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"Whatever passes as a cloud between
The mental eye of Faith, and things unseen,
Causing that brighter world to disappear,
Or seem less lovely, and its hopes less dear:
This is our world, our idol, though it bear
Affection's impress, or devotion's air."

Our Heavenly prospects blight, Yet o'er a worshipp'd idol fling, A robe of borrow'd light!

Alas, how many a passing cloud, Of dark or gorgeous hue, Our brightest hopes awhile beshroud,

And intercept our view! If passion's poisonous tendrils cling Around the yielding heart,— Yet oh, what tears from it they wring, What bitterness impart!

If love should there a throne obtain,

Or wealth, or pride, or power, Or anxious cares its empire gain, What misery their dower! Let not an evil passion cling, Or hold possession there, Or else how vain its offering,

What mockery its prayer On, Saviour, Thou, and only Thou, Can'st mould us to 'Thy will; Submissive to that will we bow, Oh purify us still!

The flesh is sinful, but the soul Would spurn its heavy chain;
Do Thou, oh Lord, subdue, control,
Thoughts that would leave a stain!

Though sin hath set its hateful seal On all we think and do, We bless Thee, Lord, that we can feel

We bear Thy impress too. Pure essence! that can thus refine Such utter worthlessness:
Bright spark! that can through darkness shine
And our weak efforts bless.

Oh may that spark of heavenly flame
To kindred light aspire,
To animate the drooping frame,
And kindle pure desire!

Though sin may mar each bright design, And dim its loveliness,— Oh, shall it tempt us to resign

Our hope of happiness? Away, ye earthly cares, away, Hope smiles and points above, But ye would still obstruct my way, And shroud my Saviour's love.

Behold his star, how calm, serene, How beautifully clear: Why should ye darkly intervene

To dim its atmosphere?

THE HISTORY OF THE PRAYER BOOK.

(By the Ven. Archdeacon Berens, M.A.)

CHAPTER VII.-CONTINUED.

and to advise, consult upon and about the same, and the several objections and exceptions which shall now 7. The Presbyterians said, that "The gift of prayer 7. The Presbyterians said, that "The gift of prayer 7. (as much as may be) all unnecessary abbreviations of by the first Common Prayer Book of Edward the Sixth.

all the additional forms and alterations which they order of the Church, (1 Cor. xiv.') thought proper to be made in it." This method the | 8. The request that the passages of Scripture in Presbyterian Divines had before declined, when it had the Liturgy might be taken from the new translation been offered by the King, and again by the Lord Chan- of the Scriptures instead of the old, was acceded to by cellor, excusing themselves by saying, "They were the Episcopalians, with the exception of the Psalms."

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not defined and ascertained who those orthodox perment, or the Acts of the Apostles, should be called —a very good microscope and telescope, a planisphere be desired,—but the principal thing is, to bring them Ministry, will, at the last day, be responsible only for The sacrifice of the wicked is an abomination to the Lord, but the prayer of the upright is his delight."—15 Prov. 8 v.

STANZIAS.

and overy, as well as a pair of globes; and the use of up in sober, honest, virtuous habits of thought and the talent committed to his charge. But admitting, and overy, as well as a pair of globes; and the use of up in sober, honest, virtuous habits of thought and the talent committed to his charge. But admitting, and overy, as well as a pair of globes; and the use of up in sober, honest, virtuous habits of thought and the talent committed to his charge. But admitting, and overy, as well as a pair of globes; and the use of up in sober, honest, virtuous habits of thought and the talent committed to his charge.

15. The Presbyterians desired, "That the phrases are upright is his delight."—15 Prov. 8 v. by orthodox are meant only those who adhere to Srip- the communion of the Church, to be regenerated, scientific plan of their arrangement. Another object station in which His providence has placed them.— there are certain leading qualifications and characterture and the Catholic consent of antiquity, they are converted, and in actual state of grace, may be reform- which caused a good deal of interest was, the school- We should endeavour so to train our youth that they

> 2. Secondly, the Presbyterians urged, "That as tion is more than the utmost charity can suppose." z. Secondly, the Prestyterians diged, the Prestyterians diged, the Episcopalians allege, "That taken entire, a very curious production. Then the to their superiors, kind and generous to their inferiors, Clergyman is called, is set apart, is bound, has protected the control of their superiors, kind and generous to their inferiors, clergyman is called, is set apart, is bound, has proformed the Liturgy in such manner as was most likely the Charch's phrase in her prayers is no more offento gain upon the Papists, by varying as little as might sive than St. Paul's. This Apostle, in his Epistles to the common bee, and then with that of the be from the Offices anciently received; so, according the Counthians, Galatians, and others, calls them in humble bee and the carpenter bee. This led on to God and the laws of their country have set over them, to the same rule of prudence and charity, they desired general the Churches of God, sanctified in Christ an acquaintance with the curious labours, habits, and at the same time, too independent, too self-respecting, of all faithful diligence, in all the relations which he to the Liturgy might be so composed as might best re- Jesus, and Saints by vocation. And yet amongst transformations of a vast variety of the insect race; to be led into vice or error by evil example—too bears, and all the duties which he owes to the flock of

> substantial points of religion." To this it was answered, "That as the Romanists never charged our Liturgy with any positive errors, in the privers might have a more orderly connexion, gave the young philosophers a new object of interest, and country; and, where they discern faults, not aspire; and this, be it observed, demands no extraorbut only with the want of something they conceived and the orms carried on to a more competent length; and by degrees the collection became a very extensive prompt to abuse or vilify, but rather to lend their utnecessary; so was it never found fault with by those that this method would be more to edification, and one. properly distinguished by the name of Protestants, farther upon the people's esteem." that is, those of the Augustan Confession; and as for Under this head they are somewhat more particular:
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> Under this head they are somewhat more particular:
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> Under this head they are somewhat more particular:
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> Our Schoolmaster's ideas of useful knowledge insidious agitator;
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> weakness, and an earnest desire of will and ability, of differ very materially from those of Lord Brougham and power from on high and power from on high and they are somewhat more particular: others who have brought the Church Service into disAnd arst, "They charge the Collects with being and his followers, nor has he a high opinion of the like with some people, this practice of theirs has been generally too short, many of them consisting of one, or

their fault and their sin.' to be understood.

prayers of the Litany thrown into one solemn prayer, the gravity of that holy duty. to be pronounced by the Ministers.

tions, and responses, are far more serviceable than a and entire form of prayer composed out of them."

remain in the Liturgy which seems to countenance the titions of the same Psalm." Catholic Church, that we may correspond the closer increase our faith." at home, and live at unity among ourselves. But St. After this, proceeding to the remainder of the ob-Paul reckons those contentious who oppose the cus- jection, they subjoin, "We cannot imagine why the tom of the Churches of God. Now, that the religious repeated mention of the name and attributes of God observation of Lent was a custom of the Churches of should not be most acceptable to any person relig-God appears by the testimonies of the Fathers."

their Vigils, may be laid aside; and that, if any of 136.) Nor can we conceive why the name and merits them are continued, they may be called Festivals, and of Jesus should be less comfortable to us, than to fornot Holy-days; it is answered, "The observing of mer Saints and Martyrs: and since the hopes of ob-Saints' days is not enjoined as of Divine, but of Ec- taining our petitions are founded upon the attributes The Commissioners appear to have been well choclesiastical institution: that therefore it is not necesor of God, such prefaces of prayers as are taken from the sen, most of the ablest men of the two parties being sary they should have any particular appointment in Divine perfections are not to be censured as unsuitanamed. They were directed, "to advise upon and Scripture; their being useful for promoting piety, and ble, though they should have no special reference to review the book of Common Prayer, comparing the serviceable to the general end recommended in Holy the following petitions." same with the most ancient Liturgies which have been Writ, is sufficient for this purpose. That the obserused in the Church in the primitive and present times, vation of these solemnities was a primitive custom, and to take into their serious and grave consideration appears by the ancient Rituals and Liturgies, and by CHURCH CLAVERING, OR THE SCHOOLthe several directions and rules, forms of prayer, and the consentient testimony of antiquity Our Saviour ned; himself kept the Feast of the Dedica

be raised against the same; and (if occasion be) to being one special qualification for the Ministry, they make such reasonable and necessary alterations, cor- desire the Liturgy may not be so strictly imposed, as rections, and amendments, as shall be agreed upon to totally to exclude the exercise of that faculty in any be needful and expedient, for the giving satisfaction part of public worship: and that in consequence of to tender consciences, and the restoring and continu- this, it may be left to the discretion of the Minister ance of peace and unity in the Churches under his to omit part of the stated service, as occasion shall

the forms and Liturgy, wherewith the people are al- The Episcopalians replied, "Their proposal touchtogether acquainted, and have so long received in the ing the gift of prayer, makes the Liturgy in effect wholly insignificant. For what else can be the con-The place of meeting was the Savoy, in the lodgings sequence, if every Minister may put in and leave out of Dr. Sheldon, Master of the Savoy, and Bishop of at discretion? As for the gift, or rather the prayer, London. When they first met, the Bishop of London it consists in the inward graces of the Holy Spirit, opened the meeting by telling the Presbyterian Minis- and not in the extemporary expressions: such unpreters, "That they, and not the Bishops, had requested meditated effusions are only the effect of natural parts the Conference for making alterations in the Liturgy: of a voluble tongue, and uncommon assurance. But and, therefore, he proposed that they should bring in if there is any such gift as is really pretended, this all their objections against the Liturgy in writing, and extraordinary qualification must be subject to the

but few, and had commission from their brethren to 9. In answer to the objection to reading in the express their minds; and therefore begged leave to Church Lessons from the Apocrypha, the Episcopaacquaint their brethren in the country, that they lians observe, "The Presbyterians demand an alteramight know there sense.211 And when the King tion upon such grounds as would exclude all sermons again pressed them for their proposals, they declared, as well as the Apocrypha. Their argument is, the That they could not pretend to speak for or oblige Holy Scriptures contain all things necessary with reof London prudently insisted on the safer and more were no worse. If they are afraid that these books schoolmaster was careful to teach his boys the history forget the every day practical value of God's stamped to the safer and more were no worse. If they are afraid that these books schoolmaster was careful to teach his boys the history forget the every day practical value of God's stamped to the safer and more school was careful to teach his boys the history forget the every day practical value of God's stamped to the safer and more school was careful to teach his boys the history forget the every day practical value of God's stamped to the safer and more school was careful to teach his boys the history forget the every day practical value of God's stamped to the safer and more school was careful to teach his boys the history forget the every day practical value of God's stamped to the safer and more school was careful to teach his boys the history forget the every day practical value of God's stamped to the safer and more school was careful to teach his boys the history forget the every day practical value of God's stamped to the safer and more school was careful to teach his boys the history forget the every day practical value of God's stamped to the safer and more school was careful to teach his boys the history forget the every day of the safer and more school was careful to teach his boys the history forget the every day of the safer and more school was careful to teach his boys the history forget the every day of the safer and more school was careful to teach his boys the history forget the every day of the safer and more school was careful to teach his boys the history forget the every day of the safer and more school was careful to teach his boys the history forget the every day of the safer and more school was careful to teach his boys the history forget the safer and more school was careful to teach his boys the history forget the safe was careful to teach his boys the history forget the safe was ca

tions of the Presbyterian brethren against some passonable to demand, since it was the practice of all the sages in the present Liturgy, dated August 30, 1661." primitive Church; and if we do not govern ourselves "stream of time," on which were depicted, in various their own ideas on paper in an intelligible way. The The exceptions were eighteen in number. It may by that golden rule of the Council of Nice, 'let anhere be convenient to give, shortly, the substance of cient customs be continued, unless reason plainly reeach exception, together with that of the Reply that quires the contrary, we shall give offence to sober dynasties. In addition to these, Mr. Primer had him-1. In the first place the Presbyterians prayed, usage, and put a greater advantage in the hands of our chart of Church-history, shewing the general course of writing he considered the less of premeditation and chart of Church-history, shewing the general course of writing he considered the less of premeditation and

concile it to those Protestants who are agreed in the these, there were many who, upon the score of their and for a long time proved an inexhaustible fund of knowing to be seduced from truth by specious argu-

at most aut of two sentences of Petition. That they 3. The Presbyterians wished to omit the repeti- are generally orefaced with a repeated mention of the tions and responses of the parish-clerk and people, name and attributes of God, and presently conclude They pretend this custom raised a confused noise in position of the sewice many unnecessary breaks are the congregation, and made what was read less easy occasioned; and that when many petitions are to be

The Episcopalians contended in reply, "that the of the Collects have no clear and direct reference to hope to exemplify in our blow days and most of our hope to exemplify in our blow days are the following not because the days and most of our hope to exemplify in our blow days are the following not because the following n practice of responses tended to edification, by quick- the following petitions: That the petitions are put ening, keeping up, and uniting our devotion, which is together without due order or natural connexion, &c., these opinions, that to maintain contrary views savours apt to sleep or grow languid in a long continued &c. It is therefore desired, that instead of those prayer. For this purpose, alternate reading, repeti- discontinued Collects, there may be one methodical

long tedious prayer. Nor is this our opinion only, The Church Commissioners replied, that, "As to but the judgment of former ages, as appears by the the connexion of the parts of the Liturgy, it is compractice of the Jewish and ancient Christian Churches." formable to the example of the Churches of God, and

and is in effect to desire our Church may show herself prayers in Scripture, 'Lord, be merciful to me a save him from sin, and enable him to pursue a fair, are also righly very jealous that true religion should contentious for the sake of peace, and divide from the sinner.' 'Son of David, have mercy on us.' 'Lord,

giously disposed; or how this repetition should seem 6. With regard to the sixth proposal, "That the any burthen, since David magnified one attribute of eligious observation of Saints' Days, together with God's mercy six-and-twenty times together (Psalm

( To be continued.

MASTER.\* IE REV. W. GR

tant duties, nor fully appreciate the advantages they possessed. "How," he says, "could they be aware of the value of a Reformed Church unless they knew of the value of a Reformed Church unless they knew of the Popes of Rome had chief authority over the religion of the land? How could they learn to abbor, and pray to be delivered from, the present state of schism and dissent, unless they were shewn from his to every man to enable him to live daily as herself? The present ignorance and prejudice, with regard to Church affairs, is in a great measure attrivaged to the church, are, to say the fundamental doctrines of the Church, are, to say the least, very much to be suspected. For surely the body, educated without some knowledge of the history Majesty's protection and government; but avoiding require." And this liberty, they pretend, was allowed tant duties, nor fully appreciate the advantages they of the one Catholic and Apostolic Church, learns to look on the present divisions and denominations as the netural state of things, instead of regarding them, as they are, as sinful perversions of God's law, variations they are, as sinful perversions of God's law, variations refreshment for our wearied spirit, and aid against the nttural state of things, instead of regarding them, as they are, as sinful perversions of God's law, variations they are, as sinful perversions of God's law, variations from the ancient unity, and a curse with which for our sins we have been visited. So again, when he is falsely to that the Roman Catholic is the old religion, he is told that the Roman Catholic is the old religion, he is the corruptions of Rome were ever heard of, much less than the last great day,—that it is, whether it be to the north or to the south of the north or to the south of the north of the south of the strict is no repentance in the grave, bland in tho puffed up proved infallible rethat the sum—with a truth. Ta the present occasion, the Presbyterians wished that the debate should be by amicable verbal conference, according to the intent, "as they presumed, of the Commission, and as being more likely to contribute to the object of their meeting; whereas writing would be a tedious business, and prevent that familiarity and a tedious business, and prevent that familiarity and response to the contract of the contract of the way of inculcating the value of what the world calls useful. The commission, each the world calls useful. The contract, and I writings are so comprehensive, to what purpose are the value of what the world calls useful. The contract, and I writings are so comprehensive, to what purpose are the value of what the world calls useful. On the contract, and open and say, "Go to the volution to the standing seductive offers of luxuriant forests of curling beautiful to the contract, and I writing said come to me with all your heart, and I writing says, "Go to the volution that the world calls useful." On the contract, and open are and fast, and on the contract, and open are standing seductive offers of luxuriant forests of curling the value of what the world calls useful.

On the contract, and I writing said ctive offers of luxuriant forests of curling the contract, and of the standing seductive offers of luxuriant forests of curling the contract, and the contract, and the disparce of the world calls useful.

The theorem of the contract, and I writing said at the disparce of the standing seductive offers of luxuriant forests of curling the contract, and the contract, an a tedious business, and prevent that familiarity and acquaintance with each other's minds, which would best facilitate passes and concord." But the Bishop is much to be wished the concord."

The best learnt from a knowledge of the barbarities and tree best learnt from a knowledg Next to Scripture-history, therefore, our worthy

certain way of bringing in all their exceptions, alterations, and additions in suriting to which with the Canon the Church has some up to an equal authority of their Church and country, In doing this, he espetration to take the every-day practical value of God's eternal of their Church and country, in which with the Canon the Church has some alled the two truth." tions, and additions, in one view, in writing, to which with the Canon, the Church has secured them against they be it will availed himself of what have been called the two they be it will be it wil should receive distinct answers also in writing. this apprehension, by calling them Apocryphal. Now eyes of history,—geography and chronology. He Mr. Primer used much caution in the selection of eyes of history,—geography and chronology. After some debate it was agreed, that they should it is the Church's testimony which teaches us to bring all their exceptions at one time, and the exception at Apocryphal Lessons were to cross the practice of they were reading. This he found to give greater pains in teaching his boys composition. In commeninterest to geography than the mere pointing out the cing, he first accustomed them to write sentences dic-Reynolds, Bates, Calamy, Newcomen, &c., and pre10. "That the Minister should not read the Comnames of places, and to impress the facts more vividly tated by himself, by which means they soon learned names of places, and to impress the facts more vividly tated by himself, by which means they soon learned names of places, and to impress the facts more vividly tated by himself, by which means they soon learned names of places, and to impress the facts more vividly tated by himself, by which means they soon learned names of places, and to impress the facts more vividly names of stone where the places is the facts more vividly names of stone where the places is the places in the places is the places in the places in the places in the places in the places is the places in the p sented to the Bishops under this title, "The excepmunion Service at the Communion Table, is not reations of the Dishops under this title, "The excepmunion Service at the Communion Table, is not rea-Christians by a causeless departure from Catholic self, with great pains, constructed a chronological rules and proceed in a technical way; but in letter-That the Liturgy might not be clogged with any ling the better. He also adopted a plan events, and the points where sects sprang up and sepalearned, and orthodox persons; since the imposing this.

"the undue exaltation of what is called practical or useand the alternate reading of the psalms and hymns.

They pretend this custom raised a confused noise in position of the second and faltering if engaged in any disgraceful deed."—

pensable, that we should satisfactorily ascertain; and ful knowledge is not only pernicious in thus confusing and faltering if engaged in any disgraceful deed."—

pensable, that we should satisfactorily ascertain; and ful knowledge is not only pernicious in thus confusing and faltering if engaged in any disgraceful deed."—

pensable, that we should satisfactorily ascertain; and ful knowledge is not only pernicious in thus confusing and faltering if engaged in any disgraceful deed."—

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pensable, that we should satisfactorily ascertain; and full knowledge is not only pernicious in thus confusing and faltering if engaged in any disgraceful deed."—

pensable, that we should satisfactorily ascertain; and full knowledge is not only pernicious in thus confusing and faltering if engaged in any disgraceful deed."—

pensable, that we should satisfactorily ascertain; and the satisfactor people's ideas, and giving wrong impressions, but it is the great truths of religion, as if they were not practi-4. For similar reasons they would have the divided ther agreeable to Scriptural examples, nor suited to cal and useful, but mere unprofitable speculations, and matters of controversy. We live in a world so ab-Secondly, they object, That the Prefaces of many Sorbed in sense, and the value of things is so habitually Book is the Bible applied to practice. The doctrines newstapers and periodical writings are so imbued with the Prayer Book made available for every-day use." hope to exemplify in our lives and conversation the almost of paradox. I dare say you will think t very cumstantes, peculiarly applicable to the inhabitants strange when I assert, that the most useful and practi- of this colony, and worthy of their strictest attention. cal knowledge we can possibly give to young persons, is "There is an objection to the Prussian system, which what some would call mere controversial doctrine. would render it even more unpalatable to the English THE PLAIN DEFENCE OF ONE WHO HAS What is the object of education? Its true end and than its compulsory arrangement. What, I mean is, object surely is, to train up a young man to do his the impossibility, under the existing religious divisions 5. In answer to the request, "That nothing might has as much connexion as usually occurs in many peduty to God and man. But we know the temptations in this country, to teach children whose parents are duty to God and man. to which youth is liable—temptations to seek pleasure rather than duty—to fall off into the seducing snares glish have determined rightly that religion must be joined the Church of England, the true Catholic Church. rather than duty—to fall off into the seducing snares plied, "This is requested as an expedient for peace, and is in effect to desire our Church may show herself and is in effect to desire our Church may show herself prayers in Scripture, 'Lord, be merciful to me's a street than duty—to fall off into the seducing snares gash nave direction is worth nothing; and they which is called the Protestant Church by nickname, I feel than duty—to fall off into the seducing snares gash nave directions that the content of England, the true cannot be protestant Church by nickname, I feel than duty—to fall off into the seducing snares and they which is called the Protestant Church by nickname, I feel than duty—to fall off into the seducing snares are shown in form single than the content of England, the true cannot be proved in the church by nickname, I feel than duty—to fall off into the seducing snares are shown in the content of the c save him from sin, and enable him to pursue a fair, honest, and virtuous course, is the most practical and useful knowledge he can possess. And what is this knowledge? Why the knowledge where to go for aid in time of need—the knowledge that he must pray to have learned by reading the most practical and useful knowledge that he must pray to have learned by reading Holy Scriptures, which have learned by reading Holy Scriptures, which have learned by reading Holy Scriptures, which have learned my mind, with the assistance of my blessed and the errors of the Roman Catholic friends to do as I have done; and, to endeavour to make them do the same, I shall try to point out my reasons for so doing, and the errors of the Roman Catholic friends to do as I have done; and, to endeavour to make them do the same, I shall try to point out my reasons for so doing, and the errors of the Roman Catholic friends to do as I have done; and, to endeavour to make them do the same, I shall try to point out my reasons for so doing, and the errors of the Roman Catholic Church, which I have learned by reading Holy Scriptures, which have learned my mind, with the assistance of my blessed why all the dildren should not be taught, some genehis heavenly Father for help, in the name and for the sake of His divine Son, and supplicate for the aid of sake of His divine Son, and supplicate for the aid of the Holy Spirit, the third person in the ever-blessed Trinity. This, I confidently say, the knowledge of Trinity. This, I confidently say, the knowledge of the Latitudinarian notions of their would-be managers. But we have to thank God that this sort neath, or that is in the water under the earth; thou shalt not neighbor the Latitudinarian notions of their would-be managers. But we have to thank God that this sort neath, or that is in the water under the earth; thou shalt not neighbor the Latitudinarian notions of their would-be managers. But we have to thank God that this sort neath, or that is in the water under the earth because the control of the confidence of the c divine truth, is the most practical and useful knowledge of half-infield day of dealing with the matter is not not bow down thyself to them, nor serve them." But the which he can possess. But I need not remind you acceptable to the English people. English parents, or Roman Catholic Church admits the bowing to images which he can possess. But I need not take the second of them, desire that their that all this doctrine is controverted by the Socinian. at least a large proportion of them, desire that their idolatry. The Socinian, or Unitarian, does not worship the Lord | children shal be brought up in the same religion as The Socinian, or Unitarian, does not worship the Lord Jesus Christ as Lord over all; he does not acknowledge the atonement made for sin, and the needful aid of the Holy Spirit. All this is to him matter of dispute and controversy. And yet, to know and believe pute and controversy. And yet, to know and believe pute and controversy. Hesees at once that it is all a delusion to tell such as the social delusion to tell take this Sacrament we show forth the Lord's death. pute and controversy. And yet, to know and believe these great truths, as they have been revealed by God, and received by the Church, is the very foundation of the reformed Church justly it;" "this do in remembrance of me;" and as often as yet take this Sacrament ye shew forth the Lord's death.— Christ says, "Verily, I shall not drink henceforth of the and received by the Church, is the very foundation of the faith and every-day practice of each true Christian,—it is the practical source of all true Christian holiness. Take another instance of the same sort.—
Is it not a most important branch of practical and is the practical and in the child of the Romanist, and will leave his own child unguard-of the wine, which appears to me not to be a full Sacrament. Likewise, the Roman Catholic Church admits the real body and blood, and every thing appertaining to Christ's body and blood, and every thing appertaining to Christ's body and blood, and every thing appertaining to Christ's body and blood, and every thing appertaining to Christ's body and blood, and every thing appertaining to Christ's body and blood, and every thing appertaining to Christ's body and blood, and every thing appertaining to Christ's body and blood, and every thing appertaining to Christ's body. (From a Correspondent of The Univers.)

Mr. Primer judged that a certain acquaintance with listory was not only indispensably necessary for the middle and upper classes, but also extremely useful to strengthening and refreshment with the sweet and to be dutied the strengthening and refreshment which the soul so much requires in the wear and tear of this troublescamp, that Well we have been taught, from our to be obtained this strengthening and refreshment which the soul so much requires in the wear and tear of this troublescamp, that Well we have been taught, from our to be obtained this strengthening and refreshment which the soul so much requires in the wear and tear of this troublescamp, that would differ from him in opinion; and that people should differ from him in opinion; and wishes to force all people to adopt that people should differ from him in opinion; and that people should differ from him in opinion; and that people should differ from him in opinion; and the would if he were able, be quite as arbitrary as those whom he most blames, and force them all to be Latitudinarian, by the worthy participation; the Lord's Supper. Is by the worthy participation; the Lord's Supper. Is by the worthy participation; the Lord's Supper. In the lower. Without it he knew they could neither that people should differ from him in opinion; and that people should differ from him in opinion; and that people should differ from him in opinion; and that people should differ from him in opinion; and that people should differ from him in opinion; and that people should differ from him in opinion; and that people should differ from him in opinion; and that people should differ from him in opinion; and that people should differ from him in opinion; and that people should differ from him in opinion; and that people should differ from him in opinion; and that people should differ from him in opinion; and the succession of the Mass, when he is a moving to the Virgin Mary when he is a moving to the Virgin Mary when he is a moving to ful knowledge, to know how to obtain that spiritual himself is a tuated by an intolerance of what he sup-

The following remarks are, from our present cir- completeness of the Christian Ministry.

equally effective as a panacea for national evils, as the the other is for "all the ills that flesh is heir to;"—
Sarsaparilla, warranted to remove and permanently cure

with a hot iron; forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth: and let no man judge you in what you eat or what you drink for every creature is good, and not to be sarsaparila, warranted to remove and permanently cure all diseases, promises as fair and fallaciously as did the originators of our Common School Act. We detest quackery and shams in all their varieties. But especially do we dread them when they shew themespecially do we dread them when they shew themselves in the form of "all healing" specifics for alany one able to understand an unknown tongue; but if leged indispositions in the body politic, and ecclesias-tic. In medical quackeries it is optional with ourtic. In medical quackeries it is optional with ourselves whether to yield to the imposition or not, but in the others if plausibly advocated, it may result that we be compelled by law as in the case of the Common School Act, to work with our funds a system against which our principles revolt.

School Act, to work with our funds a system against which our principles revolt.

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Now, respecting Indulgences and Prayers for the Dead, I can find no command for them in the Scriptures, and, as I mentioned before, if there is no repentance in the grave, nor any reward for those that are dead, as they also have the sum of the sum, I don't see any benefit in praying for them.

Now, my dear friends, as I have said enough concerning the errors of the Roman Church, I wish not to intrude upon your consciences too much at present. I confess,

QUALIFICATIONS OF THE CHRISTIAN MINISTER. From Bishop Jebb's Practical Theology.)

dox persons, the Episcopalians replied, that since it is 14. The request that no portion of the Old Testa-set upa stock of instruments, as his means permitted, sharpened faculties, though these are points much to hand of the eye; and each member of the Christian and overy, as well as a pair of globes; and the use of up in sober, honest, virtuous habits of thought and the talent committed to his charge. But admitting, not of opinion that any part of the Liturgy has been ed; for, considering the want of Ecclesiastical discipline, confessed in the Commination, such a suposi- some farity. The museum commenced with a wasp's obedient to their parents, and still retaining the affectings; that we must, each of us, make a full proof of nest—no great beginning it is true, but still, when tion of childhood towards them,—docile and reverent our Ministry, in all its integral departments. Every open irregularities, could not properly be styled such." interest. Soon after, it happened that one of the boys ments addressed to their passions or prejudices—able drawing all his cares and studies this way. This, and 16. The Presbyterians wished "That the petitions picked up some fossil shells in a stone-quarry, which to estimate the value of the institutions of their Church this only, is the completeness towards which we must most aid to repair them; men who shall spurn with of accomplishments. Let there only be an honest and Our Schoolmaster's ideas of "useful knowledge" contempt the dishonest bribe, and with equal maulimagazines, to anuals, elements, and synopses of (so called) useful knowledge, which have literally teemed from the press, during the past few years. He says, for the formation of his pupils' habits was, the Prayer but one easy and simple criterion to propose. There

## Communications.

FORSAKEN THE ERRORS OF ROMANISM.

mon as ever. We perceive a strong analogy between these quaderies and the experiments in civil and religious poity which have been essayed among the Canadian people. Responsible Government and the "All-healing-Balsam" have a strong affinity; the one is governed to the feet of the f

upon your consciences too much at present. I confess, in your Church there is good and bad mixed together; but, my dear friends, I would advise you to cleave to that which is good, and leave out that which is bad; cleave to the true boly Catholic Church, which is called the Protestant Church, and which still remains in its purity, clean down from the Apostles' time, as it was in its purity for bage or construct disputations as terms of communication and separation of a class and separation of the proposal and replication of the proposal control of the proposal cont