

which I am now living? Must I tell you? Alas! it is not a new confusion. I have left cities and their turmoil behind me. I have renounced every thing in them without regret...

reached. To many a holy father, for example, we are indebted for arguments in defence of the Trinity, which we gladly employ against the adversary of that vital truth...

One of the first benefits to be derived from retirement is the imposing silence on the disorderly movements of our own hearts, and affording the calm to reason, which is necessary to enable us to control our passions...

And it is right, when an error or indiscretion upon this point is discernible, that, in the spirit of meekness, the error or indiscretion should be pointed out and rebuked. This, we conceive, has been done in a Christian and paternal temper...

On the subject of ordinances, and the research and inquiry which the desire of their spiritual application may provoke, we shall quote the words of a contemporary writer (the Rev. J. B. Owen)...

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THE CHURCH.

COBOURG, FRIDAY, OCTOBER 27, 1843.

CONTENTS OF THE OUTSIDE.

Advantages of Religious Retirement and Meditation. Charge of the Bishop of Peterborough. The Right of the Church to the right use of them.

We readily comply with the request of a Correspondent in giving insertion to the Charge of the Bishop of Peterborough; as embracing many counsels and injunctions which must be valuable to the Christian brotherhood at large, and valuable especially to the Clergy.

The rule by which we have been guided in our insertion of these Pastoral Addresses, and it is the same, we believe, by which our valued predecessor was directed, has been to select from the published Charges of our venerated Bishops, such as dwell more particularly upon the distinctive polity and discipline of the Church...

A little ago we noticed, that we were frequently favoured by Correspondents with articles selected from religious periodicals, as being thought likely to advance the good of our common cause. Sometimes it will happen that we have anticipated the wishes of our friends in this respect, if not by the insertion of the article transmitted, yet of some other which bears as directly upon the point required to be brought under notice...

We have observed in a late Christian Guardian, the expenditure of a great deal of respectable indignation upon an article which appeared in our columns under the head of "Revivalism in America." This was extracted by us from the British Magazine, contributed to that periodical by a person who had written the extravagancies he describes, and written with a force of language and a strength of thought, which is very rarely equalled.

We have to acknowledge the receipt of a pamphlet, entitled, "An Appeal by the Rev. Washington Van Zandt, late Rector of Grace Church, Rochester, N.Y.," compiled, as we are informed, on his behalf, after an examination of the published evidence, by a friend of the legal profession.

The Rev. Arthur Mortimer, Minister of Warwick, begs to acknowledge with much gratitude, a donation of Ten Pounds from His Excellency the Governor General, towards building a Church in that Township.

The Rev. John Hickie also gratefully acknowledges the sum of Ten Pounds which he has received from His Excellency the Governor General, in aid of the Church about to be erected in Wilnot.

Communications.

UNIVERSITY OF KING'S COLLEGE. No. 111. To the Editor of the Church. My dear Sir, The state of things has undergone a most serious change since I wrote my former letters on the subject of the proposed alterations in the constitution of our University...

views of His Excellency may be much changed by the result of the discussion in Parliament; and my object confessedly is, directly or indirectly, to affect that discussion. And if any of the patrons of this measure should feel annoyed at seeing this public position continued by a person, towards whom, as an individual, they are disposed to feel kindly, or whose labours they esteem, it is not for me to object to their doing so. Let them consider that there are cases in which feeling must give way to duty, and in which we are bound to render the most strenuous opposition to public measures on grounds of principle, even though they should be supported by persons, who have long known and respected, or to whom we may indebted in the very highest degree, which it can be no offence to say is not the case in the present instance.

It applies to the case of a fairness to all parties, another of the harmony likely to arise between all parties from finding themselves associated in one University upon equal terms. I did not promise to be perfectly regular in my remarks, and therefore I have had a little more to say on this subject, than I ought to have done. As it consists fully as much (some persons might say more) in preserving to parties the rights they already possess, as in admitting other privileges they think they ought to possess, and that by which they are to be benefited, it is not for me to object to their doing so. Let them consider that there are cases in which feeling must give way to duty, and in which we are bound to render the most strenuous opposition to public measures on grounds of principle, even though they should be supported by persons, who have long known and respected, or to whom we may indebted in the very highest degree, which it can be no offence to say is not the case in the present instance.

I remain, Sir, Very faithfully yours, JAMES DEAVEN.

P.S.—I have to thank you for the note you were good enough to append to my letter. I do not regret to have been supplied with information, although I generally take pains to be well informed. In this case the error arose from my being removed from the sources of information I once had in England, and therefore being obliged to trust to memory. But I am sure that I had some ground for showing that it was. I will just notice that the printer misplaced that part of my second letter beginning with "Perhaps" and ending with "Province." It ought to come in before "Another," in the first paragraph.

To the Editor of the Church.

Sir,—It having come to my knowledge that a paragraph has lately gone the round of many of the Provincial papers, containing a statement to the effect that I had not inserted this letter in an early number of the Church, in order that those papers which have circulated the statement in question may have an opportunity, of which I hope they will not, in common justice, refuse to avail themselves, or correcting the error into which they have fallen.

The paragraph in question asserts that the reason assigned by me for declining to officiate at the funeral of an individual lately deceased, was, "that he had not attended as a member of my Church." This assertion I beg distinctly to deny.

I remain, Sir, Your obedient servant, GEORGE C. STREET, Newmarket, 6th Oct. 1843.

Canadian Ecclesiastical Intelligence.

Table with columns: Name, Annual Subscription for Parochial purposes, Donations for Parochial purposes. Includes entries for Deputy Asst. Com. Gen. Field, John Eves, John Thos. Gairford, M.D., Mr. Wm. Moreton, W. D. Dickenson, etc.

Table with columns: Name, Amount. Includes entries for Mrs. Crane, Miss F. E. Crane, H. E. Sexton, Mrs. Burritt, H. R. Jessup, etc.

DONATIONS IN AID.

Table with columns: Name, Amount. Includes entries for J. S. Merwin, Esq., R. C. Henderson, Esq., Col. Hill, etc.

CHURCH SOCIETY OF THE DIOCESE OF TORONTO.

Table with columns: Name, Amount. Includes entries for The Church at the Carrying Place, Philip George Bartlett, A. Sanson, etc.

Table with columns: Name, Amount. Includes entries for The Church at Amherst Island, The Church at Galt, etc.

Table with columns: Name, Amount. Includes entries for The Church at Penetanguishine, Trinity Church, Williamsburg, etc.

English & Irish Ecclesiastical Intelligence.

THE LORD BISHOP OF DOWN AND CONNOR, AND PRO-VIDOR GENERAL OF THE PRAYER FOR THE CHURCH MILITANT. (From the Irish Ecclesiastical Journal.) Since the publication of the last number of this Journal, the Pastoral Letter of the Lord Bishop of Down and Connor, and Dromore has appeared as a tract for distribution, with the addition of an explanatory Postscript, which is here reprinted at His Lordship's request.

POSTSCRIPT. Since the publication of the foregoing letter in the Irish Ecclesiastical Journal, it has been mentioned to me by an excellent clergyman in the Diocese, that there are some persons who suppose the Prayer under consideration to contain a petition for the dead. Than such a supposition nothing can be more distant from the truth, as will appear from the following considerations.

First, in the introduction to the Prayer in the First Book of King Edward the Sixth, the minister was directed to say, "Let us pray for the whole state of Christ's Church." But in King Edward's Second Book, having given unto God, "most high praise and hearty thanks; for the wonderful grace and virtue declared in all his Saints from the beginning of the world; and chiefly in the glorious and most blessed Virgin Mary, mother of the Lord Jesus Christ our Lord and God; and in the holy Patriarchs, Prophets, Apostles, and Martyrs, whose example, O Lord, and steadfastness in thy faith, and keeping thy holy commandments, grant us to follow;" the prayer then proceeds, "We commend unto thy mercy, O Lord, all other thy servants, which are departed hence from this mortal life, and now do rest in the sleep of peace; grant unto them, we beseech thee, thy mercy and everlasting peace." But in our present Liturgy, whilst the prayer gratefully commemorates the Christian qualities of the departed, it abstains from commending them to God's favour, and from beseeching for their mercy and peace. For thus the passage runs, "And we also bless thy holy Name for all thy servants who have departed this life in thy faith and fear; beseeching thee to give us grace so to follow their good examples, that we may be partakers of thy heavenly kingdom." The petition is exclusively for ourselves; that we may have "grace to follow the good examples of God's servants departed this life in his faith and fear;" and that we may be partakers of his heavenly kingdom.

Secondly, agreeable to this petition in the body of the Prayer, "For, in King Edward's First Book, having given unto God, "most high praise and hearty thanks; for the wonderful grace and virtue declared in all his Saints from the beginning of the world; and chiefly in the glorious and most blessed Virgin Mary, mother of the Lord Jesus Christ our Lord and God; and in the holy Patriarchs, Prophets, Apostles, and Martyrs, whose example, O Lord, and steadfastness in thy faith, and keeping thy holy commandments, grant us to follow;" the prayer then proceeds, "We commend unto thy mercy, O Lord, all other thy servants, which are departed hence from this mortal life, and now do rest in the sleep of peace; grant unto them, we beseech thee, thy mercy and everlasting peace." But in our present Liturgy, whilst the prayer gratefully commemorates the Christian qualities of the departed, it abstains from commending them to God's favour, and from beseeching for their mercy and peace. For thus the passage runs, "And we also bless thy holy Name for all thy servants who have departed this life in thy faith and fear; beseeching thee to give us grace so to follow their good examples, that we may be partakers of thy heavenly kingdom." The petition is exclusively for ourselves; that we may have "grace to follow the good examples of God's servants departed this life in his faith and fear;" and that we may be partakers of his heavenly kingdom.

5. Thus both the plain purport of the petition, taken by itself, and the peculiar phraseology of the petition, as being in contrast with the previous prayer, tend to convey, as contra-distinguished from God's "servants departed this life in his faith and fear;" and thus convey with the avowed object of the prayer, as a prayer "for Christ's Church militant here in earth," in proving that no petition was here intended to be offered for the dead.

R. D. C. & D.

CONSECRATION OF THE CHURCH OF ST. BARNABAS, BRISTOL.

The solemn and interesting ceremony of setting apart the worship of Almighty God, the now completed elegant edifice erected in Ashley-road, Bristol, was performed on Tuesday morning, by the Right Reverend Dr. Monk, Bishop of Gloucester and Bristol, in the presence of a crowded, respectable, and devoted audience. The Church of St. Barnabas, which was built by the Diocesan Church Building Association, aided by private subscriptions, is a small but elegant structure, in the cruciform shape, with a steep rising over the west entrance. It is situated about midway along the Ashley-road. The chancel, which is more than usually lofty, is supported by four pillars of the cross, and of course is in the east end; a spacious crypt runs under the entire length of the sacred edifice. The interior of the church is 130 feet in length, and 90 feet broad across the transepts. At the west end is a commodious gallery, and the body of the church being free pillars and unencumbered with pews, the seats being open, and having open backs, the effect is altogether exceedingly airy. The fittings up of the interior are in a somewhat different style from usual. The pulpit is placed on the north side of the chancel, and the reading-desk on the south; there is no desk for a clerk, and we understand no such functionary is to be appointed; the congregation, according to the revived fashion, are to give the responses. An oak lectern, in the place of an eagle, will be placed on the steps of the chancel, from which one of the officiating clergy will read the lessons and the Collects and Commination; in the chancel are painted with illuminated letters in the style of the Roman missals. The church furnishes 750 fittings, of which 500 are free, those only in the transepts being private. The cost of erecting the church, including the parsonage-house, will be upwards of £2,200. There is an endowment of £150 per annum, exclusive of the parsonage-house, which is estimated at not less than £40 a year more. The Rev. J. Coles has been appointed by the Bishop to the Rectory.

THE SURPRISE IN PREACHING.

In the discussions upon the propriety of preaching in a surplice, much ignorance prevails as to the early practice of our reformed Church. Some boldly deny that Preacher ever wore a surplice, and those who defend the practice are content with saying, "The surplice was worn by the clergy, and Dr. Gnest to Sir William Cecil. The following quotation will set the question at rest. It is from the Clavi trials, by Dr. Bernard, whose deviations from the Church of England were certainly not in the direction of Rome. He says, 'The surplice was worn by the clergy, and Dr. Gnest to Sir William Cecil. The following quotation will set the question at rest. It is from the Clavi trials, by Dr. Bernard, whose deviations from the Church of England were certainly not in the direction of Rome. He says, 'The surplice was worn by the clergy, and Dr. Gnest to Sir William Cecil. The following quotation will set the question at rest. 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