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more confirmed and revolting, is obvious enough; still the opinions are analogous and associated, and can be traced to a kindred origin.

The General Epistle of St. James, it is well known, was composed to meet the errors of those nominal professors of Christianity, who conceived that, because they had been introduced to the privileges of the Gospel, they were, from the moment they became members of the new covenant, released from the observance of every law; and relied by consequence upon a mere speculative belief, without taking pains to produce those fruits which form the evidences of a lively, active, and saving faith.

There are many portions of this Pamphlet which we would gladly transfer to our columns, especially as the error which it assails has not yet received any very public exposure. But as our space is limited we must content ourselves with quoting those statements which apply to objections advanced against the Church which the party in question have forsaken.

The Ordination Service is next brought under review. As usual, we are presented with a number of abuses. We see signs of young men with different motives, first presenting for ordination all professing to be moved by the Holy Ghost, &c. It is in this consequence of the administration of the church's discipline, or its total rejection that the latter is the cause, needs not much proof.

Amongst the tenets entertained by the Eusebians, or followers of Eusebius (an impostor likewise of the second century), there is said to have prevailed the notion of a sacred volume which they imagined had fallen down from heaven; and by the contents of this book they regulated their doctrine and discipline.

assaulting and putting to the sword all who held sentiments diverse from their own. The Anabaptists, too, whose awful excesses and portentous fanaticism must affect every well-regulated mind with horror, are charged in the Reformation Legion, with seceding from the Church and Sacraments, stating that they are kept away,—"by the immorality of ministers or of other brethren."

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The Novatians, who sprang into existence during the social and political convulsions of the Third Century, and whose very designation of *Novatians* was transferred to the modern epithet "Puritans," would not allow that the Church had the power of pardoning heinous sins committed after baptism. Their cruel severity towards the "lapsed," or those who had yielded so far to the terrors of persecution as to abandon, for a time, their Christian faith, is familiar to every reader of Ecclesiastical History.

expressing the very great satisfaction which they afforded me. I had often heard the merits of instruction and proficiency of the pupils in that excellent Institution very favourably spoken of, but willing as I was to believe the report, I could have formed no adequate idea of its correctness if I had not tested it by personal observation.

We have devoted a considerable portion of our space this week to the Diocesan Theological Institution, for some time established in this Town. Students of Divinity attached to this Institution, or desiring to enter it, are referred to the Scheme of study for the ensuing year, which is given below.

Diocesan Theological Institution. COBOURG, CANADA WEST.

The following embraces the Course of Study for the three Terms of the year, commencing on Tuesday, October 18th, 1844, and ending on Wednesday, August 13th, 1845.—

FIRST TERM. (From Tuesday, October 18th, 1844, to Friday, December 20th, inclusive.)

TUESDAY.—Greek Testament.—Acts of the Apostles, from Chap. xvii. to the end.

WEDNESDAY.—Greek Testament.—1 & 2 Epist. to Tim., and Epist. to Titus.

THURSDAY.—Greek Fathers.—Justin Martyr, Apol. i. (latter half).

FRIDAY.—Latin Fathers.—Lactantius, Lib. vi. De Verbo.

SECOND TERM. (From Tuesday, January 17th, 1845, to Friday, March 14th, inclusive.)

TUESDAY.—Greek Testament.—St. Matthew, Chap. i. to 11, inclusive.

WEDNESDAY.—Septuagint.—Book of Esther.

THURSDAY.—Greek Fathers.—Irenæus, Adv. Hæreses, Lib. i. cap. 2 to 9, inclusive.

FRIDAY.—Latin Fathers.—Cyprian, Epist. i. to ix. incl. The Old Testament History.—Book of Genesis.

THIRD TERM. (From Tuesday, April 8th, 1845, to Wednesday, August 13th, inclusive.—a week's recess being allowed at Whitsuntide.)

TUESDAY.—Greek Testament.—St. Matthew, Chap. xii. to the end.

WEDNESDAY.—Greek Testament.—Epistle to the Hebrews.

THURSDAY.—Greek Fathers.—Basil, Epist. 63, and Constit. Synod. I.

FRIDAY.—Latin Fathers.—Tertullian, Liber Apologet. Cap. xxiii. to the end.

Hour of Lecture.—commencing with Morning Prayer, a quarter before seven o'clock; and ending with the examinations of the subject of the day, Thursday, August 7; Friday, August 8; Tuesday, August 12; and Wednesday, August 13, 1845.

Communications. UPPER CANADA COLLEGE.

To the Editor of The Church. My dear Sir,—I had the pleasure of being present this year, for the first time, during part of the public examination of the pupils of Upper Canada College, and also at the public Recitations and Distribution of Prizes which took place on Wednesday the 7th inst., and I am desirous of expressing the great satisfaction which I experienced at that interesting occasion, and of bearing my humble testimony to the high standard which your College as one of our most important public institutions, having placed my eldest son at the College, I naturally take a deep interest in its efficiency; and from close personal inspection and enquiry, as well as from what I recently witnessed, I am satisfied it must be a boy's own fault if he does not receive there such a sound education as shall qualify him for prosecuting with success and credit any profession or walk in life that he may select.

The present very efficient Principal, his respected and accomplished predecessors, is ardently devoted to the duties of his laborious and responsible office. His most anxious wish, I am persuaded, is to uphold the high reputation of the institution over which he presides; and from his admirable qualifications as a teacher, the excellence of the discipline which he maintains, and the good standing existing between him and the Masters, I doubt not his efforts will be crowned with success.

Though I was sorry that the length of time occupied by the late examinations prevented me from being present throughout, I feel that I was well compensated for what I had to lose in respect of the examination of the Candidates for the several Scripture Prizes—the answering was most creditable both to Pupils and Masters, evincing a much greater knowledge of Scripture than I was prepared to expect. With regard to the answering of the candidates for the highest Scripture Prize, which was examined in the Greek Testament it is impossible for me to speak in too high terms. For three hours the boys were closely questioned, not only as to their understanding the particular portion of the New Testament appointed as the subject of examination, but also in Sacred History, Geography, Chronology, and an extensive range of Biblical Criticism. I could not witness this examination without coming to the conclusion that, making every allowance for the boys' previous familiarity with the line of examination was likely to take, it was impossible for them to have answered as they did, without their having acquired a large mass of real, solid information, on the most important of all subjects, and that if every boy who passes through Upper Canada College goes through a similar course, as I believe he must, neglect of Scripture instruction never can be charged against that Institution.

Of the recitations I shall say but little. They were witnessed by a large number of persons as well as by myself, and I believe but one impression pervaded the assembled spectators—that the recitations were most successful, and that infinite pains must have been taken to enable the boys to deliver themselves with such self-possession, such excellence of elocution, and propriety of action, as they did on this occasion.

And now permit me to say in conclusion, that when it is considered that nearly two hundred boys are receiving a liberal education at this Institution, the maintenance of the establishment of Upper Canada College in full efficiency, must be regarded as an object of the greatest importance to the Province at large. The present reduction of one Classical Master, I cannot therefore but look upon as an act of ill-judged economy; and with that conviction I sincerely trust that we shall soon see the establishment placed upon its former footing. As it is, however, altho' I do not say that the College is susceptible of no improvement, I am sure that it stands first amongst all similar institutions in the Province.

I remain, my dear Sir, Faithfully yours, P.

To the Editor of The Church. Rev. Sir,—Having had an opportunity of being present at part of the Examinations recently held at Upper Canada College, Toronto, I cannot refrain from thus publicly

real has been repaired and neatly fitted up; on this occasion, too, it was well filled, but only four candidates presented themselves for confirmation. After service the burial-ground was consecrated,—a ceremony which was regarded with much interest and serious attention.

On the whole, I cannot but congratulate the Province on possessing an Institution so admirably adapted to confer on the youth of this country the advantages of a thorough and comprehensive education as that of Upper Canada College.

PASTORAL VISITATION OF THE LORD BISHOP OF TORONTO DURING THE SUMMER AND AUTUMN OF 1844.

Sunday, June 18.—In the parish of Danville much division was found to prevail from causes which need not here be formally adverted to; but to the healing of these divisions, the Bishop, as well as the young clergy, addressed them as usual on the duties and responsibilities of the rural one, and the situation of the church very picturesque. There was at this time, on a visit to Mr. and Mrs. Fuller, a Miss Smith, from Chatham on the river Thames in the Western District,—a lady now somewhat advanced in years, but whose mind was as clear as the day.

Monday, June 19.—His Lordship on this day resolved to make an early start, purposing to breakfast at Danville; but the hospitality of Mrs. Inskip would not permit the latter part of the arrangement to be carried into effect. Breakfast being over, the Bishop took leave of this excellent lady, and her friends, and drove with Mr. and Mrs. Hyde to the residence of the former gentleman, where the congregation had purchased for the benefit of the clergyman. The parlour, though small, may easily be rendered very comfortable: the situation is favourable, and with the addition of some trees and a good well and out-house, would become a desirable residence. In the evening, the Bishop reached Danville at half past ten o'clock, and immediately set out on his journey to Port Erie, a distance of fifty miles. For several miles there was no other road except the pathway along the canal, which was found to be so rough that the carriage could not be used. The Bishop, therefore, was obliged to proceed on foot, to walk the distance to Broad Creek, and then a road was struck into, apparently very recently made, and full of rocks and deep ruts. The inconvenience of this mode of travelling during the day, was very much alleviated, however, by the beauty of many parts of the country through which it passed.

Tuesday, June 20.—The Bishop on this day returned to Toronto, leaving on Sunday last, for the purpose of confirming 393 persons, and travelling by land and water about 300 miles.

Arrival of the Acadia. By the steamer Acadia from Rochester to Cobourg, we have the account of the arrival of the Royal Mail Acadia at Boston on Sunday last, which, though not the 4th instant. As we shall not be in possession of our own English Files by the regular route until after we have gone to press, we have made up the following summary of what we hear from the papers of that city.

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THE CHURCH.

COBOURG, FRIDAY, AUGUST 23, 1844.

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The Bishop of Toronto begs to inform his brethren of the Clergy, that he intends (D. V.) to confirm at the several Missions and Stations in accordance with the following list:—

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If it be true, as studious readers of history are accustomed to remark—and the observation seems to be supported by a strong degree of probability—that political changes and national revolutions move in a determinate cycle; this principle of succession and recurrence is much more applicable to the incidents of the religious world. It is, indeed, undeniable that those great and important truths which manifest a perfect consonance with the teaching of the Bible, are, like their divine Author, "the same yesterday, to-day, and for ever;" under the most adverse circumstances they still exhibit a witness and keeper of holy writ: Christianity, it has been well expressed, has passed out of the cloud, in all its vital features, the same as it entered in; and cognate with this correct reflexion is the cheering assurance afforded to God's faithful people, that the Catholic Church, the instrument of salvation authorized and established by the Redeemer of mankind, may suffer a partial eclipse, but can never, at any period of its existence, be wholly obscured or permanently extinguished.

But the law of periodical vicissitude which we have stated, though it is not permitted to affect the sure and steadfast hope which is founded on the Rock of Ages, embraces with singular force and accuracy every scheme of human invention. Numerous and changeable as are the arbitrary formations of religious opinions in every age, it is, nevertheless, capable of proof in many instances,—and a more searching inquiry into the occurrences of past ages would no doubt increase the number of examples,—that in regard to the deviations from Catholic truth which the modern arena of heresy and schism presents, "there is no new thing under the sun: is there anything wherewith it may be said, See, this is new? It has been already of old time, which we before us."

There is a class of sectarians in this our day who exhibit the most alarming development of error that stands in the records of human waywardness and presumption: laying claim to the designation of Christian, they negative every pretension to be called a Christian persuasion, by denying that upon which the Evangelical dispensation has been constituted,—the doctrine of the Atonement. It will be readily perceived that we allude to the Unitarians; to those case, amongst many others, the principle we are discussing is applicable. In their irreverent delusion we saw revived the ancient heresy of Arius, who signalized himself as an innovator on the Scriptures, in the beginning of the Fourth Century. This heresiarch, however, audacious as he was, did not quite go the length of our modern Unitarians; his depreciation of our God and our Lord, and of the precious sacrifice of the Cross, did not altogether reach the height of presumption to which his descendants have aspired. He dared to call the Incarnate God a creature; but he qualified the blasphemy, in some measure, by allowing Him to have been the first of all creatures, and made before the world: assigned indeed to a grade of being more elevated than that of the angels, yet like them the handwork of the Father. Unitarians, however, regard Jesus Christ as a mere man; a prophet favoured with more ample inspiration than had been usually bestowed on the messengers of God, but possessing no existence prior to his conception in the womb of his earthly mother. The advance in their respective views from one aspect of impiety to another

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If it be true, as studious readers of history are accustomed to remark—and the observation seems to be supported by a strong degree of probability—that political changes and national revolutions move in a determinate cycle; this principle of succession and recurrence is much more applicable to the incidents of the religious world. It is, indeed, undeniable that those great and important truths which manifest a perfect consonance with the teaching of the Bible, are, like their divine Author, "the same yesterday, to-day, and for ever;" under the most adverse circumstances they still exhibit a witness and keeper of holy writ: Christianity, it has been well expressed, has passed out of the cloud, in all its vital features, the same as it entered in; and cognate with this correct reflexion is the cheering assurance afforded to God's faithful people, that the Catholic Church, the instrument of salvation authorized and established by the Redeemer of mankind, may suffer a partial eclipse, but can never, at any period of its existence, be wholly obscured or permanently extinguished.

But the law of periodical vicissitude which we have stated, though it is not permitted to affect the sure and steadfast hope which is founded on the Rock of Ages, embraces with singular force and accuracy every scheme of human invention. Numerous and changeable as are the arbitrary formations of religious opinions in every age, it is, nevertheless, capable of proof in many instances,—and a more searching inquiry into the occurrences of past ages would no doubt increase the number of examples,—that in regard to the deviations from Catholic truth which the modern arena of heresy and schism presents, "there is no new thing under the sun: is there anything wherewith it may be said, See, this is new? It has been already of old time, which we before us."

There is a class of sectarians in this our day who exhibit the most alarming development of error that stands in the records of human waywardness and presumption: laying claim to the designation of Christian, they negative every pretension to be called a Christian persuasion, by denying that upon which the Evangelical dispensation has been constituted,—the doctrine of the Atonement. It will be readily perceived that we allude to the Unitarians; to those case, amongst many others, the principle we are discussing is applicable. In their irreverent delusion we saw revived the ancient heresy of Arius, who signalized himself as an innovator on the Scriptures, in the beginning of the Fourth Century. This heresiarch, however, audacious as he was, did not quite go the length of our modern Unitarians; his depreciation of our God and our Lord, and of the precious sacrifice of the Cross, did not altogether reach the height of presumption to which his descendants have aspired. He dared to call the Incarnate God a creature; but he qualified the blasphemy, in some measure, by allowing Him to have been the first of all creatures, and made before the world: assigned indeed to a grade of being more elevated than that of the angels, yet like them the handwork of the Father. Unitarians, however, regard Jesus Christ as a mere man; a prophet favoured with more ample inspiration than had been usually bestowed on the messengers of God, but possessing no existence prior to his conception in the womb of his earthly mother. The advance in their respective views from one aspect of impiety to another

THE CHURCH.

COBOURG, FRIDAY, AUGUST 23, 1844.