conscience is bound to yield unto, is of an higher nature. And band together for the correction of alleged abuses, ready to destroy although the general council should resolve it, and the consent of every government which hesitates to adopt such changes as may kings in matters of religion is solidly and unpartially determined. growing hostility to law and order, which the arm of government and since the beginning of the Reformation, have discovered many gious principle to guide them, they are always prepared for disknown to former ages; and divers of the learned in the Roman | fear to hazard. They have no ties of pleasure, or of fashion, or of true and literal sense of many texts of Scripture to have been which can operate in the absence of the checks of conscient found out in this last age is unthankful to God, who hath so The fear of the law is easily silenced when they have the appeartravelled therein. This might be instanced in many places of Plainly then, the peace of governments demands the religious iniquity; the one as an old example of Church-ambition, which them abhor mobs and insurrections, with their horrid accompaniforth the great mystery of the papacy at last.

Churches, yet you so far censure them and their actions, as with- church, and of his Bible-the lover of his country and of his goout bishops, in your judgment, they cannot have a lawful ministry, vernment, and of mankind. And hence in this respect it might nor a due administration of the sacraments; against which be truly said, that "The work of righteousness is peace, and the dangerous and destructive opinion I did allege what I supposed effect of righteousness, quietness and assurance for ever." your Majesty would not have denied: first, that presbyters without a bishop may ordain other presbyters; second, that baptism administered by such a presbyter is another thing than baptism administered by a private person, or by a midwife. Of the first your Majesty calls for proof; I told before that in Scripture it is manifest (1 Tim. iv. 14), "Neglect not the gift that is in thee, hands of the presbytery;" so it is in the English translation: and the word presbytery, so often as it is used in the New Testament, always signifies the persons, and not the office. And although the offices of bishop and presbyter were distinct, yet doth not the presbyter derive his power of order from the bishop. The evange- irregularity may be avoided which is thus rebuked by lists were inferior to the apostles; yet had they their power not the Apostle St. Paul, "How is it then, brethren? when from the apostles, but from Christ. The same I affirm of the seventy disciples, who had their power immediately from Christ, a doctrine, hath a tongue, hath a revelation, hath an inno less than the apostles had theirs. It may, upon better reason, be averred that the bishops have their power from the pope, than that presbyters have their power from the prelates. It is true Jerome saith, quid facit, exceptà ordinatione, episcopus, quod non facit presbyter? but in the same place he proves from Scripture that episcopus et presbyter are one and the same; and therefore, when he appropriates ordination to the bishop, he speaketh of the degenerated custom of his time. Secondly, concerning baptism: a private person may perform the external action and rites both of it and of the eucharist; yet is neither of the two a sacrament, or hath ary efficacy, unless it be done by him that is lawfully called thereunto, or by a person made public and clothed with authority by ordination. This error in the matter of baptism is begot by another error-of the absolute necessity of baptism.

7. To that which hath been said concerning your Majesty's oath, I shall add nothing, not being willing to enter upon the question of the subordination of the Church to the civil power, whether the king or parliament, or both, and to either of them, in their own place. Such an headship as the kings of England have claimed, and such a supremacy as the houses of parliament crave, with appeals from the supreme ecclesiastical judicature to them, as set over the Church in the same line of subordination, I do utterly disclaim, upon such reasons as give myself satisfaction, although no man shall be more willing to submit to civil powers, each one in their own place, and more unwilling to make any trouble than myself: only, concerning the application of the generals of an that both Morning and Evening Prayer should be comoath to the particular case now in hand, under favour, I conceive not how the clergy of the Church of England is or ought to be of those sentences of Scripture which are placed at the principally intended in your oath; for although they were beginning of the Service. This, we repeat, is explicitly esteemed to be the representative Church, yet even that is for the enjoined; and we notice it the more particularly, benefit of the Church collective; salus populi being suprema lex, because, in so many cases, it has become usual to and to be principally intended. Your Majesty knows it was so in commence the service with the Morning Hymn, and the Church of Scotland, where the like alteration was made .- sometimes with an Anthem. In finding fault, however, And if nothing of this kind can be done without the consent of with this irregularity, we are free to say that we shall be the clergy, what reformation can be expected in France or Spain, pronouncing judgment upon ourselves; because, irreguor Rome itself? It is not to be expected that the pope or prelates lar though the custom must decidedly be, we have been

opinions held by the king your Majesty's father, of famous congregation, in a country place especially, to assemble. memory; they being much better known to your Majesty. I did If a Voluntary, usually played upon the organ when first only produce what was professed by him before the world; and the clergyman enters and while he is preparing himself withough "prayers and tears be the arms of the Church," yet it is for the performance of Divine service, is not usually neither acceptable to God, nor conducible for kings and princes to considered liable to objection, it may be thought that force the Church to put on these arms; nor could I ever hear a the extension of this to a few verses of a Psalm or Hymn at the house of God. It may not always be easy wholly reason, why a necessary defensive war against unjust violence is ought not to be a subject of reprehension. One objecunlawful, although it be joined with offence and invasion which is tion, however, it is difficult in this case to overcome; intended for defence, but so that arms are laid down when the and that is, that by commencing the service with a offensive war ceaseth; by which it doth appear that the war on | psalm or hymn the obvious regularity and systematic the other side was, in the nature thereof, defensive.

in my other paper, I am forced now, but without forcing of my should humble themselves in the sight of God by acts of devout worshipper has engaged in before he enters upon conscience, to speak of. Our conscience may be said to be forced, penitence and confession before they proceed to any either by ourselves or by others. By ourselves: first, when we office of praise: this the plan of the service manifestly stop the ear of our conscience, and will [not] hearken or give presupposes; and that it was a very ancient custom the place to information, resolving obstinately, ne si persuaseris, words of St. Basil teach us, who says, "The people," persuadebis; which is no less than the resisting the Holy Ghost, after confession, rose from prayer and went on to psalmrather to suffer the worm to gnaw, and the fire to burn inwardly, our thankfulness on account of our Christian privileges. than to make profession of that we are convinced to be truth. unto which is opposed the truly tender conscience, such as Josiah had (2 Kings xxii. 19). Again, first, our conscience is said to be forced by others when they obtrude upon us what is in itself evil and unlawful; which, if we admit, against our conscience we sin two ways: one is, by doing that which is in itself ill and unlawful; the other is, by doing of it against a dictate of conscience, which is a contempt of God, whose vicegerent it is. Secondly, or when others urge us to do that which is in itself good, or may lawfully be done, but through error of conscience we judge it to be evil and unlawfal; in this case, if we do not that which is pressed upon us, we sin, beause the thing is good and lawful; and if we do it, we sin, because we do against our conscience, which in this case bindeth, but obligeth not; and yet there is a way to escape out of this labyrinth, it being repugnant to the equity of the will of God to lay a necessity of sinning upon any man. The only way is, to lay aside a conscience, it being a part of the "old man," which we are commanded to "put off;" otherwise, we being sufficiently informed, and yet cleaving to our old error, we rather do violence to our conscience ourselves than suffer violence from others. The application for answering the query I leave to your Majesty. Newcastle, June 17, 1646.

(To be concluded.)

RELIGIOUS EDUCATION OF THE POOR.*

The age in which we live is full of fearful warnings. The spirit of insubordination-of revolution-of the overturn of all most sacred and most dear-seems to be abroad throughout the earth, and the instruments of that spirit, every where, are the lower orders of the people. Excited by the oratory of demagogues,

From a Discourse delivered by Bishop Hopkins of Vermont. | and acknowledged ambassador,

which is authentical and of supreme authority, which even man's filled with impracticable notions of liberty and equality, taught to the Fathers should be had unto it, yet there must always [be] please the popular will, and encouraged to look with suspicious place left to the judgment of discretion; as Davenant, late bishop | jealousy upon their superiors in earthly rank, as if those superiors | nisters, should | be reverentially received; and the posof Salisbury, besides divers others, hath learnedly made appear in were all trying to monopolize their rights, to trample upon their ture of standing rould best betoken the readiness of the his book, "De Judice Controversiarum;" where also the power of privileges, the labouring classes of every community exhibit a Two words only I add: one is, that notwithstanding all that is cannot always repress, and which can only be effectually prevented pretended from antiquity, a bishop having sole power of ordination by the early inculcation of sound religious principle. In this asand jurisdiction will never be found in prime antiquity. The pect of the question, there is a serious difference between the rich other is, that many of the Fathers did unwittingly bring forth that and the poor, in all communities. The rich may be destitute of antichrist which was conceived in the times of the apostles, and | piety, and yet be the friends of government and of the public | therefore are incompetent judges in the question of hierarchy. - peace; because they have usually everything to lose and nothing And upon the other part, the lights of the Christian Church, at to gain by the work of revolution. But if the poor have no relisecrets concerning the antichrist and his hierarchy which were not turbance and commotion. They have no property which they Church have not feared to pronounce, that whosoever denies the connexion, or of character, or of worldly honour, or of refinement, plentifully poured forth his Spirit upon the children of this genera- ance of numbers on their side; and as for all the rest, the chances tion, and ungrateful towards those men who, with so great pains, of public agitation seem rather in their favour, for they have noso happy success, and so much benefit to God's Church, have thing to lose, and in the general wreck they may gain something. Scripture. I joined together Diotrephes and the mystery of training of the poor. Make them Christians, and you will make was also too palpable in the apostles themselves; and the other as ments of oaths, and curses, and violence, and blood. The Gospel a cover of ambition afterwards discovered: which two brought is the religion of peace. It inculcates the spirit of obedience to all lawful and settled authority. It renders the poor man honest, 6. Although your Majesty be not made a judge of the reformed and industrious, and temperate—the lover of his home, and of his

THE CHURCH.

TORONTO, SATURDAY, OCTOBER 24, 1840.

Amongst the subjects of discussion at the various BRICS OF THE CHURCH have been not the least prominent, and perhaps not the least useful. The very design of a Common Prayer is, that all may unite in the devotions which it supplies; that the confusion and ye come together, every one of you hath a psalm, hath terpretation. Let all things be done unto edifying."-This purpose of united prayer it would not be easy to fulfil unless certain directions were made to accompany it, by which all worshippers might be instructed as to the sanctuary. These are directions which the venerable compilers of our Liturgy were careful to furnish; and accordingly we find them placed at the head of the several prayers and other departments of the service. They are called Rubrics from having been originally printed in red, in order the more readily to attract the eye and prevent any possibility of confusing them with the body of the text.

We have said that these directions for the regular and orderly performance of Divine Service have engaged much of the attention of the Midland Clerical Association; and one or two of the brethren composing that Association have strongly recommended us to embody in a series of articles for this journal the subject of the discussions which have been had upon that important subject. This we have cheerfully consented to do, from a belief that benefit may accrue to the congregations of the Church of England in general from the diffusion of that explicit information upon these points which they

are often at a loss to obtain. It will be observed that it is required by the Rubrie, menced with the reading by the Minister of one or more loth to dispense with it, from the convenience of afford-8. I will not presume upon any secret knowledge of the ing this additional time for the scattered members of a 9. Concerning the forcing of conscience, which I pretermitted | pected and required that the assembled worshippers

and the hardening of our heart. Secondly, or when they stop the ody." There is a manifest propriety, too, in the feeling mouth, and suppress the clamours of our conscience, resolving that we should not presume to vent our joy or express until we have invoked permission, as it were, by an act Thirdly, or when we sear our conscience as with an hot iron, that of humiliation, - by a confession of our sinfulness in the it becometh senseless, which is the punishment of the former; sight of God, and an invocation of his pardon through the merits and mediation of Him by whom alone we have access to the throne of grace. On this account, it would appear irregular and not in correspondence either with ancient usage or the spirit of the Liturgy itself, that the solemn services of the sanctuary should be commenced with an act of praise.

It may possibly be thought that the adaptation of ome one of the Sentences to music, and its being therefore sung, would obviate the objection we have advanced, because the appointed words of Scripture are still retained. To this we answer, in the first place, that the May last:alternative of "saying or singing" these Scriptural pas- (CIRCULAR.) sages is not, as on many other occasions in the Service, permitted; but it is distinctly enjoined that the Minister shall read them with a loud voice. Again, by throwing one of these Sentences into an anthem, -and many of our readers are, no doubt, acquainted with the beautiful anthem on the words "I will arise and go to my Father, &c."-the congregation, as it were, take out of the hands of the Minister an office which he is specifically required to perform himself and alone. Nothing can be more beautiful in conception or appropriate in practice than that, at the commencement of Divine Service, the attention of the assembled people should be called to the solemn business before them by the recitation of a portion of the Word of God,-by a short address of encouragement or of warning drawn from its sacred pages. And the Minister is particularly required to make these striking appeals, in order that they may be accompanied with something of an authoritative tone,as God's message, in short, delivered by his accredited

It is almost unecessary perhaps to say—as custom has so completely established the practice—that, at the recitation of thez Sentences, the congregation should stand. The mesage of God, by the mouth of his mi-

soul to accept it. For a similar eason, the Exhortation should be heard by the congregaton in a standing posture, -in respectful silence; as an address of the minister of God, founded strictly upon His holy Word, and not to be repeated after hin, as is sometimes perhaps thoughtlessly

Upon the summons to unite with him in the General Confession, the congregation are directed by the rubric devoutly to kneel, and to repeat each petition after him .-This is not the proper occasion on which to bring forward arguments in support of the custom of kneeling in return prayer: we shall imagine its propriety to be fully conceded, at least by Church of England worshippers; so that we may confine ourselves to an earnest exhortation to all not to omit to participate in this humble and appropriate posture. For oftentimes, unhappily, a Christian congregation presents the strange anomaly of a distinct of the confine to a confine our churches, such as Communion-plate, a Font, a Bell, an Altar-cloth, with Hangings for the Desk and Pulpit, and even a Surplice and Service-Books; all of which, if they cannot all at once, should, one by one, be introduced; and ian congregation presents the strange anomaly of a diversity of postures at this solemn moment; some kneeling, as the very nature of the words they are using would require, - some standing, a posture which may be thought to consist with reverence, though certainly less suited than kneeling to an humble confession of sin, -and some, with an apparent disregard of the whole duty before them, sitting! We grant that there may be cases of bodily infirmity which may render all but necessary this posture of ease, and in such a case we are assured that God will "have mercy and not sacrifice"; but nothing else than a constitutional incapacity can excuse the indolent and most irreverent custom of sitting during the solemn utterance of the words of prayer.

And here, too, let it be remarked that the whole congregation are called upon to accompany the Minister in this penitential address,—an injunction, however, we regret to observe, which is not always obeyed with that demana. hir the reservable requirements of the Church inconsiderable proportion of the congregation unite with the Minister in these beautiful and touching confessions; a neglect which we can only account for from the belief that such persons are not duly impressed with a sense of their native depravity and actual guilt in the sight of a pure and holy God. A conviction of sin will necessarily beget a readiness to acknowledge it; and none will be more anxious and earnest to tell out his feelings of contrition, in the sight of all God's people, than he who is conscious of the weight of his offences and is sincerely desirous of their pardon. But if persons who are the exact part they were to undertake in the service of gathered together in the house of God, ostensibly to worship and serve Him, neglect this reasonable command, we cannot but infer that they have not yet arrived at a conviction of sin, and do not heartily desire the forgiveness of Him to whom sin is hateful, and by whom it will be punished. And while nothing can be conceived more impressive and more delightful than the sound of many voices engaged in the pious and humble confession of their sins against Almighty God, nothing on the other hand, can be conceived more cold and dul and unworthy of a Christian audience, than a few faint and unworthy of a Christian audience, than a few faint and feeble ejaculations of these penitential words. We should be rejoiced, indeed, to observe a universal correction of this fault, marring so seriously the beauty and consistency of our service; for the earnest response to this language of contrition is surely becoming in the sinner, and its very repetition may be blessed as a means of swhering every repetition may be blessed as a means of swhering every repetition may be blessed as a means of swhering every repetition may be blessed as a means of swhering every repetition may be blessed as a means of swhering every repetition may be blessed as a means of swhering every repetition may be blessed as a means of swhering every repetition may be blessed as a means of swhering every repetition may be blessed as a means of swhering every repetition may be blessed as a means of swhering every repetition of the selected by the Bishop of Montreal, in the township of Halifax, County Megantie, towards the endow ment of the Church of Upper Ireland, in that vicinity. The same liberty of choice, has been given by Miss Purcell, the aunt, and also by Miss Scott, the given by Miss Purcell, the aunt, and also by Miss Scott, the sister of Mrs. Mountain, making in all six hundred acres. In the township of Kingsey, on the River St. Francis, Mr. Longmore has given the site for a Church now in process of priately take the lead than the parishioners of the district in the when the good and afflicted old man was removed to that when the good and afflicted old man was removed to the township of the great every by a large and mourning company of the given by Miss Purcell, the aunt, and also by Miss Scott, the given by Miss Purcell, the aunt, and also by Miss Scott, the sixter of Mrs. Mountain, making in all six hundred acres. In the township of Kingsey, on the River St. Francis, Mr. Longmore has given by Miss Purcell, the aunt, and also by Miss Scott, the same liberty of choice, has been given by Miss Purcell, the aunt, and also by of awakening more powerful emotions of that godly sorrow which all should feel and acknowledge.

There seems to be no positive agreement as to the construction to be placed upon the words "after the minister," in the rubric prefixed to the General Confession, -whether the petitions are to be successively taken up after the minister has completed them, or proceeded with after he has pronounced a few words only, as is usually done in the repetition of the Lord's Prayer and the Creed. We do not see why an uniformity of usage should not be maintained in all these cases; and it is our impression that the mode adopted in the latter. impression that the mode adopted in the latter instances should be employed also in the former. It strikes us, too, that the adoption of the custom employed in the repetition of the Lord's Prayer and Creed, his less in it of stiffness and formality, and that more of brethren of the clergy, and to our readers in general, principles of the Apostolic Church to which they belong. natural warmth and fervour are implied in a repetition | the death of another devoted servant of the sanctuary, as immediate as possible of the words of contrition which | the Rev. George Archbold, Rector of Cornwall, in the Minister pronounces.

which has deprived the Colonial Church of one of its shining lights, took place on the 14th of this present by urging the importance on the part of the members of every congregation of an early attendance at the house of God. It may not always be easy wholly to avoid this irregularity; but no serious or considerate Christian can help admitting the extreme inconsistency or dispressive for left and the period of high standing in Her Majesty's 68th Regiment of foot. For many years the residued of Lord Howick and tendered the residued of the product of the product of the product of the product of the control of the product of the pr and impropriety of a late attendance. To be precluded, for example, by this cause, from a participation in the plan of the service itself is infringed upon. It is ex- General Confession, is to lose a very important portion of the service, and one which it is supposed that the the offices of praise and thanksgiving which succeed .-Much exertion-more perhaps than is usually thought May 1823. His first ministerial labours were employnecessary-should be used to ensure an early, or at least a seasonable attendance in the house of God; for although it is true that the Sabbath is designed as a day of rest, there is nothing to encourage us in the opinion furthering the interests of the immortal soul.

> We have much pleasure in giving insertion to the following Circular from the Lord Bishop of Montreal, which had been transmitted to the several Clergy of his ly he was appointed to the office of Visiting Missionary which had been transmitted to the several cottes of the Diocese;—being most anxious that a general co-operation should be given, in both Provinces, to the carrying tion should be given, in both Provinces, to the carrying assiduity and benefit to the Church. In the autumn of assiduity and benefit to the Church. In the autumn of the Bishop returned to the deanery; and soon after left for assiduity and benefit to the Rev. Salter Mountain, he so much pains to recommend. The Sermon alluded to was appointed to the Rectory of Cornwall, which he at the close of the first paragraph, we beg to remind our held until his death. renders, will be found in "The Church," of the 23d of

Marchmont, near Quebec, 18th August, 1840. REV. Sir,—In conformity with suggestions already made among that portion of the Clergy whose cures were comprehended in the Visitation of last winter, I am earnestly esirous of calling your attention to the duty and advantage of endeavouring, by the Divine blessing, to establish in this Diocese, as promptly as possible, an efficient and extensive onnection with the Society for Promoting Christian Know ledge; and I have thought that it might not be wholly useless, with this view, to send you a copy of a Sermon preached by myself on behalf of that Society, which you will receive together with this letter.
In furtherance of this important object, I would recom-

mend that every Clergyman of the Diocese who is not already connected with the Diocesan Committee at Quebec, or wift any District Committee, should so connect himself with the least possible delay. The first step, however, in several instances, will be to promote the formation of additional District Committee. tional District Committees, for which purpose I hope that, where it may be necessary, the Clergy, within certain limits, will meet together; and I would recommend that there be not fewer Committees in the District Committee to the committee of not fewer Committees in the Diocese than those of which the enumeration follows below:

1. Quebec Diocesan Committee. 2. Montreal District Committee. 3. Three Rivers do. 4. Sherbrooke do. 5. Freligsburgh do. 6. New Carlisle do.

The Rules for the formation and government of District ees, will be furnished to the resident Clergyman at each of the above-mentioned places, and any farther information which may be required may be obtained, by applica-tion to W. McTavish, Esquire, Secretary of the Diocesan

Committee S. P. C. K., at Quebec.

I take this opportunity of reminding those among my brethren who are Missionaries of the Society P. G. F. that they should be unfailing in their attention to the duty of making an Annual Report to that body, respecting the state and progress of religion in their own neighbourhood, and, particularly, of furnishing any details, connected with their own labours or otherwise, which afford evidence of the gracious presence of God with his Church, and the increased diffusion of a saving knowledge of His truth—at the same time not withholding the fact, where the aspect of things is ess encouraging, and the soil, at present, makes no adequate

I also wish to direct your attention to certain deficiencies the habit should be cultivated, as a point of duty, in our congregations, of offering willingly, according to their means, for the work of the Service in the House of the Lord.

I believe I could furnish some references which might be of

I am, Reverend Sir, Your affectionate brother, G. J. MONTREAL.

P.S.—Since writing this letter I have received a communication from the Secretary of the Society P. C. K., announcing the generous decision of that body to remit the whole of the debts due, from the Diocesan and District Committees, in the two Canadas; with the wise addition, however, of a rule that no books shall hereafter be forwarded to the Colonies, the amount chargeable for which shall not previously have been sent. I hope and trust that this proceeding will supply a fresh stimulus in following up the principal object of this circular.

Lord Bishop of Montreal has been obliged, by the pressure of occupation, to postpone the Visitation of the Counties of Megantic and Beauce, in the District of Quebec, which had been appointed to take place, upon his return from Gaspé; and that it is possible that he may now be obliged to reserve the execution of that duty till after the formation of the winter-roads.

It gives us very great satisfaction to publish the following list of BENEFACTIONS TO THE CHURCH IN LOWER CANADA, and we trust it will prove an incitement to others in like manner to honour the Lord with their

The late venerated Bishop of Quebee bequeathed the bulk of his private library, in addition to the Episcopal Library, belonging to the See of Quebec, which was formed out of a bequest from Archbishop Tennison, in favor of the Colonial Sees, (when they should be created). His Lordship also bequeathed to the Church a small house with the land attached to it, which he owned in Lennoxville, near Sherbrooke, on the River St. Francis

The Widow of the late Rev. S. Mountain, of Cornwall, formerly Rector of Quebec, has given two hundred acres of choice land, to be selected by the Bishop of Montreal, in the

Mr. R. Symes, of Quebec, J. P., who has property in the those who build their faith upon the oracles of God. township of Leeds, County Megantic, has made a present to the Church, in that place, of a marble font, with a small stand or moveable desk for the book, and kneeling stools for the minister and friends of the infant at christenings.

the Diocese of Upper Canada. This lamentable event, We must not render these remarks tedious by an which has deprived the Colonial Church of one of its

previously, Mr. Archbold had evinced a strong predilection for the ministry of the Church; and upon retiring from the army at the period we have mentioned, he prosecuted his theological studies under the direction of the late Rev. B. B. Stevens, Chaplain to the Forces at Montreal, and was ordained Deacon in the month of ed at Quebec, as a co-adjutor in the important duties of that extensive charge to the present Lord Bishop of Montreal. It is almost needless to say that there, and in every other place which enjoyed the benefit of his the spring of 1824, he held for a short period the temporary charge of the parish of York (now Toronto) during the absence in England of the Venerable the Archdeacon, now Lord Bishop of Toronto; and subsequent-

Mr. Archbold was a person of great simplicity of personal piety, of amiable and gentle deportment, of persuasive earnestness in declaring the counsel of God, of indefatigable zeal in all the branches of parochial duty, he was a most successful Minister; and while he won the affectionate regard of those with whom in Chriscept a scarf, and to continue at the head of the Welsh comwon the affectionate regard of those with whom in Christian intercourse he was more immediately connected, he obtained the unfeigned admiration of praise, for his sanctity of manners and entire devotedness to his call-

It was our high privilege to be well acquainted with this excellent Christian, and, in the best sense of the expression, distinguished minister of the Gospel of Christ; and therefore we can testify the more sincerely, yes and the more painfully, to the great loss which the Church has sustained in his death. For we ought not to omit to add that, while for personal holiness of charpublic duties, he shone amongst "the excellent of the the parishioners were desirous of presenting some testing

earth," he was a sound and faithful champion of that Church in whose cause it was his best happiness to be

Our departed brother had been for some time in a declining state of health, -caused partly by the hardships he endured as a zealous soldier of his earthly sovereign during the peninsular campaigns, and not least by the watchfulness and painfulness he underwent in the service of his higher and heavenly Master. For more than twelve months past the earthly tabernacle appeared to be rapidly breaking up, and after a week and lingering state of health which, during that period, almost incapacitated him from the performance of his duties, he sank under a total prostration of strength, in the fifty seventh year of his age.

We feel and believe that the Divine Providence has ordered all things well in this trying dispensation, and most fervently do we pray that God may be pleased to raise up amongst us many such ministers as he, to be a blessing to this Church and people.

ECCLESIASTICAL INTELLIGENCE.

MILES COVERDALE.

To the Editor of the St. James's Chronicle.

Edinburgh, Sept. 14. for the work of the Service in the House of the Lord.

If you should be under any difficulty with respect to the means of procuring some of these articles at such a moderate means of procuring some of these articles at such a moderate is to be removed, may I through the medium of your Protestantian of the circumstances of your congregation, is to be removed, may I through the medium of your Protestantian of the Bible, was interred, is to be removed, may I through the medium of your Protestantian of the Bible, was interred, is to be removed, may I through the medium of your Protestantian of the Bible, was interred, in the circumstances of your congregation, is to be removed, may I through the medium of your Protestantian of the Bible, was interred, in the circumstances of your congregation, is to be removed, may I through the medium of your Protestantian of the Bible, was interred, in the circumstances of your congregation, is to be removed, may I through the medium of your Protestantian of the Bible, was interred, in the circumstances of your congregation, is to be removed, may I through the medium of your Protestantian of the Bible, was interred, in the circumstances of your congregation, in the circumstances of your congregation. tant journal, be allowed to make a remark or two in connec-

> It is certainly not superstition to pay peculiar regard to the remains of the best benefactors of mankind, above all to the remains of the best benefactors of the species who employed their talents in advancing the spiritual interests of their fellow-creatures. He certainly wants some of the finest elements of human feeling, some of the most benign sentiments of genuine religion, who could contemplate the tombs of such men as Howard, Cranmer, Ridley, and Hooker, with the same undiscriminating sentiment he would encounter the last abodes of the pulmons and unless that the dist abodes of the unknown and unhonoured dead. If the dust of Miles Coverdale could be separated from that of his partners in the narrow house, it should be deposited in one of our cathedrals, there to await the resurrection of the just.
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> The troubler, the destroyer of mankind, has his remains conveyed over the ocean from their original depository to place of distinguished bonour should be assigned to all that earthly of that great and good man, and holy prelate, to whom this nation owes such deep and lasting gratitude. Nor is this all: the gratitude of protestants should manifest itself in the erection to his memory of some appropriate memorial, a memorial worthy of their principles and their means. Warriors have triumphal columns raised to perpendent tuate their names and prowess; and surely some monument should record the name and tell the character and labours of him who heroically warred with audacious error, and who put into our hands the weapons of Divine truth. Modified as the sentiment may be by the lapse of ages, it is melancholy to reflect that such is all we are privileged to do in the case of the excellent Bishop of Exeter, Miles Coverdale; like his Divine master, his days were clouded by poverty and discouragement—poverty so great that Bishop Grindal lamented that he who had been in Christ before them all, should have been left without the research.

been left without the means of support.

Perhaps, sir, it will be in your recollection that Miles
Coverdale was one of the three-prelates by whose hands
Parker was consecrated Archbishop of Canterbury at the
commencement of the reign of Elizabeth; that he was subsequently (whether not having accepted of, or not obtained
an episcopal charge) minister of the parish of St. Magnus,
near London Bridge, which charge he was necessitated to
demit, owing, as is probable, to his hostility to some of the demit, owing, as is probable, to his hostility to some of the Court measures for conciliating the Roman Catholics; and Longmore has given the site for a Church now in process of erection, together with an endowment of fifty acres of land.

The congregation of N. Carlisle and Paspebiac, in the Bay of Chaleurs, district of Gaspé, served by the same minister, have recently engaged to provide a parsonagehouse, with a small farm and wood-lot attached, to be converted to the Church.

Which he officiated as a Protestant minister, and the Proceedings of which he was an ornament. Scotland, Ireland, and foreign countries, adhering to the principles of the Reformation, might, indeed ought to join in this laudable undertaking. The name of Miles Coverdale belongs to all time—to all generations of Miles Coverdale belongs to all time—to all generations of

I am, Sir, your most obedient servant, A SCOTTISH PROTESTANT.

There has been for some time in agitation amongst the influential members of the Episcopal Church of Scotland, a plan of creeting an episcopal college in Edinburgh, where a course of study single the course of ourse of study similar to that pursued in the English unirersities will be adopted. At a convocation of the bishops sideration, and measures, we believe, are now in progri the establishment of an institution which cannot fail of diffusing amongst the numerous and increasing body It is with heartfelt regret that we announce to our Episcopalians in Scotland, more accurate knowledge of the

THE BISHOP OF CHICKESTER.—The appointment of Dr. Shuttleworth is one that will give satisfaction generally to the friends of the Church. His talents and learning are of the high order real high order well suited to the responsible station in the Church he now fills. We have elsewhere copied from the Times an article apprairing better the control of the ministration of the their resignations, and not in any way attributable to the prevalence of better principles amongst her Majesty's ministers generally. Dr. Shuttleworth was elected Warden of New College in 1822, and was Proctor in the year 1826. He gained the prize for the Latin poem (subject, Byzantium) in 1803, the same year that Bishop Heber gained the English prize. - Oxford Herald.

ENTHRONEMENT OF THE NEW BISHOP OF ST. DAVID'S. On Wednesday the 9th inst., the Bishop, attended by his chaplain, the Rev. — Melville, and his secretaries, John Burder, and Valentine Davis, Esqrs., arrived at the deanery, where he was received by the Dean, the Archdeacon of Brecon, and Canon Harries, canons residentiary. In the eventhat it is to be a day of indolence and inactivity. If, as is admitted, it is mercifully appropriated for the refreshment of the weary body, it is no less certain that it is designed in equal mercy as a gracious opportunity for furthering the interests of the immortal soul.

In every other place which enjoyed the benefit of his ministrations, he was respected and beloved,—fulfilling his duties with punctuality and zeal, and evincing what to the minister of the Gospel, is the highest recommendation, an ardent concern for the salvation of souls. In the Dean and Mrs. Lewellin entertained a large party of friends to meet the Bishop, who with his suite remained as guests at the deanery. The following morning the Bishop was received at the western door by a large body of his dation, an ardent concern for the salvation of souls. In the Dean, they repaired in procession to the choir, where the Bishop was enthroned by the Dean, assisted by the Archdeacon and other dignitaries present. The service of the choir proceeded, and the Bishop having pronounced the blessing in a most solemn and affecting manner, the clergy retired to the yestry room, where they were severally preretired to the vestry room, where they were severally presented to the Bishop by the worthy Archdeacon and the Dean. After a handsome entertainment at the Archdeacon's, the Bishop rotations and the Bishop rotations are left for

The kind and friendly manners of the Bishop are the theme of universal praise. He seemed most anxious to in-dulge a kind interchange of feeling with his clergy, entering warmly into conversation with them on subjects of interest connected with the diocese, and evidently desirous of gainfession, and, in an eminent degree, regarding the glory of his Divine Master and the salvation of souls as the "one thing needful" of ministerial exertion. Of great friend and chaplain), he requested a continuance of his services as his adviser and chaplain. The Dean, it is said, declined the honour for himself, but at the Bishop's request recommended the Rev. W. Thomas, late a public examiner

> The Rev. J. Colley has presented the sum of £500 towards the permanent endowment of Trinity Church, in the parish of St. Julian, in Shrewsbury.

NEW CHURCH AT BATH.—The foundation stone of a new church on Beacon Hill, Bath, was laid on Monday, by the Rev. C. A. Moysey, D.D., late Rector of Walcot, in which parish the new church will be situated, and late Archdeacon of Bath. The new building is to be dedicated to St. Stephen. When completed, the church will afford 1000 sittings without galleries. It will be in the gothic style, in the form of a crucifix, and will have a campanile or corbel bell-tower, with pinnacle and buttresses. The trowel which was used acter and extraordinary zeal in the performance of his public duties he clare and extraordinary zeal in the performance of his whom, on his retiring from the rectory of Walcot, several of