Communication at the parish church of St. George, at which forty-one persons were confirmed, and had an opportunity of communicating personally with all the elergy of this Island respecting their diff. rent cures, being obliged to postpone his visitation of the several parishes till the

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THE CHURCH.

COBOURG, FRIDAY, AUGUST 29, 1845.

CONTENTS OF THE OUTSIDE.

First Page. Poetry—May you die among your Kindred. The end and object of preaching. Labours of the early missionaries The Dird's Nest. The Triffer.

The Lord Bishop of Toronto, in correspondence ciety,-that a collection should be made annually in aid of the Fund for the support of Widows and Orphans of deceased Clergyman,-begs to recommend that the Collection, in behalf of this important object, be made in all Churches, Chapels, and Stations of this and guileless faith; if he should abandon the crudi-BER NEXT.

There is no deficiency, in the vast seven fault or a sound and comprehensive Ecclesiastical History.-We have, it is true, able, elaborate, and unexceptionable treatises upon portions of the history of the Church,-from all of which, detached and fragmentary as they are, the laborious student may frame a continuous narrative of great value and excellence; but great importance of Catholic Unity, from a recent pubwe are still without a work which includes, in a connected form, and on sound and Catholic principles, an account of the progress of Christianity from the Apostles' days to the present time. The Ecclesiastical History of Mosheim is liable to many objections, -from its stiff and complicated arrangement, as well points of history are briefly asserted without the pains of careful investigation or impartial deduction they

mance,—omitting many important facts and events mark of unity consequently, must also clothe itself in an outward form. * * * * * * * * because they are mixed up with the actions of un-worthy or wicked men and dilating with a childish "The different sections of orthodox Protestantism, worthy or wicked men, and dilating with a childish particularity upon the sayings and doings of those who, not always with a very accurate discrimination, are esteemed Christian saints. In short, his work is biographical rather than strictly bistorical; a collec-cannot be rested in, as permanent and ultimate, and along biographical rather than strictly historical; a collec-tion of sketches rather than a continuous narrative. And while in Mosheim we discern a positive antago-nism to principles which we hold essential to the con-stitution of the Church, we have in Milner so faint and doubtful an affirmation of them that the theological student, who has not other means by which to frame his judgment upon such points, will be bewildered rather than edified, —made to doubt rather than be helped or qualified to decide. The History of the late Dr. Burton,-the series of Lectures especially rests upon declarary religious and the one hand, over the disupon which it is founded,—is admirable as far as it goes; and should the succeeding centuries of the history of the Church be treated with the same care and

tory of the Church be treated with the same care and research, and with the same recognition of sound Ca-tholic principles, we should have an invaluable addi-tion to our theological literature. We are led into these remarks from observing oc-casionally laudatory notices of a history of the times of the Reformation, by Mr. D'Aubigue; a work which, from the school in which its author has been trained, is necessarily one which the student of the Anglican is necessarily one which the student of the Anglican from the school in which its author has been trained, is necessarily one which the student of the Anglican Church must antecedently view with distrust and susbut they will receive that hue and colouring from the neous education may prompt, will be sure to arrive at sound of this name suggest the idolatry of the Fireauthor's peculiar impressions, which cannot fail to the same conclusion as Professor Schaft and if we had worshippers, or the radiant brow of the Heathen produce upon the mind of the inexperienced or un- many such inquirers, the Continental Churches might wary reader an influence very opposite to that which soon assume a more promising aspect, and the Reforwould be created by the naked facts themselves. On mation instituted by M. Ronge acquire a more health-on this basis? Or does the excitable imagination of this ground we deem it an unsafe book for the Church- ful direction. man; while, looking to its intrinsic qualities, apart An article in the New York Observer, which has "Sunday" happens to strike upon his delicate ear? from fallacious or biassed opinions, we should hardly think it would arrive at the distinction of being adopted reached us through the medium of a Dissenting paper as a standard work by any religious party. published in Eastern Canada, contains sundry remarks It is strange that we should, at the moment we are regarding the proper name of the first day of the writing, be presented with the testimony of an oppo- week, which amount to a recommendation that the nent in support of the opinion we have just expressed. title "Sabbath" should be adopted in preference to Mr. D'Aubigne, it appears, has lately addressed a let- "Sunday," its ordinary appellation; and in support ter to Dr. Chalmers, in which sentiments are expressed of this proposal, which is very earnestly suggested, that have created great surprise, and given much of- favours us with the following historical curiosity,fence, to the editor of the Baptist Register at Mon- an admirable illustration, in its way, of the uses to treal. Although in the opinions so strongly objected which spurious and legendary "tradition" is devoted to by this journal, we discern some scattered rays of by those who make it a point of conscience to disrehigh and imperishable truth, we are justified in con- gard and revile that which is credible and authentic: cluding, from the contrariety which his writings exhi-"By whom was the name changed? Tradition tells us bit, that the mind of this author is in a wavering and it was changed by the Papists, when they found among unsettled state, and consequently that he is any thing gain them to papacy, they told them, we worship the Sun; at Southampton in England. As it is not expected dedly unsafe guide for the student of the Anglican motives the Papists gave this misnomer to God's Holy Sabbath." In this Letter of Mr. D'Aubigne we find the fol-From what damp and deserted cloister this interesting relic of "tradition" has been laboriously extri- has been provided, which the Rev. Mr. Nicolls will lowing passage :---"I come to the second principle of Voluntaryism—that to which I am opposed. It refers to the formation of the church, and even to the principle of her formation.— According to the Voluntary system, (as we understand it.) this principle is solely the will of each individual.— Every control every concretenation is for a second seco -that cated, we certainly are at a loss to imagine. We proceed to occupy after remaining in Quebec suffiamusing tales which have gathered round that en- mar School established in Lennoxville. The six stu-Every church, every congregation, is formed according to the law of certain attractions; and, as in civil life, one man chooses the army, another commerce, another the ministry, another the bar, so, in religious life, one man chooses the Episcopal, a second the Presbyterian, a third dependence of the presbyterian and the transmission of the second chanted era, so fertile in marvellous sayings and doings, called the "dark ages." It is well known that the Jews employed numerals to distinguish the days of their week. The first of at Lennoxville. The College is open to students prethe Baptist Church. I recognise what is true in this system; but I believe that one is not a member of the the week, second, and so on to the seventh, which church in general, nor of a church in particular, by his they likewise called the Sabbath, or Day of Rest, was own will alone, but also, and above all, by the will of God. I attach great importance to the baptism by which God made me so far a member of the church, even before I had the power of choosing. I fear that, in pure Vot and the divine will a part not great enough. In one word, I like in all things, to place the election of God above the election of God above the election of God above the election of God.) I have another, it is that of being a historical Christian. All my inclinations are on the side of history. * * * * I know that there are some countries where they do not adhere to the historical church; it there happens that every church is continual.
God made me so far a member of the church, even before I had the power of choosing. I fear that, in pure Vot and the divisions of decades, prevailed amongst the Greeks. The Romans, on the contrary, distinguished the days of their week, as moderns do at present, by separate names. It is obvious that the election of God above the election of God.) I have another, it there happens that every church is continual.
God made me so far a member of the church, even before I had the power of choosing. I fear that, in pure Vot and the divisions of decades, prevailed amongst the Greeks. The Romans, on the contrary, distinguished the days of their week, as moderns do at present, by separate names. It is obvious that the election of God.) I have another, it is there they do not adhere to the historical church is contral day, in place of the Jewish Sabbath, to acts of religious worship. The same motives of
Church; it there happens that every church is continual. God made me so far a member of the church, even before practice, though with divisions of decades, prevailed ly forming and dissolving again. Sometimes they crowd custom and convenience which probably induced the round this minister, sometimes round that; and they run converts to the Christian faith, upon the first promulfrom denomination to denomination, as in the world they run from theatre to theatre. This is a great evil, which lowers religion and degrades the ministry. in like manner, very soon suggest a compliance with Upon this the Baptist Register remarks in the fol- the civil divisions of time, -embracing even their respective designations,-which were established genelowing lugubrious strain ----"This is truly deplorable. We know not whether to rally throughout the Roman empire, when Gentiles ascribe it to ignorance or to misrepresentation :-- if we began to form by far the largest proportion of the folascribe it to the former, it is altogether inexcusable— D'AURICARE ought not to be ignorant; if to the latter, an bath" to "Sunday" (or Dies Solis) would take place, imputation is implied which we are unwilling to fasten on the character of the man whom the whole Protestant on this supposition, at a very early period; not that world delights to honor. Still it cannot be denied that in the paragraph we have just transcribed, Voluntaryism but that the employment of numerals was superseded, is first caricatured, and then held up to contempt and not long after the publication of the Gospel, by the reprobation. "The attempt made to identify the motives of the Vol- more prevalent adoption of names; that this was prountaries with the inducements by which men are influ-enced to choose different callings or professions, might in the treatest and the callings of professions, might be treated as childish if it were not open to a graver by the early Christians harmless and inoffensive, even charge. when they were struggling at a disadvantage against The expressions of disappointment and concern are Paganism, and were to the last degree scrupulous as even more vivid upon the reference to Baptism con-to the preservation of religious purity and ecclesiastained in this letter. The capitals, we ought to re- tical discipline. If the practice were not injurious then, it cannot surely be prejudicial now. "I ATTACH GREAT IMPORTANCE TO THE BAPTISM BY We have confined ourselves to a statement of the WHICH GOD MADE ME SO FAR A MEMBER OF THE CHURCH, EVEN BEFORE I HAD THE POWER OF CHOOSING!!' Is this D'AUBIGNE? Has the historian of the Reformation for-place just as we have represented it. The following gotten the principles on which the Reformation was place just as we have represented it. The following interpreted?

Royal Mail Steam-packet *City of Glasgow* for the Island of Grenada, where he arrived on the 22nd, and held a Confirmation at the parish church of St. George, at which

postpone his visitation of the several parishes till the parish church of St. John and some other places of wor-ship should be ready for consecration.

ship should be ready for consecration. His Lordship, having sailed from Grenada, arrived in the Island of Barbadoes in the Royal Mail Steam-packet Reindeer, on the 23d instant. THE CHURCH. Which, if admitted, would paralyze the energies of the tormers, and postpone, to an indefinite period, the moral regeneration of the world. "D'AUBTORE is a great man—an eloquent historian— a devoted servant of the Saviour; but he has yet to 'learn the way of the Lord more perfectly,' if his letter to Dr. CHALMERS is to be regarded as a truthful exposition of his soutimente." his sentiments.

It is not wonderful perhaps that the Baptist Register should be grieved at the indication of these latent principles of truth in the mind of Mr. D'Aubigne,that he should, in other words, lament what is really hopeful about him. If, indeed, Mr. D'Aubigne was a better informed man than he is; if he had less of the Swiss-Gallic system of republicanism in which he has been reared, and which has always more or less with a standing regulation of the Diocesan Church So- of a hurtful influence upon spiritual conceptions and ecclesiastical relations, were seen by him in its correct light; if he should extend his researches to the costly treasures of our great English divines, and study the history of the primitive Church with a more simple Diocese, on SUNDAY THE NINETEENTH DAY OF OCTO- ties of his own indigested opinions, and defer more of his private judgment to the interpretations adopted by the Church universal in the purest ages; we doubt not.thg.ba. worldingies of "ecclesiastical polity and teaching which the Church of Ingland maintains,unmoved by the note of alarm that he had fallen into

the heresics of Puseyism or Popery. We have further encouragement to hope that the eyes of the Continental Reformers are opening to the ication of Professor Schaf, upon "the Principle of Protestantism as related to the present state of the Church." We need not say that we highly approve of the following remarks from this observant and elo-

quent writer :---"CATHOLIC UNITY.-We need also a change, in our too, a temper of scepticism about it, which to the pious inquirer after truth is very painful; and often, where of careful investigation or impartial deduction, they are dismissed with a sneer at the darkness of the times well as an earnest and sacred grief on this account. All have we any right to console ourselves, with the fancy of a vague spiritual unity in the case. It belongs to the inor the vices of the clergy. Milner, with a more correct feeling and a more reve-rential temper, errs on the side of credulity and ro-mance — omitting many important facts and average spintant unity in the case. It belongs to the in-ward always, if it have life, to manifest itself in an out-ward always, The soul must form itself a body as its ap-propriate organ. Visibility lies necessarily in the con-ception of the Church, which is the Body of Christ; the

He speaks with candour, too, of the Church movement of the day :---

"PUSEVISM .- But with all allowances, when we take rests upon decidedly religious and true Church ground, Hence we find it characterized by deep moral earnest-

of the Lord's-Day, and that $Kv\rho(\alpha\kappa)pr\zeta \eta\nu$ is to lead a life Which op conformable to the Lord's-Day, in memory of our Saviour's resurrection. Yet sometimes the Ancients, when they write to the Gentiles, scruple not to call it Sunday, • We all meet together on Sunday, on which God having changed darkness and matter, created the world, and on this day Jesus Christ our Saviour arose from the dead. In like manner Tertullian, answering the objection made by the heathens, that the Christians worshipped the sun, says indeed they made *Sunday* a day of joy, but for other reasons than to worship the sun, which was no part of their religion. At other times, when he writes only to their religion. At other times, when he writes only to Christians, he commonly uses the name of the Lord's-Day, and especially when he would distinguish it from the Jewish Sabbath. And the like may be observed in the laws of the first Christian emperors. Constantine uses the name Sunday, when he forbids all law-suits on this day. Valentinian uses the same name upon the same constant and the like indication and The the Continental rationalistic theology about him; if occasion. So does also Valentinian junior, and Theodo sius senior, and Theodosius junior, in settling the obser vation of this day. But they use the name indifferently, styling it sometimes the Lord's-Day, which was more proper among Christians, as is particularly noted in one of the laws of the younger Valentinian, which runs thus, Solis Die, quem Dominicum rite dixere majores, &c. On Sunday, which our forefathers have rightly and customa-rily called the Lord's-Day."

"The Lord's Day" is an appellation which has a sweet and pleasant sound for our ear. It serves, we conceive, better than any other, to convey an impression of the sanctity of the day; it is significant of its guisnes it from the other days of the: and it distin nen are permitted to discharge their secular duties, and exercise their several avocations. But to assail term "Sunday," seems to us a most unprofitable expenditure of spiritual zeal, and reminds us forcibly of the abiention made he the Puritane in the Conference of Hampton Court, against the wearing of the surplice, 6. What were the three great leasts of the Jews, and of what were they designed to keep up the remembrance?
6. What were the three great leasts of the Jews, and of what were they designed to keep up the remembrance?
7. What was there peculiar in the design and effect of the appointed distinction of foods into clean and unclean? And what moral as well as religious end was this calculation. will suit equally this fericitous anusion to the first and what motion as a state of the solemn difficulty before us: "I did lated to promote?" And what motion as a lated to promote? S. Explain the reasons for the prohibition of the use of S. Explain the reasons for the prohibition of the use of the first setting a kid in his mother's Heathen, because commonly called 'a rag of Popery.' Seeing now we border not upon Heathens, neither are any of them conversant with or commorant amongst is, thereby to be confirmed in Paganism; I see no eason but for comeliness sake it may be continued." The "Sabbath," we do not deny, is likewise an appropriate and reverent designation. It has the disadvantage, however, of being identified with the mistaken rigours and austerities of the Sabbatarian enthusiasts in the 16th century. We do not undertake, at present, to defend King James's "Book of Sports:" we are satisfied, on the contrary, that this production was an excrescence of an age comparatively rude and un- the advent of the Messiah?

polished. But there is no doubt that the views and practices of the sullen fanatics who, at the time we allude to, made it a badge of their party to employ the title "Sabbath," and no other, -- in contradiction to the unvarying custom of antecedent ages, when that name was applied exclusively to "Saturday" in documentary and learned language,-there is no doubt, we say, that the sentiments and habits of these gloomy eligionists were harsh and repulsive in the extreme They transformed a Christian festival into a Judaical fast: and if there should be any danger of contracting the ascetic notions which they had imbibed, it will be iudicious to eschew the exclusive application of the word "Sabbath," which formed a characteristic of their sectarian system. The "Seventh-day Baptists," we believe; are still in existence, by whom the Jewish

Who, in the present day, connects the word "Sun-

On the same day his Lordship left Trinidad in the established? Is the 'historical church' to be regarded quotation from Bingham's Ecclesiastical Antiquities 9. What circumstances would lead us to think that the and nations? And how is the objection to be replied to hallowed spots were maintained in the Province gene

"Hence we learn, that $Kv\rho(\alpha\kappa)$ was the common name the Lord's-Day, and that $Kv\rho(\alpha\kappa)$ $\nu \zeta_{\eta}\nu$ is to lead a life Which opinion appears the most probable, and upon what

11. How are we to understand, from the narrative itself as well as from foreign testimonies, that the destruction of the cities of the plain took place? Explain the cause Justin Martyr, writing his Apology to the Heathen, says, of the fate of Lot's wife, and state what circumstance in profane history bears analogy to and was probably derived from this?

12. What is the most approved opinion in regard to the time in which Job lived, and upon what is that opinion

13. How is the apparent anachronism to be explained in regard to Hezron and Hamul, the grandsons of Judah, as mentioned in Genesis xlvi. 12? 14. What is the proper interpretation of the passage, They borrowed of the Egyptians jewels of silver," &c.? 15. In what are we to consider that the sin of Moses,

which excluded him from the promised land, consisted and what does his manner of referring to it seem to prove? 16. How are we to reconcile the Lord's anger against Balaam for going to Balak, with his permission to do so? And what inference are we to draw from the account of the miracle of the ass speaking?

THE HEBREW RITUAL.

1. What particulars of religious worship can we trace in the Patriarchal times; and what three great objects were designed to be attained by the Mosaic Ritual? 2. What erroneous principles adopted by the philoso-phers was the Hebrew Ritual designed to counteract, and

how far was it available to that end? 3. How might the peculiar condition of the Israelites, at the time of leaving Egypt, be supposed to affect them the subject of religious ceremonies? And what might reasonably the religious ceremonies? And what might

4. State the practical and religious benefits attendant ind exercise their several avocations. But to assail upon the ceremonial regulations appointed to be observed at the installation of the high-priest into his office? What was there important in the establishment of a

ing tim

What were the three great feasts of the Jews, and

blood, cuttings in the flesh, seething a kid in his mother's milk, the use of honey in their offerings, and imprinting

marks upon the body? 9. What gave occasion to the prohibition to the Hebrews to sow their vineyards with different seeds, to plow with an ass and an ox together, and to use garments of mingled linen and woollen?

10. What reasons may be assigned for the absence of a direct inculcation of the doctrine of future rewards and punishments in the Hebrew Ritual? And how can it be shewn that this was implied and understood in its obscrvance?

TUESDAY, AUGUST 12, FROM 3 TO 51, P.M.

GREEK FATHERS.

1. Translate the following from BASIL:-

Πρός δε τό εν ψαλμωδίαις εγκλημα, ή μαλιστα τους ἁπλουστέρους φοβουσιν δι διαβάλλουτες ήμας, εκεινο είπειν έχω. ότι τα νύν κεκρατηκοτα έθη πάσαις ταις του Θεου έκκλησίαις, συνωδά έστι και συμφωνα έκ νυκτός γάρ ορθρίζει παρ ήμιν ο λαός έπι τον δικου της προσευχής, και έν πονώ, και έν θλίψει, και έν συνοχη δακρύων έξομολογούμενοι τω Θεώ τελευτάιον άναστάντες των προσευχών, έις την ψαλμωδιαν καθίστανται · και νυν μεν διχή διανεμηθέντες, αντιψάλλουσιν αλλήλοις, όμου μέν την μελέτην των λογίων έντευθεν κρατύνοντες, όμου δε και την προσοχήν και τό αμετεώριστον των καρδιων έαυτοις διακονουμενοι έπειτα πάλιν επιτρέψαντες ένι κατάρχειν we are disposed to think that the appellation "Lord's του μέλους, όι λοιποι υπηχουσι και δε ουτως

εν τη ποικιλία της ψαλμωδίας, την μήκτα period did it reach in διενεγκόντες μεταξό προσευχομένοι, ημέρας result? And what ήδη υπολαμπουσης, πάντες κοινή, ως έξ ένος 11. How may we στόματος και μιας καρδίας, τον της έξομολο- CI

infinity and omnipotence to more Gods than one? 4. What circumstance proves that the doctrine of the Trinity must have been held as a Divine Revelation by

the early Christians? the early Christians? 5. State the proper inferences from Philip ii. 6—11; as also from Matt. xv. 25, compared with Rev. xix. 10. 6. On what portions of Scripture is founded the doc-trine of Christ's descent into hell? And adduce passages from the New Testament in which the word translated hell is need in different ensemble.

hell is used in different senses.7. What errors prevailed in the Apostles' times respectng Christ's resurrection? How is this referred to by St. And what is the general testimony in support of

that fact? 8. What objection is founded upon the alleged length of time during which our Saviour was laid in the grave? And how may the apparent discrepancy be explained and

elucidated from other passages of Scripture? 9. What is the great and essential difference between the Anglo-Catholic and the Romish doctrine of tradition? And in what respect is the doctrine important as held by

the Church of England? 10. At what period was the Athanasian Creed probably composed? What does the Church of England assume as to the authorship of this Creed? And on what grounds

is the retention of it in the Church to be justified?

11. How do you justify the admonitory clauses of this Creed by similar expressions used by our Saviour? And how are we to deal with the question of modifications and qualifications respecting it? 12. Why was the term "Pelagians" probably intro-

duced into the Ninth Article? And what may the term "original righteousness" be considered to mean?

13. Prove from Scripture that the judgment upon Adam's sin was not to be a temporal death only.
14. What probably gave rise to the expression in the Ninth Article, that "this infection of nature doth remain,"

kc.-and in what sense is the term "regenerate" here 15. Is faith, as introduced into the Eleventh Article, to be accounted a cause of justification? And what distinction do we there observe in the use of the terms merit and faith?

16. State the nature of works before and after justifiof entertaining the doctrine of works before and after justin-cation? And shew briefly from Scripture the absurdity of entertaining the doctrine of works of supererogation? 17. Explain the cause of our Saviour's apparently dis-claiming the title of "good Master;" and state the cor-rect sense of 1 John iii. 9,—in connection with the two

propositions of the Fifteenth Article? 18. Explain the nature of the "sin against the Holy Ghost;" and state how far it is applicable to the present

Ghost; and state now far it is applicable to the present condition of Christians. 19. Who was it that first broached the idea of God's being honoured by diversities of belief and worship?— And what distinction is expressed in the Eighteenth Article between the saving by and in a law?

ECCLESIASTICAL HISTORY.

1. When and where was the Council of Nice held, and by how many prelates was it attended? What decrees were made at this Council, and what artifice did certain of the Arian party resort to in subscribing to its decisions? 2. What probably gave rise to the antipathy of the Emperor Julian to the Christians? What was his motive in attempting to rebuild the temple of Jerusalem? And what appears to be the proper interpretation to be placed upon the circumstances by which that undertaking was

thwarted? 3. In contemplating the government of the Church during the first three centuries, what facts are we pre-sented with? And what result is involved in the princi-

ple always adhered to in the ordination of Bishops? 4. What led to the adoption of grades and distinctions amongst the Bishops of the Church? What were the different designations of the higher orders of prelates, and what rule appears to have been adopted in conferring them?

What steps were taken for the conversion of Ireland in the fifth century? State briefly the history of its chief Apostle, and how long the Church of that country continued independent of Rome? 6. What was the origin of the Donatist schism? And

state the rise, progress and opinions of the Nestorians? 7. What may be said in regard to the interference of Gregory the Great with the Church in England? How was the mission of Augustine conducted? And what proofs have we of the independence of the British Churches at that period?

8. Give a brief account of the controversy concerning the use of images, in the eighth and following centuries? 9. When have we the first indications of the assumption of the papal supremacy? What circumstances during the middle ages favoured that pretension? And at what period did it means its method ages that the the supremacy is the s period did it reach its most extravagant height?

THE REV. J. WILSON begs to acknowledge, with very

THE REV. T. B. READ begs leave to acknowledge

£5 10s. collected last spring in London, C. W., by the

The Chairman of the Newcastle and Colborne District

that town, in aid of the payment of the Salary of the

NEW BRUNSWICK.

(From the Loyalist.)

dens, Vestry, and Parishioners waited on His Lordship with the accompanying address, to which His Lordship promptly replied in a truly kind and impressive manner;

mediately after which a procession was formed, con-

isting of the Churchwardens, the Rev. Mr. Roberts, the Lord Bishop, the Clergy, the visitors, the Vestry, and Parishioners, and the school children. In this order the

table, the Commissioner of the New Brunswick and Nova Scotia Land Company (Col. Hayne) presented to His Lordship the title deeds of the land gratuitonsly

given and made over to the Church by the said Com-

fifty acres of wilderness land. His Lorship then read the Consecration Service, which was followed by the service of the day. His Lordship preached a most delightful and appropriate sermon, and on its conclusion His Lordship resumed his seat at the Communion table, when the elegant and com-

fifty acres of wilderness land.

ny, consisting of a small parcel of land surrounding e Church, one acre for a Burial Ground, and one acre

osing the Parsonage House, and one hundred and

On Monday, the 28th ultimo, His Lordship the Bishop

ly, and expressed an earnest hope that he should shortly have the gratification of witnessing a marked improve-ment with regard to these grounds, throughout His Dio-

His Lordship returned to Town in the evening, expressing himself much pleased with the flourishing vil-lage of Stanley and the surrounding settlement.

It was a source of much regret to the Inhabitants of Stanley, and its vicinity, that His Excellency the Lieu-tenant Governor, Lady Colebrookë, and family, as well as the Ven. Archdeacon Coster, and others were pre-vented from attending this imposing ceremony, owing to the great inclemency of the weather.

TO THE RIGHT REVEREND THE LORD BISHOP OF FREDE-RICTON.

My Lord,-We the Churchwardens, Vestry and inabitants of Stanley and its neighbourhood, beg respect-ully to congratulate your Lordship on your safe arrival n this Province, and further to assure your Lordship of the heartfelt joy with which we hail your sacred mission to the wide spread fields of labor appointed for your able

upervision Your Lordship finds us as 'sheep without a shepherd,' but animated by a conviction of your Lordship's sincere desire to support and promote every good work, we con-

fidently hope and earnestly pray, that bearing witness to our state of spiritual destitution, your Lordship will take the earliest occasion to relieve us from it, by the appointment of a Pastor whose pious zeal and devoted example will guide and keep us in the paths of righteousness and

peace. We deeply feel your Lordship's kind consideration in so promptly visiting this wilderness Settlement for the purpose of consecrating its little (hurch to the worship of Almighty God; and anxiously trusting that under Divine Providence it may prove a lasting blessing to all within its reach.

within its reach, we beg to remain, My Lord, Your Lordship's Sincere and very grateful Servants, THE VESTRY AND CHURCHWARDENS.

In consequence of what fell from us two or three weeks since about the Biohop having a seat in the Legislative Council, a correspondent of the *Reporter* launches out in

Council, a correspondent of the *Reporter* launches out in a long tirade about the disadvantages likely to arise upon the Bishop's identifying himself with *party politics*, &c. We have no doubt but it would materially limit the sphere of His Lordship's usefulness to become identified with party polities, but nothing of the kind is probable. His Lordship, we trust, has too much good sense thus to identify himself, and our wish to see His Lordship take his seat in the Legislative Council is that he may watch over the interests of the Protestant Church—that he may add to the order and dignity of that body, and that some of its members may be ashamed in his presence, to act from unworthy motives. We should not thus have noticed a-nonymous correspondence, but that we know the writer, nonymous correspondence, but that we know the writer, and also know that he has not advanced the *real* reasons why he does not wish to see His Lordship there. When

he does so we are prepared to meet him.-Ibid.

His Lordship the Bishop of Fredericton is expected hourly to arrive in her Majesty's steamer Columbia, on his return from an Episcopal visit to Charlotte County.-St. John's Courier.

(Quebec Correspondence of the Montreal Gazette.)

The heat is now oppressive. Much hay yet remains to be cut in the neighbourhood of this city, which will, in all probability be got in.

Labourers' wages still continue high; masons are getting from 7.4. 6d. to 8s. per diem, and old men and boys, who in other times would not be looked at, are now eagerly sought af ter and readily employed. Lime is at an advanced price; a

termined to widen St. John Street to the extent of 10 teet, -any cost. From estimations roughly taken, it is, however, calculated that the cost of this improvement will not exceed £5,700; the advantages therefrom to accrue are great. The report of the projected encampment on Laprairie Com-mon is credited in military circles in Quebec. There are but few arrivals to-day; none for Montreal. Number of arrivals from sea this day is but five. Total number during the season, 1037. Thursday, 21st August.

Thursday, 21st August. Certainly the hottest day of the season. The thermometer at 94 in the shade. A thunder storm at hand.

Everything as quiet and dull as you can faney it might be in hot weather and the dull commercial season

The first building (a model one) to receive the tewantse son,

result? And what their influence upon the state of reli-gion and morals? 11. How may we account for the depravation of the University of the state of reli-should the weather permit, at farthest on Saturday next. It will accommodate sixteen families, and will not cost over £260. It will be provided with stoves and made comfortable in every

Colonial.

Wednesday, August 20th.

load which hast season, at this period of the year, brought from 4s. 6d. to 6s. 6d., now commands from 10s. to 12s. 6d. At the meeting of the City Council, last evening, it was de-termined to widen St. John Street to the extent of 10 feet, at

mark, are those of the Baptist Register :--

Christian minds, we should like to know, does the Apollo, "curbing the fierce flame-breathing steeds of the New York Observer conjure up a dreary vision of augurs, oracles, and statues, whenever the simple word

It affords us much pleasure to announce the arrival at Quebec of the Rev. Jasper Nicolls, A M., Fellow of Queen's College, Oxford ; who has been appointed, as our readers are already aware, to the office of Principal of the Bishop's College at Lennoxville, in the Diocese of Quebec. We are requested to state, by way of correcting an erroneous impression which origiuated with some of our contemporaries in Canada East, and was repeated in The Church of the 4th July, that Mr. Nicolls is the nephew (not the son) of Sir Jasper Nicolls, Commander of the Forces in India; being the son of General Nicolls, who for some years that the building designed for the permanent use of $\mu a \theta \eta \tau \eta c$, $\tau o \upsilon \epsilon i \pi \delta \upsilon \tau o c$. $\pi a c a \upsilon \eta \rho \pi \rho \sigma \epsilon \upsilon \chi \delta \mu \epsilon$ the Institution at Lennoxville will be completed be- $\nu o_{\mathcal{C}} \dot{\eta} \pi \rho o \phi \eta \tau \hat{\epsilon} \dot{\nu} \omega \nu \kappa a \tau \dot{a} \kappa \hat{\epsilon} \phi a \lambda \tilde{\eta} \boldsymbol{\zeta} \dot{\tilde{\epsilon}} \chi \omega \nu, \kappa a \tau a \iota \sigma$ annexed had it not been for the expressed wish of many for the unit of the contrary. fore the summer of 1846, temporary accommodation ciently long to concert the necessary arrangements for the opening of the Institution. Mr. Miles, the second Professor, conducts likewise, for the present, the Gramdents under the protection of the Society for the Propagation of the Gospel in Foreign Parts, and perhaps three or four others, will shortly be assembled (D.V.) paring for other professions besides the sacred calling of the Ministry, and it is probable that several of this επεισε τηρείν, λέγοντα την συνήθειαν των προ description will resort to it.

Ecclesiastical Intelligence.

DIOCESE OF TORONTO.

DIOCESAN THEOLGICAL INSTITUTION.

EXAMINATION PAPERS, 1845. (Concluded from our last.)

TUESDAY, AUGUST 12, FROM 10, A.M., TO 12, P.M. OLD TESTAMENT HISTORY.

1. By what Heathen records has the Mosaic account of ελαβε την αρχήν. the Creation been corroborated?

2. In what sense, in the Hebrew Scriptures, is the ex-pression "of God," or "in the image of God," frequently employed? What was probably the situation of the Garden of

Eden, as gathered from Scripture testimony? 4. In what sense are we to understand the term "naked," as applied to our first parents, and how are we to interpret the fact of their "making themselves aprons?" 5. To what cause besides that of mere envy are we to ascribe the enmity of Cain to Abel, and how is such supported by the context?

words of Lamech in Gen. iv. 23, 24.

What circumstances favour the supposition that the

8. How is Noah's curse in reference to Ham to be

έαυτων έκαστος τα ρήματα της μετανοίας ποιούμενοι.- Epist. 63.

(1.) Who was Basil, and at what period did he live? ferred again to that city? (2.) What heathen writer refers in similar terms 13. What was the cause and nature of the "great restern schism" in the fourteenth century? And what to the custom of divine worship here men-

ioned? (3.) What is proved by the manner of worship here described?

(4.) To what in modern times does the complaint expressed by Basil at the commencement of And what share may Wicliffe reasonably be considered this extract bear resemblance?

2. Translate, and state the inference from these words:

κάν την αιτίαν ερωτώσι του ακηρύκτου τούdeliberations upon the question of the papal supremacy? του και ασπόνδου πολεμου, ψαλμούς λέγουσι και τροπου μελωδίας, της παρ ήμιν κεκρατηκυίας συνηθείας παρηλλαγμένου, και τοιαυτά τινα, sincere thanks, the receipt of ten pounds currency, from his Excellency the Governor General, towards finishing εφ' οίς έχρην αυτούς έγκαλύπτεσθαι.- Ibid. the Church now in course of erection in the village of 3. Translate the following, and state what Gregory is here referred to :--

ότι δε όυκ ήν και ταυτα έπι του θαυμαστου οτι σε συκ ην και ταυτα έπι του θαυμαστου with thanks the receipt of the following sums, in aid of Γρηγορίου, τίνας εχετε μαρτυρίας είπειν; the Church now in the course of erection at Vienna:-Γρηγόριος δυ κατεκαλύπτετο έπι των προσευ- $\Gamma_{\rho\eta\gamma}$ όριος ου κατεκαλυπτετο επί του ανήσιος χών πως γάρ; ὅς γε του ἀποστόλου γυήσιος χών πως γάρ; ὅς γε του ἀποστόλου προσευχόμε-N.B.—The names of the subscribers should have been N.B.—The names of the subscribers should have been

4. Translate the following from IREN.EUS :-

4. Translate the following from IRENÆUS:-Καὶ τοῦ μακαρίου Πολυκάρπου ἐπιδημήσαν-R. J. C. Taylor, Rector of Peterboro', £10 eurrency, roc τη Ρώμη επι Ανικήτου, και περι άλλων being the amount allotted by the Parochial Committee τινών μικρά εχόντες προς άλλήλους, ευθύς Travelling ειρήνευσαν, περι τούτου τοῦ κεφαλαίου μή ending 31st December, 1844. φιλεριστήσαντες έαυτούς · οὕτε γαρ ὁ Ανίκητος τον Πολύκαρπου πείσαι εδύνατο μη τηρέιν, άτε μετά Ιωάννου τοῦ μαθητου Κυρίου ήμων, καί λοιπών αποστόλων οίς συνδιετριψεν αεί τετηλοιπών αποστολων οις συνδιετριψεν αεί τετη-ρηκότα όυτε μεν ό Πολύκαρπος τον Ανικητον of the Diocese, accompanied by his Chaplain the Rev. Mr. King, and the Rev. Mr. Roberts, the Solicitor Geneαύτου πρεσβυτέρων όφειλειν κατέχειν καί τούτων δυτως έχόντων, έκοινώνησαν έαυτοίς.

rive their ministry and ritual, and how is this indicated in the above extract?

wardens (Col. Hayne) read a format return to this Lordship, praying that he would consecrate the building to the worship and service of Almighty God; His Lord-ship signified his assent in a few quaint words, and en-tered the Church, followed by the Clergy and the Con-(3.) To what pretensions of the Church of Rome is the statement furnished in this passage gregation, chanting the 24th Psalm. His Lordship having taken his seat at the Com

Το δε έν κυριακή μή κλίνειν γονυ, σύμβολόν έστι της αναστάσεως, δι' ής τῷ τοῦ χριστοῦ χάριτι, τώντε άμαρτημάτων, και του έπ' άυτών τεθανατωμένου θανάτου ήλευθερώθημεν έκ τών αποστολικών δε χρόνων ή τοιαύτη συνήθεια

(1.) By what other writers is this custom men-

in respect to the public worship of the primitive Christians?

WEDNESDAY, AUGUST 13, FROM 10, A.M., TO 12, P.M. THE THIRTY-NINE ARTICLES.

1. Why is it reasonable to believe that standards or

ed by the context? What appears to be the best interpretation of the ds of Lamech in Gen. iv. 23, 24. formularies of faith would be adopted in the Apostles' times? What proofs have we in Scripture that such were used? And what is the best answer to the objec-Ark's resting place was in Bactria or India, and not in tion that they derogate from the dignity and authority of gro the Scriptures?

2. In what consists the force of the argument for the 2. In what consists the force of the argument for the existence of a God from the general consent of all ages animadverted on the unseemly manner in which these trips she has made between Pictou and Queber,

 $\gamma \eta \sigma \epsilon \omega \varsigma \ \psi a \lambda \mu \delta \nu \ a \nu a \phi \epsilon \rho \delta \nu \sigma \iota \ \tau \phi \ \kappa \nu \rho \iota \phi \ \ell \delta \iota a$ description of the middle description of t The Committee have purchased 1000 cast-off great coats, of the English Church during this period?

at the late Government Sale of Military Stores, for distribution 12. When and for what cause was the papal see removed to the poorest of the sufferers. This will be a welcome donafrom Rome, and under what circumstances was it trans-

tion, the articles being good. The Albion and Jamaica left this morning in tow of the Canada.

The information I gave you respecting the certainty of Mr. advantageous results were mingled with the calamities attendant upon these dissensions? Taschereau's return for Dorchester, is hourly confirmed. There is no doubt whatever of his success. Of this you may rest as 14. What steps were taken in the fourteenth and sured. eenth centuries towards a reformation of the Church?

We are sure that the public will be glad to learn that the Lieutenant-Governor of Nova Scotia has sent One Thousand Pounds for the relief of the Quebec sufferers. The grant is to be hid before the Legislature at the next session for approval-- Montal Harded to have had in bringing about that result? 15. When and under what circumstances was the Council of Constance held, and what bearing had its -Montreal Herald.

We are enabled to publish an epitome of the news by the Hibernia on Wednesday on the fifteenth day after its departure from Liverpool. The most important intelligence by this ar-rival is that relating to the advance in the price of flour, in the consequence of wet weather prevailing in England, and the prospect of a bad harvest. This information has already caused a good deal of speculation in the flour market here as well as in the United States. One Forwarding House in Kingston dispatched about 3,000 bbls. yesterday. The New York Express of Monday evening says.

York Express of Monday evening says-"Orders are in market for Flour, and sales to a considerable extent were made at Saturday's a king price. Holders, how ever, have put up the price to 4 50 for Genesee, and they are not disposed to sell very largely at that. "This is 12¹/₂ cents higher than last week's rates. There

was an active demand for freights for Liverpool, this morning, and the rate of five shillings, which had been current, was of-fered for flour, and refused. Ship owners put up the rate of five and six pence."

Should the markets at home continue to have an upward tendency, this Country will derive immense advantages from the operation of the Caunda Corn Bill, as we are assured from all sections of the Upper Province that the Wheat crop which Missionary in those Districts for the year is now secured, is far more abundant than at any former season.-Kingston News.

THE CLERGY RESERVES AND THE UNIVERSITY .- We will The CLERCH Researce and just that the Church of England should, if her members desire it, have the management of her own share of the clergy Reserves, and a College, be it King's College or not, for the separate education of her youth. other Protestant denominations are satisfied that the Crown Mr. King, and the Rev. Mr. Roberts, the Solicitor Gene-ral, and others, left town-regardless of the heavy rain should continue to manage their share of the Clergy Reserves, well and good; no member of the Church of England would pose of consecrating the Church and Burial Ground of the little village of Stanley in this County. On the morning of Tuesday the 29th the Churchwarwish to interfere with their arrangements; they want only to wish to interfere with their arrangements; they want only in manage there own so that their own revenues may be applied to the best advantage. In private life Mr. Smith does not dic-tate to Mr. Jones, how he shall manage his estates, and in this public matter of the Clergy Reserves, we cannot regard the interference of the other denominations with the share of the Church of England, but as intrusive and impertinent. In the College business, we conceive that if a portion of the public property or the public monies is set apart for the purposes of education, and that if the members of the Church of Eugland have conscientious objections to placing their children in an body moved on to the Church, where one of the Church-wardens (Col. Hayne) read a formal Petition to His a medley of all, they have a right to a share of that public Institution, either where no religion is taught or where there is property, and those public monies for the separate education of their children. If the state is to provide for education it must provide for the education of all; but it has no right to infringe upon liberty of conscience by co-npelling parents to place their children under teachers whose religious sentiments may to them be an abomination : for although it may, be very plausibly said, that professors and lecturers in secular learning have nothing at all to do with religion, yet every one knows how easy it is to inculcate peculiar religious dogmas in an indirect manner while lecturing upon other matters. Fancy the opportunities which would be afforded to a sly deist while giv-ing his pupils a lecture on anatomy or geology. This is the ing his pupils a lecture on anatomy or geology. This is the objection which the Romish Bishops on one side, and the great Protestant leader, Sir R. Inglis, on the other, have to Sir Robert Peel's Irish Colleges. Both the Roman Catholic and the Protestant denounce them as a "godless scheme of education," and if erected there seems every probability that by two great relious denomin tions at any rate they will be utterly neglected-the Roman Catholics and the members of the Church of Eng-

seat at the Communion table, when the elegant and com-plete service of Communion plate, given to the Stanley (Church by George H. Hooper, Esq., of London, England, ally consecrated it. His Lordship, assisted by his Chap-lain, subsequently administered the Holy Sacrament; this solemn service being concluded, the procession rehain, subsequently administered the Holy Sacrament; this solean service being concluded, the procession re-formed and proceeded to and "walked the bounds" of the Burial Ground, which is enclosed by a near substan-tial fence: His Lowishing to construct the Ground the barrar bround, which is enclosed by a neat substan-tial fence; His Lordship then consecrated the Ground, and finished the imposing ceremonies of the day by an address to the Parishioners on the subject of the sacred atty of preserving with the subject of the sacred adury of preserving with neatness, decency and order the grounds consecrated and set apart for the burial of the His Lordship wildle to the state and set apart for the burial of the His Lordship wildle to the state and set apart for the burial of the state and spiendom the state of the state and set apart for the burial of the His Lordship wildle to the state and spiendom the state and s His Lordship mildly, but with great truth and justice her voyage from England to this port, and in the numerous

(4.) Who was Bishop of Rome when Irenæus wrote this Epistle? 5. Translate_

tioned? (2.) For what reasons was the name of Lord's Day

given to the first day of the week? (3.) What does the custom here alluded to indicate