remind him that no remarks of ours could, at any time, lead to the impression that Conservatives were recommended to be otherwise than staunch and unwayering in their adherence to the great principles of the Monarchy and the Church. And in reiterating such a recommendation, we could, with perfect consistency, urge them to select, not men who will be supporters of this or that Executive Council, but of an Administration which ber 7th, 1845, and ending on Thursday, August 13th, will be true to the foundation of our time-hallowed Constitution of Church and State. If Members of Parliament, either here or in the Mother Country, tender their support to public officers who are reckless of, or indifferent to, obligations which we hold to be paramount in the elements of loyal allegiance and religious truth, let the true Conservatives of the land take care that, at a future opportunity, they make a better choice. But this is a widely different thing from sitting down in inaction, and because of a present disappointment with the individuals whom our own THURSDAY .- Greek Fathers .- Eusebius Eccles. Hist. exertions perhaps have placed in their present position, to give up the struggle for the Throne and the Altar, and leave both to be subverted and trampled upon by their hereditary opponents.

The filling up of the important office of Inspector General of Public Accounts by a gentleman of acknowledged ability and established integrity, ought to From Tuesday, January 13th, 1846, to Friday, April 3d, be a subject of congratulation with the right-hearted amongst all political parties in this Province. We believe that the Administration have shewn judgment and discrimination in the selection of Mr. Caley; and it is but fair towards them to state, -what we believe is no secret, -that the office was previously tendered to its former occupant, the Hon. W. B. Robinson, who, for many reasons, thought proper to decline the honour.

It cannot but be anticipated from this step, that a change of policy has been determined upon in regard to the University question, and that, as a Ministerial question at least, it will be abandoned. This, if it be the case, is a wise decision; and it would be well tions which affect great principles of the Constitution made the subject of local legislation and therefore of local excitement, but disposed of, as they always should be, by the highest tribunal of the Empire

Questions like these, affecting great principles,interwoven with the very foundation and all the superstructure of our national polity, both civil and religious, -should, if we may use the term, be regarded as fixtures, which no Colonial tribunal, at least, should be considered competent to deal with. If Colonial legislatures are allowed to extract the rivets and disturb the symmetry of our civil and ecclesiastical Constitution, we shall soon find ourselves without any Constitution at all; and what is tolerated in the dependencies of the Crown, it would soon be regarded as invidious to check and restrain at home. If the junior members of a family, for instance, should re-

From the concluding admonitions in this excellent intimate knowledge of human nature to conclude that

Communication.

(To the Editor of The Church.) SIR,—The increasing attention which is now happily being paid to the cultivation of Sacred Music, and the clesiastical character, than was the case some years ago, induces me to offer a suggestion, through your columns, for the improvement of the Music of the Church in Canada. I would propose that in every parish where it is practicable a Parochial Church Music Society should it is practicable a Parochial Church Music Society should be established, and that the primary and fundamental rule of such Society should be the performance in the Parish Church on one evening of every week or fortnight, of the full Cathedral Service of the Church of England: the Canticles and Anthems being sung to the Corinthians with the reproofs contained in 1 Cor. competent for his duties. The Vice-Presidents, Directors, &c. being the leading men of the parish, disposed to take

on interest in the objects of the Society.

On the advantages to be derived from the establishment of such Societies as I have now suggested, and Sria and Cilicia? their tendency to purify and elevate the religious taste of the public mind, I cannot more forcibly remark than in the following observations, which I had the pleasure of reading a few days ago in a late English newspaper: "Of the methods that have been devised for the furtherance of Church principles amongst the labouring classes, one practised with remarkable success for several years, in a large parish (Leeds) in the adjoining Diocese, seems to have been very generally overlooked. I allude to the performance of full Cathedral Service by an efficient Choir on every evening throughout the week. I can conceive no plan better adapted to draw over the bulk of the population to the paths of Christian piety, or to confirm them in the principles and nath or the Church of England.

cts, that he was then with St. Paul at Rome?

10. How do you shew, from internal testimony, that 'hilemon was of Colosse?

11. In 1 Thess. iii. 1—7, St. Paul mentions having seen left at Athens alone; how is this supported by the Acts?

12. St. Paul was evidently a prisoner at Rome when its 2d Epistle to Timothy was written,—how can it be to confirm them in the principles and nath or the Church of England.

' Nothing can excel the solemn grandeur of the Church Service, when performed in its integrity, and in combination with the fine old music that was originally wedded to it; nothing can be better calculated to charm by its such a cause, must, even in his own convictions, if he be susceptible of any such thing as serious conviction, throw upon him a serious and aggravated weight of guilt.

It will be well if the Almighty, in his displeasure, should not visit these persons with such a providential of the mass, or the dramatic incantations and aggravated weight of the formula of the mass, or the dramatic incantations are the mass of the mass, or the dramatic incantations are the mass of the mass, or the dramatic incantations are the mass of the mass, or the dramatic incantations are the mass of the of the Tenebræ, as the living truth of the Gospel transcends the typical adumbrations of the Sanctuary. The old music of the Church is, on the other hand, as remote from the diastematic hymning of the Conventicle, alternating between declamatory recitation and vocal ecstatics,

I can add nothing to these just and eloquent remarks in recommendation of such Societies as I have suggested, and it only remains for me briefly to notice the books that would be necessary to be procured for their use in this Province.

I would mention-1st, the invaluable work (1 vol. 8 vo.) of the Rev. John Jebb, on the Choral Service of the Church, containing the most minute directions for the proper performance of the Cathedral Service, according the Antiphonal System of a double Choir, not placed in the Organ loft, as is generally the erroneous modern practice in parish churches, but ranged on each side of the altar, in accordance with ancient and scriptural precedent. Mr. Jebb's book will be found as full of instruction to the Divine as to the Ecclesiastical musician

2nd. The Choral Service, as used in the Parish Church of Leeds,—edited by Hill, London, Rivingtons. This as might be supposed, is a most orthodox publication, admirably arranged, and very cheap, being only 2s. sterling, with a reduction to Choirs taking a number of

3rd. Tallis's Daily Service, -edited by Bishop: London;

5th. The Musical Services of the Church of England,

by Westrop. London: Purday. Price 12s. This is a very good small selection, and contains the celebrated Services by Orlando Gibbons, King, in F, &c. 6th. The Psatter, with Chants, by Dr. Wesley, Organist of Leeds; 4to.; price 18s. London: Rivingtons. This is perhaps the best and most beautiful book of English Chants that has ever been published,—Dr. Wesley being himself the greatest Organist and Ecclesiastical Musician

harmonized in the most admirable manner.

8th. The Oxford Edition of the Psalter, set exclusively to the ancient Gregorian Tones. Oxford: Parker. This work is just published, and is said to be of great value.

The whole of the above works could be procured for about £5 sterling, a sum which there could be no difficulty in raising even in the poorest parish in Canada But where the means of the Choir could afford it, I would strenuously recommend that the magnificent collection by Dr. Boyce, of the Cathedral Music of England, in vols. folio, should be procured, a new edition of which is now about to be published by Cocks, of London: price subscribers £5, and to non-subscribers, £8. 15.

Leaving these remarks for the consideration of Church-I remain, Mr. Editor,

Your's respectfully, Ecclesiastical Intelligence.

DIOCESE OF TORONTO. DIOCESAN THEOLOGICAL INSTITUTION. COBOURG, CANADA WEST. The following embraces the Course of Studies for the

three Terms of the year, commencing on Tuesday, Octo-FIRST TERM.

From Tuesday, October 7th, 1845, to Thursday, December 18th, inclusive. Tuesday. - Greek Testament. - Gospel of St. John, Chap. i. to xi. inclusive. Evidences of Divine Revelation.—Bishop But-ler's Analogy, Part i. WEDNESDAY. - Greek Testament, -1 Epistle to the Corin-

Thirty-Nine Articles .- Article xix. to xxiv. Liturgy.—Introductory Lectures on Forms of Prayer; Ancient Liturgies; the Calen-

dar, &c. -Grotius de Veritate.-Lib. i. and ii. Ecclesiastical History.- The Sixteenth Cen-

SECOND TERM.

TUESDAY .- Greek Testament .- Gospel of St. John, Chap. xii. to the end. Evidences of Divine Revelation.—Butler's
Analogy, Part ii. WEDNESDAY.—Septuagint.—1 Samuel.

Thirty-Nine Articles.—Articles xxv., xxvi.,

THURSDAY .- Greek Fathers .- Justin Martyr, to end of Apolog. i. Irenæus, Lib. v. Adv. Hær. Apolog. 1. Frenaus, Inc. v. Adv. Act. Cap. 15, 16, and 20.

Old Testament History.—From the death of Moses to the death of Samuel.

FRIDAY.—Latin Fathers.—Tertullian, Lib. Apolog. cap.

45 to the end. Grotius de Veritate.- Lib. iii. Church Government.—Testimonies from the Scriptures.

THIRD TERM. From Tuesday, April 21st, 1846, to Thursday, August 13th, -a week's recess being allowed at Whitsuntide. TUESDAY .- Greek Testament .- Gospel of St. Mark. Old Testament History .- From the death of

Wednesday.—Greek Testament.—2 Epistle to the Corinthians; Epistle to Philemon. Ecclesiastical History .- From the commencement of the Seventeenth Century to the present time.
THURSDAY.—Greek Fathers.—Clemens Alexandrinus,

Pædagogus, Lib. iii. cap. 11 and 12.

Liturgy.— From the commencement of Morning Prayer to the end of the Litany.

FRIDAY.—Grotius de Veritate.—Lib. iv., v. and vi.

Church Government.—Testimonies of the Fathers, and of the first Reformers. &c.

Hour of Lecture, commencing with Morning Prayer, half-past 11 o'clock, precisely, junior members of a family, for instance, should receive a license to re-construct the order and arrangements of their father's house, it requires no very ments of their father's house, it requires no very Thursday, Aug. 11; Wednesday, Aug. 12; Thursday, Aug. 13, 1846. HOCESAN THEOLGICAL INSTITUTION. EXAMINATION PAPERS, 1845.

"HURSDAY, AUGUST 7, FROM 10 A. M. TO 1 P. M. EVIDENCES OF CHRISTIANITY.

1 State the nature and the importance of the Undesiged Coincidences which form the subject of Paley's argment in his Horæ Paulinæ?

2 What difference do you observe in St. Paul's manner addressing the Romans and Galatians respectively, upn the great question of justification by faith; and what do you infer from it?

. In what way is 1 Cor. iv. 17-19 supported by taements in the Acts? and how is it shown from the

What remarkable confirmation have we in the Acts | this change of appellation, as thus employed, serve to suggest, that the Rector of the Parish should be ex-officio the President, with a Director and Secretary Choral, of St. Paul's assertion, (2 Cor. xi. 25)—"Once was I prove?

7. What coincidences can you shew between statements in the Epistle to the Galatians (i. 21) and others inthe Acts, that St. Paul went from Jerusalem through 8. In the allusion to St. Paul's infirmity in Gal. iv. 1-16, and 2 Cor. xii. 1-9, wherein consists the

stength of the coincidence? 9. Aristarchus is joined by St. Paul in the salutation b the Colossians (iv 10),—how can it be shewn from the lets, that he was then with St. Paul at Rome?

13, How is the commendation (2 Tim. iii. 15) that Timothy from a child had known the Holy Scriptures, accounted for in the history? 14. What are the great distinctions between the case

of those who originally embraced the Gospel, and of those who become Christians in the present day? and how does this affect the argument for a miraculous propagation of Christianity at the first?

15. How is this view of the case strengthened by a comparison between the early diffusion of Christianity,

and the results of missions amongst the heathen in mo-16. What are the chief points of difference between

the cases of Mahometanism and Christianity, as respects their progress and extension?
17. It has been contended that the evidence of Christianity should be overpowering and irresistible,—what ar the objections to this, on moral and practical grounds?

THE LITURGY.—OCCASIONAL SERVICES. 1. To what antiquity can the form of Absolution in the Visitation of the Sick be traced? and what difference s there in this formulary between the Anglican and the Romish Church?

2. Who are excluded from burial according to the rubric prefixed to the Office for the Burial of the Dead? d how is this rule sanctioned by ancient usage? 3. What is stated to have been the custom in the an-ent Christian Church as to the service for the Burial of the Dead, and what correspondence do we observe be tween that custom and our own?

4. What objection is made to the reference to the resurrection in this office? and how is this to be explained?

5. What is the origin of the word banns? In what 5. What is the origin of the word banns? In what cient document is it to be found? and what evidence ave we of its use in the primitive Church?
6. From what was the use of the ring in the marriage ontract probably derived? Of what may it be considered an indication? And by which of the Fathers is it

tioned as a Christian custom? What is the sense of the term worship as used in the Marriage Service? Why in the benedictory prayer is the example of Isaac and Rebekah particularly intro-

8. From what, besides Jewish analogy, is the Churching of Women probably derived? And why does the Church appoint a special service of thanksgiving for this more than for other deliverances? 9. Upon what is founded the rule of repeating the arses contained in the Commination Service? and why

is this suitable to a Christian office?

10. In what sense is the word Amen to be understood at the conclusion of these curses? and how is such a sense justified from its employment in Scripture?

11. To what antiquity can this formulary be traced?

duced into the English Church?

THURSDAY, 3 TO 51, P.M. LATIN FATHERS.

1. Translate the following from LACTANTIUS:-

"Et quoniam se semel à cœli contemplatione averterunt, sensumque illum cœlestem corpori mancipaverunt; libi-dinibus fræna permittunt; tanquam secum ablaturi voluptatem, quam momentis omnibus capere festinant; cum animus ministerio corporis, non corpus ministerio animi uti debeat. lidem maximum bonum judicant opes; quas si bonis artibus assequi non possunt, malis assequentur; fraudant; rapiunt; spoliant; insidiantur; abjurant; nihil denique moderati, aut pensi habent, dummodo auro coruscent; argento, gemmis, vestibus fulgeant; avidissimo ventri opes ingerant; stipati familiarium gregibus, per dimotum populum semper incedant. Sic addicti, et servientes voluptatibus, vim, vigorem que mentis extinguunt; et cum vivere se maxime putent, ad mortem concitatis-sime properant."—Lib. vi. c. 1.

(1.) To what persons had he reference in making these observations? Whom does he design to contrast with them? And what particular circumstances of the times gave force to the contrast? (2.) To what Scriptural passages do these remarks

bear an affinity? And what is the inference to be drawn from the resemblance between

2. Translate the following from CYPRIAN: " O beatam ecclesiam nostram, quam sic honor divinæ dignationis illuminat; quam temporibus nostris gloriosus martyrum sanguis illustrat? Erat ante in operibus fratrum candida, nunc facta est in martyrum cruore purpu-Floribus ejus nec lilia nec rosæ desunt. Certent

nunc singuli ad utriusque honoris amplissimam dignitatem. Ut accipiant coronas vel de opere candidas, vel de passione purpureas. In cœlestibus castris et pax et acies habent flores suos, quibus miles Christi che planter. es suos, quibus miles Christi ob gloriam coronetur."- Epist. x. (1.) What was the situation of Cyprian at the time of writing his Epistles?
(2.) This Epistle is addressed to the "Martyrs and Confessors,"—what was the distinction

between them? (3.) What peculiar privilege did the Confessors possess in reference to lapsed or apostate brethren? And what subsequent abuse in the Church bore an affinity to this? (4.) What is to be inferred from the usual title to

Cyprian's epistles-"Cyprianus Presbyteris 3. Translate, and state the natural inference from the

following passage:-"Cujus ordinationis et religionis formam Levitæ prius

in lege tenuerunt, ut cum terram dividerent, et pos siones partirentur undecim tribus, quæ templo et altari, et ministeriis divinis vacabat, nihil de illa divisionis portione perciperet: sed aliis terram colentibus, illa tantum Deum coleret, et ad victum atque alimentum ab undecim tribubus de fructibus qui nascebantur, decimas reciperet.—Quod totum fiebat de auctoritate et dispositione divina, ut qui operationibus divinis insistebant, in nulla re avoentur; nec cogitare, aut agere secularia cogerentur. Ecclesia Domini, ordinatione clerica promoventur nullo ab administratione divina avocentur; nec molestiis et negotiis secularibus alligentur, sed in honore sportuet negotiis secularious aingentur, sed in nonore sportu-lantium fratrum, tanquam decimas ex fructibus accipien-tes, ab altari et sacrificiis non recedant, sed die ac nocte cœlestibus rebus et spiritalibus serviant."—Epist. i.

4. Translate the following from TERTULLIAN: "Si poma, si fruges nescio quod auræ latens vitium in flore precipitat, in germine exanimat, in pubertate convulnerat, ac si cæca ratione tentatus aer pestilentes haustus suos offundit: eadem igitur obscuritate contagionis adspiratio dæmonum et angelorum mentis quosque cor-ruptelas agit furoribus et amentiis fædis, aut sævis libilinibus cum erroribus variis; quorum iste potissimus, quo deos istos captis et circumscriptis hominum mentibus amendat, ut et sibi pabula propria nidoris et sanguinis procuret simulacris et imaginibus oblata, et, quæ illis accuratior pascua est, hominem à cogitatu veræ divinitatis accuratior pascua est, hominem à cogitatu veræ divinitatis avertant præstigiis falsæ divinationis."—Lib. Apol. c. 22.

(1.) What theory in regard to spiritual intelligen-(2.) On what grounds, in reference to such spirits, does he affirm that gratitude is due from

the Pagans to the Christians? 5. Translate, and state the proper inferences from the following passage :--

"Hesterni sumus et vestra omnia implevimus, urbes, insulas, castella, municipia, conciliabula, castra ipsa, tribas, decurias, palatium, senatum, forum; sola vobis the Queen.

mur, si non apud istam disciplinam magis occidi liceret, quam occidere? Potuimus et inermes, nec rebelles, s tantummodo discordes, solius divortii invidia adversus vos dimicasse. Si enim tanta vis hominum in aliquem orbis remoti sinum abrupissemus a vobis, suffudisset utique dominationem vestram tot qualiumcunque amissio civium, imo etiam et ipsa destitutione punisset."—Lib.

> FRIDAY, AUGUST 8, 10, A.M., TO 11, P.M. GREEK TESTAMENT.

1. What discrepancy do we observe between the statement in Matt. i. 8, "Joram begat Ozias," &c., and the genealogical records in 2 Chron. iii. and 2 Kings viii.; and how may this be explained?

2. Translate and explain the following:- Μη νομισητε 2. Translate and explain the following.

αντης. (Matt. x. 34, 35).

3. How is ώσει περιστεραν to be explained in Matt. iii.
16; and what doctrine of the Gospel is attested by the circumstance here related?
4. In Matt. iv. 18, we have the expression "Sea of Galilee,"—why was it so called? By whom is it also called the "Sea of Tiberias," and why? And what does

5. State the origin and meaning of αγγαρευειν in Matt.

6. Derive βαττολογησητε in Matt. vi. 7; and shew, from examples, the accuracy of the expression, "as the heather de".

7. St. Matthew (viii. 28,) mentions Gergesenes, and St Mark (v. 1.) Gadarenes,—how do you reconcile the two? And how do you shew that the destruction of the swine on this occasion was not inconsistent with the benevolent character of our Lord's miracies?

8. Why did the woman, as stated in Matt, ix. 20, come behind Jesus? What was the κρασπεδον? And why was she anxious to touch that in particular? What is the correct import of 9. (Matt. ix. 36.) πλαγχνίζομαι? Explain εσκυλμενοι and εφόμμενοι 10. Translate into Latin the following: - Και απολυσας θαλασσης. (Matt. xiv. 23-26.)

(1.) What mountain is here referred to?

(2.) Why were the waters of this lake so much affected by a contrary wind?

(3.) Explain the different watches of the Jews.

(4.) What reference have we in Job to walking on the sea? 11. In Matt. xxi. 7, it is said και επεκαθισεν επανω aυτῶν,—by what figure of speech is the plural here put for the singular? And how is this mode of expression illustrated by similar examples in Scripture?

12. Derive κρεμανται in Matt. xxii. 40, and to what, in the employment of this word, is allusion made?

13. Translate into English, Διοδευσαντες.

υμιν. (Acts xvii. 1, 2, 3,) (1.) What was the ancient name of Thessalonica, and why was it changed?
(2.) Explain διανοιγων and παρατιθεμενος.

ιρχιερευς. (Acts xxiii. 2-5.)

(1.) State the particulars of the history of the Ananias here mentioned?
(2.) By what custom is the expression "whited

wall" illustrated? (3.) What circumstances serve to explain St. Paul's words, "I wist not that he was the high-priest?

16. Explain εθος and ζητημα in Acts xxvi. 3; and νηφος in v. 10.
17. State the difference between κυβερνητης and νανκληρος in Acts xxvii. 11. 18. Translate into English, Καθως παρεκαλεσα

.. εν πιστει. (1 Tim. 1, 3, 4.) (1.) What doctrines are probably referred to in ἐτεροδιδασκαλειν?
 (2.) To what does St. Paul allude in μυθοις and

γενεαλογιαις? 19. Explain δεησεις, προσευχας, εντευξεις, ευχαριστιας in 1 Tim. ii. 1; and state the inference to be drawn from the four sorts of devotions here recommended.

the ellipsis to be supplied?

23. What is the meaning of aδυνατον in Heb. vi. 4, and furnish a short paraphrase of this and the two for

lowing verses.

24. Explain εις το μη εκ φαινομενων τα βλεπομενα γεγονεναι, in Heb. xi. 3.

25. Derive and explain ψηλαφωμενος in Heb. xii. 18.

26. In what tense is ηγουμενων (Heb. xiii. 7.) to be taken; and what inference are we justified in drawing

(To be completed in our next.) NOVA SCOTIA. DIED, at Chester, Nova Scotia, on the 14th ultime.

after a long and painful illness, which he bore with christian patience and resignation to the Divine will, the Rev. W. A. B. Weinbeer, Missionary of the Society for the Propagation of the Gospel, and Assistant in the Parish Mr. Weinbeer was a native of Berlin, Prussia. He left his Fatherland about eight years since, and was or-dained to the sacred office of the Ministry in July, 1841,

at Halifax. He was in his 28th year; a young man of talent and ability, a scholar and a christian. Active and zealous in the work of the Ministry, he, by over-exertion, accelerated, in a constitution already pre-disposed to disease, that fatal disorder, which in this climate, though secretly, yet too surely, brings its victim to the silent tomb-His last act of public duty performed in the House of God, was on Sunday, the 12th of November, 1843. His remains were followed to their silent resting place by large concourse of the parishioners; and many a tear wished over the grave of the youthful stranger, the humble Missionary of the Gospel of Jesus Christ.

Later from England.

ARRIVAL OF THE GREAT BRITAIN The arrival of this celebrated vessel at New York was briefnoticed in our last. The voyage was accomplish ly noticed in our last. The voyage was accomplished in days 21 hours,—adverse winds prevailing during almost the whole of the passage. It will be seen by the Address presented by the passengers to Captain Hosken, that her character for security and comfort is well established. The summary of

intelligence which follows has been derived from various sources Extreme dissatisfaction has been expressed again in Parliament by the New Zealand Company at the policy of the Colonial Office relative to that Colony. The recent outbreak of the savages has increased the previous irritation, and it is said that Lord Stanley's reputation is suffering in consequence.

It is contemplated by the Government to extend to the Jews
the privilege of holding certain corporated and other offices.

The subscription on behalf of the sufferers by the fires at Quebec grows apace. Amongst our spirited Manchester neighbours upwards of £7000 has already been collected. In

Liverpool the amount is not a third of that sum; an unac-countable lethargy prevails here on that subject. No public meeting has been called-no means taken to awaken sympathy The Corporation, it is true, have subscribed £100, and some of the houses more immediately connected with Canada have con-tributed; but towards influencing the great mass of the com-mercial class there has been no effort made. Mr. O'Connell is about to retire to Derrynane, where he proposes to occupy himself during the recess with the details of various measures for carrying out his views. The state of Ircland is serious—not to say alarming. The chronic disease of the country—its poverty—is making itself superior to law.—All O'Connell's influence, great as it is, cannot keep the people

quiet. He cannot fill their mouths, pay their rents, or ate the amazing destitution which, like a pall, covers the land His panaceas have lost their charm for millions of starving paupers. Hope deferred maketh the heart sick. The County Cavan, if not actually under military law, cannot be reduced by the ordinary tribunals. The "Molly Maguires" reign su-preme; and to the black catalogue of social misery must be added the bickerings of religious strife.

The death of Earl Grey is amongst the events of the day-Quæ nune ratio et forma in Clero tenetur, ut qui in The father of the Reform Act, and four years Prime Minister of England, the deceased nobleman filled a large space in the country's eye, during one of the most eventful periods of its He was, in truth, a fine specimen of an English no--able, honest, and high-minded, warmly attached to

his "order," yet an advocate, of which he gave many practical proofs, for the rights of the people in contradistinction to the privileges of the aristocracy. Early in life, long before Reform was popular, he was an advocate in the House of Commons for a sweeping change in the popular branch of the Legislature.

Nations, like individuals, are the creatures of imitation and of circumstances. The burst of popular enthusiasm which placed Louis Phillippe on the Throne, and upset, probably for ever, the elder branch of the Bourbons, made itself felt in England. It produced the Reform Bill, and made a nation of Belgium

The Earl lived to see the triumph and the fall of his party -a striking proof of the instability of popular feeling. Four teen or fifteen years form a small item of time in the life of a nation; but brief as the period has been, it sufficed to revo tionize the national mind. There were persons at the time who prognosticated that the most juvenile of the present generation would never witness the exit of the Whigs. The Tories, as a party, were held to have received their quietus, yet ten years placed the former hors de combat, and restored their

rivals to the highest places in the national councils. ROYAL VISITOR. - The King of Holland arrived on a visit to her Majesty and Prince Albert on Thursday. He landed at Woolwich, where he was received with due honours, and immediately proceeded to Mivart's Hotel, where he slept, and

resiquimus templa. Cui bello non idonei, non prompti fuissemus, etiam impares copiis, qui tam libenter trucida- is to be the new Governor of the Isle of Man.