The Church.

"Stand ye in the ways, and see, and ask for the Old Paths, where is the good way, and walk therein and ye shall find rest for your souls."—JEREMIAH, vi. 16.

VOLUME XIII., No. 19.] TORONTO, CANADA, THURSDAY, DECEMBER 6, 1849. [WHOLE NUMBER, DCXLVIII.

Poetry.

SECOND SUNDAY IN ADVENT.

In the sun and moon and stars
Signs and wonders there shall be,
Earth shall quake with inward wars,
Nations with perplexity.

Seas shall ocean's heavy drop,
Vexed with stronger tempests, rise,
Wilder storms the mountains sweep,
Louder thunders rock the skies.

Evil thoughts shall shake the proud,
Seeking doubt and ruin fear;
And amid the thunder cloud
Shall the Judge appear.

But though from that awful face
Heaven shall flee and earth shall fly,
Fear not ye, His chosen race,
Your redemption draweth nigh!

LINES ON THE BIBLE.

BY SIR WALTER SCOTT.

Within this awful volume lies
The mystery of mysteries;
Happiest they of human race
To whom their God has given grace
To read, to fear, to hope, to pray,
To lift the hand, to bend the knee;
And better had they ne'er been born
That read to doubt, or read to scorn.

WEEKLY CALENDAR.

Day.	Date.		1st Lesson		2nd Lesson
G	Dec. 9.	2nd Sund. in Advent.	M. Isaiah 5.	E. Acts 9.	
M	" 10.		M. " 26.	E. James 2.	
T	" 11.		M. " 28.	E. Acts 10.	
W	" 12.		M. " 35.	E. Acts 11.	
T	" 13.		M. " 37.	E. Acts 12.	
F	" 14.		M. " 40.	E. 1 Peter 1.	
S	" 15.		M. " 41.	E. Acts 14.	
G	" 16.	3rd Sund. in Advent.	M. " 42.	E. 1 Peter 2.	
			M. " 52.	E. Acts 16.	
			M. " 55.	E. 1 Peter 4.	

DECEMBER 9TH, 1849.—SECOND SUNDAY IN ADVENT.

(From The Penny Sunday Reader.)

THE COLLECT.—The Collect for the first Sunday in Advent teaches us to commence our preparation with a petition for God's grace, for the *general* and *comprehensive* purpose of enabling us "to cast off the works of darkness," and to assume all the Christian virtues and qualifications, designated by St. Paul as the "armour of light." To this the Collect for the second Sunday in Advent will be found an appropriate sequel; another, and a well connected link in the chain of preparation.

He who has begun by praying for grace, and by earnestly resolving to cast of the works off darkness, and to put on the armour of light, has begun well: but he has *only begun*. *General* resolutions to amend, and advance towards Christian perfection, will not alone produce any essential improvement. They will in all probability, end in our doing nothing, unless we enter into the details of them, and fix at once upon the means of carrying them into effect. The man, therefore, who seriously and sincerely intends to co-operate with the grace of God, for which he prays; "to cast off the works of darkness, and to put on the armour of light," must not content himself with general resolutions. He must minutely acquaint himself with the nature of those works he is to cast off, and of that armour he is to assume. He must take a view of the difficulties he will have to encounter, and of the means of overcoming them. He must understand the strength of the enemy with whom he has to contend, and his own particular weakness, which it will be necessary to guard. He must know what assistance he is to expect; he must confirm his faith; he must invigorate his hope; that he may be encouraged to persevere strenuously in this important work, and not be daunted or depressed by any sufferings, difficulties, or trials, by which his path may happen to be obstructed. Whither is he to resort for information, and for the supply of his necessities, in all these respects?—Whither, but to the Scriptures; which are "able to make us wise unto salvation, through faith which is in Christ Jesus." (2 Tim. iii. 15—17.

The opening address of the Collect is an expression of humble gratitude to God, who caused all holy scriptures to be written for our learning." We then pray, that we may so use, meditate upon, and apply them, that we may not only "embrace" but "*hold fast*," the blessed hope of everlasting life, which he has given us in our Saviour Jesus Christ.

The prayer of this Collect ought to be offered up not only in Advent, but whenever we take up our Bible; and we should read the Bible with a desire to do our own endeavours to promote the objects, for which we pray. We should read it with faith and reverence—ready to submit explicitly, to its directions—with impartiality, not wishing to excuse or to make reservations in favour of some beloved habit or sin; but with a sincere determination to put its precepts into practice at whatever sacrifice or labour it may require.

"To this end," says Mr. James, "we are to *hear* them, as read and explained by the appointed minister of Christ.

"Then, for the better understanding the Scriptures thus heard, we are afterwards, according as we are able, *to read—mark—learn—and inwardly digest* them.

"Now these four terms very clearly show the natural progress of religious knowledge, in the humble and diligent inquirer after truth.

"1st, He *Reads*, in obedience to the divine command, 'Search the Scriptures—for in them ye think ye have eternal life.' Hence he dare not neglect to read and study those Scriptures; because he would then disobey and consequently offend, his heavenly Father. He reads these sacred oracles, because he knows there is no other safe guide for his daily conduct—no other unfailing resource in time of need—no other sure refuge from the storms of life. In his closet, therefore, and with his family, he begins every day with reading the word of god.

"2ndly,—He *Marks* what he reads: that is—he observes wherein the several dealings of God with man can be applied to *himself*—either when he needs his faith to be strengthened—or when he requires patience or comfort under any trouble, whether of mind, body, or estate. He is like one who having found some favoured spot, whereon the healing plant doth grow, or the fruitful tree doth flourish, *marks* it as a place whereunto he may always resort, find medicine to heal his sickness, and refreshment to keep his soul in life. By such *marked reading*, with a teachable spirit, he

"3rdly, *Learns* there his duty, in prosperity and adversity, in health and in sickness, in life and in death. He learns that, as in God is his strength, so also that from the spirit of God, only, he can find safe guidance and protection. He proceeds accordingly by diligent prayer, to ask for that spirit, and by diligent endeavour to co-operate with its aid: reading, that he may learn; and praying that what he learns he may apply.

"This holy exercise of himself, will draw forth the sting of sin, and so deeply fix in his mind the obligations of a Christian life, in conformity with the revealed word, that he may very properly be said to.

"4thly, *Inwardly Digest* the Word—the 'Bread of life,'—making it a part of himself as it were—inasmuch as he makes it the principle of all his actions, and the spring of all his motives: *That*—which gives vigour to resolve upon a holy course,—and strength, day by day, to *persevere* in it even to the end."

THE EPISTLE.—Rom. xv. 4.—We have here the authority of St. Paul for that mercy for which we bless God. "Whatsoever things," said he, "were written aforetime were written for our learning, that we through patience and comfort of the Scriptures, might have hope." And this Scripture also is excellently well adapted to increase our thankfulness for the word of God and the coming of Jesus, inasmuch as it puts us in mind, that by the Gospel we, who are descended of a Gentile stock, are admitted into the pale of Christ's Church, and called the people of God.

"May we celebrate, with joy and thankfulness, the Advent of our Redeemer. Let us bless and praise him, while we read these Scriptures "written for our learning,' which announce, and those which confirm, our admission to the covenant of grace and mercy.—Especially let us not fail to meditate upon those passages, prophetic of that great event, which the Apostle has cited; and which are so judiciously set before us in connection with the Collect for this day. Let us not be deaf to that call in which we, as Gentiles are especially addressed. 'Praise the Lord all ye *Gentiles*, and laud Him all ye people.' And Esaias saith, 'there shall be a root of Jesse, and he that shall rise, to reign over the Gentiles, in Him shall the *Gentiles trust*.' Let us then bear our part in accomplishing the very words of the prophet. Let us *indeed trust* in Him. Let us now 'embrace and may we ever hold fast, the blessed hope of everlasting life, which God has given us in our Saviour Jesus Christ.'"

THE GOSPEL.—Luke xxi. 25.—The Gospel of this day directs our meditations to a prophecy delivered by our Saviour, and refers to his Advent as coming in vengeance first, at the destruction of Jerusalem, and finally, at the end of the world. Reader, may this, and all other Scriptures, have been so read, marked, and inwardly digested, that when the great consummation of all things, and the last fulfilment of Christ's prophecy shall take place,—when men's hearts shall be failing them for fear—and the powers of heaven shall be shaken—you may be found firm, holding fast the blessed hope of everlasting life, which God has given us in our Saviour Jesus Christ.

(From A Companion to the services of the Church of England.)

FIRST MORNING LESSON, *Isaiah* v.—We hear in the first morning lesson of all that the Almighty did for His chosen vineyard, and how the house of Isralites still hardened their hearts. The parable of the vineyard in the fifth chapter of Isaiah was repeated by our Lord, when He Himself stood amongst His gainsaying people (Matt. xxi. 33, &c.).

FIRST EVENING LESSON, *Isaiah* xxiv.—In the first evening lesson also, we are called to take warning by the fate of the Jews, that we may give diligent heed to our own ways, and not fall into destruction by our unbelief and disobedience. Utter ruin fell upon the Jews, because they would not hearken to their Saviour and would not take heed whilst their day of salvation lasted. The Holy Ghost has foretold by St. Peter that in the last days scoffers shall say, "Where is the promise of His coming?" Our Lord, meanwhile, long suffering, waits that He may be gracious, not willing that any *should* perish, but that all *should* come to repentance. But the day of the Lord will come, as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also, and the works that are therein, shall be burnt up. Seeing, then, that all these things shall be dissolved, what manner of persons ought we to be, in all holy conversation and godliness, looking for and hasting unto the coming of the day of God. Merciful Lord, we believe that Thou shalt come to be our judge; we therefore pray Thee, help Thy servants, whom Thou hast redeemed with Thy precious blood. Make us then to be numbered with Thy saints in glory everlasting.

HOLY SCRIPTURE.

(From the First Part of the Homily on Holy Scripture.)

Unto a Christian man there can be nothing either more necessary or more profitable, than the knowledge of holy Scripture, forasmuch as in it is contained God's true word, setting forth his glory, and also man's duty. And there is no truth nor doctrine necessary for our justification and everlasting salvation, but that is, or may be drawn out of that fountain and well of truth. Therefore, as many as may be desirous to enter into the right and perfect way unto God, must apply their minds to know holy Scripture; without the which, they can neither sufficiently know God and his will, neither their office and duty. And as drink is pleasant to them that be dry, and meat to them that be hungry, so is the reading, hearing, searching, and studying of holy Scripture to them that be desirous to know God, or themselves, and to do his will. And their stomachs only do loathe and abhor the heavenly knowledge and food of God's word, that be so drowned in worldly vanities, that they neither savour God, nor any godliness: for that is the cause why they desire such vanities, rather than the true knowledge of God. As they that are sick of an ague, whatsoever they eat and drink, though it be never so pleasant, yet it is as bitter to them as wormwood, not for the bitterness of the meat, but for the corrupt and bitter humour that is in their own tongue and mouth: even so is the sweetness of God's word bitter, not of itself, but only unto them that have their minds corrupted with long custom of sin and love of the world. Therefore forsaking the corrupt judgment of fleshly men, which care not but for their carcase, let us reverently hear and read holy Scripture, which is the food of the soul.—Let us diligently search for the well of life in the books of the New and Old Testament, and not run to the stinking puddles of men's traditions, devised by men's imagination, for our justification and salvation. For in holy Scripture is fully contained what we ought to do, and what to eschew, what to believe, what to love, and what to look for at God's hands at length. *Matt.* iv. In these books we shall find the Father from whom, the Son by whom, and the Holy Ghost in whom, all things have their being and keeping up, and these three persons to be but one God, and one substance. In these books we may learn to know ourselves, how vile and miserable we be, and also to know God, how good he is of himself, and how he maketh us and all creatures partakers of his goodness. We may learn also in these books to know God's will and pleasure, as much as, for this present time, is convenient for us to know. And, as the great clerk and godly preacher, St. John Chrysostom, saith, whatsoever is required to the salvation of man, is fully contained in the Scripture of God. He that is ignorant may there learn and have knowledge. He that is hard-hearted, and an obstinate sinner, shall there find everlasting torments, prepared of God's justice, to make him afraid, and to mollify or soften him. He that is oppressed with misery in this world shall there find relief in the promises of everlasting life, to his great consolation and comfort. He that is wounded by the Devil unto death shall find there medicine whereby he may be restored again unto health; if it shall require to teach any truth, or reprove any false doctrine, to rebuke any vice, to commend any virtue, to give good counsel, to comfort or to exhort, or to do any other thing requisite for our salvation, all those things, saith St. Chrysostom, we may learn plentifully of the Scripture. There is, saith Fulgentius, abundantly enough, both for men to eat, and children to suck. There is whatsoever is meet for all ages, and for all degrees and sorts of men. These books therefore ought to be much in our hands, in our eyes, in our ears, in our mouths, but most of all in our hearts. For the Scripture of God is the heavenly meat of our souls, the hearing and keeping of it maketh us blessed, sanctifieth us, and maketh us holy; it turneth our souls; it is a light lantern to our feet. *Matt.* iv. *Luke* ix. *John* xvii. *Psalm* xix; it is a sure, steadfast, and everlasting instrument of salvation; it giveth wisdom to the humble and lowly hearts; it comforteth, maketh glad, cheereth, and cherisheth our conscience: it is a more excellent jewel or treasure than any gold or precious stone; it is more sweet than honey or honeycomb; it is called the *best part*, which Mary did choose, for it hath in it everlasting comfort. *Luke* x. *John* vi.

CHURCHMEN NOT SECTARIANS.

(From the Gospel Messenger.)

It is a common opinion that all bodies of professed Christians of whatever name or kind are but so many sects. People generally do not appear to think it possible that any one can be less a sect than another. And consequently the man who contends earnestly for the distinctive features of that religious body to which he belongs, is regarded as a sectarian. And while it is conceded that such person has the right to be warmly attached to the principles of any society, yet that man is regarded as a bigoted sectarian who denies that others may be right as well as he, or who seeks to persuade them to believe as he does. And thus the consistent Churchman, who refuses to recognize the authority of ministers of the denominations who will not co-operate with them in their various enterprises, is set down at once as a sectarian of the most bigoted kind.

But we contend that it is possible that among various religious bodies one may be less a sect than another; nay, that all save one may be sects. A sect is a division. A religious sect is a body which has separated from another; or, an independent body, not founded by Christ and His Apostles, but organized by man, having no connexion with any other religious society. The Church to which we belong was not formed by a separation from some other body. It is a branch regularly and canonically derived from that Church which was early established in England. It never separated from the Church of Christ. It is not a voluntary society existing independently of the original Church. So that he who contends that we belong to a sect, must first be prepared to show that Christ was the founder of a sect.

Churchmen, then, occupy a position far different from that of the members of the denominations. Men founded them;—good and pious men; and history shows that they are not parts or branches of the Apostolic Church. When then the member of one of the denominations is zealous in propagating the peculiar views of the religious society to which he belongs, he acts the part of a sectarian. Not so with the Churchman: he does not labour to build up a sect, but to advance the interests of that society which Christ founded and Apostles spent lives in laboring to extend. The Churchman, then, has a reason for being zealous for the society to which he belongs which the sectarian has not. Right or wrong, the Churchman is *consistent* when he contends earnestly for his faith, for he is firmly persuaded that he belongs not to a society of human origin, but to the same Church which was *founded* by Christ and the Apostles.

It was St. Paul's resolution to know nothing save Jesus and Him Crucified. It was not inconsistent with this determination, to contend earnestly for the Church. He never sought to win men to Christ without also seeking to win them to the Church. Wherever the Apostles went on their mission, they preached the Church as well as Christ—not only told men of a King whom they must obey, but made them subjects of His kingdom that they might obey Him. For what God had joined together they did not seek to put asunder. With these examples before us, it is our duty in all our efforts for the extension of the Gospel to labour also to build up the Church. This is not sectarianism; for Christ designed that the Church which He founded should continue *one*: and were all who now call themselves Christians, members of this one Church, who would call it sectarianism to contend zealously for that society which was founded by Christ Himself? Is it any more sectarianism to contend for it now, when a vast number of believers go about to form parties, or to join parties which have been formed? Would such a state of things have prevented Paul from preaching the Church?

Without doubt sectarianism is an evil. Even though some may fancy that there are certain benefits arising from the division of professed Christians into so many denominations, still all acknowledge that the principle is wrong, and in many respects a hindrance to the spread of the Gospel. Attempts have been made to bring about a union; but all have failed. The idea of forming a new denomination which all who profess the name of Christ shall join, is absurd. And even were such a one formed, as it would have no authority beyond the will of the majority, it could not be regarded as a sin to separate from it. The Churchman's remedy for the present divisions is this: that men seek the "old paths,"—first enquire whether the Church which Christ founded is still in existence, and then join that Church; not form a new division for this would still be a sect, and the others run its chance for gaining converts. And what remedy more reasonable? On what basis could they who desire unity more consistently unite? The only proof a man can give that he is not a sectarian, is to oppose all sects, and to hold out to men a reasonable plan for union. This the consistent Churchman does. It is the will of Christ that all who believe in Him should be members of one body—that body is the Church which He founded.—They who sincerely desire union, must seek it in Christ's appointed way.

HINTS ON CATECHISING.

(From Butter's Hints on the Art of Catechising.)

ON THE CHURCH CATECHISM.

III. We come now to the third thing and about the baptismal covenant.

"Dost thou not think that thou art bound to believe, and to do, as thy godfathers and godmothers have promised for thee? Yes, verily; and by God's help so I will. And I heartily thank our heavenly Father, that he hath called me to this state of salvation, through Jesus Christ our Saviour. And I pray unto God to give me his grace, that I may continue in the same unto my life's end."

Here we have an acknowledgement of the obligation that lies upon us, and an account of the means by which we hope to discharge it. You think that you are bound to believe and to do as they have promised for thee? Yes, verily.—And what is your resolution about it? I say, "I will."—But do you make that resolution peremptorily, as if you were sure that because you would you could? No. I say by "God's help."—By using this expression what do you acknowledge with regard to yourself? That I am unable to do anything without God's help.—And what hope is implied in the expression? That God will help me.—Have you any encouragement to hope that God will help you? Yes.—Has He helped you heretofore? Yes.—Then if you have had experience of his love and care, what may you expect for the time to come? All manner of good.—And what do you say in consequence? "I heartily thank our heavenly Father, that He hath called me to this state of salvation, through Jesus Christ our Saviour.—What has God provided for you? Salvation,—Through whom did He provide it? Through Jesus Christ his Son.—And has He left you in ignorance of it? No; He has called me to the knowledge of it, and admitted me to baptism.—Then he has already done what? Great things for me.—In consequence of which you do what? Rejoice, and hope for more.—What does St. Paul say about this in the eighth chapter of the Epistle to the Romans? "If God spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things."—Can you take the same encouragement? Yes.—And what do you say upon it? "I pray unto God to give me his grace, that I may continue in the same unto my life's end."—The same what? The same state of salvation.—Can you even pray without God's help? No; we know not what to pray for as we ought.—But has not He furnished you with words in which to ask for grace? Yes, "When ye pray, say, Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so in earth. Give us day by day our daily bread. And forgive us our sins; for we also forgive every one that is indebted to us. And lead us not into temptation; but deliver us from evil."—What prayer do you call this? The Lord's Prayer.—Then if I were to carry on the matter further, what part of the Catechism would come in here? The Lord's Prayer, and the answer to the question following it, "What desirest thou of God in this prayer?"—What did you say you were going to pray for? Grace.—Is grace to be had in answer to prayer? Yes.—What says Christ? "If ye being evil know how to give good gifts unto your children, how much more shall your Father which is in heaven give his Holy Spirit to them that ask him?"—But are there not other means appointed whereby we may get grace, besides prayer? Yes, the Sacraments.—Then to make this head quite complete, what part of the Catechism must be brought in here? The last part, which explains the Sacraments.

And now we have got it all, I suppose, and we will go more fully into particulars from time to time hereafter. In the meantime we will have the heads written, with proper divisional marks, on the floor.

Subject to be discussed.—Baptismal Covenant.

I. Privileges.
  i. A member of Christ;
  ii. A child of God;
  iii. An inheritor of the kingdom of heaven.

II. Vow.
  i. Things to be renounced;
  ii. Things to be believed, viz., Twelve Articles of the Creed; (so the Creed comes in here, and the condensation of it into three Articles.)
  iii. Things to be done or kept; subdivisions ten. (So here come in the Ten Commandments, and the condensation of them into two, our duty to God and our duty to our neighbour.)

III. Acknowledgment of the obligation lying upon us, and the means whereby it may be discharged.
  i. Acknowledgment, I will; with qualification By God's help;
  ii. Encouragement to hope for that help;
  iii. Resolution to pray for grace. (And here come in the Lord's Prayer and Sacraments.)

The Creed.

Rehearse the Articles of thy belief.

"I believe in God the Father Almighty, Maker of heaven and earth; and in Jesus Christ his only Son our Lord; who was conceived by the Holy Ghost, born of the Virgin Mary; suffered under Pontius Pilate, was crucified, dead, and buried; He descended into hell; the third day He rose again from the dead; He ascended into heaven, and sitteth at the right hand of God the Father Almighty; from thence he shall come to judge the quick and the dead. I believe in the Holy Ghost; the holy Catholic Church; the communion of saints, the forgiveness of sins; the resurrection of the body; and the life everlasting. Amen.

"What dost thou chiefly learn in these Articles of thy Belief? First, I learn to believe in God the Father, who hath made me and all the world. Secondly, in God the Son, who hath redeemed me and all mankind. Thirdly, in God the Holy Ghost, who sanctifieth me, and all the elect people of God."

Then how many chief divisions are there in the Creed? Three.—But is it not also subdivided? Yes: into twelve heads, or Articles.

Into whose name were you baptised? Into that of the Father, of the Son, and of the Holy Ghost.—Then what is the sum of the Creed professed by you in your baptism? Belief in the Father, the Son, and the Holy Ghost.—Doth not St. Paul, speaking of the salvation of Jew and Gentile, state in one view the co-agency of these three persons in the work? Yes: "Through Him (Christ) we both (Jews and Gentiles) have access by one Spirit unto the Father."—Is there any part of the work of our salvation in which all three do not concur? No.—But, nevertheless, has not each Person his particular part assigned to Him as if He were principal in it? Yes.—In the Creed what is attributed to the Father? That He made us.—To the Son? That He redeemed us.—To the Holy Ghost? That He sanctifieth us.—How many of the twelve Articles of the Creed relate to God the Father? One:

1. "I believe in God the Father Almighty, Maker of heaven and earth."

How many to the Son and to His redeeming of us? Six.

2. And in Jesus Christ his only Son our Lord;
3. Who was conceived by the Holy Ghost, born of the Virgin Mary; 4. Suffered under Pontius Pilate, was crucified, dead, and buried; 5. He descended into hell; the third day He rose again from the dead; 6. He ascended into heaven, and sitteth at the right hand of God the Father Almighty; 7. From thence He shall come to judge the quick and the dead.

To what do the remaining five Articles generally relate? To the Holy Ghost, and his sanctifying us.

8. I believe in the Holy Ghost; 9. The Holy Catholic Church; the Communion of Saints; 10. The forgiveness of sins; 11. The resurrection of the body; and 12. The life everlasting.

Ecclesiastical Intelligence.

ENGLAND.

THE NEW BISHOP OF LLANDAFF.

The *Cambridge Chronicle* gives the following particular of the Rev. Dr. Ollivant, late Regius Professor of Divinity in that University, and now Bishop of Llandaff:—

"We think the nomination of Dr. Ollivant to the vacant Welsh Bishopric will be generally hailed with a great deal of satisfaction. In this place, where he is so well known, it is needless to dilate upon his sound learning, his amiable disposition, or his unaffected piety. These would become any dignified station in the Church. But there is a peculiar fitness in his appointment to the Bishopric of Llandaff, inasmuch as he secured much love and popularity in the principality when he was connected with St. David's College, Lampeter, and is well versed in the Welsh language.

"To whatever cause we owe the Premier's change of mind, the amended nomination to the See of Llandaff is one for which the Church may be thankful. We are too much pleased with it to care about inquiring into motives.

"It may be interesting to add a sketch of Dr. Ollivant's University career, which was one of distinction.

"In 1830 he was elected to a University scholarship on Lord Craven's foundation. In 1831 he was Sixth Wrangler, and Senior Chancellor's (classical) Medalist, and was soon afterwards elected a Fellow of Trinity College. In 1831 he obtained the first members' prize for Middle Bachelors, and in the following year the members' prize for Senior Bachelors, one prize only being awarded in that year. In 1843 he was elected to succeed Dr. Turton, the present Bishop of Ely, in the Regius Professorship of Divinity which important chair he now ably fills. Dr. Ollivant graduated B. A. 1831; M. A. 1834; D. D. 1836

"The appointment of Dr. Ollivant to the See of Llandaff will render the following preferments vacant:

"1. The Regius Professorship of divinity in this University, founded in 1540, by Henry VIII., and endowed with a stipend of £40 per annum, afterwards augmented by James I. with the rectory of Somersham with the chapelries of Colne and Pidley, in the county of Huntingdon the annual value of which is now returned at £1,770, with a glebe house. The electors to this office are the Vice-Chancellor, the Master and two Senior Fellows of Trinity College, the Provost of King's College, and the Masters of St. John's and Christ's Colleges. At the election of Dr. Ollivant (Feb. 1, 1843) there were two other candidates, viz., the Rev. Christopher Wordsworth, D. D., also formerly a Fellow of Trinity College (since elected to the Regius Professorship of Hebrew.) The votes were—for Dr. Ollivant 4, Dr. Wordsworth 2, and Dr. Mill 1.

"2. The Canonry of Cursal 3d, in the Cathedral Church of St. David, in the gift of the Bishop of St. David's.

"3. The canonry of St. Harmon's, in the Collegiate Church of Brecon; returned at £14 per annum.

"4. A Chaplaincy to the Bishop of St David's."

A correspondent of the same paper adds:

"The earliest years of Dr. Ollivant's life were spent at Manchester, where his father was engaged in a very considerable and lucrative business. Through the fault of some near relations their affairs were utterly deranged, and the family had ruined, and they came to reside in London. At this time Dr. Ollivant, a boy of about nine years of age, was sent for a while to a school at Chelsea; and soon after was admitted at St. Paul's School. There he greatly distinguished himself; and becoming captain of the school, and obtaining an exhibition of £100 per annum he came to Trinity College, and from that time forward entirely supported himself. His career here has been one singularly advantageous to the University and the Church, from his entire freedom from all party feeling; his great judgement, diligence, impartiality, and kindness; and the dignified and scholar-like manner in which all his public duties have been discharged."

The following letter appears in the *Times* of this morning:—

"Sir—I shall be obliged if you do me the favour of stating, in reference to a paragraph which appeared in your paper of this day, that the net annual income of the Regius Professor of Divinity, including the rectory of Somersham, has been, during my tenure of the office, under £1,500.

"My stall at St. David's has produced me £2 6s 8d per annum; and my stall at Brecon £14 per annum, and no more. I am, Sir, your obedient servant,

"ALFRED OLLIVANT.

"Cambridge, Nov. 5."

The Rev. Ernest Hawkins, Secretary of the Society for the Propagation of the Gospel, arrived yesterday at Liverpool in the Caledonian on return from his tour in the Anglo-American provinces.

On Sunday, the Waterman's church at Penge Common was opened for divine service, a license having been granted by the Bishop of Winchester, for the purpose. The consecration by the Bishop is deferred, owing to the insufficiency of funds.

SERVICES FOR THE COMMEMORATION OF CHURCHES.—The frequent occurrence of consecrations of churches and churchyards renders it extremely desirable that there should be some one uniform service, instead of nearly as many forms as there are bishops! The forms suggested to the Convocation of 1712 and 1714—(which nearly agree with Bishop Wilson's form as given in his works, vol. i. pp. 141 and 146, published in 1781)—are as the basis of our modern forms. I have before me no less than *nine* different forms, all slightly differing from each other, besides three more Irish forms—viz., (1.) The late Archbishop of Canterbury's. (2.) The Bishop of London's, as published by Burns. (3.) Bishop of London's, as published by the Prayer Book and Homily Society. (4.) Bishop of Winchester's, by the Prayer Book and Homily Society. (5.) Present Archbishop of York's, while Bishop of Rochester. (6.) Bishop of Lincoln's. (7.) Late Bishop of Bath and Wells's. (8.) Bishop of Gloucester's. (9.) A form "adapted for general use," by Archdeacon Clerke, of Oxford, and published by Rivington; which last is by far the most complete. The variations consist of slight differences in some of the rubrics and prayers, in the omission of some prayers, and in the omission by some bishops of the holy communion. The Psalms used by all of them are the same, and the lessons are the same, except that one or two forms allow a choice of Zech. viii. 9, instead of 1 Kings viii. 22-63. The epistles are the same, except that the Bishop of London and the late Bishop of Bath and Wells have substituted Ephes. ii. 19-22, instead of 2 Cor. vi. 14-17, and some read only the 13-16 verses of 2 Cor. vi. The Gospels are the same in all.—*Correspondent of Church & State Gazette.*

IRELAND.

DIOCESE OF TUAM.

Knowing that our readers will be glad to receive some authentic information about the movement which is going forward among the Roman Catholic population in this part of the country, we insert the following extracts from the journal of a clergyman who accompanied the Bishop of Tuam in a tour of confirmation through the western part of his diocese:—

TUESDAY, 16th—I proceeded to Oughterard from Cong, crossing Loch Corrib, in a small boat. The wind was against us, so that I did not reach the Church until the Bishop had nearly ended his sermon. There were fifty-seven persons confirmed, and a large proportion of them were adults; forty-seven were converts from the Church of Rome. In the evening I preached in Irish in the Church, not more than thirty persons were present. Had the sermon been sufficiently published we should have had a better attendance, as there is some stir in this place, and the influence of the priest is much diminished. An awful occurrence took place some time ago here. The priest having uttered some *fearful curses* against the converts, he told the people that he knew that his curses would take effect, and that they would see a miracle in a few days; that either he or they would be down. His words were awfully verified, for in *four* days after he was stricken down in the vigour of manhood by paralysis. This has made a deep impression on the people who heard his imprecations, and witnessed the fearful result.

WEDNESDAY, 17th—It rained incessantly and blew very hard. However I set out on a post car with an English clergyman, for Castlebirke. The road was very bad, and the atmosphere so dense that the scenery, which I was informed was very fine, was quite concealed from view. Having travelled about seven miles along the shore of Loch Corrib, a conical mountain rising abruptly from the lake, and pointed to the summit, attracted our admiration. The driver informed us that that was Castlebirke. Under the shelter of a projecting rock we discovered a boat which was waiting to convey the Bishop across the lake. We were much amused at some of the boatmen mistaking my companion for the Bishop. The enjoyment of his dignity was not of long duration, but while it continued he was abundantly *latorded*. The rain now descended in torrents, and although the boat was rowed by six able mountaineers, it was with difficulty they pulled her up against the wind, which had now risen to what even the sailors would call a whole gale. The Bishop arrived shortly after, having taken another and more circuitous road. We adjourned to the school-house, which, notwithstanding the unfavourable state of the weather, was literally packed. The service was read by the Rector of the parish, the Rev. E. L. Mayne, and the resident missionary, the Rev. John O'Callaghan. The Bishop preached, and afterwards 166 persons were confirmed, of whom four only were original Protestants.

When the work began here in 1840, there were no members of our church in the district except Capt. Blake's family. A school was established by Mrs Blake, and a lecture was begun by the Rector of the parish. The mission was subsequently helped forward in 1846 by an English clergyman, who is well known for his active exertions for promoting missions to the Roman Catholics of Ireland. A clergyman was settled in the district, himself a convert from popery, and well qualified for his work, along with other gifts, by a knowledge of the Irish language; a neat parsonage, where the writer was hospitably entertained, has been built for him under the superintendence of Captain Blake; a commodious school-house has also been erected, and a church has also been begun, under the same amateur architect. This Church is to be built by voluntary contributions. I mention this in the hope that many a Christian reader will be induced to aid the work.

If the weather had been propitious a thousand people would, as I was informed, have been congregated to meet the Bishop. As it was, an assemblage of no mean proportion in such a place, and for such a purpose, was intensely interesting. The writer, as he witnessed it, could not but feel a desire that the excellent females, whose self-denying exertions contributed so largely to the growth of this mission, had been present to see the fruit of her labours. She, in the mysterious providence of God, has been laid aside in the flower of her days. As regards her all is well, and the work, to which all her energies were devoted, still prospers, reminding us that the excellency of the power is of God, and not of us.

As an illustration of the decline of priestly power in this district, it was mentioned that Dr. M'Hale, according to previous announcement, lately held a confirmation in the neighbourhood. The Protestant missionary gave a lecture on the same day, in a school-house, and so many came to hear that they were obliged to exclude the children, to make room for the adults. A "great and effectual door is opened" to the ministers of Christ in this country, "and there are many adversaries," and some of the most vindictive and unprincipled are nominal Protestants, who endeavour to vilify the work by propagating slanders, which they have taken up, not only without proof, but without enquiry, from Romish priests and their partizans.

WEDNESDAY.—The storm still continued this morning but the rain had ceased. I embarked in Captain Blake's boat, with the Rev. Mr. O'Callaghan and the English clergyman, to cross the lake on our way to Clifden. The heavy squalls which came down from the mountains caused the water to rise in vapour, but our six sturdy mountaineers soon pulled up against the gale to the opposite side of the lake. When we got under shelter of the land I began to speak to Mr. O'Callaghan in Irish. One of the boatmen, a very old man, asked me did not the other gentleman speak Irish? I replied in Irish "No he is only an Englishman." The old man instead of responding to this slur upon the Sassanach, broke out into praise of the English and their generosity to our poor country men, and in this he was cordially joined by his companions; and as all this was spoken in Irish, it was not a piece of blarney intended to flatter our English companion.

Having landed we proceeded for two miles, we proceeded by a very rugged way through the mountains to the road which leads from Galway to Clifden, to meet the mail car. The business came with us to carry our luggage. We had in one place to cross a mountain torrent, the passage of which seemed at all times be difficult, but which was now rendered doubly so by the rain of the previous night, which had now greatly swollen it. It was admirable to see the ability with which the boatmen, although encumbered with our luggage, jumped from stone to stone, and only preserving their own balance, but aiding us to preserve ours. Shortly after passing this torrent we met a little girl about nine or ten years of age. As we approached, her Mr. O'Callaghan requested me to address a question to her. We had no time to spare, as we feared we should be late for the car, but I asked her as we passed, "Is there such a place as purgatory?" The precocious "No." And, when I again asked her, "How do you know that?" She added, without a moment's hesitation, "If we walk in the light as He is in the light, we have fellowship with another, and the blood of Jesus Christ His Son cleanseth us from all sin."

We arrived just in time to catch the mail car as it passed. We had a pleasant journey to Clifden, and dined with the Bishop at Clifden castle, where he had come to spend the night preparatory to holding confirmation in the neighbourhood on the following day.

FRIDAY.—At eleven this morning we met in the church at Clifden. After morning service had been read, a sermon was preached by the Bishop, and thirty persons were confirmed, of whom ten were converts.

From the church we proceeded to a district called Ballyhoran, on the shores of Ballynakill Bay, about seven miles from Clifden. In this wild and remote district a school-house was erected through Mr. O'Callaghan's influence about a year ago. As there were no Protestants in the district, a friend endeavoured to dissuade him from building a school-house, as he entertained hopeless that a congregation should be kept up in a district where there was not a single Protestant. The school, however, was built, and divine service is celebrated in it two days and one Sunday in each week during the warm weather. The Sunday service is conducted by the Irish teacher, and a sermon is preached, by one of the clergymen kindly appointed by the Bishop of Tuam. The congregation usually numbers about seventy adults besides the school children. On this occasion the whole of the prime of a congregation rarely assembled. When we arrived at the house we found the school-house surrounded by a large concourse of people, a bonfire was blazing on the road, and a flag of peace elevated upon an oar, displayed the inscription, "Cead mile failte a Easpog Tuamam" (a hundred thousand welcomes to the Bishop of Tuam.) After we had taken the Bishop's prescribed oath, he addressed them in Irish—but before long I was obliged to discontinue my address, the Bishop's carriage appeared in the distance, and I could not comprehend the intention of the people, they wished to get out into the lonelinessness. They ran to the carriage, took out the horses, and drew him up to the school-house, throwing their hats and caps into the air in token of their joy at his arrival. The Bishop, having put on his robes, entered the school-house accompanied by several clergymen who were in attendance. The room was densely crowded. The service was read in English and Irish. The Bishop then preached, and when the service was ended one hundred and eighty-four persons were confirmed, of whom four only were originally Protestants. The service was not over until past six o'clock. We had to make our way home in the dark; it rained incessantly. I had, however, in the midst of some bodily discomforts, many happy thoughts of what I had witnessed during the past week. The extent of the movement appeared itself to my mind with peculiar vividness, and convinced me that the opposition this any more human influence or agency could be the producing cause. When I speak of the extent of the movement, I include our clergy as well as our poor Romish countrymen, for the conviction in the minds of the clergy, that duty demands a vigorous opposition on Romanism, seems to grow in the same ratio as the disposition of Romanists to give a candid and sympathetic hearing to the Protestant teacher. Such a movement must originate with the Blessed Spirit of God; for the other supposition can I unhesitatingly account for it. We doubt there is no alloy of human infirmity and corruption in it, and this, to superficial thinkers, gives plausibility to the cavils and calumnies of the enemies of Christ, who are always watching for occasions to blaspheme the work of the Spirit. Reading our address each person, that though the Spirit were to give miraculous demonstrations of His presence and agency, they would exclaim like their predecessors of old, "These men are full of new wine."

SATURDAY.—Early this morning I crossed from Clifden Castle, in company with the Rev. Mr. O'Callaghan, on the Bishop's pony, for Castlebirke. Immediately after we left us about twenty miles, the boatmen were waiting in the proper place to carry our luggage, and with shouts and to tread our steps through the mountains to the shores of Loch Corrib. The stream, which we found it difficult to cross, was still more swollen than when we passed on Friday, and the boatmen, anticipating that it would be necessary, had taken the precaution of bringing with them a temporary bridge. This was nothing more than a single plank. As it was not long enough to stretch from one side of the stream to the other, they rested one