THE CHRISTIAN MINISTRY:

DELIVERED IN THE CATHEDRAL CHURCH OF QUEBEC,

REV. JAMES REID,

RECTOR OF TRINITY CHURCH, ST. ARMAND EAST. Printed at the request of the Right Reverend the Lord Bishop of Montreal and the Clergy of the Diocese of Quebec.

1 Corinthians iii. 9.—"For we are labourers together with God."

is one of the greatest importance, both as it regards and of the Lamb for ever and ever. ourselves as ministers of the word, and also the Church

another unto love and to good works."

the two words are in the original expressed by one, is the worship of the congregation? the case which implies possession, and mean not con- of the Church, not merely as a composition far above the grave, in the world which is to come. nexion with God as his fellow-labourers, but with one my praise, but for its matter, variety, copiousness, and

hour," one with another, under an Apostolic Bishop, in heaven."

stood and received by those who followed after them, over his household, to give them their portion of meat away for a time by the stream. The time announced the zeal of some "will provoke very many."

A SERMON,

IVERED IN THE CATHEDRAL CHURCH OF QUEBEC,
AT THE TRIENNIAL VISITATION OF THE RIGHT
REVERED THE LORD BISHOP OF MONTREAL, ON
THE OP THE PRICE THE P

low, either that every worshipper was inspired, or that teaching, and at the same time "walking in wisdom form, and against the deeply rooted prejudices of long I could wish that the duty which I have to perform there was a prescribed form known to all alike, before toward them that are without," our "speech being ages of darkness and superstition. Here, we have had devolved on another more capable of giving you it could have been possible for the smallest number of always with grace seasoned," we shall be more likely only to contend with the carnal mind, which, in all edification and satisfaction; but apologies and humble human beings, after we pass one, and have two or to leave behind us, in all places where we happen to places, is enmity against God, but here, in a state of professions are now unavailing and a waste of time. three, or a multitude, to worship God according to be, a savour of religion; something to speak of and civilization, and restrained by wholesome laws. But We are all "labourers together" in the Church of Apostolic practice. The objection to our mode of reflect upon; something that will lead the minds of let us take courage. Greater is he that is with us God, where the youngest here present, as well as the worship, then, is its commendation, because otherwise the hearers to think of God, of duty, and of a better than all that can be against us. oldest, have frequently spoken to their fellow-men on than as a "prescript form," known to the congregation, world; whereas if, at any time, we should not sustain As part of our work as "labourers of God," it is subjects that embrace the glory of God on earth, and it would not be Scriptural nor Apostolic; for that and exemplify in our conversation and deportment, the our privilege, as well as duty, to labour for the increase the interests of immortal souls, both in time and eter- worship required the audible exercise of the "one character which all men look for in the ministers of and prosperity of the "Church Society." We are nity. We ought therefore to keep it in mind, that mouth," as much as that of the "mind," in the many, Christ, we shall leave an unfavourable impression, not called upon to labour in this by the godly exhortations wherever we preach, it is never without the most or congregation. But the objection against our presolemn responsibility. If, then, peculiar circumstan- scribed forms lies against the Lord's Prayer, which he Church. They will pick out, after we leave them, If we cheerfully obey, our Society may, at no long peces, the place and the character of the audience, seem commanded his disciples to use, and against even his whatsoever was frivolous and unprofitable, make their riod, produce effects somewhat similar to those proto make an occasion like this more difficult, especially own example, when, in one night, he prayed three remarks, and then set us down as being no better than duced by the proclamation of Moses, in opening the to a retired country clergyman, he ought to feel continues in succession, saying the same words. Now, we should be. Many of the duties which we have to hearts and hands of the children of Israel, to pour into fidence that he will not, in vain, claim the indulgence since this objection, unseemly and futile as it may be, perform are not always the most agreeable, either to the treasury of the Lord their silver and their gold, of his brethren who have themselves spoken before is deeply rooted in the minds of many people, in all ourselves or to the parties that may be concerned, and their jewels and their precious stones. Together with God and man, and know what it is "by labours of country places where we are called to labour, there is therefore we need all the support and weight that can their rich contributions, the people and the skilful the greater call upon us to perform this important be derived from a consistent character, in order to ob-The text conveys the idea of agreement in "the faith which was once delivered to the saints,"—agreement as well in the "labour" of propagating that faith, as in the hope that our humble endeavours, though we are most unworthy servants will be accorded of by our are most unworthy servants will be accorded of by our are most unworthy servants will be accorded of by our are most unworthy servants will be accorded of by our are most unworthy servants will be accorded of by our are most unworthy servants will be accorded of by our are most unworthy servants will be accorded of by our are most unworthy servants will be accorded of by our are most unworthy servants will be accorded of by our are most unworthy servants will be accorded of by our are most unworthy servants will be accorded of by our are most unworthy servants will be accorded of by our are most unworthy servants will be accorded of by our are most unworthy servants will be accorded to undermined the building and adornment of the tabernacle. From the commencement of our establishment in the point of a split; but it never comes, and never the point of a split; but it never comes, and never will come. The secret is, that though our organization our organization of a lion whilst that gentleman was travelling in South-the disobedient and the negligent, as well as to compare the commencement of our establishment in the point of a split; but it never comes, and never will come. The secret is, that though our organization our principles, announce that we are on the clutches are unruly, to reprove the transgressor, to admonish the disobedient and the negligent as well as to compare the point of a lion whilst that gentleman was travelling in South-the disobedient and the negligent as the point of a lion whilst that gentleman was travelling in South-the disobedient and the negligent are unruly, to reprove the transgressor, to admonish the disobedient and the negligent as the point of a lion whilst that gentleman was travelling in South-the disobedient and the negl The text conveys the idea of agreement in "the branch of our office in the best manner we can, in tain a patient hearing. We have to warn them that labour to the building and adornment of the tabernacle. heavenly Father, "not weighing our merits, but par- "one mouth," and infinitely all the better for being instructing those that oppose themselves; if God per- but now, when we are somewhat grown to maturity, doning our offences, through Jesus Christ our Lord." pre-composed. For, if they were not, the "one adventure will give them repentance to the acknow-"Labourers together with God." I do not know mouth" of the congregation could not be employed; ledging of the truth." We have to bear with the inwhether it makes any real difference in the sense to and, if silent, except the voice of only one, saying firmities of the weak, giving them line upon line, and To remain any longer wholly dependent on their bounread "labourers together with or of God;" but as what the people cannot know till they hear it, where time to understand; besides, as our Saviour did, we ty is neither honourable nor just. By laying the claims

another as labourers of God, I prefer the latter mode, its adaptedness to all circumstances and states of sible duties, we are not to expect, my brethren, that ought to be, labourers in the vineyard of God. which seems to have the recommendation of being God's holy Church and individual cases, because, their course will always run placid and smooth. There Our beginning may, perhaps, be thought small, but more suitable to any human character, however exalted, to be called a labourer or servant of God, than to be lowship not only with one another in the congregation, obtained, without having to encounter and overcome day of small things." The Gospel itself was in the classed with him as a fellow-labourer. The same but with all the Church throughout the whole Diocese, difficulties. Opposition to the Gospel is to be exphraseology occurs in the second Epistle: "We then, nay, with the whole Church throughout the whole pected, in all situations, and under all circumstances, top of the mountains," but the fruit thereof grew till try, what can be more honourable than to be ministers from the assemblies of the saints, scattered on the an everlasting salvation. of God's word and sacraments? Ministers of his own appointment of the earth, to the throne of heaven, saying, appointment of the earth, the earth of the earth o concerning which the judicious Hooker challenged his saying, "Day by day we worship thee, and we magopponents to disprove by fact the universal prevalence nify thy name, ever, world without end. Thou art only seven or eight clergymen in this Province, still increase, or profits, shall be devoted to His service. of Episcopacy from the time of the Apostles during the King of glory, O Christ. Thou art the everlast-fewer in the upper, but now, like Jacob returning from Nor is this a hardship; for the command is accompafourteen centuries. "We require you," says he, "to ing Son of the Father. Thou sittest at the right hand Padan-aram, we have increased into two great bands. find out but one Church upon the face of the whole of God, in the glory of the Father. We believe that We are divided into two Dioceses, with a Bishop preearth that hath been ordered by your discipline, or hath not been ordered, that is to say, by Episcopal mercy lighten upon us, as our trust is in thee." With new wine." The hardship, then, is not in the clergymen. Our present assembly shews that much regimen, since that the blessed Apostles were here these sublime acts of holy worship, and glowing words ground has been gained, as almost every clergyman ing, because it deprives us of the benefits of God's conversant." This challenge, the friends of Episco- thrilling on our lips, we feel that we enjoy the high has one or two congregations, besides the Church at promise. As no other means were provided for the pacy have never yet, by any answer it has received, privilege of viewing ourselves, however unworthy, as a which he resides. But at every step, we have had to erection of the tabernacle in the wilderness, but the portion of the holy Church throughout all the world, contend for some part of the faith and order of the free-will offerings of the people, so no other temporal As such ministers, we enjoy the blessed privilege of animated by the same spirit, drinking out of the same Church. The ground was pre-occupied, not by a setserving God in that great and venerable branch of the fountain of living water, so as to be united, however the maintenance of his Church, Catholic Church of Christ known throughout the remote from one another our habitations may be, and ers, coming and going occasionally, and all of them, but what comes from the same source. As long then world as the Church of England and Ireland, and the however diversified in character, language and colour more or less, to the utmost of their power, instilling as we do not call upon our people to honour the Lord honour is none the less, while the responsibility may we may be, still we are united in the same holy docbe greater, that we are called to represent that Church, trines, in the same glorifying of God, "with one mind against the Church of England, by stigmatizing her of omission. This consideration should have its full and to raise her time-honoured standard in a colony. and one mouth," saying, as a part of the whole, and holy Liturgy as a cold, lifeless form, without the Spi-weight on our minds, in our parochial ministrations.

tures, in the articles of faith and forms of worship work so honourable, a vast obligation must rest upon that no spiritual food for the nourishment of God's feel more liberal, and far better disposed, when they which we deliberately professed at our ordination to us to "endeavour to keep the unity of the spirit in the children, was to be had from the ministrations of the find that they have something to do. Formerly, they have received as ministers of this Church. "Holy bond of peace," and, through Divine assistance— Church of England. But wherever the Church has Scripture containeth all things necessary to salvation." never denied to those who faithfully pray for it—to been fairly exhibited as "the pillar and ground of the ployed, and rather than do nothing, many of them The Articles and Liturgy serve as guides to keep us do all in our power, by word and example, to recomin the old paths, where is the good way," in which mend the Church and her Divine service to all, espeour fathers walked, and also as tests by which all cially who have yet their religion to choose, as the ark passed away, on seeing that we may be in earnest, and is different. An opportunity is offered by this Society deviations from Scripture, whether in doctrines or in of salvation. We are "labourers together" for the pray fervently from the heart, notwithstanding our for all to exercise their liberality in support of their morals, may be discovered and corrected. Without conversion of sinners—"for the perfection of the precomposed forms, and also be "in charity with all own Church. such standards or articles of faith, we could not long saints,—for the work of the ministry,—for the edify
Mas it is not very likely that any thing will come be "labourers together" in the same vineyard; and ing of the body of Christ; till we all come in the unity we conscientiously believe to have no valid orders. from a public source to create endowments, or a fund then, every one, having his own private judgment for of the faith, and of the knowledge of the Son of God,

The late venerable Lord Bishop of Quebec, (a name to produce permanent annual support for the Clergy guide, would have "a psalm, or hymn, or a doctrine," unto a perfect man, unto the measure of the stature of ever dear to all Churchmen that knew him,) when one of the Church, the opportunity presented by the Soas suited the wayward fancy. Many call it the glory the fulness of Christ." In this work of God, we of the first missionaries of the Society in the Eastern ciety, as an incorporated body, should be embraced by of the Gospel that its teachers are supposed to be inshould be united as well in brotherly love as in the Townships, did much, by his most exemplary life and individuals whom God has blessed with wealth, and

dervalue and reject the means of knowing how and in stead, "Be ye reconciled to God." We are "stewards and, pouring out their visions, and interpretations, and another the more, when, as it must happen among so and in what manner the worship of God was performed. in due season." In other words, taken from Scrip-All denominations, at their commencement, take up ture, we are required "to shew ourselves approved the Dry the Dry the Dry to shew ourselves approved to sh the Bible as if it had never been rightly understood unto God, workmen that need not to be ashamed, them the great responsibility

us from the primitive ages of Christianity, by which pastors and teachers, and therefore must be "apt to From such excitements we have no good to expect, Lord's pasture, and that none of them perish for lack livings—the increased comfort of its Curates—the adto God the Father, and to the Son, and to the Holy sick as "in the great congregation" at stated times; Many will sit down in perfect ease and tell us that they belong to no religion. Though they acknowledge that we hold not out terms of peace and reconciliation they belong to no religion. Though they acknowledge that we hold not out terms of peace and reconciliation of Lords against the granting of the Roman Catholic Claims, and he entered on the journals of the House a protest example of the Roman Catholic Claims, and he entered on the journals of the House a protest example of the Roman Catholic Claims, and he entered on the journals of the House a protest example of the Roman Catholic Claims, and he entered on the journals of the House a protest example of the Roman Catholic Claims, and he entered on the journals of the House a protest example of the Roman Catholic Claims, and he entered on the journals of the House a protest example of the Roman Catholic Claims, and he entered on the journals of the House a protest example of the Roman Catholic Claims, and he entered on the journals of the House a protest example of the Roman Catholic Claims, and he entered on the journals of the House a protest example of the Roman Catholic Claims, and he entered on the journals of the House a protest example of the Roman Catholic Claims, and he entered on the journals of the House a protest example of the Roman Catholic Claims, and he entered on the journals of the House a protest example of the Roman Catholic Claims, and he entered on the journals of the House and the Roman Catholic Claims, and he entered on the journals of the House and the Roman Catholic Claims, and he entered on the journals of the House and the Ho to God the Father, and to the Son, and to the Holy sick as "in the great congregation" at stated times; Many will sit down in perfect ease and tell us that sadors of Christ, we must take heed to our doctrine, we hold communion with the whole Church of God, readiness, it behoves us to follow the Apostle's advice, ever, be persuaded to embrace and obey it. They This would be to build up wood, hay, and stubble. past, present, and to come. For it is impossible to and "give attendance to reading, to exhortation, to reverse the golden precept of our Lord, to "seek first In one word, we must not do the work of the Lord conceive, of even the Church triumphant in heaven, doctrine; to meditate upon these things, to give ourwithout believing that this beautiful hymn of praise, selves wholly to them, that our profiting may appear stowing their first and chief care on the things of this To the faithful servant the greatest encouragement or something that resembles it, shall form a portion of to all." The very great importance of what we have world, under the delusion that when they have enough are held forth. "Well done, thou good and faithful Brethren—The occcasion of our meeting together the hallelujahs of those who sing the song of Moses to teach, namely, the knowledge of God's word, and for the body, they shall have time and inclination for servant, enter thou into the joy of thy Lord." the way in which a sinner may be saved, that the peo-We are not only "labourers together," in preaching ple committed to our care may be instructed in "all ward and sure. We labour as the servants of God in reap in joy. "Let him know, that he which convertthe faith which bringeth salvation, but are also worthings which a Christian ought to know, and believe his work; and being his labourers, it is our duty to eth a sinner from the error of his way, shall save a We are assembled together for two reasons, first, shippers of God as "with one mind and one mouth," to his soul's health," requires of us to study the Scripbe faithful, and to persevere. We have his promise soul from death, and shall hide a multitude of sins." to receive instructions and godly advice from our be- by the using of a prescribed form so pure, so holy, so tures with diligence and humble prayer; with a pure, for our encouragement, "Lo, I am with you alway, loved Diocesan, who has charge over us in the Lord, much conceived in the very spirit and language of intense desire of knowing the will of God in truth, even unto the end of the world." according to the ancient and venerable usages of the Scripture, that but very seldom indeed does even that we may not, in any case, be "found false witnes-Church; and, secondly, as members of the "Church bigotry itself presume to allege that it is unscriptural; ses of God," or the cause of leading any soul into error, but, nevertheless, though the labourers had to work Society," to deliberate on measures for the general only that it is a form, and does not allow the minister either with respect to doctrine, or to a holy life; but, on the walls weapon in hand, the building advanced. good of religion in the Diocese, and "to provoke one the liberty of exercising his gifts of prayer. The pri- on the contrary, be able humbly to say from a good Our difficulties are not to be compared with those mitive Christians worshipped "with one mind and one conscience, "We are not as many which corrupt the frequently encountered and overcome by the most of May we then feel as Cornelius felt, when, in the pame of his household, he said to the Apostle of Jesus when St. Paul wrote his Epistle to the Romans. If we in Christ; by manifestation of the truth, com-

Having the same appointment and the same "la- including the whole Church, "Our Father, which art rit; and her teaching as a mere system of cold mo- The more we get them engaged, the more will they rality, without spiritual religion. Such of the people and we become united in love as "labourers together we have the same rule to go by, in the Holy ScripSeeing that our privileges are so great, and our as were "religiously disposed," were taught to believe of God," in our different lines of service. They will

Christ, "Now, therefore, are we all here present before God, to hear all things that are commanded thee of God."

We in Christ; by maintestation of the truth, commending ourselves to every man's conscience in the sight of God."

We in Christ; by maintestation of the truth, commending ourselves to every man's conscience in the sight of God."

By following this part of Apostolic and where they have to contend with idolatry in every

and governing the name of our heavenly Father, in For my own part, I do admire the "Divine service" dictions of sinners, looking for rest and peace beyond being thought to lay upon them an unreasonable bur-In the performance of all these arduous and respon- stantial good. We are trying to make them, as they

expects, nay commands, that the first of their yearly

the Gospel that its teachers are supposed to be because of the Great with authority to interpret the Bible, every one steeming his brothers as better than the formularies of doctrine; but, as such liberty could and he honour to the administration of human, laws, or all the same as the same and the same as the same and the same as the same a ble privilege of being of the same communion with the mbassadors, bearing terms of reconciliation and peace what Code all the control of the same Divine Service in our what Code all the control of the same Divine Service in our what Code all the control of the same Divine Service in our what Code all the control of the same Divine Service in our what Code all the control of the same Divine Service in our what Code all the control of the same Divine Service in our what Code all the control of the same Divine Service in our what Code all the control of the same Divine Service in our what Code all the control of the same Divine Service in our what Code all the control of the same Divine Service in our what Code all the control of the same Divine Service in our what Code all the control of the same Divine Service in our what Code all the control of the same Divine Service in our what Code all the control of the same Divine Service in our what Code all the control of the same Divine Service in our what Code all the code a primitive Catholic Church of Christ, because they underval.

derval.

der what sense the doctrines of the Apostles were understead, "Be yeleconciled to God." Who has made us "rulers calculations, like a swelling flood, many were carried many, we see the labours of those who excel, and thus,

before on the points by which they desire to be distinguished, and then boldly proclaim that the Bible alone is their guide and rule.

We, on the other hand, bless God, that, through His goodness and mercy, we have, in the Church, the creeds and forms of merceds and forms of merced creeds and forms of worship that have come down to fire, but "gold, silver, and precious stones." We are lect, and even angels, would scarcely dare to approach. herds, we must be careful to lead the flock of our during his Incumbency—the augmentation of its small Andrewes.

"And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and ever." These promises will be fulfilled to the faithful minister of Christ, while the unfaithful and "unprofitable servant shall be cast into outer darkness.

THE SECRET OF CHURCH UNITY. (From the True Catholic.)

in the strict sense of the word idem not simile. Any rest Scenery," and other interesting and such necessity is absurd, unless the organization be lumes, with the proceeds of the sale of which he Divinely appointed, in other words, unless it be Apos- lished and endowed for ever, in the parish of Boldre, of tolic; and then its succession will be an Apostolic which he was a vicar for a le succession. With such a safeguard, a Church can aftwenty poor girls born in the parish aforesaid; enjoining ford to tolerate within her pale very wide differences of under his last will that the same might be insurace they be true developments, she may ultimately adopt, also that the same might be made useful members of so leaving the Church, and no new sect arises. This is the secret that preserves the communion to which we tice—it is this, viz., that a gentleman of the name belong; men dare not leave the successors of the Apostles on slight grounds; all around us sects are split, new sects are formed, the old organizations are divided, imitated or improved; in the meantime we to be delivered in the parish church of Boldre on every are disputing vehemently; our neighbours who do not tenth day of June in every year a sermon to come trates in a single individual, whose place cannot be the foundations of the edifice, so that it was, of necessity, supplied during his life without violating the principle abandoned to the tides. of unity in the succession. Surely such principles as THE MONK-HOLES OF ST. ALBANS.—(From a Corres-Schaf truly and wisely tells us:

deceased Prelate was descended from a family, long been settied at Askham, in the county of Westmoreland. His father, Edmund Law, Bishop of Carlisle, married Mary, the daughter of Mr. John Christian, of Unerigg, in the county of Cumberland, by Bridget, daughter of Mr. Humphrey Senhouse, of Ellenborough. Through his maternal grandmother, therefore, the deceased derived his descent from a very ancient family. The late Bishop of Carlisle had seven sons, the eidest of whom became Bishop of Clonfert, and afterwards of Elphin, (so that our late Diocesan was not only a Bishop himself, but the son of a Bishop, and the brother of one); the third was raised to the dignity of Chief Justice, and or created Lord Ellenborough; while the seventh was George created Lord Ellenborough; while the seventh creation and the He was born on the 12th of September, 1761. at Peterhouse Lodge, Cambridge, of which college his

father was then master.

He received the rudiments of his education at the school of the Rev. John King, at Ipswich, and thence Rev. John King, at Ipswich, and the Ipswich, and th

willingham, in Cambridgeshire, upon which occasion he took the degree of D. D., and published the sermon which was preached by him at St. Mary's at the commencement. But a more exalted station in the Church, and one affording a wider field for action than a parochial cure, awaited Dr. Law; and in the year 1812, entirely unlooked for and marginized by himself, the Bisbornia of Chester.

protest against the Relief Bill.

THE EXETER EPISCOPAL PALACE. We have authority to say that the statement in our paper on Thursday last that 'the Ecclesiastical Commissioners have resolved to ppropriate £3000 towards the restoration of the Exeter Episcopal Palace, is unfounded.—The Commissioners have merely given their sanction (as the statute requires funds .- Western Luminary. BOLDRE CHURCH. - This very ancient ecclesiastica.

fabric is the only one now remaining which was spared by William the Conqueror when he dispoliated thirty five mother churches to lay down a forest (now known as the New Forest, in Hampshire), for the harbour of wild beasts, so great was the ardour entertained for the chase by the crowned heads in those early times of English history. The structure of the above pile is square and exceedingly rude, and is evidently of Saxon origin, and must have been built, from what may be gathered from "Doomsday Book," somewhere about the reign of Edward the Confessor. It is so completely enveloped in sylvan scenery, that a person cannot discern it up is close upon the building. It possesses but one crazed bell, which tradition would cause us to believe is almost The only remedy against continual divisions about coeval with the church itself, and which was used as a every trivial difference of doctrine is the necessity of continuing the same organization; the same we say pious Rev. William Gilpin, the admired author of "Foopinion, and thus give room for development; which, if to read and to write, and the girls to sew and to knit; they be true developments, she may ultimately adopt, if false, they will come to nothing. In the meantime they are sheltered under her wide permission; individuals dispute about them without ever thinking of leaving the Church, and no new sect arises. This is

of unity in the succession. Surely such principles as these are of no little value in an age of which Dr. was a little boy at the Abbey School, St. Alban's, himself time to understand; besides, as our Saviour did, we have frequently to endure the reproaches and contrahave frequently to endure the reproaches and contraof our Society before our people, we are so far from to contend, is again not the Church of Rome but the hard by, and having furnished themselves with a small being thought to lay upon them an unreasonable burden, that, on the contrary, we are doing them substantial good. We are trying to make them, as they stantial good. We are trying to make them, as they of the city of seven hills, but the numberless popes, German, English, and American, who fain enslave a view to discover to with a small bull's eye lantern similar to such as is used by the mesting the proposition of the city of seven hills, but the numberless popes, German, English, and American, who fain enslave a view to discover to with a small bull's eye lantern similar to such as is used by the mesting them. Protestants once more to human authority, not as embodied in the Church indeed, but as holding in the of these concealed viaducts were large enough to admit of Protestants once more to human authority, not as a view to discover to what terminus the same might ultiform of mere private judgment and private will.—

What we need to oppose to these, is not our formal

at the distance of from fourteen to fifteen feet up these ca-What we need to oppose to these, is not our formal principle; for they all appeal themselves to the Bible, though without right, but the power of history and completely obstructed a passage onward, and rendered as workers together, beseech you also that ye receive world, on the same day, and, with but little variation, as long as the carnal mind is found to be enunity against the idea of the Church, as the pillar and ground of these obscure and mysterious paths impervious and improved. at nearly the same hour. A voice, filling the earth God, and that will be till sin is destroyed, Satan over
If then the blessing of God come down and rest upon the truth, the mother of all believers, with due subor
flow time as to the original interest and mysterious paths impervious and im
the truth, the mother of all believers, with due subor
flow time as to the original interest upon the truth, the mother of all believers as to the original interest upon the truth, the mother of all believers as to the original interest upon the truth, the mother of all believers as to the original interest upon the truth, the mother of all believers as to the original interest upon the truth, the mother of all believers as to the original interest upon the truth, the mother of all believers as to the original interest upon the truth, the mother of all believers as to the original interest upon the truth as This being the designation of the Christian miniswhat what a state of God in vain.

This being the designation of the Christian minisfrom the rising to the going down of the sun, ascends
thrown, and all the redeemed of the Lord saved with
us, so as to inspire us with wisdom, prudence, unanidination always to the written Word. In this controfrom time to time as to the original intent and meaning the first time of these occult passes. Some persons supplied that they appointment, not thrust upon him by those who desire "to run" before they are "sent," but "called of God, as was Aaron," to be his "labourers," his "ambassadors," and "stewards of the nysteries of God."

St. Albans and the numery of Sopwell, which lies about the same carnal difficulties percular to the station which we occupy. We are placed doth acknowledge thee." In "unity of the spirit" an amount of means capable, by good management, of one mind on the subject of religion, and where the people none the poorer.

St. Albans and the numery of Sopwell, which lies about the same carnal half a mile away from the station which the service the members and friends of the Church, in a certain sense, on our side; though we carnal mind, there are certain difficulties percular to the station which we occupy. We are placed doth acknowledge thee." In "unity of the spirit" weapons, and propose not for ourselves such unity as is offered to us from her hand. For this in the end of one mind on the subject of religion, and where the people none the poorer. as was Aaron," to be his "labourers," his "ambassadors," and "stewards of the mysteries of God."

But I need not take up your time by an attempt to
Prove the truth of our Episcopacy from the bands of the Episcopacy from the south of the Episcopacy from the succession of the Episcopacy from the bands of the Episcopacy from the which, as ministers of the Church of England, we profess to believe, and recognize no other mode as valid, of Christ,—the same voice with that of our mother Church, than that of the laying on o connexion with Protestantism; as we see strikingly illustrated in the case of the French Revolution.—
We ought never to forget however, that Romanism has already drawn, and continues to draw still, its principal advantage from the pseudo-protestant sect system, as well as from Rationalism. Its recent show of new life and power finds here precisely its proper explanation. Continually its laugh of malicious triumph is going up, in view of our cancerous affection. If then we would contend successfully with Romanism part of the sacred premises. Now as these vaulted If then we would contend successfully with Romanism, we must first labour to put away from ourselves the occasions, that now lay us open so broadly to its object, it would be indulging the keen appetite of philades." Erresiastical Intelligence.

England.

England

be erected in that town.

Монкwearmouth, Durham.—The munificent sum of £200 has been presented by George Hudson, Esq., M. P., to the fund for building a new church in this dis-ROCHESTER CATHEDRAL. - This cathedral is at present

was removed, when thirteen years old, to the Charter House, under Br. Berdmore. In the year 1777, he was admitted at Queen's College, Cambridge, being a private pupil of Isaae Milner, afterwards President of that college, and Dean of Carlisle. His degree of B. A., in 1761, was associated with the honours of second wrangler and first medalist. He was for three years Fellow of Overland and the side aisles have been newly roofed. The increased darkness of the roof, (the effect of staining) will throw out to a greater degree than formerly, the magnificent Norman architecture of this part of the Cathedral; the massive columns and arches of which,

to the Vicarage of Torpenhow, in the county of Cumberland.

In the year 1791, Mr. Law was promoted by the Hon.

James Yorke, Bishop of Ely, to the Rectory of Kelshall,
Herts; there he resided for eleven years, and was afterwards presented by the same patron to the Rectory of Willingham, in Cambridgeshire, upon which occasion he took the degree of D. D. and published the same patron which