and practice.

We find that, during the last three hundred years, the history of the Church shews it to have been deformed and distracted by more novelties in religion, than had ever previously had existence,—that a greater variety of religious absurdity, the result of religious excitement, has, during that interval, prevailed, than was ever known in all its history before. Because the abettors of these absurdities, and the advocates of these often frightful nevelties are not, separately, very numerous, the fact of their existence makes perhaps less impression than if they individually commanded a very extensive influence; yet are we to lament the distortion of the truth, and its consequent exposure to indignity and rejection, on however small a scale that may comparatively be pre-

Passing by innumerable forms of error,—the fruits of excitement and a passion for religious novelty,with which this continent at least is rife, we may notice the "strong delusion" which certain infatuated or designing men have latterly been so sedulously propagating, and which, after a few months' pause, it appears that they are reviving with as much assiduity as ever. We allude to those usually termed MILLER-ITES, who are striving to unsettle the minds of Christians,-not by proclaiming that the end of all things is at hand, which it is perfectly correct to do, but,by declaring that they have power to calculate the religion. very day and hour when the final catastrophe of the world is to arrive. That is to say, weak, short-sighted, and ignorant men take it upon themselves to decide that, over which a veil of mystery is purposely thrown by Almighty God himself,-to speak positively of the arrival of times and seasons which the Father hath put in his own power, and which, it is expressly said, not even the holy angels are privy to!

Any person, carefully reading the Scriptures, must see that, in reference to a future judgment, and the second coming of Christ, every thing is so spoken and inculcated that it may produce the greatest possible diligence and watchfulness on the part of those who hear. Now, we may consider the uncertainty of the time at which a certain event shall take place, to constitute the very principle of watchfulness: take away this uncertainty, and the principle is loosened or desstroyed. Upon this principle, indeed, the warnings of Scripture are all based: we see it acted upon in the parables of our Lord; it is evinced in the direct exhortations of himself and his Apostles. For instance, in the parable of the ten virgins,-which was designed to inculcate watchfulness as respects our Lord's second coming,—the bridegroom is represented as arriving at midnight; at an unseasonable and unexpected hour. In another parable, our Lord speaks of himself as the master of a family who had left for a while his home, and whose servants in consequence abused his absence to their own dissipation and licentiousness. But, continues our Saviour, "when that evil servant shall say in his heart, my Lord delayeth his coming,.....the Lord of that servant shall come that he is not aware of." Again, it is said that "the day of the Lord will come as a thief in the night,"when people, perhaps, will be least looking for him.

Scriptures, serve to prove to us that the precise hour of God's judgments was not meant to be known; and for this reason, that men might be always vigilant,always in a state of watchfulness. Our Lord's words, which fully inculcate and explain this principle, are, "If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come on thee."-In fact, we are to understand, these warnings and counsels to be watchful, were not foundations are upon the holy hills." meant for all generations of Christians, -that Christians in every age were not under an obligation to be influenced by such warnings; yet it must, at the same time, be quite apparent that there is only one age, one special period, at which our Lord will actually appear. It could not be meant that Christians of Saviour in their time, because he has not yet, in that sense appeared; but that they were to be always ready, -always so watchful and prepared, as if he were to appear at any instant in the life of any generation. And we can easily perceive how proper such cautions and exhortations were; because the day of death is to every person virtually the day of judgment, and as the time of Christ's appearing.

The wisdom and propriety of shrouding this coming and certain event in obscurity, must be equally apparent. On the one hand, a certain revelation of the day and hour of judgment might drive the thoughtful to despair, while it would have no beneficial effect upon the careless and the wicked. We know how prone mankind are to the sin of prograstination; we know, for example, that the convicted robber or murderer, if he be assured that his sentence is not to be executed for a year, will think he has abundant time for self-indulgence, and that his repentance may safely be put off until the more near approach of the threatened period of execution. Moreover, we know, from the constitution of human nature, what would be the general effect of a revelation like this: many would not believe it at all, and the majority perhaps would be surprised, after all, by the actual arrival of the judgment. Our Saviour, who knew what was in man, affords us an important lesson upon this point, when he says, "If they will not hear Moses and the prophets, neither will they be persuaded though one rose from the dead": the motive of obedience, and the principle of watchfulness must be seated deeper than our fears; it must mingle with our convictions; it

should be moved by such a delusion, in reference to charity, did he not wait until that person most con- will explain the severe and hazardous character of the the final crisis of the world, as infatuated or crafty cerned, viz. the Bishop of New-York, had spoken? duties performed by the Missionaries employed on men are now propagating, if the history of the last Why form his judgment, and pronounce condemna- that station. few centuries, and the known infirmity of men, should tion, before the principal evidence had been heard? permit us to wonder at any thing. But if persons What can more clearly shew the erroneousness of the will listen to such teaching, and respect the creden- course that has been pursued, than this further affirm- mission, will hold his next Ordination in the Cathetials of such teachers, they must expect the conse- ation of Bishop McIlvaine himself,-"I say again, dral Church of St. James at Toronto, on Sunday, the quences of their worse than folly,-namely, that and emphatically, my views thus expressed are con- 29th of October next.-Candidates for Orders are re-"God should send them strong delusion, that they ditional. They depend upon the correctness of that quired to present themselves, with the requisite papers, should believe a lie." They bring this sad conse- aspect of the case in which all the publications about to his Lordship's Examining Chaplain at Toronto, on quence upon themselves, by slighting and neglecting it, have left it."-So that an essential link in the great Wednesday the 25th October, at 9 o'clock A.M. the teaching of God's authorized ministers, and des- chain of evidence was, by Bishop McIlvaine's own pising and rejecting the ordinances and means of admission, still wanting, and the possibility expressed grace which the Lord himself has appointed, and left that the supplying of it might entirely change the as the heritage of his Church. If people will desert whole features of the case,—and yet the trial is THE KINGSTON TRUSTEES AND THE UNIVERdivine and holy ordinances,-forsake God's own ap- assumed as over, and the verdict formally and solemnpointments, and neglect the channels and means of ly given! grace which he has established; and if, neglecting The Churchmen of Ohio surely were not so impathese, they "heap to themselves teachers, having tient for a public record of their Bishop's decision itching ears," and run after every novelty and excitement, and participate patiently and complacently in ment, and participate patiently and complacently in wait until, all evidence being heard, it could be corevery absurdity in religion, they must expect to be rectly formed and fairly given. For we must not per- open to remark. Before I begin, however, it may be proper to given over to a strong delusion; it is a natural con- mit ourselves to suppose that they anticipated with give their plan in their own words:-

makes passion and prejudice, instead of the reason prayers and teaching, and regulate their lives accord- Carey, has appeared the address of Bishop Onderdonk of the scheme ought, in farness and equity, to be sufficient to admit and entitle each of those Bodies to have a Theological College for its and the truth of things, the guide and rule of decision ing to its rights and discipline, they would find them- to his Convention; and a more able elucidation of a the day. But if, with a lamentable infidelity to the and cogent reasoning by which it is characterized, we

o religious principle at all. sions would speedily die away, if people did not coun-

of words in prayers and praises to the throne of grace, daily opening before her." so linked and conjoined with them in our spiritual life will be a hearty and generous answer. And to this desire no more.

in a day when he looketh not for him, and in an hour cloud or passing storm, forerunners often of rich and The appointment has been confirmed by the Archbishop of land and her sister in the States, and yet propose the permanent has been confirmed by the Archbishop of land and her sister in the States, and yet propose the permanent has been confirmed by the Archbishop of land and her sister in the States, and yet propose the permanent has been confirmed by the Archbishop of land and her sister in the States, and yet propose the permanent has been confirmed by the Archbishop of land and her sister in the States, and yet propose the permanent has been confirmed by the Archbishop of land and her sister in the States, and yet propose the permanent has been confirmed by the Archbishop of land and her sister in the States, and yet propose the permanent has been confirmed by the Archbishop of land and her sister in the States, and yet propose the permanent has been confirmed by the Archbishop of land and her sister in the States, and yet propose the permanent has been confirmed by the Archbishop of land and her sister in the States, and yet propose the permanent has been confirmed by the Archbishop of land and her sister in the States, and yet propose the permanent has been confirmed by the Archbishop of land and her sister in the States, and yet propose the permanent has been confirmed by the Archbishop of land and her sister in the States, and yet propose the permanent has been confirmed by the Archbishop of land and her sister in the States, and yet propose the permanent has been confirmed by the Archbishop of land and her sister in the States, and yet propose the permanent has been confirmed by the Archbishop of land and her sister in the States have been confirmed by the Archbishop of land and her sister in the States have been confirmed by the Archbishop of land and her sister in the States have been confirmed by the Archbishop of land and her sister in the States have been confirmed by the Archbishop of land and heavenly Father's forgetfulness or anger: rather do in other words, suddenly and unexpectedly; at a time | we think it a sign of his parental oversight, and unabated care. Nor do we think, because our neighbour and sister Church has of late been "tossed with These, and similar other passages and events in the tempest," that therefore in respect of her the divine promise has failed,—"My kindness shall not depart from thee, neither shall the covenant of my peace be removed." We grieve for her present trial, light and transient as it is: rather we grieve, that evil men, in add of the funds. £24, 10a."

The Cathedrar Church, where one numered and fourteen persons supposed strong objection to the slightest shade of Popery,—but who are now, by their actions, giving the world to under-received the Apostolic laying on of hands. In the afternoon of the same day his Lordship confirmed forty-six persons.

Rome are but trivial,—mere matter of opinion,—innocent or the property of the same day his Lordship confirmed forty-six persons.

Rome are but trivial,—mere matter of opinion,—innocent mistakes, in which it is of no great importance if generation and objection, which come in aid, if indeed aid be requian earth-bound generation, have used blaspheming words against our Zion there; but we rejoice, too, that this very opposition of the worldly and the that these exhortations to watchfulness were meant to wicked will provoke to more inquiry, and prompt

Some time ago, we offered a brief notice of the ordination of Mr. Carey, the great cause of the painful agitation by which our sister Church has been, we must say needlessly, disturbed: our remarks were meant to be indited in a spirit of kindness and charity, and so, we believe, they were generally reevery age and generation were actually to expect the ceived. The excitement begotten by that ordination, we had hoped, would soon have died wholly away; for every passing week seemed to elicit something more favourable to the orthodoxy of Mr. Carey,to furnish fresh proof that he is, as Bishop Onderdonk believed he would be, a sound and able minister of the truth as it is in Jesus.

But by what name must we designate the continuday of death finds us, so shall we be dealt with at the ance of an agitation, which every lover of the Church, -which every ingenuous and Christian mind, "hoping all things and believing all things,"-should have felt it his duty to frown upon and repress? May we not avow our fear that evil passions are at work,-that pride has much, too much to do with the feelings and counsels of many even of the Lord's appointed servants,—that party-spirit gladly and tenaciously fastens taken up by a gentleman who, from long practical for so doing; to enthrone Popery (As SUCH) in the midst of the militant here in earth. upon any hopeful point by which to maintain its sinful acquaintance with such Institutions in the Mother and hurtful exclusiveness?

> Diocese of Ohio, led, we grieve to say it, by its pious and respected Bishop. That reverend and holy father should, we think, in this case, have confined his watchful care to the concerns of his proper charge: to pass beyond its boundary, in order to reflect upon

selves much happier and better than by running after Bishop's authority and responsibility it has never been the varying novelties and distracting excitements of our privilege to read. While we admire the clear Church in which they have been baptized and reared, must as much commend the tone of Christian love they think it quite enough to give to it one half of and gentleness, blended with dignity, which pervades their heart only, and the rest to any form of division it. So valuable a document, touching, as it mainly which may catch their fancy, we cannot wonder if we does, upon abstract rather than upon local interests or find, after a little, that they have no religious stability, cases,—we shall feel it a duty to lay before our readers next week.

It is time that real and sincere members of the No lover of the Church,—no admirer of the learn-Church should look to their position, and feel assured, ing, worth and piety so conspicuous in her rulers in rom passing events, that the encouragement of unlaw- the neighbouring country, -will allow himself to think ful teachers in religion, and the encouragement conse- harshly, much less to speak harshly of Bishop McIlquently of the delusions which they propagate, is vaine of Ohio; but that portion of his address which worse than an infirmity,—that it is a sin for which refers to Mr. Carey's case,—his judgment upon which, they will have to answer at the bar of God. The by his own confession, was prematurely formed,individual who countenances irregularity, delusion, proves to us that the strongest minds and the best and error, by his presence, and consequently, as it hearts will sometimes shew the evil influence of human will be understood, by his approbation, becomes almost passion and human prejudice, while it stamps a fresh as much responsible for those improprieties as if he value upon this useful and needful caution,-"Let was a teacher of them himself. Such religious delu- him that thinketh he standeth, take heed lest he fall.'

tenance and foster them by affording a hearing to We are glad to perceive by our English files, that those who propagate them: if the piety of persons the Venerable Society for the Propagation of the Goswho are sound in the faith was allowed more univer- pel in Foreign Parts does not even bend beneath the sally to prevail over their curiosity, we should more storm which open enemies, or, worse than they, false seldom hear of this encouragement of the unautho- friends, contrived to raise against it some little time rized and fanatical expositor of the mysteries of ago, upon a pretence so frivolous, that not a prelate in the realm but virtually condemned it. In a late appeal on behalf of the Church and its Missions in There is no branch of the Church Catholic in which the Colonies and Dependencies of the British Empire, States, and which, by his providence and care, has, his post; feeling confident than when the exigencies

We find the following in the Gospel Messenger of

"CANADA .- The Lord Bishop of Toronto returned to that city on the 8th, and on Sunday 10th held a Confirmation in the Cathedral Church, where one hundred and fourteen persons supposed strong objection to the slightest shade of Popery, aid of the funds, £24. 10s.

fallen into an inaccuracy. The services on the 10th september were held at Cobourg and Port Hope, and services on the 10th itself as "one of the sections or subdivisions of the general ecclesias-tical class," on the "general principle" of "fairness and equity," that these exhortations to watchfulness were meant to be applicable to every age of the Church,—from the Apostles' times down to the very end of the world itself. No person will, for an instant, suppose that

Wicked will provoke to more inquiry, and prompt many in their heedless or angry contemplation of her that a cooling and Fot Hope, and that I fear the subject will not at Toronto; on which occasion 114 persons were meant to be applicable to every age of the Church,—from the Mark and Strength, better to "mark her bulwarks and strength, better to "mark her bulwarks second. At the former, at Morning Service, a colitical according and Fot Hope, and that I fear the subject will not at Toronto; on which occasion 114 persons were meant to be applicable to every age of the Church,—from the many in their heedless or angry contemplation of her that I fear the subject will not at Toronto; on which occasion 114 persons were meant to be applicable to every age of the Church,—from the subject will not at Toronto; on which occasion 114 persons were many in their heedless or angry contemplation of her that I fear the subject will not at Toronto; on which occasion 114 persons were many in their heedless or angry contemplation of her that I fear the subject will not at Toronto; on which occasion 114 persons were many in their heedless or angry contemplation of her that I fear the subject will not at Toronto; on which occasion 114 persons were that I fear the subject will not at Toronto; on which occasion 114 persons were that I fear the subject will not at Toronto; on where else expressly cited in our third,—from the subject will not at Toronto; on which occasion 114 persons were that I fear the subject will not at Toronto; on the Toronto; on lection of £20. was made; and at the latter, in the not join it? Why did they not attend its ministry and par- our liturgy prescribes, of our afternoon, of £4. 10s. in aid of the funds of the Diocesan "Church Society."

Why did they set up a rival ministry and rival ordinances? Christ requires that his Church should making almsgiving a religious act.

> Studies to be pursued in the Diocesan Theological of the Roman Church might have been found for the spec each day of Lecture,—that is, on the Tuesday,
> Wednesday, Thursday and Friday of each week,— law of God,—is a sin: that although division be a sin, yet that this Service is open to the public.

We have also to intimate, that it has been enjoined

Country, must be well qualified to place the subject this day's paper from the pen of Dr. Beaven, the Professor of Divinity in King's College at Toronto.

The Lord Bishop of Montreal, we have much gratification in stating, returned to Quebec on the 5th inst. a brother prelate, was, in our humble judgment, from a three weeks' tour on the Gaspé Visitation; in neither well nor wisely done. The time had not yet which six Confirmations were held, and in which the arrived for the public declaration of such a decision, affairs of the Churches, making allowance for much even if it had already been formed in the mind of poverty and many disadvantages to which the people Bishop McIlvaine. He speaks, indeed, himself in are subjected, are, by the Divine blessing, prospering distrust of the wisdom or justice of such a proceeding; and advancing. We understand that there are three for in reference to the opinion he had formed upon Missions in this District, containing seven Churches, Mr. Carey's case, he says,-"I know not what may besides several other stations at which the Missionaries yet be said to change it. The principal person has officiate. His Lordship's circuit round the coast was not spoken. I must not therefore so far judge the performed in open four-oared boats; the distance to must influence and affect the mind and understanding, case, as not to leave it open to any modification which and fro being something more than 200 miles,—the future expositions may reasonably claim to be allowed distance from Quebec to the commencing point, 380 We might well express our wonder that people to make." And why, in the name of Christian miles, performed by a Steamer.—This circumstance

The Lord Bishop of Toronto, with the Divine per-

## Communication.

SITY OF KING'S COLLEGE.

To the Editor of The Church.

My dear Sir,-Having had my attention recently directed to

given over to a strong delusion; it is a natural consequence of such irreverent and infatuated conduct, that they should come at last to "believe a lie." If people's principles of religion are so unsettled and capticious, that they are content to be patient and gratified hearers of the novelties in doctrine and worship which unauthorized teachers may choose to set before them, we cannot wonder if they take up with delusions at last which will render them miserable and drive them to despair.

If persons would faithfully attend the ministrations of the Church in which they were baptized, and which they are under a solemn obligation to adhere to; if they would attend with sincerity and humility to its design a suppose that they anticipated with any thing like dissatisfaction the probable influence of time upon this exciting question, and that, another convention having arrived, men's minds would cease to be concerned or interested about it, and the protation of the agitation would, therefore, then be hopeless. We cannot believe that a feeling so unsorthed the ministrations and drive them to despair.

If persons would faithfully attend the ministrations of the Church in which they were baptized, and which they are under a solemn obligation to adhere to; if they would attend with sincerity and humility to its

and in the Sacramental ordinances by which we are so closely united with the Saviour,—and that form of characterizes the highly educated writers of the radical and so closely united with the Saviour,—and that form of characterizes the highly educated writers of the radical and so closely united with the Saviour,—and that form of characterizes the highly educated writers of the radical and so closely united with the Saviour,—and that form of characterizes the highly educated writers of the radical and so closely united with the Saviour,—and that form of characterizes the highly educated writers of the radical and so closely united with the Saviour,—and that form of characterizes the highly educated writers of the radical and so closely united with the Saviour,—and that form of characterizes the highly educated writers of the radical and so closely united with the Saviour,—and that form of characterizes the highly educated writers of the radical and so closely united with the Saviour,—and that form of characterizes the highly educated writers of the radical and so closely united with the Saviour,—and that form of characterizes the highly educated writers of the radical and so closely united with the Saviour,—and that form of characterizes the highly educated writers of the radical and so closely united with the Saviour,—and that form of characterizes the highly educated writers of the radical and so closely united with the saviour characterizes the highly educated writers of the radical and so closely united with the saviour characterizes the highly educated writers of the radical and so closely united with the saviour characterizes the highly educated writers of the radical and so closely united with the saviour characterizes the highly educated writers of the radical and so closely united with the saviour characterizes the highly educated writers of the radical and so closely united with the saviour characterizes the highly educated writers of the radical and so closely united with the saviour characterizes the so closely united with the Saviour,—and that form of words, too, breathed in the same language,—we are the point the Drivich Project of and wide there is no commu-dissenting "sections," I trust I shall make myself intelligible in the case is not left in uncertainty, or at discretizes the highly educated writers of the radical and dissenting "sections," I trust I shall make myself intelligible in the case is not left in uncertainty, or at discretizes the highly educated writers of the radical and dissenting "sections," I trust I shall make myself intelligible in the case is not left in uncertainty, or at discretizes the highly educated writers of the radical and dissenting "sections," I trust I shall make myself intelligible in the case is not left in uncertainty, or at discretizes the highly educated writers of the radical and dissenting "sections," I trust I shall make myself intelligible in the case is not left in uncertainty, or at discretizes the highly educated writers of the radical and dissenting "sections," I trust I shall make myself intelligible in the case is not left in uncertainty, or at discretizes the highly educated writers of the radical and dissenting "sections," I trust I shall make myself intelligible in the case is not left in uncertainty, or at discretize the highly educated writers of the radical and dissenting "sections," I trust I shall make myself intelligible in the case is not left in uncertainty, or at discretize the highly educated writers of the radical and dissenting the case is not left in uncertainty.

spirit,—be it of fear, or doubt, or hope,—animate us alike: when the Almighty, for the wholesome chastisement of either, may hide the bright sky with a darkening cloud, or bid the tempest sweep in fury across it, the gloom is felt and owned by each; the desolation and the sorrow, if they come, each alike must mourn. If "one member suffer, all the members suffer with it; or one member suffer, all the members rejoice with it."

We are not of those who think that a threatening where he nonured, all the members rejoice with it."

We are not of those who think that a threatening of the suffer of the su it is no body of men connected with the ministry of the Church pernicious errors, a new footing in the country, and to make it on that new ground perpetual. That honour is reserved for

our valued contemporary has here inadvertently

Our valued contemporary has here inadvertently

Our valued contemporary has here inadvertently

This act of the Presbyterians is so quietly put forward, the "adherents of the Church of Rome" being merely introduced

site, of positive law and plighted obedience.

12. First, it is a prayer "for the whole state of Christ's Church militant here in earth." As such it is an exerbe one: why did not our forefathers preserve unity in the Church of Christ within this Province? Difference of language God's holy name for all his servants departed this life in Some time ago, we published a statement of the could be no sufficient reason; for no doubt bishops and clergy Institution in this town, during the three terms of the current year; but we omitted to announce that on Morning Prayer is held in the temporary place of practical idolatry and blasphemy are greater sins, and the guilt f disunion must rest upon those who insist on upholding them. meeting, the Parochial School-house, commencing at a quarter before 12 o'clock. We hear to announce aloof from the Roman Church in Canada, and established a 16. Fifthly, the very name indeed of a "Prayer for the a quarter before 12 o'clock. We beg to announce aloof from the Roman Church in Canada, and established a Church in connexion with the Church of England. attending this Institution, should wear a distinctive bishop to exercise his functions, and provided that no Protes-

would never consent to any compromise. liarities to be errors, we must respect for their sincerity. what are we to think of their successors in our own time, who that in this very prayer, as unreformed, the

hearted man in the country will protest against such a scheme.

I have other points to take up; but for the present I remain,

17. These remarks, beloved brethren, may assist you I have other points to take up; but for the present I remain, my dear Sir, faithfully your's,

JAMES BEAVEN.

[18] Our learned correspondent, we are afraid, has here given the irk more credit than in reality it merits. It is quite true that the Remonstrators," or Cameronians, refused to accept King James' oleration, but the Resolutioners, or the party which disowned the principles of the Cameronians, and from whom the present estables.

## English Ecclesiastical Intelligence. THE PRAYER FOR THE CHURCH MILITANT,

Considered in a Pastoral Letter to the Lay Members of the United Church of England and Ireland, in the Diocese of Down and Connor, and Dromore, by their Diocesan. (From the Irish Ecclesiastical Journal.)

BELOVED BRETHREN, - Among the questions which have recently agitated the Church, there is one which relates to the use of that part of the Communion service which follows the sermon; the practice of some Clergy-men being to use that part whether there be a Communion or not; of others, not to use it unless there be a Communion. This discrepancy of practice in the Clergy is likely to embarrass the minds of their congregations. You will therefore, I trust, take it in good part, if I endeavour, with the Divine blessing, to satisfy your minds as to the proper course to be pursued under these circumstance of diffe-

1. Our Book of Common Prayer contains, as you are Ministers and people in Divine worship; and the order or manner of doing them. The former consist of prayers, praises, thanksgivings, the sacraments, and other rites and ceremonies, besides the Holy Bible; these are the ting the service is described by rules distinguished by a form of letter, properly known as the italic character, but munion service: others very probably, most of them perfamiliarly called RUBRIC or RED, as having been at first haps, if not all, will in time follow the example: foras-

nons, or laws of the Church, which enjoin that "that form of Liturgy or Divine Service, and no other, shall be used in any church of this realm, but such as is contained in any church of this realm, but such as is contained in any church of this realm, but such as is contained in any church of this realm, but such as is contained in any church of this realm, but such as is contained in any church of this realm, but such as is contained in any church of this realm, but such as is contained in the first of th

a Cure, or instituted to a benefice. The proof of this, if the part of the Clergy. In all such cases I would entreat need were, is at hand; but if you have been at any time present during an Ordination, or on the first reading of the service by a beneficed Clergyman, you will, in the former case, have heard the candidate for Priest's Orders promise, that by the help of the Lord, "he will give faithful discusses by the help of the Lord, "he will give faithful discusses of the minister the destriction and the carry made as wise men;" and, in order thereunto, not to pass a hasty and rash sentence on your Minister's conduct, as if it were an innovation on the Church's ordinances; an imagination or act of will-worship of their own; a provision, which the Church has either not made, and the left of the carry made as wise men;" and, in order thereunto, not to pass a hasty and rash sentence on your Minister's conduct, as if it were an innovation on the Church's ordinances; an imagination or act of will-worship of their own; a provision, which the Church has either not made, and the carry made and the carry ma and discipline of Christ, as the Lord hath commanded, and as this Church and realm hath received the same, submitted to your thoughts, and consider whether it does and as this Church and realm hath received the same, according to the commandments of God; so that he may teach the people committed to his Cure and charge with all diligence to keep and observe the same;" and in the latter case, namely, that of the reading-in, as it is commonly called, of a beneficed Clergyman, you will have heard him promise, that "he will conform to the Liturgy of the United Church of England and Ireland, as it is now he latter case, as faithful observers of their ordination vow.

I commit you, beloved brethren, to the providence of God's goodness; and with an earnest prayer, that for the sake of his beloved Son he will continually visit you with the healthful spirit of his grace, I remain your affectionate of the providence of the United Church of England and Ireland, as it is now the healthful spirit of his grace, I remain your affectionate of the providence of the United Church of England and Ireland, as it is now the healthful spirit of his grace, I remain your affectionate of the United Church of England and Ireland, as it is now the healthful spirit of his grace, I remain your affectionate of the United Church of England and Ireland, as it is now the healthful spirit of his grace, I remain your affectionate of the United Church of England and Ireland, as it is now the healthful spirit of his grace, I remain your affectionate of the United Church of England and Ireland, as it is now the healthful spirit of his grace, I remain your affectionate of the United Church of England and Ireland, as it is now the healthful spirit of his grace, I remain your affectionate of the united to your thoughts, and consider whether it does not entitle them more and more to your respect, affection, and consider whether it does not entitle them more and more to your respect, affection, and consider whether it does not entitle them more and more to your respect, affection, and consider whether it does not entitle them more and more to your respect, affection, and consider whether it does not entitle them mor

4. Much more to this effect might be added in detail. But this may suffice for showing you the rule by which a Clergyman is bound to his public ministrations; the di-rections, namely of the Church in the Book of Common

Prayer, as set forth in its Rubrics.

5. Let us now apply this rule to that part of the Communion service, which has been stated as the occasion of this address.

find, after the Nicene Creed, in the second paragraph,—
"Then shall follow the sermon:" and in the third, "Then shall the priest return to the Lord's table, and begin the Of-find, "Whilst these sentences are in reading, fit persons appointed for that purpose shall receive the alms for the poor, and other devotions of the people in a decent bason . . . . and reverently bring it to the priest, who shall kumbly present and place it upon the holy table."

7. Thus far, we perceive no distinction made by the Rubric in the service, whether it be, or be not, followed Rubric in the service, whether it be, or be not, followed ther intelligent individuals selected from the various sections there in the service, whether it be, or be not, followed there in the service, whether it be, or be not, followed by a communion. But in every case, universally, after the service, whether it be, or be not, followed ited is animating and gratifying; but the occasion is by a communion. But in every case, universally, after the service, whether it be, or be not, followed ited is animating and gratifying; but the occasion is imminent, and we exhort the thousands of churchimen the service, whether it be, or be not, followed ited is animating and gratifying; but the occasion is imminent, and we exhort the thousands of churchimen the service, whether it be, or be not, followed ited is animating and gratifying; but the occasion is imminent, and we exhort the thousands of churchimen the service, whether it be, or be not, followed by a communion. But in every case, universally, after the service, whether it be, or be not, followed by a communion. Offertory is to be made; the sentences are to be read; the we feel a greater interest,—for which our heart beats in warmer sympathy and affection,—than the Church in warmer sympathy and affection,—than the Church solved not to abandon any of the ground which it at where so little is known of the working of Universities, any which by the will of God is planted in the Universities. But now ensues a disjunction of the Colonies and Dependencies of the British Empire, and other decimal the whole alms, and o which, by the will of God, is planted in the United present occupies, or withdraw a single Missionary from scheme whatever may be seriously entertained in influential tinction, to which you are requested to give your attention.

States, and which, by his providence and care, has, his rest, feeling confident than when the existences, it should have been disposed to regard so a communion," as you will find in merters, I confess I should have been disposed to regard so impracticable a plan as only fit to furnish food for laughter.—
But hearing as I do from every quarter that it is not only possible but even probable that this hairbrained proposal will be brought forward for serious consideration in the Legislature, I through many a furnace of trial, been made to prosper. Our cause, indeed, is identified with theirs:

Impracticable a plan as only it to turnish tood to laught so much bread and wine as he shall think sufficient. After be the attention of a Christian people, means will be be but even probable that this hairbrained proposed which done, the attention of a Christ's Christ' owning the same Episcopacy, transmitted from the same undoubted source,—using the same holy form of words in prayers and praises to the throne of grace, daily opening before her."

the attention of a Christian people, means will be brought forward for serious consideration in the Legislature, I wish to draw the attention of sensible and Christian-minded brought forward for serious consideration in the Legislature, I wish to draw the attention of sensible and Christian-minded brought forward for serious consideration in the Legislature, I wish to draw the attention of sensible and Christian-minded brought forward for serious consideration in the Legislature, I wish to draw the attention of sensible and Christian-minded brought forward for serious consideration in the Legislature, I wish to draw the attention of sensible and Christian-minded brought forward for serious consideration in the Legislature, I wish to draw the attention of sensible and Christian-minded from the found to enable the Church not only to maintan, but to extend her operations in the wide field which is daily opening before her." the placing of the bread and wine upon the holy table is limited to the occasions when "there is a communion:" and all the service which follows, together with its accom-

words, too, breathed in the same language,—we are throughout the British Empire, far and wide, there to every plain straightforward man in the community, and I tion: but the question is distinctly answered, where the so linked and conjoined with them in our special and hopes, that, small and slight as is the natural boundary between us, there appears not to the Christian eye, which looks across the limits and distinctions of human intervention, even a dividing line, but we seem, in community of religious faith and discipline, interwoven, intertwined together.

Let us then, for the present the best gratification of this notable and Christian scheme. We may see here the of this notable and Christian scheme. We may see here the boundary between us, there appears not to the Christian scheme, the holiness of their cause,—the best gratification will be, to see the Colonies themselves evineig the in Scotland, and for a time succeeded in doing the same with that of England, on the ground of its approximation to Popery, as such a permanent establishment in the University, and placing it first on the list! It was scarcely possible to believe one's eyes, if experience to when you will be said all that is appointed at the communion, until the end of the general holydays (if there be no communion), shall be said all that is appointed at the communion, until the end of the general that of England, on the ground of its approximation to Popery, actually proposing to give Popery (as such) a permanent establishment in the University, and placing it first on the list! It was scarcely possible to believe one's eyes, if experience to when you will be said all that is appointed at the communion, until the end of the general holydays (if there be no communion), shall be said all that is appointed at the communion, until the end of the general that of the transfer of the tolers of the transfer of the tolers of the tolers of the tolers of the tolers of the colonic table.—Standard.

Howley, with great condescension and kindness, the period the tables occasionally, to see that all the guests were conductable.—Standard.

ENEDS.—On Wednesday and Thursday leads, the Period President of the parish church, Leeds, partook of the holy rice, and or the calle often shewn that Presbyterianism and Popery could occupy the same ground. But what would have been said if such a proposal had been put forward by the Trustees of the Bishop's College at Cobourg? How would the cry of triumph have

> of England, from which such a proposal has emanated, as to give the Romish system, with all its practical idolatry and most by the law, and agreeable to his professional vow and sors of the above Rev. gentlemen—also lay dead at the promise, as a Minister of God's Church. 11. And this I take to be the proper criterion of the

cise of universal charity; and an acknowledged example

14. Thirdly, it is singular likewise, as a "blessing of his faith and fear:" this eucharistical commemoration of them being moreover accompanied with a holy supplica tion, that we may have "God's grace to follow their good

15. But, fourthly, it is no less excellent in forbearing every supplication for the dead, such as contaminates the man missal in its corresponding prayer; but from which our scriptural Reformers cautiously, prudently, and piously abstained in this, as having no foundation in the revealed

Church militant here in earth," ought to recomme so strongly did the then English government feel the impossi- our affection and our use. In our first reformed Book of by the Lord Bishop of the Diocese that the Students attending this Institution, should make a distinction but the prayer in that book was a prayer "for the whole dress, according to the rule adopted in similar institutions in the Mother Country. This regulation will be carried into effect as soon as practicable.

Bishop to exercise his inheritors, and provided that no Protestant should be required to pay tithe to the Roman parish-priest, although he might occupy the lands from which such tithe was due. But what does this Presbyterian scheme propose to do? To encourage the members of the Roman Communion to open the whole taken up by a great of the Universities permitted to the Universities permitted to the Roman Communion to open the whole tithe was a prayer "for the whole state of Christ's Church," and thus it comprised petitions due. But the prayer in that book was a prayer "for the whole state of Christ's Church," and thus it comprised petitions of the Roman Communion to open the members of the Roman Communion to open the state of Christ's Church, although he might occupy the lands from which such tithe was due. But the prayer in that book was a prayer "for the whole state of Christ's Church," and thus it comprised petitions due. But the prayer in that book was a prayer "for the whole state of Christ's Church," and thus it comprised petitions of the Roman Communion to open the state of Christ's Church, although he might occupy the lands from which such title was the middle the prayer in that book was a prayer "for the whole state of Christ's Church," and thus it comprised petitions the prayer in that book was a prayer "for the whole state of Christ's Church," and thus it comprised petitions the prayer in that book was a prayer "for the whole state of Christ's Church," and thus it comprised petitions the prayer in that book was a prayer "for the whole state of Christ's Church," and thus it comprised the prayer in that book was a prayer "for the whole the prayer in that book was a prayer "for the whole state of Christ's Church, and the prayer in that book was a prayer "for the whole state of Christ's Church, and the prayer in that book was a prayer "for the whole state institutions of a Protestant country; and by giving it a property in the University to make its place there perpetual. testation against Romish error: a standing memori our Church's purification from an unauthorized doc our Church's purification from an unauthorized doctrine Would that the Presbyterians of the times of Charles II. and and faith, and from an unwarranted practice, of which, We could fain have hoped for a better result; but therefore, solicit attention to the communication in this will not be accelerated by the recent action of the They thought it to | pily, there are some, who are studious of reviving amongst be the duty of the State to adopt the true Church (whatever it us in the present day. Against such an innovation, the might be) to the exclusion of all others. They were so far from regarding Romish doctrines as tolerable and pardonable Meanwhile this is not its only testimony to the integrity errors, that they would not accept from the hand of James the and purity of our devotions: for to this it may be added Second the toleration of their own worship, when they found that it was to be accompanied with the toleration of the idolatry of Rome.\* Such men, although we believe their pecusidelary of Rome.\* Such men, although we But to it may be strengthened by a consideration of the fact. can actually propose to the State to authorize the permanent | Church pleads the mediatorial merits of the Virgin Mary, and other saints, and thereby acts in derogation of the Are we come to this? I trust not. I trust that every true- honour of our sole Redeemer and Intercessor, which we

> in perceiving the reasons which induce many of the Clergy to use "the prayer for the Church militant" in the Communion Service, "when there is no communion:" reasons, principally derived, as I have said, from the directions of the Church, and from a conscientious sense of duty in obeying them; supported, however, by a conviction of the peculiar excellence and value of the prayer itself. That the use of it was for a considerable time, and in a great degree, forborne amongst us, did not originate with the Clergy of this generation; however and whenever it originated, it was an evil which we inherited from our prelecessors, and acquiesced in and adopted, inadvertently perhaps, or without full consideration. We cannot, however, continue at present in such a condition. The trumpet must not now give an uncertain sound. the question, as to the use of this prayer when there is no Clergyman must consider it, and make up his mind upon not but more or less excite the attention, and interest the feelings of their congregations, whose devotions must be affected by the result of their Minister's deliberations. 18. Charged, therefore, as I am with the spiritual superintendence of this diocese, and solicitous, as I trust I am, for its spiritual welfare, I have thought, beloved brethren, that a few words of pastoral admonition on this to be published, it will be sufficient to remark concerning topic might, with God's good blessing, be attended with it, that no previous part of this excellent Charge has been to rubrical conformity, with attention awakened to the and general interest—an interest enhanced by its pertinwell aware, both the things which are to be done by the existing irregularity, of which they may have been hardly sensible in former times, with minds divested of partial prepossessions, and with consciences alive to the solemn

> wholesome effect. In compliance with my admonition ligation of their ordination and professional vows, some of the Clergy of the diocese have, as I understand, re- him matter of the Church's service. The manner of celebra- verted to the prescript order and practice of reading the "prayer of the Church militant" at all times in the communion service: others very probably, most of them perprinted in red letters.
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> 2. This book, including the Rubrics, is part of an Act
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> "the admonitions of his Ordinary in all things lawful and
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> The number of recipients, including the clerical and lag.
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> "the admonitions of his Ordinary in all things lawful and "the number of recipients, including the clerical and lag. 2. This book, including the Rubrics, is part of an Act of Parliament, namely, "that for the uniformity of public worship," which is binding, both on the Clergy and on the lairy; but the Clergy are moreover bound by the Canons, or laws of the Church, which enjoin that "that form the admonitions of his Ordinary in all things lawful and honest," being no ther than an express ordinance of the law, and "honest," being but the distributions of love. The Gloria in Excelsis in any church of this realm, but such as is contained in the Book of Common Prayer."
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> 3. To an observance of this law, every Clergyman personally binds himself on his admission to the Holy Order, whether of Deacon or of Priest; and on being licensed to

ful diligence so to minister the doctrine and sacraments or, having made, has left to their discretionary election;

ate servant, for Jesus' sake.

RD. DOWN AND CONNOR, AND DROMORE. August 21, 1843.

NATIONAL SOCIETY.-We rejoice to notice the great progress made by the subscription in aid of the special exertions of the National Society in the cause of sound religious education. The last published list shows an aggregate of £90,364. 7s. 10d.; and it is remarkable that 6. On consulting your Common Prayer Book you will £70,544. 6s. 3d. of this amount has been contributed in sums of £50 and upwards by 603 individuals and public bodies. There is still much to do. The higher classes have set a fine example in the large subscriptions they have poured in on behalf of this grand and emobling effort; but the middle classes have yet to come forward with their contributions to this Christian charity .-£20,000 in sums under £50 is by no means what the Church has a right to expect from her members who move in the middle ranks of life, and we venture to hold it is by no means the extent of what she will receive. The spectacle of spontaneous benevolence already exhib-

who can give and ought to give not to risk the success of a movement on which so much of national good depends by a niggardly withholding of their superfluity.

An analysis of the subscription list shows that the larger portion of the £90,000 has been contributed by that elergy whom it is the fashion of the Church's enemies to eath, "grasping," "self-seeking," and "avaricious." Hon-

a number of tables were placed on the lawn in Addington-park, and the labourers and their families were amply supplied with the good old English fare of roast beef and plum pudding, with plenty of home-brewed ale. About

President of Corpus Christi College, and the Rev. Dr. Thompson, Principal of St. Edmund Hall—the predeces-

11. And this I take to be the proper criterion of the practice in question: sufficient to satisfy objection, even if the use of the prayer should prolong the morning sacrifice of devotion more than the three minutes which may perhaps be consumed in its delivery. But there are two or three recommendations, much more powerful than such or three recommendations are recommendations. RELIGIOUS STATISTICS OF FRANCE.—In a recent numtantism, viz.—800,000 Calvinists, and 260,000 Lutherans,—in all, 1,060,000 Protestants;—being about the 23rd part of the general population. According to the budget of 1843, the Protestant worship annually costs the state 1,290,000 francs. The Protestant establishment, which was not deprived of its possessions by the revolution of 1789, requires little expenditure, by reason of the simplicity of its religious eeremonies. The Catholic Church, which, on the contrary, retained none of its possessions, and the rites of which involve more considerable expenses. and the rites of which involve more considerable exp is charged in the budget at only 35,967,300 francs,

MASSACRE OF THE NESTORIAN CHRISTIANS .- The exedition of the Pasha of Mosul against the Mountain Nestorians, has been attended with the most deplorable suc ess, and that success stained, as was to be expected, from the co-operation of his savage auxiliaries the Kurds, with every sort of atrocity. The houses of the wretched inhaitants were fired, and they themselves hunted down like wild beasts and exterminated. Neither sex nor age met with favour or mercy; the mother, brothers, and sisters of the patriarch were the objects of peculiar barbarity, former having been literally sawed in two, and the latter most shockingly mangled and mutilated. The patriarch himself succeeded in effecting his escape, and has taken refuge in the house of the British consular agent at Mosul. The number of victims who have perished in this massacre is not yet known. The population of the mountains amounted to 100,000. Their fate has been truly lamentable and extraordinary. Surrounded by Mussulman hordes, pent up for ages in their native forresses, the very existence of these children of the primi church had remained almost a secret to the rest of Christendom. Happy for them, indeed, had it continued o, for their obscurity seems to have been their best proection. No sooner had their country been explored by nissionaries, and the interest of learned and scientific n been awakened with respect to them, than this terrible visitation befel them, and the public is called upon to symathize with them in their destruction, before, perhaps, it ad become generally aware of their existence. Letters had become generally aware of their existence. Letters from Mosul throw much of the odium of this sad affair upon Europeans. It was the imprudent zeal of rival missionaries that first excited the jealous apprehensions of the Pasha of Mosul, and caused him to "let slip the dogs of war" on the unfortunate Nestorians. It is affirmed even that some of these gentlemen, with a view of prejulicing his mind against the American missionaries, suggested to him that they were assisting the mountaine to raise forts, whereby they would be hereafter enabled to set the Sultan's authority at defiance. These reports were altogether unfounded—their consequences, however, have been dreadful—such, indeed, as could never have been contemplated by the inventors of them, who have, nevertheless, brought an awful responsibility upon them-

## Church in the United States.

FIFTY-NINTH ANNUAL CONVENTION OF THE DIOCESE OF

(From the New York Churchman.)

The Convention of the Diocese of New York commenced its fifty-ninth session in St. Paul's Chapel in this city, on Wednesday, the 27th inst. Morning Prayer was read by the Rev. Mr. Twing, of Lansingburgh, assisted in the lessons by the Rev. Mr. Pardee, of New York. The ante-communion service was performed by the Right Rev. Bishop Doane, of New Jersey, with the exception of the epistle for the day, which was read by the Bishop of the Diocese. The music was by the united choirs of St. Paul's and St. John's chapels, under the commun on has been brought so prominently forward, and is made so much a matter of inqu'ry and discussion, that no Clergyman can be inattentive to it, but every ged by Dr. Hodges and published by Mr. Sparks. it, and deliberately reject or adopt the practice. And that, which must act thus generally on the Clergy, can-

The Charge of the Bishop was a continuation of that to be published, it will be sufficient to remark concerning marked by greater ability or received with more evident ence to some of the questions now discussed within and without the Church. We much mistake if the sentiments which our diocesan expressed, did not find a cordial response in the minds of all, or nearly all, who heard

After the Charge was concluded, Bishop Doane pro ceeded with the Offertory, and Bishop Onderdonk performed the service of the Holy Communion, being aided in the ministration of the elements by his Right