discharge of our duty, with less sensible evidence, does imply in it a better character, than the same diligence in the discharge of it upon more sensible evidence. This fully accounts for, and explains that assertion of our Saviour, "Blessed are they that have not seen, and yet have believed;" have become Christians and obeyed the Gospel upon less sensible evidence than that which Thomas, to whom he is speaking, insisted upon.

But after all, the same account is to be given, why we are placed in these circumstances of ignorance, as why nature has not furnished us with wings; namely, that we are designed to be inhabitants of the earth. I am afraid we think too highly of ourselves; of our rank in the creation and of what is due to us. What sphere of action, what business is assigned to man, that he has not capacities and knowledge fully equal to? It is manifest he has reason, and knowledge, and faculties superior to the business of the present world; faculties which appear superfluous, if we do not take in the respect that they have to somewhat further, and beyond it. If to acquire knowledge were our proper end, we should indeed be but poorly provided; but if somewhat else be our business and duty, we may, notwithstanding our ignorance, be well enough furnished for it; and the observation of our ignorance may be of assistance to us in the discharge of it.

THE CHURCH.

COBOURG, FRIDAY, JULY 26, 1844.

CONTENTS OF THE OUTSIDE.

First Page.
Poetry.—The Dying Girl's Remonstrance
Labours of the first Missionaries in America.
The Faithful Shepherd.
Absolution and Benediction.
Imperfections of Human Knowledge.

Fourth Page.
Henry Howard.

Although the advocates of ministerial parity evince outwardly some degree of boldness in defence of their peculiar system, and assume, what it would be hard for them to produce, a scriptural authority for their pretensions, we discern, nevertheless, in the practical application of their theory, many circumstances which betray a secret hesitation and a sense of hollowness within.

Amongst the indications of this doubt and apprehension, none can be more striking than the liberties which dissenters in general have taken with the Sacraments which our Lord himself has so solemnly annexed to the Church of his appointment. Their divine origin, their hallowed nature, the solemn mystery with which they are invested, shields them not from reckless mutilation by those who hazard an unauthorized encroachment upon the ark of God, and leave his altar to be served as chance or the caprice of the people may direct. While the solemn ceremonial of Baptism has been attenuated and dishonoured by wresting from it its vitality, and causing the reverence that is paid to it to depend upon the mere human discernment of its fitness and its uses; the mystical banquet of the Lord's Supper, that most precious bequest of a dying Saviour, is despoiled of all its significance and its privileges, by being reduced to a mere commemorative symbol, supplying no bond of communion with Christ, and forming no channel for the communication of his grace.

Nor is it surprising that this should be the case. For if the Sacraments be viewed in their proper and scriptural character; if their efficacy as a divine ordinance be fully admitted; if they are regarded as that which, in some mysterious way, links the true believer with his Lord; if this their awful sanctity be duly recognized and acknowledged, the boldest separatist from the communion of the Church Catholic will pause and hesitate, ere he deliberately incurs the crime of dispensing these holy mysteries without the requisite authority and undoubted credentials.

But, on the other hand, when derogatory sentiments of Christ's holy Sacraments are entertained, the process of separation becomes comparatively easy. The government of the Church, and the commission of her rulers, will be esteemed a thing of nought, when the Church herself, in her most holy symbols, has been desecrated. The one is a necessary effect of the other. Where the ordinances of the Lord are depreciated and despised, all the Lord's work will be proportionably set at nought: his Church, in its foundation and superstructure will be disregarded; and the mere human device and creation will, as experience has lamentably taught us, be looked upon with as much reverence and hope as they are willing to yield to institutions which, in their origin, are unquestionably divine.

An evidence of this unhappy disposition is obviously enough to be traced in an article in the Toronto *Banner* of the 5th instant,—in which the writer indulges in certain animadversions upon the late Ordination in the Cathedral Church of that city. The objections expressed by this writer apply more particularly to the invocation of the Holy Spirit which, in that excellent and impressive Service, the Bishop is instructed to make, in these words: "Receive the Holy Ghost for the office and work of a Priest in the Church of God, now committed unto thee by the imposition of our hands." Now in answer to the objections which are felt, or at least alleged, against these words, we have a few observations to offer.

When our blessed Lord assured his Apostles of his gracious intention to be with them always, even unto the end of the world, it is very obvious that He meant, and that they must have understood, this promise of his perpetual presence and co-operation to apply not to themselves as individuals, but to the office with which they had been invested. The ministerial commission was not to expire with them: the preaching of the Word was not to cease when their voice should no longer be heard: after their departure, it was not the purpose of Christ to forsake the Church which he had purchased with his blood. The work of salvation was destined to advance from victory to victory, unimpaired in its energies and unceasing in its operation, until the labour of love and mercy should be completed, and the final harvest be ready for the reapers.

But not in mortal or material shape did Christ promise to be present with his Church,—to afford encouragement and support to his own deputed ambassadors, and strength and fitness to those who were to succeed them in their ministry: it was not in a visible manner that this presence was to be vouchsafed, but through the gifts and graces of the "Comforter," who should be their solace in trouble, their guide in perplexity, their strength in difficulty.

Of this promise the first fulfilment was the miraculous outpouring of the Holy Spirit on the day of Pentecost,—miraculous and extraordinary then, because the peculiar work of the Church demanded it, but gradually withdrawn as the Gospel became established, and the ordinary operation of God's grace sufficed for the extension and maintenance of his kingdom. This ordinary operation of the Holy Ghost, which is essential to the Christian life, still continues to exert in the believer's heart its strengthening and sanctifying power; and this influence it is which is intended, in the gracious purposes of God, to exist and operate until the consummation of all things.

The form in our Ordinal, already referred to, is conceived and expressed in the language of Scripture. It is found in John xx. 21, 22, 23; and is the form employed by our Saviour himself when, after his resurrection, he delivered to his Apostles their ministerial commission. The words, therefore, are no human invention; and no objection can reasonably be alleged against any irreverence or impropriety in the expressions employed. The only subject of doubt can be, whether it be justifiable to prescribe the language of Christ for those who only act in his name. But on this point, all uncertainty, we conceive, should be dispelled, when we consider that the authority thus delegated to the Apostles, was not confined to them, but extends to all who, since their time, have succeeded to their office. For if the sanction and accompanying influence of God's Holy Spirit be indispensable, in some sense or other, to the due exercise of ministerial authority, then the Apostles, when they imparted to others the commission to do the work of an Evangelist, must have had associated with that commission the fulfilment of the promise of the Spirit's energy and aid,—a help, and strength, and influence which we cannot believe to be limited to their time and act, but accompanying also the individuals who to the end of the world should exercise the commission lawfully and regularly derived from them. To think otherwise,—to suppose a cessation of this gift, thus distinctly vouchsafed at the beginning and promised to the end of time, would be to affirm the cessation of the Church itself; for it would imply the loss of what is integral to its structure, and inseparable from its constitution. It is, we contend, precisely this power and grace which has descended from the Apostles to their lawful successors, the Bishops of the Church. So that when the Bishop is instructed, in ordaining to the order of Priests, to use these solemn words, "Receive the Holy Ghost," we do not imagine, nor do the words import, that he thereby arbitrarily confers the Holy Ghost; but we do hold that the invocation he pronounces will, upon the strength of a Divine promise, be blessed and efficacious in its results, provided it be not invalidated by impediments on the part of the individual to whom it is addressed.

It is important, then, to bear in mind that the act, though authoritative, is not unconditional: it is recognized, indeed, by God on the part of him who performs it; but it is subject, nevertheless,—like the office of Absolution, for instance,—to a reservation and restriction dependent on the state of him to whom it is designed to be conveyed. Hypocrisy, for example, will negative the act, so far as spiritual benefit to the individual addressed is concerned; but even here, in the application of any such exception to a general rule, we must be careful to distinguish between the person and his office. The influence of the Holy Spirit may be denied to the one, as a just punishment for daring impiety and presumption, while His sanction and seal, notwithstanding, will be attached to the other. So that even under the most adverse circumstances that can be imagined, the act itself is, in a certain sense, confirmed by the Spirit of God; for, to use the words of the great Hooker, "Whether we preach, pray, communicate, condemn, give absolution, or whatsoever we do, as disposers of God's mysteries, our words, judgments, acts, and deeds, are not ours, but the Holy Ghost's." And this, according to the Twenty-sixth Article of our Church, is true, even when applied to the unfaithful Shepherd of the Christian flock. The sanction of the Spirit, thus annexed to the ministerial office, but detached from the unworthy and dissembling individual who aspires to it, may be perhaps, by way of distinction, correctly designated as a mere ordaining grace, which,—for the protection of Christ's sacraments, and that they may not be left at the mercy of human depravity,—without shedding any hallowing influence on the sinner's impenitent heart, ratifies nevertheless the functions he is called upon, in the discharge of his commission, to perform.

We are putting, however, a hypothetical case only,—one which, we trust and believe, is seldom realized. And the Church, it should be remembered, in all her formularies, which connect the communication of grace with the fitness of the recipient, proceeds always on the charitable supposition that her members are what she wishes them to be. Adapt this rule,—one, we may observe, most rational in its principle and calculated to prove the highest possible incentive to holiness of life,—adapt this well understood presumption entertained by the Church in the case before us, and we shall find that, when the lawful successor of the Apostles, by virtue of his sacred inheritance of Episcopal power, lays his hands on an applicant for the orders of a Priest, and asssociates with the act the momentous invocation, "Receive the Holy Ghost," he does this with the understanding that the individual before him approaches this solemn office, and desires this high commission, with a pure conscience and a guileless heart.

We need not prosecute to any greater length the discussion of this important subject. Suffice it to observe, in conclusion, that the objection alleged against our Ordinal applies equally to every ordinance of the Church, for the administration of which an authoritative commission is required; that, when this legitimate investiture with spiritual jurisdiction is wanting, the imputation will always be made; that the very fact of the imputation is an evidence of weakness and instability in those who are compelled, by the very defects of their system, to make it, but argues no unsoundness or heterodoxy in the Church against which it is directed; and that the exercise of Episcopal power, being wholly an inherited and derivative gift, and depending for its validity on the Apostolic Succession, it is natural that it should be unpopular with dissenters. This, however, only adds to the weight of the reasons why it should be asserted by the Church with unabated earnestness and fidelity, as testifying that she had not man for her founder, but that Christ himself is her "chief corner-stone."

In connection with these observations, we may adduce a few coinciding testimonies from eminent Divines of the Church. The following is the language of Bishop Beveridge:—

"We may plainly see how our Saviour would be with his Apostles, after his body would be removed from them, even by his Holy Spirit, which he therefore breathes from himself into them, by that means consecrating them his Apostles and vice-gerents upon earth; telling them withal, that as the Father sent him, so he sent them. Whereby he certifies them, that whatsoever power he had received from the Father for the instruction and government of his Church, he now left the same with them, or rather with the Holy Spirit which he breathed into them: and by consequence, that as he sent them, so were they to send others, by conferring the Spirit upon them, and so from one to another all along, that the Spirit which they now received might *continue with them* and *their successors*, and so supply his place upon earth until his coming again."

"Thus, therefore, it is that the Apostolical office hath been handed down from one to another, ever since the Apostles' days to our time, and so will be to the end of the world, Christ himself being continually present at such imposition of hands; thereby transfering the same Spirit, which he had first breathed into his Apostles, *upon others successively after them*, as really as he was present with the Apostles themselves, when he first breathed it into them."

The language of Bishop Bilson is equally emphatic:

"To create Ministers by imposing hands is to give them not only power and leave to preach the Word and dispense the Sacraments, but also the grace of the Holy Ghost, to make them able to execute both parts of their function. *This can none give but they that first received the same.*"

Mr. Law, in his celebrated Letters to Bishop Hoadley, thus expresses himself upon the subject before us:—

"I come now to another sacred and divine institution of Christ's Church, and that is the *ordination* of the Christian clergy; where, by means of a human benediction, and the imposition of the bishop's hands, the Holy Ghost is supposed to be conferred on persons towards consecrating them for the work of the ministry.

"We find it constantly taught by the Scriptures, that all ecclesiastical authority, and the graces whereby the clergy are qualified and enabled to exercise their functions to the benefit of the Church, are the gifts and graces of the Holy Spirit. Thus the apostle exhorts the elders to take heed unto the flock, over which the Holy Ghost hath made them overseers. (Acts xx. 28.) But how had the Holy Ghost made them overseers, but by laying on of the Apostles' hands? They were not immediately called by the Holy Ghost: but being consecrated by such human hands as had been authorized to that purpose, they were as truly called by him, and sanctified with grace for that employment, as if they had received an immediate or miraculous commission. So again, St. Paul puts Timothy in mind, 'to stir up the gift of God that was in him, by laying on of hands.'" (2 Tim. ii. 6.)

"Agreeable to the sense of Scripture and antiquity, our Church uses this form of ordination: 'The Bishop laying his hands on the person's head, saith, Receive the Holy Ghost, for the office and work of a priest in the Church of God, committed unto thee by the imposition of our hands.' From this form it is plain, first, that our Church holds that the reception of the Holy Ghost is necessary to constitute a person a Christian priest: secondly, that the Holy Ghost is conferred through human hands: thirdly, that it is by the hands of a bishop that the Holy Ghost is conferred."

Dr. Nicholls on this form of invocation thus affirms:

"If the bishop pretended to an original power inherent in himself, by virtue of his office, to confer the gift of the Holy Ghost, it were matter of exception. But, when he claims only herein a ministerial power, which God hath authorized him to receive, there is no reason to find fault."

We shall only add to these citations the words of Archbishop Secker:—

"These words in the bishop's mouth, when spoken over the persons ordained, properly express, in the first place, the communication of that authority which proceeds from the Holy Ghost: see Acts xiii. 2; xx. 28. They also express, in the second place, the bishop's earnest request to the Father of mercies, that the ordained may at all times enjoy such proportions, both of the graces and gifts of the Spirit, as will be needful for them: which request, if it be not their own fault, will prove effectual; because having, in the common course of his providence, appointed the bishop, though unworthy, to act in his behalf, he will assuredly be ready to own and bless the bishop's ministrations."

If our remarks upon this subject have extended to an unusual length, its own inherent importance, as well as the gross perversion of the great truths it comprehends, must form our excuse.

We are requested to state that a portion of the publications of the Parker Society for the year 1843, have been received at the Depository of the Church Society at Toronto; and that they will be forwarded to subscribers upon their transmission of the amount of the annual subscription. We are requested to add that in addition to this amount,—which covers only the cost of the Books in London,—there will be a small charge for freight, duty, &c., which, upon as correct an estimation as can be made, will be 3s. 2d. per annum to each subscriber.

The volumes now received at the Depository are, "The early writings of Bishop *Hooper*," and "Fulke's defence of translations of the Bible." The remainder of the set for 1843 is expected in the course of the summer.

In our last we gave the Proclamation of His Excellency the Governor General, announcing the Royal Assent to the Act of Incorporation of the Church Societies of the Dioceses of Quebec and Toronto. The Act itself, with the Proclamation annexed, has just been published, by direction of the Society, in pamphlet form; and a copy will in a few days be sent to each Clergyman of the Diocese, and to the various officers of the Society. We shall insert it also in our publication of next week.

☞ We mentioned in our last that Thomas Champion Esq. as Agent for this Journal, was engaged in a collecting tour in its behalf to the west of Toronto, as far as the town of London inclusive.—We have to renew our hope that this undertaking, involving so much expence, will be satisfactory in its results; and we beg at the same time to state that Mr. Champion will be prepared to receive the names of additional subscribers to the Diocesan Press,—a few shares of which still remain unappropriated.

We have also to announce that a Collector will be engaged to proceed Eastwards from this office, on or about the 15th August next; and that his visits will embrace the Newcastle, Prince Edward, Victoria, Midland, Johnstown, Bathurst and Eastern Districts, as far as Cornwall inclusive.

In the mean time, we shall be glad of the transmission from any quarter of what our agents, or the Clergy, may have it in their power to forward.

Canadian Ecclesiastical Intelligence.

NEW CHURCH AT HAWKESBURY.

It is always pleasing to those who hold dear the faith and discipline of the Church of England to observe any happy indication of the advancement and prosperity of the Church, and the consequent spread of Her Holy influence and efficiency. And in a most especial degree is it gratifying to find her people aroused to that elevated appreciation of their privileges which leads them to give those substantial and enduring evidences of their devotedness, such as the erection of places of worship, must assuredly evince. With no ordinary gratulation and thankfulness, therefore, do we proceed to notice the cer emony of laying the Corner Stone of a Church, in communion with the Church of England, at Hawkesbury, in the Ottawa District, at the Eastern extremity of the Diocese,—a place where Episcopalians were heretofore most lamentably destitute of the Church's ministrations, owing to many circumstances which unhappily operated to keep them so for a length of time. It would, however, seem that now the prospects of the Church in that quarter have happily brightened, and that the people, by taking the present very important and necessary step, will have gone far to secure for themselves in time to come the spiritual services of a resident Pastor.

The assemblage upon the occasion was numerous beyond all expectation, and of the most respectable description; and not the least gratifying feature of the whole was the numerous attendance of those of other Christian denominations who seemed desirous thus to manifest their cordial good will and christian benevolence towards their friends and neighbours of the Church of England by participating in a ceremony to them so exceedingly joyous and full of hope.

The members of a local Masonic Lodge kindly assisted on the occasion, but it was matter of no small regret to those concerned with the arrangements that a more numerous Body of that W. Order from beyond the Ottawa were absent solely on account of want of timely notice.

The Rev. Joseph Abbott, A. M., and the Rev. J. A. Devine, A. M., officiated.

The assemblage on the ground was addressed by the Rev. gentleman first named with his customary ability; and the truly Catholic spirit which characterised his discourse, while it served to waken in the breasts of the members present the strongest filial love and reverence for the Church of their Forefathers, could not fail to conciliate the respect and good will of all other hearers.

The symbolic act of placing the Corner Stone of this *first* place of worship for members of the Church in the Ottawa District was performed by the hands of Mrs. Hamilton of Hawkesbury,—a Lady whose warm solicitude for the progress of this sacred undertaking, and the very liberal contributions of whose family and friends towards it deserve the deep gratitude of the congregation; to whom it was indeed most pleasing, as it certainly was most fitting and proper, that the Lady of that distinguished and ever-to-be-lamented Churchman, the late George Hamilton Esq., should have taken so prominent a part in a ceremony so exceedingly interesting to those of the same communion.

The W. Master of the Masonic Lodge, Mr. William Robinson went through the mystical ceremony of the order over the Stone, and sealed Bottles were deposited in the cavity, containing various coins of silver and copper, —a copy of *The Church* newspaper containing the proceedings of the preliminary meeting held for beginning the building, a *Montreal Gazette* and other Provincial newspapers, also the written Scroll of the Masonic Lodge, and that of the Building Committee, of which the following is a copy:—

In the name of the Father, Son, and Holy Ghost, Amen!
On the 26th day of June, A.D. 1844, and in the 8th year of the Reign of Queen Victoria,
This Corner Stone of an Episcopal Church in the front of West Hawkesbury, in the Ottawa District, in the Province of Upper Canada, and Diocese of Toronto, was laid:
The Right Hon. Sir Charles T. Metcalfe, Bart., G. C. B., being Governor General of Canada;
The Honourable and Right Reverend John Strachan, D.D. LL.D., being Lord Bishop of the Diocese;
At which ceremony the following Clergymen of the Church of England officiated:
Joseph Abbott, A.M.,
James Augustus Devine, A.M.;
The following being the Building Committee:
Robert Hamilton, Thomas Higginson, John Ramsay, George D. Reed, William Higginson, William Kirby, William Bradley, Richard Allen, Henry W. McCann, William Hayes.
William Coffin, Treasurer.
Donald McDonald (F.), Secretary.
Charles Adamson Low, Esquire, being Warden of the District,
Peter Freel, Esquire, District Judge,
Charles Platt Treadwell, Esquire, Sheriff.
Joseph Howse and William Howse, Masons.
Charles Reinhardt, Carpenter.
The Corner Stone was laid by Mrs. Susannah Christiana Hamilton, and with Masonic Honours.
The Ground being the Gift of the Honourable Peter McGill.

Hereafter the people assembled in a neighbouring building where the Evening Service was performed by the Rev Mr. Devine, followed by an excellent and appropriate discourse, after which a collection was made.

Mr. Devine is a Travelling Missionary who lately arrived from England, and it is due to him here to state that, during a short sojourn in the place, he has manifested the most praiseworthy zeal and devotion in his office by ministering to members of the Church in many different parts of the District, which has called forth their utmost gratitude towards him. Indeed so strong has the feeling of regard for the Reverend gentleman become, that the people have with one voice desired that he may be nominated their resident Clergyman, and measures are now in progress for that object which all ardently hope may be successful.

The Church will be a substantial Stone edifice 50 feet by 32, exclusive of the Tower, partaking of the Gothic style of architecture, and it is expected will be covered in during the fall. The site is on a commanding eminence near the banks of the Ottawa, and the ground (about 2½ acres) was generously presented to the congregation by the Honourable Peter McGill, who has besides given the handsome donation of £25 toward its completion.

F.

To the Editor of The Church.

In your paper of the 21st £5 is stated to have been collected for St. Paul's, London, in the Church in *Drummondville*, this is an error, it was the result of the Offertory Collection in Christ's Church, Lake Shore, *Dunn*, (Township).

Adam Townley.

The Treasurer of the "Kent Testimonial," begs to acknowledge an additional subscription of £5 from Larratt Smith, Esq., towards that object.

English Ecclesiastical Intelligence.

CHESTER.—LAYING THE FOUNDATION STONE OF ST. MARTIN'S CHURCH SCHOOLS.

Tuesday week, being the festival of St. Barnabas, was appointed for the solemnity of laying the first stone of the schools about to be erected in the poor and populous district of St. Martin's-in-the-fields, Liverpool. Divine service commenced in the church at eleven o'clock.—Morning prayer being ended, the choristers, in surplices, preceded by a number of children, and followed by thirteen priests in surplices, with hoods and stoles, issued from the east door of the church, and walked slowly in procession to the site of the school, chanting Psalm lxvii. *Deus Misereatur*. When arrived at the ground, the clergy took their places near the stone which they were assembled to bless. Every care had been taken to keep back the pressure of the crowd, and as far as possible to afford every one present a view of the interesting ceremony. After suitable collects had been read by one of the priests, the choir, assisted by the clergy, chanted Psalm cxxvii., *Nisi Dominus*.

The Rev. Cecil Wray, the Incumbent of St. Martin's, then addressed the Rev. Jonathan Brooks, Rector of Liverpool, in these words:—

"On behalf of St. Martin's congregation, I have to request you, as rector of this parish, and in the name of the clergy here assembled, to lay this first stone of the school to be erected on this spot—a building to be dedicated to the honour of Almighty God and to the training up the children of this district in the doctrine and discipline of the Church of England. As we wish to make this as much as possible a religious ceremony, and have, with this view, connected it with the services of the Church, I have no intention of detaining you at any length; but first, I have to express my thankfulness to Charles Groves, Esq., and the other contriutors to the undertaking. And here, also, I would take the opportunity of saying a few words to the inhabitants of this district who are assembled to witness these proceedings. I wish them distinctly to understand that the schools erected here are for the whole population,—of all classes and parties without religious distinction. The doors of our school will be open to all, without exception; and all will be welcome to receive the instruction that will be given; for the ministers of the district having been put in charge of the whole population by the Bishop, it is their duty to care for all, and to seek for Christ's sheep that are scattered abroad, and at least to offer a religious education to all. In giving this invitation to Dissenters, (whether Protestant or Roman Catholic,) as well as to the members of our own Church, we must not be understood to promise to teach all the different systems of error which claim the title of Bible religion; nor do we pledge ourselves to suppress any doctrine of the Church for the satisfaction of those who are content with what they call our common Christianity We are ministers of the Church of England, and as such, even had we the wish, we are not at liberty to to teach any other than her scriptural faith. We shall indeed teach the Bible, perhaps more than is usually taught; for besides what the children read in school, they will hear two chapters, as well as the appointed Psalms, solemnly read to them in the daily morning service of the Church. But in teaching the Bible we shall not neglect the Prayer-book.—We shall explain the Holy Scriptures. not according to our own interpretation, nor that of any other modern teacher of religion, but according to the Catholic teaching of the Church of England. And we shall do our endeavour to teach all that the Church teaches, both discipline and doctrine; for who shall venture, or is competent, to separate the one from the other? It is by some such proposal as this that our legislators would get over the difficulties attending a national and comprehensive system of education. But, even if we were justified in separating discipline from doctrine, what theologian shall determine where doctrine ends and discipline begins. If it be 'evident (as our Church declares) unto all men diligently reading the Holy Scripture and ancient authors, that from the Apostles' time there have been these orders of ministers in Christ's Church,—bishops, priests, and deacons,'—then the divine institution of Episcopacy (the foundation of all Church discipline) is established as a doctrine of our Church. We cannot, therefore, separate doctrine from dicipline, if we would. But we have no such wish. We desire not to suppress one statement, nor to explain away any one expression, in the Book of Common Prayer. On the contrary, it is our hearts' desire to carry out faithfully the whole Church system therein contained, with its rites and ceremonies, its fasts and festivals, even to the slightest hint that the Prayer-book offers. And we are fully persuaded that, by thus acting, the Church will be best justified of her children, yes, justified also in the sight of her enemies. But I will not believe that those who have been seduced from the Church are her enemies. If they are so, it is only because they are ignorant of her apostolic descent, and of the blessings which she is commissioned to impart. Let us plainly and affectionately explain her distinctive character, and we may yet win back the people whom we have lost through our neglect. It is the boast of the Church of Rome that if she is allowed the training of a child till he is twelve years old, any attempt to seduce him from that Church afterwards will be in vain. If ours be the true Church, there is at least an equal reason for adopting a similar policy; instead of letting our children leave our schools an easy prey to schismatical teaching, and utterly ignorant of the grounds upon which an episcopally-ordained clergy claim their exclusive allegiance. Here our schoolmasters have been sadly neglectful. They teach children to believe in the One, Holy, Catholic, and Apostolic Church, but they do not distinctly explain to them where that Church is, and where that Church is not. They teach them to "submit to their spiritual pastors," but they do not explain who are the rightly-constituted ministers of Christ. The natural consequence is, that the people, ignorant that the Church possesses higher claims than are possessed by any of the surrounding sects, and apprehending no danger, are readily attracted by the false glare of dissent, and thus fall away from us. Nor can we recover them by fine preaching, or any other attractions of the conventicle. The separatists will ever be more than a match for the Church in these seductive arts. No, if we would regain the affections of the mass of the people, it must be by sound catechising in the distinctive doctrines of the Church; it must be by speaking the truth, and declaring boldly, that ours is the Catholic Church of this country. Nor is there any fear that we shall scare the people away, or lose their confidence, by being thus faithful to the Church. The prejudice against Church doctrine and discipline is not so inveterate, but that the people will flock to our schools, if they are made efficient; and it only requires the systematic attendance of the clergy, to make them infinitely more efficient than the schools of the dissenters. The nearness of this school to the Church, its sole management being vested in us, the proper pastors of the district, and the daily prayers in the sanctuary, will render this duty of superintendence easy in our case. And what we teach, we will teach in love and affection, not lording it over God's heritage, but as ensamples of the flock. Nor in training up our children to be sound Churchmen, would we make them fond of controversy, and despisers of others. On the Contrary, our chief aim will be to make them trustful, humble, and obedient;—dutyful to their parents, self-denying, and charitable to all. Let this course be pursued generally, and the clergy will yet regain the regard, esteem, and confidence of the people of this country."

At the conclusion of Mr. Wray's address, the Rertor replied nearly as follows:—

Mr. Wray,—In congratulating you, and the inhabitants of this district, on being assembled to lay the first stone of a school to be attached to this church, the remarks I shall make will be brief. I feel much pleasure in laying this stone as you have requested me, for the foundation of schools within the walls of which children will be trained up in what we verily believe to be the pure doctrine and discipline of Christ's Holy Catholic Church in England, and where they will receive that instruction which will fit them for the station of life to which it will please God to call them, and prepare them for everlasting peace and happiness in the world to come."

The Rector then, receiving the trowel, proceeded, as the representative of the whole body of the clergy present, to lay the stone in these words:—

"*In the name of the* Father, *and of the* Son, *and of the* Holy Ghost. *We lay this first stone of a building to be erected to the honour of Almighty God, and for the education of the children of this district* in the doctrine and discipline of the Church of England. *Amen.*

The priest having then invoked the Divine blessing and assistance upon the work in suitable collects, concluded with the Lord's Prayer and Grace; and the procession returned te the church in the same order as before, to finish the Divine offices, chanting as they went Psalm cxxii. *Lætatus sum.*

The sermon was preached by the Rev. T. V. Bayne M.A., of Manchester, from the 8th chapter of the first Epistle of St. Paul to the Corinthians, and the 1st verse: "Knowledge puffeth up, but charity edifieth."

The alms given at the Offertory were presented, and placed upon the altar by the officiating priest, and the service ended with the Prayer for the Church Militant, concluding, as the Rubrtc directs, with one of the collects, and the blessing.

The day was exceedingly fine, which contributed in no slight degree to the cheerfulness and beauty of the scene. There was a large assemblage of persons to witness the interesting ceremonial, and their orderly and devout conduct must have satisfied the most incredulous that the labouring population of this country have not lost all sense of reverence for holy things, when the clergy rest their claim to their respect on their Divine commission, as priests of the Catholic Church.

Gray's Church, Essex.—This ancient and interesting structure is about to be repaired and beautified, at an expense of £1,500. A new roof is to be supplied, the windows restored, the north transept thrown once more into the church, a handsome spire, 120 feet high, built on the foundation of the present tower (the upper part of which is unsafe), a stained glass east window to be inserted, the floor paved with encaustic tiles, and the sittings remodelled and beautified throughout.

Morpeth.—On Monday, June 10th, the foundation stone of a new chapel at Thorneyford, near Kirkley, but in the parish of Morpeth, was laid by the Rev. E. C. Ogle, Vicar of Bedlington, assisted by the Hon. and Rev. F. Grey, Rector of Morpeth. The chapel is to be built at the expense of the Rev. J. S. Ogle, of Kirkley, and provision for the duty is to be made by the Rector of Morpeth.

Orsett, Essex.—The former Rectory-house of Orsett is about to be converted into a Diocesan school, under the patronage of the Bishop of the Diocese. The want of such an institution has been long felt in the neighbourhood, which has been hitherto without any school whatever available for the children of Churchmen. The Diocesan school is to be opened at Midsummer, for boarders and day scholars.—*Essex Standard.*

Noble Munificence.—The late Wm. Stevenson, Esq. of Stamford, has secured by deed 4,000*l.* for building a new church at Deepening, Lincolnshire, 200*l.* for keeping the church in repair, and 5,000*l.* for income for the Minister. The Ven. Archdeacon Bonney has been appointed Trustee.

Her Majesty the Queen Dowager, hearing that the Cheddar School, endowed by Mrs. Hannah Moore, more than half a century ago, was burdened with a debt, created by the purchase of a new site for the new building, has sent the sum of 20*l.* towards its discharge.

Betton's Charity.—The House of Lords have confirmed the Lord Chancellor's judgment in the case of Betton's Charity; and the whole sum of it, is said, 200,000*l.*, is to be appropriated to the support of Church-of-England schools.

A Blind Preacher.—The Rev. J. W. Gowring, who was a few years ago officiating Minister at St. Matthias's Church, Key-street, in this town, preached there on Sunday evening last. The revd. gentleman is now stationed at a church in the metropolis, where he regularly performs the stated services, although he was two years since afflicted with blindness, and is still deprived of sight. —*Liverpool Mail.*

The Oldest Clergyman in the Diocese of Exeter is the Rev. Charles Barter. He was instituted to the Vicarage of Cornworthy as early as 15th Nov., 1775.

Liverpool.—The number of young persons confirmed in this town and the immediate neighbourhood by the Lord Bishop of the Diocese was 2,580. The congregation of St. Mark's Church, in this town, have contributed £204 9s. 10d. to the National Society's Fund, for the establishment of schools in the manufacturing and mining districts.

Preston.—The Lord Bishop of Chester arrived in Preston from Wigan, on Monday evening week, and proceeded to the residence of Mrs. Caras Wilson, in Wickley Square, whose guest the Right Rev. Prelate was, during his sojourn in Preston. On Tuesday morning, his Lordship administered the rite of confirmation, at the parish church, to 909 candidates, and in the afternoon to 445 at Christ Church. His Lordship delivered the Visitation Charge on Wednesday, and after the meeting of the friends of the Northern and Central Church of England School, dined with about forty of the clergy, at the Bull Inn. In the evening his Lordship left Preston for Kirkham, and on Thursday morning confirmed at Kirkham Church, and in the afternoon administered the rite to 404 persons at Poulton. Yesterday he would administer the rite at Grastang, Churchtown, and Cockerham, and tomorrow he will confirm at Lancaster Parish Church. On Monday he will be at Skerton, on Tuesday at Burton, Wednesday at Kendal, Thursday at Bowness, and Friday at Ambleside. At Lancaster and Kendal his Lordship will hold visitations.

The Lord Bishop of Oxford has just confirmed 290 young persons at St. Mary's Church, Wallingford; 345 at St. John's Church, Windsor; and at St. Mary's Church, Reading, nearly 1,600.

Diocese of Ely.—The Lord Bishop of this Diocese has lately confirmed 900 persons at Bury St. Edmunds; 320 at St. Peter's Church, Sudbury; 274 at Clare; 955 at Cambridge; 300 at Wisbeach; 200 at March; and a large number at Linton.

Abingdon.—On Thursday, the Visitation of the Rev. Dr. Berens, Archdeacon of Berks, for the Deaneries of Abingdon and Wallingford, was held at St. Helen's Church. The Rev. Wm. Slatter, Vicar of Cumnor, preached on the occasion. The Ven. Archdeacon, in his Charge to the Clergy, stated that with reference to Ecclesiastical matters he had no information to give them—no intelligence to communicate. He would merely remind them, and he did so with much grief, that the Society for the Propagation of the Gospel in Foreign Parts was almost in a state of bankruptcy. It had been resolved that the Archbishops should issue a circular letter to their suffragans, and they to their Clergy, directing a general collection to be made; and he doubted not that his Rev. Brethren then assembled would do their utmost to advance the interests of that venerable Society. The Archdeacon proceeded to address the Clergy on the encouragements and discouragements incidental to the pastoral office, founding his remarks on the words of St. Peter, "Master, we have toiled all the night and have taken nothing; nevertheless at thy word I will let down the net."—*Oxford Herald.*

Arrival of the Hibernia.

By the arrival of the Royal Mail Steamer *Hibernia* at Boston, we have received the English Mail of the 4th instant. The news which she brings is not of much importance, if we except the favourable change which had taken place in the weather for the growing crops, and the difficulties which seem to be gathering around Sir Robert Peel's Ministerial Government.

THE WEATHER.

The weather throughout England, since the sailing of the last packet, has been, generally speaking, favourable to vegetation. In most parts of the country considerable quantities of rain have fallen, and in some localities heavy thunder-storms have been experienced; but from the long continuance of the previous drought, moisture in almost any shape was acceptable.

THE CORN MARKET.

The grain markets in consequence of the recent rains, although more is still wanted, are more depressed than they were at the sailing of the last packet, and prices have receded a little. Canadian flour has met a free sale at 28s. to 28s. 6d. per barrel, and has been a good deal inquired for.

PROVISIONS—AMERICAN.

There is a good inquiry for cheese, at 48s. to 52s. per cwt. for fine, and lard continues to meet attention at 35s. to 38s.—In hams, beef, and pork, for consumption, there is little doing, but prices remain steady. Middles of pork are selling at 34s., smoked hams 52s., and pickled 36s. Beef and pork for ships' use are in request. India beef, in bond, brings 80s. to 85s., prime mess 63s. to 75s. per tierce, and prime mess pork 40s. to 50s. per barrel.

THE QUEEN.

Her Majesty and all the Royal Family, we rejoice to hear, were in good health, and domesticated at Claremont.

PARLIAMENTARY.

The session of Parliament was drawing to a close. Sir Robert Peel had announced his intention of proceeding with the Poor Law Amendment Act, the Bank Charter, and the Railway Bills; but those measures affecting the Irish Municipalities, the Irish Registration of Voters, the Ecclesiastical Courts Bill, and a number of minor measures, are to be put off till the next Session.

SEES OF ST. ASAPH AND BANGOR.

We notice with much satisfaction that, in the House of Lords, the bill brought in by Lord Powis, for preventing the contemplated union of the Sees of St. Asaph and Bangor, had been carried, at its second reading, by a large majority, in direct opposition to the wishes of her Majesty's Ministers. The Duke of Wellington had, however, moved for a Committee to search for precedents to ascertain whether Parliament has ever passed a bill affecting the prerogatives of the Crown, without its previous consent. The Sugar Duties Bill was read a third time in the Lords, and passed.

The motion of Mr. Villiers for the total and immediate repeal of the Corn Laws has been rejected by the very large majority of 204, the numbers being 328 to 124.

Debtor and Creditor Laws.—Nothing will be done this session, it seems, towards improving the state of our debtor and creditor laws. The two bills of Lords Brougham and Cottenham are referred to a Select Committee, to report upon their respective principles, and how far it may be practicable to blend them together. This is simply a Parliamentary mode of getting rid of the measure for the present. We trust, however, that another year will not be suffered to pass without a determined effort to give the country a law which will equally protect the honest debtors and honest creditors, and equally deprive dishonest creditors and dishonest debtors of the power they now possess to prey upon each other, to the injury of innocent parties.—*John Bull.*

IRELAND.

Mr. O'Connell continues in prison. The Roman Catholic Clergy have set apart the 28th instant as a day of humiliation and prayer in his behalf.

The Lord-Lieutenant.—Lord Heytesbury has been appointed to succeed Earl de Grey, as Lord-Lieutenant of Ireland. The appointment has given general satisfaction. His Lordship has passed a long and active life in the service of his country, and as her representative at St. Petersburgh and other European courts, in times when diplomatic duties exacted more than ordinary sagacity, judgment and discretion, gave proof of his high capacity for the discharge of such duties. His Lordship possesses in an eminent degree the two qualities most necessary for a Viceroy of Ireland—a conciliating frankness of demeanour combined with a firmness of resolution which will not be turned aside from the right path, either by flattery or menaces.

INDIA AND CHINA.

The overland mail had been received. The latest dates are from Bombay to the 20th, and from Calcutta to the 11th of May, from Macao to the 10th, and Hong