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QUEBEC, THURSDAY, MARCH 8, 1849.

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TOWN THE WORD WITH ALL READINESS OF MIND, AND SEARCHED THE SORIPTURES DAILY, WHETHER THOSE THINGS WERE SO .- ACTS WIT. 11.

VOLUME VI No. 50.] notify to

HOPE IN SEPARATION. HOPF, IN SEPARATION.

To hir week not for the jobs that fade

"On Like evening lights aways 1.

For liopes that, like the stars decayed to the stars of the stars decayed to the

Oh lyweep not for the friends that pass Into the lonesome grave,
As breezes sweep the withered grass
Along the resilest wave;
For though thy pleasures may depart,
And darksome they be given.
And lonely though on earth thou art,
Who friends admitted the holy heart (i) When friends rejoin in heaven.

a gul peddingent thumber

JOHN VI. 53 &c.

What the patristic writings are worth in the icay of tominentary; and how Doctors dis-ogred in the interpretation of the passage. From Professor Turner's Essay. Formal and critical interpretation will

be looked for in vain in the writers of the first three centuries. Their expositions of Scripture must be sought in various treatires on topics of philosophy and theology, in defences of the Christian faith, in opistolary writings, and in works composed in opposition to prevalent errors. Commen-Spirit of God, you may observe, tary, in the later sense of the word, was hardly known. Modern theologians have differed in their views of the exposition given by these fathers of the chapter under consideration; some contending that they understood it directly of the oncharist, while others maintain that they only apply part of its language to this sacrament. This fact is itself sufficient evidence that the exposition of these fathers is not so definite and perspicuous as some persons, unacquainted with their works may suppose. Mr. Jourson maintains that they interpret it primarily and properly young ones love to have their heads in a of the cucharist, and only remotely of receiving Christ's doctrine or precepts. "I sweet passages in that blessed Book: inticonceive that the fathers never doubted but mating to us that the same Spirit, who that this missical or spiritual sense was penned it, hath begun to write the faithful that which our Saviour primarily intended." He uses the words "mystical" and "spiritual" in the sense of original, and in contradistinction to applicable 2. Besides the primary and direct sense of the text, the the will always inclined heaven-ward. anticuts, commonly supposed that there was a reductive or anagogical meaning in which ithnight be taken. I "They might be fally persuaded that John vi., was first and most properly to be understood of the encharist; and yet, at the same time, be of opinion that it might likewise, in a more way, be applied to receiving of Christie doctrine br precepts. And, so far as leake able to penetrate into the judgment of the ancients in this particular, I can see nd reason to believe that they did ever understand John, vi., of believing Christ's doctrine or receiving his word by faith, Extra danding to be meant by our Saviour "otherwise than in this suagogical way of an odious hiss, and funes away in a stench: "interpretation." On the other hand, Dr. so does this gracious soul pity carnal men's WATERIAND advocates the opinion that laughter as a touch of madness, and says the early fathers do not interpret this chap- of foolish mirth, what does it? Prov. 25, ter directly of the cucharist, but only apply 20. Eccl. 2, 2. it to that sacrament. "They who judge the particular case of the cucharist consi- makes it bleed with joyful sorrow. dered as worthily received; because the spiritual feeding there mentioned is the thing signified in the eucharist, yea, and performed likewise. After we have suffiby the eucharist ordinarily such spiritual food is conveyed, it is then right to apply all that our Lord, by St. John, says in the general to that particular case. And this, indeed, the fathers commonly did. But such application does not amount to interpreting that chapter of the eucharist. For example, the words, except ye cat the joy in the discovery of light. It takes flesh of Christ, &c., you have no life in inward pleasure in the launcing of the you,' do not mean directly, that you have no life without the cucharist, but that you have no life without participating in our Lord's passion; Nevertheless, since the cucharist is one way of participating of the passion, and a very considerable one, it was very pertinent and proper to urge the doctrine of that chapter, both for the clearer underslanding the beneficial nature of the eucharist, and for the exciting Christians to n frequent and devout reception of it. Such was the use which some early fathers

did not extend it farther. Thave particularly mentioned these two learned divines, because, although both are distinguished by profound and extensive aca quaintance with ancients writers, they dan-

quaintance with ancient writers, they dan not agree in determining hie sonse which the daily a father? intended no give of this chapled, a fill this fact is sufficient to show that, the library interface and Altar, in the training of the library in the inspired page.

The Unblood's Sacrifice and Altar, in the library in

itself is not always removed by the expositions even of the best of these writers. The interpretation may chance to be no clearer than the text, and equally to require philological investigation and antiquarian research. The view of Dr. Waterland does appear to me the most probable. Although, after the fourth century, the discourse was often explained directly in reference to the eucharist; and so much were the fathers generally in the habit of associating in their minds the thing signified with its sign, or, to approach neurer to their own language, the substance with the sacrament, that, in explaining the discourse of spiritual eating and drinking, several of them connect with it a reference to sacramental. That some of the fathers either are not or do not appear to be always consistent with themselves in explaining parts of this discourse, is attributed by LAMPE to the fact, that in the sacrament of the eucharist they admitted not an oral, but a spiritual mandacation, by faith, of Christ's body and blood ‡

THE BEGINNINGS OF GRACE.

From " The Joy of Faith," by the Rev. Samuel Lee, M. A., sometime Fellow of Wadham College, Oxford, 1685. In persons, at the first workings of the

1. First, There appears some favouring of the things of God; which shews there is a new palate formed by the Spirit of God in the soul, suited to the Manna of heaven: they begin to mind the things of the Spirit, with a disrelish of vain and frothy company, a happy inclination to virtue, and wholesome infusions with some reverent awe to their teachers and instructors: which when once taken off from the heart, all the argument or rhetorick in the world

shall never fasten any good maxim upon such a person; but now you shall see very Bible, and the tears ready to spring at some counterpart on the fleshy tables of their hearts. 2 Cor. 2, 14. Rom. 8, 5.

2. They find and feel the inward bent of their soul to be towards God, the bias of though some rubs and billocks may divert a while. They are like the sun-flower ever turning to that glorious lamp; or as the needle pointing to the northern pole. It may suffer some variations and supervariations, and mysteries of declination not hitherto fully determined to help the longitude: but in the main, its course, bent, and delight is toward that point of the compass. The soul no otherwise, having received an affrication or touch from divine love, evermore bends the motion towards God, and is enamoured upon the goodness and excellency of our blessed Saviour. Vain things, like vinegar upon nitre, gives

3. Again, there is in this new heart of that the fathers in general, or almost uni- flesh, this covenant heart, an inward, sweet versally, do interpret John vi , of the en- sensibleness of that great stone of impeni- read with holy meditations; they might the parliament house, they were so great and persons, women with child, or old folks, or charist, appear not to distinguish between tence, that as yet remains unbroken in better observe the [motus primo-primi] aboutinable, that there was nothing but licensed persons, all the rest ought to live in an interpreting and applying. It was right to pieces, which with its ragged points and apply the general doctrine of John, vi., to langles wounds the tender fleshy parts, and holy new convert is greatly sensible of its proud flesh, and that heavy lump that hangs like a talent of lead at the feet, and the worlds' bird-lime that sticks to the wings ciently proved from other Scriptures that of the soul, when it would mount up to in and by the cucharist ordinarily such heaven in holy duties. Or, as persons after a great antumnal fever labour under a squeazy stomach, with a mass of baked humours at the bottom, so does the soul, and weeps in secret, and often bewarls it before the throne of God.

4. There is also found within it a secret inward pleasure in the launcing of the tumors of pride, to let out the corruption of nature. The lamp of God's word is more precious and joyful to it, than the dawnings of a spring-morning out of the east. It's a sign of an unsanctified hear and a very proud spirit, to 'snuff and snar at godly reproof. But this is a certain note of grace begun, when no corruption is too dear, no secret sin so delectable, but it will part with it at the conviction of the Spirit. Yea, and the more searching any ministry is, the more it delights to sit under made of John, vi., as our Church also does it; and dares not call that a legal p at this day; and that very justly, though I ing, which drives men out of the sel will not say that some of the later fathers the law, into the Temple of Christ. it; and dares not call that a legal preaching, which drives men out of the school of

5. Besides, the tender soul grieves under its fears of the want of true faith, and is never quiet, till it gain some lively hope of its implantation into Christ, which it cherishes, and nourishes by the application of promises. But till then it wrings its hands, runs up and down mournfully through all the streets of New Jerusalem; being desolate in spirit, as not having a comforting sense of any faith at all. It cries lamentaably from watch-mun to watch-mun, bears many affronts and injuries in the tearing of her vall, and smiting upon her head "till at last, she finds her beloved and embraces him in the arms of faith. Then the soul continues in the use of all prescribed means to attain the vision of his divine leve in the glass of affiance.

1 How inconstantia Patrum proculduble index some measures as, in the was it then? In purgatory? So the papilite was it then? In purgatory? So the papilite

G. Again, This troubled soul flies far 1 it and chop it, that it were as good for them to from the land of excuses, hates palliations and self-conceited applauses, and lays all the fault apon itself: heaps accusations, and lays snares and tentations for its own feet : and so great, that the holiest minister, and one skilful in cases of conscience, can hardly sometimes answer and resolve. Whereas the hypocritical pharisee is commonly full of talk, hath little or no solidity, is confident and boasts of experiences with a false tongue and a deceitful heart. But our gracious young convert is as sensible of the least sin, as the tenderest hand hath a quick and immediate sense of the sitting of a fly, or the gentle breathings of a western air. It laments over in dwelling sin, bewails its residence, and sounds continual alarums against it. For it cannot But your Majesty hath divers of your chapbear the domination of that proud vice-roy of Satan, to fulfil it in any lusts thereof. ledge: and yet ye have some that be bad triumphs as if its conquering flag were entering the gates of heaven. For all those the motions and investigation and my lord Protestor's based and my lord though its motions and impulses against unholiness be yet but weak, tender and low; yet are they the fruits of integrity, and grow forward in strength. This is a true sign of grace, and that the new life is great sight of us of the clergy. I can name in good cornest begun in that heart; for it finds repentance towards God, and true sorrow for sin, conjoined with real inclinations, resolutions and workings in its gradual turning from it, and an holy hatred of all thoughts of reversion to it.

inclination to sincerity, in all its actions; which like a fragrant perfume in every chamber of all its powers and faculties gives a grateful scent in every duty; and delights to be unfeigned in every good word. and work. It hates painted garments of hypocrisy, and therefore, with great humiliy, requests of God to search its heart, and begs to be what God would have it; and prays withal, that he would not enter into severe judgment, and mark what's done amiss with an urgent scruting : for then no flesh can stand in his sight, but intreats forgiveness from God, that so he may be feard and worshipped. From hence springs that solid, sweet, and comfortable doctrine of Reformed Churches [That the true desire of grace is true grace:] On which Basis sound consolation will stand inviolably, when all the proud towers of Pelagius and Arminius shall moulder into dust at the tall of Babylon. For now the soul in this humble and holy frame lies at the foot of God, mourns for sin as committed against God, thirsts after the righteousness of Christ alone, and prays for the Spirit of God to allure and draw it into fuller communion, having taken God in the new covenant for its God alone.

7. The soul feels within itself an holy

8. Lastly, it studies the increase of holiness by all holy means and methods in meditation, self-examining, and confessing with old disciples, and experienced believers. For, in such-like, God communicates his gracious presence; and in these mountains of Zion commands the blessing and life for evermore.

In these and such particulars, if serious Christians would please to go down the stairs of humility, into the closet of their own heart, and ponder upon what they the first infant motions of their hearts to wards God and heavenly objects; but cursory reading spoils all.

Some indeed advise an hour's meditation to an hour's reading; I think a set quantity of time is not necessary, but so much as may clear and warm the motion upon the heart. By experience it will be found that the Spirit of God works by various methods and very different; yet so, that by one or other token any poor broken trembling soul may in some measure be comforted, as to a true work begun in the heart, and may learn to know divine wisdom in its secret formations of grace within its utmost recesses and retirements. To conclude, I take this to be one of the lowest sentiments of a true work, when there are found continually secret inclinations, motions, thirstings and desires after God and holiness which by strict and careful observation may be perceived to grow and increase year by year; and this note is common to all believers though in their weakest estate who would not change their slender hopes for all the kingdoms of the world and the glory of them. This work flows from the first breathings of the Spirit of God, and may be discerned as to truth and sincerity by these two notes:

in well-doing, though weakly, yet with the face toward Zion.

2. If growing in spiritual strength though at present by small degrees, and for a while scarce discernable; like the growth of a child, or the augmentation of a plant, or the motion of a shadow of the Style upon the Sun-Dial. The spelling and punctuation modernized all

Miroughly is all to the control of t HISTORY FROM LATINER'S

and yet leating to mSERMONS 1991 14 MIZEAN PORTINE PREXMITTE OF THE GOS-TEL. (Sermon before, King Edward vi.)— But how shall he read his book? [Deut. xvii. 19.] As the Homilies are read. Some call them homelies, and indeed so they may be well called, for they, are homely handled

be without it, for any word that shall be understood- And yet (the more pity) this is suffered of your Grace's hishops, in their dioceses, unpunished. But I will be a suiter to your grace, that ve will give your bishops charge ere they go home, upon their allegiance, to look better to their flock, and to see your Majesty's Injunctions better kept, and send your Visitors in their tails: and if they be found negligent or faulty in their duties, out with them. I require it in God's behalf, make them quondams, all the pack of them. But peradventure ye will say, "Where shall we have any to put in their rooms?" Indeed I were a presumptuous fellow, to move your Grace to put them out, if there were not other to put in their places. lains, well learned men, and of good know nish their places, there is in this realm (thanks a number of them that are able, and would be gind, I dare say, to minister the function, if they be called to it. I move it of conscience to your Grace, let them be called to it orderly; let them have institution, and give them the names of the clergy. I mean not the name only, but let them do the function of a bishop, and live of the same : not as it is in many places, that one should have the name, and eight other the profit. For what an enormity is this in a christian realm, to serve in a civility, having the profit of a provostship, and a deanery and a parsonage! But I will tell you what is like to come of it; it will bring the clergy shortly into a very slavery.

forget here my scala call, that I spake of in my last sermon. I will repeat it now again, desiring your Grace in God's behalf, that ye will remember it. The bishop of Rome had a scala cali, but his was a mass matter. * This scala call, that I now speak of, is the true ladder that bringeth a man to heaven. The top of the ladder, or first greese, is this: "Whosoever called upon the name of the Lord shall be saved." second step: " How shall they call upon him, in whom they have not believed ?" The third stair is this: "How shall they believe in him, of whom they never heard?' The fourth step: "How shall they hear without a preacher?" Now the God, that he openeth unto us his word so nether end of the ladder is : " How shall backwards now, and use the school argument; a primo ad altimum; take away laws and statutes. Such despisers of magispreaching, take away salvation. But I fear trates, when they pray, they pray against one thing; and it is, lest for a safety of a themselves. There he laws made of diet, to save their pensions. † But I will tell you shall eat at all times; and this law is made in Christ bought souls with his blood; and will policy, as I suppose, for victual's sake, that ye sell them for gold or silver? I would not fish might be uttered as well as other meatthe abbots, when abbeys were put down, ought to keep it. Therefore all except those down with them." But within a while after, the same abbots were made bishops, as there be some of them yet alive, to save and redeem their pensions. O Lord ! think ye that God is a fool, and seeth it not? and if he see it, will he not punish it? And so now for safety of money, I would not that ye should put in chantry priests. I speak not now against such chantry priests as are able to preach, but those that are not able. I will not have them put in; for if ye do this,

THE LADDER TO HEAVEN .- I may not

ye shall answer for it. PRESUMING UPON THE BENEFIT OF BAP-TISM .- I heard of late that there be some wicked persons, despisers of God and his benefits, which say, " It is no matter whatsoever we do; we be baptized: we cannot be damned; for all those that be baptized, and be called Christians, shall be saved.' This is a false and wicked opinion; and I assure you that such which bear the name God's commandments, that such fellows, I for the Turks and heathen have made no promise unto. Christ to serve him. These fellows have made promise in baptism to keep Christ's rule, which thing they do not; and therefore they be worse than the Turks : for they break their promises made before God and the whole congregation. And therefore such. Christians be, most wicked, perjured persons; and not only be perjuted, but they go about to make God a liar, so much as lieth in them. can of beautiful and

. " In the church of the blessed Virgin Mary lat Rome] is th'alter which is called (as is also the church itself) scale cett. Upon this alter if they that syng masse of cause masses to be song for the soules that are in purgatory, thorow the merits of the same blessed Virgin, the sand soules are delivered out of hand from the bytter paynes of purgatory, and brought into the ever-lasting joys of heaven, and brought into the ever-lasting joys of heaven, adjacent, whatso yen thinge is devoutly enaked in that, place, it is stray hit wayes wylloudy all double obtained. And there is greate, aboundatine of pardon a penal of a culpa folius, interess in Become Works, Vol. 111 foil 1833 2024 at a second

CHRIST. (Sermon on Phil iii 17.)-Now let us turn to the epistle: " Brethren, be folowers together of me, and look on them that walk even so as we have us for an ensample." These are marvellous words of St. Paul, which seem outwardly to be arrogantly spoken : if any man should say so at this time, we would think him to be a very arrogant tellow. But ye must see that ye right understand St. Paul; for he spake these words not of an First, ye must consider arrogant mind. with whom he had to do, namely, with false apostles, which did corrupt God's most holy word, the gospel, which he had preached before. And so the same false prophets did much harm; for a great number of people did credit them, and followed their doctrine; which things grieved St. Paul very sore-: therefore he admonished them, as who say, 'Ye have preachers amongst you, I would not have you to follow them; follow rather me, and them that walk like as I do." This was not arrogantly spoken, but rather lovingly, to keep them from error. He saith the same to the Corinthians, in the eleventh chapter, saying, " Be ye followers of me :' but there he addeth, "As I am the follower of Christ." So put the same words hither, set them together, and then all is well. For I tell you, it is a dangerous thing to follow men; and we are not bound to follow them further than they follow Christ. We ough not to live after any saint, nor after St. Paul or Peter, norafter Mary the mother of Christ, to follow them, I say universally: we are not bound so to do, for they did many things amiss. Therefore let us follow them as they follow Christ; for our Saviour Christ giveth us a general rule and warning, saying, "Whatsoever they teach you, do it; but after their works do ye not:" and he addeth, "Sitting in Moses's chair," that is to say, when they teach the truth; but when they do naught, we should not follow them Therefore he saith in another place, Nist abundacerit vestra justitia, " Except your righteousness be more than the scribes and pharisees, ye shall not enter into the kingdom of heaven," This he speaketh of the clergymen, giving us warning not to do as they did. We must have such a righteousness as may stand before God; we are not appointed to follow saints: as when I hear this saint hath prayed so many psalms, so many hours in a day, I am not bound in conscience to follow him, to be his ape, and to do as he did; my vocation being contrary unto it,

THE POLICY OF FASTING: THAT FISH MAY BE UTTERED .- And here we have occasion to consider, how much we be bounden unto plainly, and teacheth us so truly how we they preach except they be sent?" This is should behave ourselves towards the magis the foot of the ladder, so that we may go trates and their laws: but for all that, I fear there be some of us which little regard their little money, you will put in chantry priests how we shall feed our bodies, what ment we that ye should do with priests, as ye did with Now as long as it goeth so in policy, we For when their enormities were first read in that be dispensed withal, as sick, impotent ordinary obedience to those laws. do against the same in any wise.

PIETY IN THE COBBLER'S SHOP, A MATCH FOR PIETY IN THE MONK'S CELL .- I read once a story of a holy man, (some say it was St. Anthony,) which had been a long season in the wilderness, neither eating nor drinking any thing but bread and water: at length he thought himself so holy, that there should be nobody like unto him. Therefore he desired of God to know who should be his fellow in heaven. God made him answer, and commanded him to go to Alexandria; there he should find a cobbler which should be his fellow in heaven. Now he went thither and sought him out, and fell in acquaintance with him, and tarried with him three or four days to see his conversation. In the morning his wife and he prayed together; then they went to their business, he in his shop, and she about her housewifery. At dinner time they of Christians, and be baptized, but follow not had bread and choose, wherewith they were well content, and took it thankfully. Their say, be worse than the Turks and heathen : children were well taught to fear God, and to say their Pater-noster, and the Creed, and the Ten Commandments; and so he spent his time in doing his duty truly. I warrant you, he did not so many false stitches as cobblers do now-n-days. St. Anthony perceiving that, came to knowledge of himself, and laid away all pride and presumption. By this ensample you may learn, that honest conversation and godly living is much regarded before God; insomuch that this poor coubler doing his duty diligently, was made St. Authony's fellow. So it appeareth that we be not destitute of religious houses; those which apply their business uprightly, and hear God's word, they shall be Sta Anthony's fullows; that is to say, they shall be mumbered amongs the children of Godeare nitt family On A CLERKIT KNSWUM TO "X CLERKEY dence that the mensures we venture to submit QUESTION. — (Strikbil the The Fairing by The to your Majesty's consideration Will it all dilplaying of purgatory can be played very, what see yet lasting joys of heaven held account, what see yet lasting joys of heaven held account, what see yet things is devoutly a sayd in that, place, it is stray through all double obtained. And there is freate about adulte of pardian at most the soul now after it would out this young maid? It was not in lie ven him to hid it suit it is still a series of indefinitely out this young maid? It was not in lie ven him to hid it is judicistory to from the sould for the crown, provided that yearly premiums should be paid to the priests and out the pression of the countries to the crown, involved that yearly premiums should be paid to the priest and out the pression of the countries to the crown, involved that yearly premiums should be paid to the priest and out the priest and out the pression of the countries to the crown, involved that yearly premiums should be paid to the pression of the countries to the crown, in the pression of the countries to the crown, involved that yearly premiums should be paid to the pression of the countries to the crown, involved that yearly premiums should be paid to the pression of the countries to the crown, involved that yearly premiums should be paid to the pression of the countries to the crown, involved that yearly premiums should be paid to the pression of the countries to the crown, involved that yearly premiums should be paid to the pression of the countries to the crown, involved that yearly premiums should be paid to the pression of the countries of the pression of the countries of the countries of the pression of the countries of the countries of the pression of the countries

FOLLOW THE SAINTS, AS THEY FOLLOW | tion, and such an answer that, if the hishop of Rome would have gone no further, we should have been well enough; there would not have been such errors and fooleries in religion as there hath been. Now my answer is this: "I cannot tell; but where it pleased God it should be, there it was." Is not this a good answer to such a clerkly question ! I think it be: other answer nobody gets at me; because the scripture telleth me not where she was. 120 to here.

WHOLE NUMBER 258

CAMBRIDGE UNIVERSITY.

The University of Cambridge has lately resolved, by large majorities in the Senate House, to extend the basis of education : and, amongst other branches of science, ethics and metaphysical studies will henceforth have their share of University honours. Already the Professor of Moral Philosophy announces a course of lectures on Ethics, as that science has been taught from Plato to Dugald Stewart; and this is to be followed by an examination of the students who attend the lectures. Perhaps this is not so much a novelty, as a return to the spirit and practice of the University in former days, when Aristotle was daily read, and Occum and Duns Scotus. In our own time, Locke and Butler still lingered on; and we have always viewed their fading honours with regret. But the passion for mathematics was all ab-We hope the reaction may not besorbing. come in its turn too violent; and that no inparience of studies which do not immediately bear upon the secular prospects, or the professional knowledge of the student, will be permitted, in this impatient age, to hurry forward the foundation, in order that the superstructure may rise prematurely, and to a loftier height. Wisely pursued, such studies as those we speak of will be a great advantage to a race of young men, some of whom are soon to fill up our places, and be teachers of righteousness to this great nation, and her still greater dependencies abroad. Who that ever heard the surpassing eloquence of Robert Hall, but felt how much of his success he owed to his familiarity with these pursuits. It was curious to observe, too, how the discussion of some ethical point, or the introduction of some metaphysical speculation gleaming as it passed upon a sudden, and throwing a flash of light upon some text hitherto obscure, or upon the latent motives of questionable conduct, or upon the characters of men, whether good or bad, recorded in Scripture: how all this would chain his audience to a more intense attention, and lighten up at once a thousand faces with a keener look of intelligence. And there are times in which every polished dart, whether from the armoury of God's blessed word, or the meaner recesses, of human wisdom and knowledge, should be found ready in the quiver of the man of God, and ready for immediate service in the sanctuary. — Christian

Observer. CHURCH REFORM.

The following petition was prepared by certain members of the Hon. and Rev. Baptist Noel's congregation, and signatures were soitcited to it, with the view to its being presented to Her Majesty:

TO THE QUEEN'S MOST EXCELLENT

We, your Majesty's most loyal subjects, members of the congregation of St. John's Chapel, Bedford-Row, late under the pastor. al charge of the Hon, and Rev. Baptist Wriothesley Noel, also one of your Majesty's Chaplains in ordinary, beg to assure your Majesty of our sincere attachment to your Majesty's person and Government, and to the constitution of our beloved country; but lamenting deeply the loss we have sustained by the secession of our able and excellent minister, from a congregation to whom his ministration was most acceptable and hene. ficial, and from the Church, of which, by his piety, zeal, disinterestedness, and eloquence, he was a distinguished ornament, most humbly implore your Majesty, with the advice of your Honourable Privy Council, to cause a revision to be made of the Ca. non Law, so as to adapt it to the altered circumstances of the nation, and an'examination into those points in the discipline formularies, and services of the Church, which. left defective or uncorrected at the Reformstion, have ever since given rise to grave objections, and have often weakened, the attachment of the friends of the Church, driven many from her communion, and afforded topics of attack to her enemies.

Recent events have give; a painful promiience to some of those defects which throw great difficulties in the way of the archbishops and bishops, in the maintenance of discipline; and perplex the judgment, while they impede the usefulness, and not unfrequently wound the consciences of the clergy; and, as we humbly submit, in some degree interfere with the religious freedom and toleration of the lay

members of the Church. "In presunting to solicit your Majesty's attention to these topics, we beg to assure your Majesty of our firm reliance on the sound wisdom of your Majesty Hand your Honougable, Privy Council, and our conf-