

at publicly, in this place, before you all. As to the regular about Confirmation, you must all know, and Mr. Head must have well known, that it has not been set forth for the first time; it was not first set forth by me, nor do I know which of my predecessors first issued it; I found it in use when I came to diocese, and not seeing anything improper in it, authorised its continuing to be circulated in the usual way. I have said this, not that I mean to shrink from any responsibility attaching to it, for, whoever first framed it, I undoubtedly adopted it. The reason for making this statement is, that you may be the extraordinary course adopted by the author of the paper which I have in my hand, in now for the first time making such remarks on a document which had received repeatedly before, without thinking necessary to make any observations or to offer any objections. I will not offend your ears by repeating the language contained in it: I will only say, that it is couched in language which that individual, a'one of our Clergy, could have penned. I will not enter into a controversy here upon the subjects adverted to in that letter, but there is one part of it on which I must say a few words--I mean that in which the letter speaks of my 'ordering' or 'commanding.' It asks, "on what authority do you order me to give to my people to read over with due attention the office of Baptism in the Common Prayer Book," and to require at their hands 'such an account of their knowledge of the Christian Religion' as is contained in the Church Catechism? He repeatedly complains in strong terms of my thus commanding; he does so wherever he speaks of it, except in one instance, from which it is clear that the writer, when he called it a command, knew it was not a command. It appears from that he knew, at the time he did it, that he was writing that which was not true, for he says to the conclusion, 'you commend, or request;' therefore he must have been aware that I had not commanded anything. I readily admit that a Bishop has no right to 'command' his Clergy to read particular exhortations to their people not enjoined by public authority. I know of no such right appertaining to the episcopal office in the Church of England; and, while I will fearlessly assert all the rights which belong to my office for preserving the doctrines and discipline of the Church, I appeal to all who hear of me, whether, in my intercourse with any of you, I have ever asserted a right which does not belong to me. I have not a right to 'order' or 'command' the Clergy to read a certain form upon these occasions; I have not a right to request, to intreat, to recommend, that such an exhortation be read? though I have a right to inquire and command that such an exhortation of the children be made, previous to their being brought here for confirmation. I am not going to repeat the whole of the letter, but there are some few particulars which I must impress on the conscience of the individual whose name is attached to it, if he was the author:--I say, if he was the writer, because I am not taking up this subject legally, or sitting here as with it judicially. But I require Mr. Head, and the Clergy present, to read to the admonition I am now about to make, whose name is attached to the letter in question, to ask on what authority I require this preparation of the candidates for Confirmation, I answer, on the authority of the Rubrics in the Book of Common Prayer--on the authority of the Rubrics of that Book, in which this individual has most solemnly promised to read and obey--of that book which he has so publicly declared contains nothing contrary to the will of God.

This matter is so grave, that if he had authenticated the letter it would have been my duty to have taken in another way. But I am not sorry that he has taken the course which he has chosen, for I believe he will now deeply regret his conduct--that this exposure will recall to his mind his vows and promises, which he took before he was ordained, and which he made so public when he first became a Minister of the Gospel. If he has any feeling at all, he must deeply feel the situation in which he has placed himself. It is not all the punishment he will experience: he must feel that he has done more to bring into contempt the holy rite of Confirmation, which has been enjoined by the Church from the earliest times, than he must feel that he has done more to bring this

sacred rite into contempt, than any living man has done, because no other Clergyman living would have dared to assail it as it is assailed in this paper. He has, too, brought a further and a very heavy punishment upon himself; for he has called down the applause and eager support of those whose cooperation in such a cause is to a Minister of the Church of Christ pollution, and whose praise is ignominy. I repeat, I will not go into the whole of the letter, for it contains so many unfounded statements, that I should detain you long, if I were to dilate on all of them. But there is one particular too serious for me to omit. The writer says, 'You command me to teach that men are to find salvation wholly or partly in themselves.' When, or where, I dare the slanderer to say, have I ever done this? Have I not plainly stated, that, as to final salvation, all depends upon the merits of Jesus Christ? Can any man of ordinary capacity read the circular, and make such a charge against me, without the grossest misrepresentation? Again he says, 'You require me to instruct men that the chief part of a religious ordinance is their own.' Was it decent to pick out part of a sentence, for the purpose of distorting my meaning, as if I were comparing man's part with God's; when the whole context shows that I referred only to what man had to do in this ordinance? In other words, I was only stating that the part the Bishop has to perform in the office of confirmation was nothing compared with that which the young persons themselves would have to perform.

His lordship, after some further observations, addressing Mr. Head, said, with deep emotion--In conclusion, I now seriously, most seriously, charge you, if you are the author of this letter, to reflect with shame on the conduct which you have pursued! You have impugned the services of the Church in a way calculated to bring them into contempt--you have endeavoured to weaken all discipline by attacking the lawful authority of your Bishop, and by propagating unfounded charges against me--you have violated the engagements into which you entered at your ordination--you have refused to do what you swore you would do, and you have not done that which on the most solemn occasion you promised you would do. I do not wish to wound your feelings unnecessarily: I am willing to make every allowance for you which the case admits. I am willing to hope that, by some unhappy infirmity, you were enabled to blind yourself to the meaning of your own language, and that you did that 'hastily,' as you express it, and under some unaccountable influence, which you have since bitterly repented of. I am glad that you have made the small acknowledgment to me, contained in the letters I have received from you, but I am not the party you have chiefly offended. He in whose Church, unworthy as I am, I bear this high office--He is insulted in the office committed against that office; and if you have indeed made the misrepresentations and heavy charges against me contained in the letter, the offence is as great as a Clergyman can easily be conceived capable of committing against his Bishop.

The Right Rev. Prelate then expressed to the Clergy his satisfaction at the manner in which the children had been brought for Confirmation from the several parishes, and of their behaviour during the service.--*Woolmer's Exeter Gazette.*

Converted Jews.--We believe that eight converted Jews have been ordained, and are at present labouring as faithful ministers of the Church of England.--*Durham Advertiser.*

Religious Zeal.--On Sunday, the pastor of the Primitive Methodists' Congregation at Donnington, in the efforts of his zeal in preaching to his congregation first pulled off his coat, and then his waistcoat, and, as he was suiting the action to the word, he seized the brass candle-branch and threw it amongst the congregation. We are happy to say no further mischief took place.--*Lincolnshire Chronicle.*

Hanover, Oct. 25.--Prince George.--Since the last visit of Dr. Graef, the reports are revived of a speedy operation on the Crown Prince, and that it will in all probability be successful.

DEFERRED ARTICLES.

CHRISTIAN HOLINESS.

I press toward the mark for the prize of the high calling in Christ Jesus.--Phil. iii. 14.

The holiness of God indeed is confined by no limitation; ours is bounded, finite, imperfect, yet let us be sedulous to extend our little sphere. Let our desires be lofty, though our attainments be low. Let us be solicitous that no day pass, without some augmentation of our holiness, some added height in our aspirations, some wider expansion in the compass of our virtues. Let us strive every day for some superiority to the preceding day, something that shall distinctly mark the passing scene with progress, something that shall inspire our humble hope that we are rather less unfit for heaven to-day than we were yesterday.

*At evening to myself I say
My soul, where hast thou gleaned to-day,
Thy labours how bestowed?
What hast thou rightly said or done,
What grace attained or knowledge won,
In following after God?*

ANECDOTES ILLUSTRATIVE OF SCRIPTURE.

HEROISM AND PIETY.

Joshua, xi. 6.--"The Lord said unto Joshua, Be not afraid because of them; for to-morrow, about this time, I will deliver them up all slain before Israel."

During the awful moments of preparation for the battle of Camperdown, Admiral Duncan called all his officers upon deck, and in their presence prostrated himself in prayer before the God of Hosts, committing himself and them, with the cause they maintained, to his sovereign protection--his family to his care--his soul and body to the disposal of his Providence. Rising then from his knees he gave command to make an attack, and achieved one of the most splendid victories in the annals of England.

EQUIVOCATION REBUKED.

Judges, xv. 20.--"Sisera said unto her, Stand in the door of the tent; and it shall be, when any man doth come and enquire of thee, and say, Is there any man here? that thou shalt say, No."

Bishop Atterbury was once addressed by some of his right reverend co-adjutors to the following effect. --"My Lord, why will you not suffer your servants to deny you, when you do not see company? It is not a lie for them to say, your Lordship is not at home, for it deceives no one, every body knowing it means only your Lordship is busy." He replied, "My Lords, if it is, which I doubt, consistent with sincerity, yet I am sure it is not consistent with that sincerity which becomes a Christian bishop."--*Church.*

SHORT SERMONS.

True religion, like a transmuting talisman, turns all it touches to gold. It does not annihilate the feelings, but gives them a point on which to rest, and that point is heaven.

It can be nothing to those pure enlightened spirits, beings in endless and inconceivable felicity, that for them the cup of life was mangled with many drops of bitterness.

Whenever you speak any thing, think well, and look narrowly what you speak--of whom you speak--and to whom you speak, lest you bring yourself into great trouble.--Anon.