PRAYER.

Poetrn.

Ere the morning's busy ray Call you to your work away. Ere the silent evening close Your wearied eyes in sweet repose, He wast first and latest care.

He, to whom the prayer is due, From Heaven, Ilis throne, shall smile on you Angels sent by Him shall tend Your daily labour to befriend. And their nightly vigils keep

When through the peaceful parish swells Duly tread the sacred road Which leads you to the house of God: The blessing of the Lamb is there. And "God is in the midst of her."

And oh I where'er your days be past, And oh I howe'er your lot be cast. Still think on Him whose eye surveys, Whese hand is over all your ways.

That service which to heaven you owe. That bounden service duly pay. And God shall be your strength alway.

Peace and true picasure while you live;

He only to the heart can give

He only, when you yield your broath, Can guide you through the vale of death He can, he will, from out the dust Raise the blest spirits of the just; Heal every wound, hush every fear; From every eye wipe every tear; And place them where distress is o'er, And pleasures dwell for everance.

LITURGICAL DISCREPANCY: ITS EXTENT, EVIL, AND REMEDY: IN TWO LETTERS

(REDUCED TO ONE) To the Clergy of Down and Connor, and Dromore.

Πάντα δοκιμάζετε το καλόν κατέχετε. Τό αυτό Φρονείτε. 1 THESS. v. 21. 2 Con. v. 11.

REV. AND DEAR SIR,-Pastoral communications from myself to those, to whom by God's will I have your diocesan brethren, have always appeared to me the congregation. to form an integral and important part of my duty .-You have accordingly, I trust, found me at all times willing to receive from you inquiries, whether personally or by letters, on matters affecting your own them as my information and judgment have enabled me. On matters of general concern opportunities have been taken for acquainting you with my views at sort I should probably reserve the subject of the present communication, if it did not embrace various narticulars of detail, which seems not well suited to a charge from the episcopal chair. The present form, the "Amen." therefore, of a pastoral letter has been chosen for bringing before you the following sentiments, to which I solicit your serious and conscientious deliberation: for I have been long and strongly persuaded, and, the more I reflect, the more is my persuasion strengthened, that an observance of what is now about to be recommended would sensibly and greatly improve the good order, harmony, edification, and honourable character, of our diocese: at the same time it would remove from amongst us a pretext often made in justification of their schism by those who separate themselves from the Church; and, so far as the well-being of a body may be implicated in the condition of a member, it would advance the good estate of the Church in general to the glory and praise of God.

as it is, is not commonly estimated as it deserves; namely, the discrepancy which is apt to prevail among fact I assume to be indisputable. It is my present purpose, with God's blessing, to draw your thoughts to a just appreciation of it. And, in order thereto, first to exemplify it by going progressively, but as succinctly as may be, through the Morning Service, as celebrated in our parish churches: secondly, to exhibit the character and consequences of the discrepancy: and thirdly, to propose a remedy, if a remedy shall have appeared desirable.

The cause of my letter is the fact, which, important

I. In the following enumeration of Liturgical Discrepancies, it is my object to show by examples, in some degree, the extent of the evil, to which I am solicitous for seeing the application of a remedy. And I should have contented myself with specifying such instances of the fact, without expressing an opinion of offering any remark upon the several cases as they

It has, however, been suggested to me that it would be useful, if I were briefly to deliver my judgment upon each: that in all of them I am already aware of a difference of opinion and of practice; that on some indeed my judgment has been already given in official charges at different times during my episcopate, but by some clergymen those charges have not been read. by others overlooked; that on certain cases particular clergymen have resorted to me already " for the resolution of doubts and for the appearing of diversity concerning the manner how to understand, do, and execute," some of " the things contained in this book; and that upon these questions especially, and generally upon other the like topics, it would be most satisfactory both to them and to others, and conducive to Liturgical Conformity, if my judgment on the specified cased were to be delivered, as it were, ex cathedra.

This suggestion has been judged by me worthy of adoption: the rather, because long experience has made me aware of the doubts and difficulties on liturgical subjects which candidates for holy orders have been apt to feel, when, in the course of their examination by myself or my chaplains, whose subjects have been brought under their notice; of the hesitation and uncertainty with which they frequently answer our inquiries, of the alacrity with which they avail themselves of permission to seek satisfaction, and of the ingenuousness wherewith they receive the solutions of their questions: so that a brief manual of and the first of the psalms for the time. such instructions, commended to their careful attention by their future Bishop, would, I am persuaded, set late their pauses by the colon, which occurs near the with many of these, and of the laity likewise, as an middle of each verse: others are inattentive to this acceptable and useful guide towards an unanimous sign, and are guided, as is the case with their conand uniform observance of the Church's ordinances; gregation also, solely by their opinion of the significaand such a manual will probable be found in the anticipated judgment, as regards my own diocese.

In compliance then with this suggestion, to the enumeration of discrepancies it is my purpose to add brevity the law only, where the Church appears to tion; anxiously cautious in every case, that whatsoprescribes for the guide of my judgment.

1. In some churches the Morning Prayer is introsentences of the Scriptures." selected for that nurpose: minister, but chanted by the people.

" At the beginning of Morning Prayer, the minister is to " read one or more of the following sentences:" they are not to be preceded by a pealm or hymn, nor are they to be chanted by the people.

2. In "saying that which is written after the said sentences," as in other parts of the service, some ministers read: others use a modulation of the voice, calling intuning, approaching to singing or chanting.

The succeeding exhortation is to be said, not with the modulation of the voice called intoning, but with its ordinary modulation in solemn reading or speaking. I allude to the service in parish churches, without any reference to cathedrals.

3. The "General Confession" is "said after the minister " in different ways; some congregations following him immediately through each successive clause, others taking up each clause and repeating i apart from him.

The phrase "after the minister," in the Rubri before the "General Confession," seems indefinite and is complied with by either of the practices specified in the enumeration. For the congregation to follow the minister immediately through each succeseive clause appears to me most in accordance with the spirit of the Church's provision. Or, if we look to parallel cases, the same mode of joint supplication is practiced, universally, so far as my experience and recollection serve, and, I presume, properly, in the use of similar forms in the Communion and in the Commination: in the former, at the "General Confession, where no direction is given as to the mode of saying it, but the sole direction is "both he (the minister) and all the people kneeling humbly upon their knees and saying;" and in the latter, at the form which commences "Turn thou us, O good Lord, and so shall we be turned," introductory to which is the direction, "Then shall the people say this that followeth after the minister." The phrase is the same in the direction prefixed to the "General Confession," at Morning and Evening Prayer; namely, that it is to be said of the whole congregation ufter the minister." This confirms my opinion: and, if there be any objection to the mode of joint supplication which I recommend, the objection must extend to

both of these similar forms, to the latter especially. 4. At the end of the "General Confession," some ministers pronounce the "Amen:" others suppress

At the end of the General Confession, the "Amen" should be pronounced by the minister: it is part of been placed in the relation wherein I stand to you and this act of devotion, prescribed alike for him and for

5. When the officiating minister is a deacon, a priest, being present, sometimes reads the "Absolution:" sometimes it is omitted altogether. If a priest be not present, the deacon sometimes passes at once, parochial engagements individually, and to answer from the "Confession" to "the Lord's Prayer: sometimes inserts a Collect.

When a deacon officiates, a priest, if there be one present, should pronounce the absolution : if no priest the periodical visitation: and for an occasion of that be present, the descon should pass on to the Lord's Prayer, without inserting a Collect.

6. At the end of "the Lord's Prayer," as at the end of the General Confession, ministers differ about

The minister, at the end of the Lord's Prayer, should

audibly utter the " Amen." 7. In the Doxology that follows, the priest sometimes says the first verse, and is answered by the people: sometimes the priest is silent, and leaves the

two verses to be sung by the people.

In the cusuing Doxology, "the priest shall say" the former verse, and the "Answer" is to be given by the

8. In the Doxology also here, and on other occasions of its occurrence, as likewise in the Psalms and Hymns, in the Suffrages after the Creed, and in the Litany, and in other parts of the service, the responses are made, and the creeds likewise said, in some churches by the parish clerk only, sometimes by the charity school children together with the clerk, some-

times by the whole congregation. Any substitution for the congregation at large in people, abounds with objections which cannot be specified here, but which I once enlarged upon in a sermon, and circulated it among the clergy of the diocese of Down and Connor.

9. At the end of the Invitatory Psalm, "Venite, exaltemus Domino," as at the end of each pealm in the ordinary course, which consists of an uneven number of verses, some ministers repeat the first verse of the llymn of Glory, and leave the answer to the people: others allow the people to repeat the first verse, and hemselves return the answer.

After the Invitatory Paalm the Rubric says, " at he end of every pealm throughout the year, and likewise at the end of Benedicite, Benedictus, Magnificat, and Nunc Dimittis, shall be repeated, Glory be to the Father and to the Son: and to the Holy Ghost;

"Answer. As it was in the beginning, is now, and ever shall be: world without end. Amen."

This apparently indicates, that the former verse of he Hymn of Glory should be said by the minister and the latter by the people: for, in cases of alternate recitation, it is the general rule, and it is agreeable to propriety, for an answer to be returned by the people to the minister, and not by the minister to the people.

10. When a psalm consists of an uneven number of verses, some ministers, after the Hymn of Glory, proceed by reading themselves the first verse of the next psalm: others leave it to the people.

Each pealm should be begun by the minister. And this will follow of course, if the llymn of Glory be delivered, as just recommended.

11. Before reading the psalms, some clergymen nounce the day of the month, and the number of the first pealm for the day: others read without such mnouncement. In the manner of giving out the pealm also there is some discrepancy. Some say such a day of the month, morning [or evening] prayer, such a psalm. Some say such a morning [or evening] of the month, such a pealm. Others give the number of the pealm only, without naming the day of the month.

The most complete manner of announcing the psalms appears to be, to name the day of the month, the time, whether it be morning or evening prayer,

12. In reading the psalms, some clergymen regu-

tion of the words. The stop, or colon, near the middle of each verse in the psalms and hymns, is intended for a guide to two songs of praise, in these cases provided by her, the readers. The title page of the Book of Common my sentiments on each : stating with all possible Prayer describes "the Psalter or Psalms of David" to be "pointed as they are to be sung or said in churches." have "set it forth plainly;" and where she may be The point intended is the colon, which is found in the supposed to have "not so plainly set it forth," in such hymns as well as in the paalms; and which is meant cases stating what I believe to be her mind and inten- to regulate, not the singing of them only, as in fact therealways do in the choral service, but the saying ever I shall say "be not contrary to any thing con- of them likewise, as they should do in parish churches. | general use. tained" in her Book of Common Prayer, which she In practice they are very useful in keeping a congregation together, and preventing some from out-running others: and a clergyman by marking the pause, deduced by the minister "reading one or more of the noted by the point, in the reading of his own verse, will set an useful example to his people, especially if in others, these sentences are preceded by a psalm or a he direct their attention to the existence and import hymn; and in others, again, they are not read by the of the point, and train his school-children to the observance of it

day, some ministers prefer the First Lesson appointed Christian faith." for the former, others that for the latter: and that on a Saint's day, where there is no such concurrence, the First Lesson being appointed from the Apocrypha, of alternate recitation with their people. Others read it, as of course, others substitute it throughout followed by their people. Of the assistance and support of one who stoud first upon narry," if there be cause for consulting him, "shall its list of Vice Presidents, the late Chief Justice Reid. a canonical chapter: whilst of those who read it, some

of an Apocryphal Book. In the case of the Lord's day concurring with a Saint's day, I prefer the First Lesson for the latter, unless it be from the Apocrypha, when the Sunday Lesson from a Canonical Book may on the whole be preferable. In announcing the first lesson, if not anonical, the introduction of the word "Apocryphal" is an innovation, not authorized by the Church.

14. Before every Lesson, whether the first or the econd, some ministers say, "Here beginneth such a chapter, or verse of such a chapter, of such a Book;" others vary the announcement by some such words as these. "The first Lesson, or the second Lesson, appointed for this morning's service, is such a chapter of such a Book."

To announce the chapter as "The first or the second, Lesson appointed for this morning's service," is a departure from the rule which directs that "the minister shall say, Here beginneth such a chapter, or verse of such a chapter of such a Book."

15. At the conclusion of every Lesson, again, whilst one minister says, "Here endeth the first, or the second Lesson," another for the word "here" substitutes

After every Lesson the direction is equally previse Here endeth the first, or the second Lesson."

16. Immediately after the second Lesson, so inisters proceed to the ministration of Baptism, publicly in the church, having previously appointed the sponsors to be ready at the Font with the children. Others minister baptism at other times: as, for instance, after the service, when the congregation is departed; or, it may be, using the public office in a private room. And it may be well to notice here with respect to the Evening Service, that Catechising, whilst observed by some, is very generally neglected after ordered "to be read after the Collect appointed for the second Lesson, and introduced, if at all into the Church, at some other time.

The rule of the Church concerning the time and place of public Baptism, either at Morning or Evening Prayer, is plainly laid down in her Rubrics before the Ministration," and ought to be observed. Where a great cause and necessity" exists, baptism may be ninistered "in houses:" but, for this ministration of private baptism, a special office is provided; and the public office ought not to be used except in a Church. The frequency and length of publicly catechising at Evening Prayer into the time of divine service in the Church are left to the Clergyman's judgment: but the total neglect of it is the breach of au order, as wise and salutary, as it is direct and plain: and the benefits of it are poorly supplied by a second, and by school instruction.

17. In order to the ministration of Baptism, some ninisters require Godfathers and Godmothers to answer for the children: others require them not.

As a preliminary to public Baptism, "the Godfathers and Godmothers * * * * must be ready at the Font:" and in the progress of the service, " then shall the priest speak unto the Godfathers and Godmothers on this wise:" and, in the conclusion, "the priest shall say to the Godfathers and Godmothers this exhortation following." Thus the baptismal office can be neither commenced, nor continued, nor ended, without sponsors, unless in violation of the Church's injunctions. Nor, unless in violation of her injunctions can public Baptism be ministered, except at the Font," and that "filled with clean water."

18. Some require for sponsors persons who are not arents of the children, and who have communicated n the holy sacrament of the Lord's Supper: others are contented with parents and non-com-Also, some baptise at the Font: others at the Comnunion Table, or elsewhere, out of a moveable comnon household basin; or, as I have heard, out of a glass tumbler.

The Church by her Canons requires for her sponsors persons, who are not parents of the children to be captised, and who are communicants. The law, obligatory as such, appears to me prudent withal, and

19. In the form of ministration of holy Baptism, ome use the prescribed office, entire and unaltered: there deviate from it by omissions or modifications of the Church's language.

The ministration of Baptism is part of the Book of Common Prayer, which the Church has prescribed, and which her ministers have voluntarily and solemnly indertaken, for the guide of their ministrations: the same, without adding to or diminishing; that, and no

20. In the act of baptizing, some minister the sacrament by dipping the child, or pouring water over it, or sprinkling it with water, once only: others by trine immersion, dipping it, or sprinkling it, or pouring water on it, on mention of each Person of the

The dipping of the child in the water, or the pouring of water upon it, is left by the Church to the discretion of her ministers, according to the circumstances of the case. Trine immersion, which was directed in an early age of the Reformation, was afterwards withdrawn, together with some other ceremonics, to endeavor the revival of which is unauthorized and reprehensible.

21. All ministers probably sign the forchead of the baptized with the sign of the cross: but whereas some limit this emblem, as the Church does, to those who are thus received into the congregation of Christ's flock, others adopt the emblem, and apply it to themselves, on different occasions during divine service .--But of this practice I am not aware as existing in the Irish Church.

The use of the sign of the cross in baptism was retained for just reasons by the Church: on all other occasions she rejected it, and so it should be refrained from by her members.

22. After the first Lesson, some clergymen confine themselves exclusively to the Te Deum; and after the second Lesson, to the Jubilate, or the 100th Psalm .-Instead of the Te Deum, others occasionally use the Canticle, called Benedicite; and frequently choose the Benedictus in preserence to the Jubilate.

With respect to the constant preference of the Te Deum to the Benedicite, and of the Jubilate to the Benedictus, that question is left by the Church to the discretion of her ministers. It would, however, probably be most agreeable to her intention, that of the each should sometimes be used. In the latter case especially, the position of the Benedictus before the Tubilate in our Liturgy, and its origin and character as strictly a Christian Hymn, may seem to claim for it at least an equal portion of our observance with the 100th pealm: and may even give ground for an opinion, that the hymn, rather than the pealm, was intended for

23. For the "Confession of our Christian faith," at this period of the service, instead of the customary Apostles' Creed," some ministers, on certain appointed days, read "the Creed of St. Athanasius."-Others abstain altogether from reading the latter.

The use of "the Creed of St. Athanasius" on the appointed days is imperative on the Church's ministers and people. "Upon these Feasts," she says, naming

13. In proceeding to the Lessons I observe, that, them, "shall be sung or said at Morning Prayer, upon several occasions," or before "the General expression of the deep regret with which they had on the concurrence of the Lord's day with a Saint's instead of the Apostles' Creed, this Confession of our

hate

some ministers read it, as of course, others substitute it throughout followed by their people, after the manner of recitation used in the Apostles' Creed. Others announce it in the common phrase, other as a chapter read it like one of the Lessons, the people not fol-

This duty is enjoined upon "the minister and people standing." The mode is not specified: but the division of the Creed into verses, after the mann the pealms and hymna, seems to indicate the like mode of delivery, which is in my opinion preferable to the mode used in the Apostles' Creed, which is a more continuous composition. The singing of the Athanasian Creed, as well as of the Apostles', though permitted by the Church, is less suited to a common parochial congregation, than the saying of it.

25. Passing to the Prayers, in " the first Collect of the day," the practices of clergymen vary from each other on occasions of a Sunday coinciding with a Saint's day. Some on such occasions read one Collect only, with a preference of this or that, according to their respective judgments; others read both the Collects.

When a Saint's day coincides with the Lord's day, prefer the Collect for the former, which gives occasion for carrying into effect the Church's mind in the special celebration, at the same time due reverence is shown for the divine appointment. The reading of both Collects is not agreeable to the provision of the Church, who says "then shall follow three Collects; the first of the day." On Good Friday there are more than one "of the day," indeed there are three; but then they are set forth as "the Collects," particularised as such in their proper places. During the second, third, and fourth weeks of Advent, the Collect for the first Sunday is ordered "to be repeated every day with the other Collects" for those days respect ively; and every day in Lent, the Collect for Ash Wednesday, and on each of the holy days after our Lord's Nativity, the Collect for Christmas Day is the day:" in all these cases there being but one "Collect of the day." To use two, unless by these special ordinances of the Church, is at variance with

26. Some give out the Collect before reading it, saying, "The Collect for such a Sunday:" others read the Collect in common course, without announcing it To name the Collect for the day has no authority,

and is an unbecoming interruption of divine service. 27. After the third Collect, in some Churches, the ninister suspends the prayers for the introduction of a psaim; "In quires and places where they sing, here followeth the Anthem;" in others he proceeds without interruption to the "Litany."

After the third Collect, the Rubrio says, "In puires and places where they sing, here followeth the When this Rubric was framed, metrical Anthem." versions of the pealms were not in existence: since that time, however, royal authority has been given for the use of some such, which have accordingly been adopted in most other "places where they sing" or in our pariah churches, the "anthem," technically so called, being left to the "quires." Psalmody, authorized as it is, may be well accounted a legitimate parochial substitute for the choral anthem; and, conformably to the evident spirit, if not to the strict letter of the law, this is its proper situation in our service. But for more edification, and in accordance with the Church's principles, it is well that psalmody be adapted to her liturgical provisions. In order to this, selections | though my children may be made good scholars, what of pealme are desirable, appropriated to particular. Sundays and Holydays. Such selections have been made wise unto salvation. On this account it is that for a long time used in the diocese. And one, embracing the advantages of those which preceded, with in my poor way, about their souls, about God, about enlargements and improvements, has been recently constructed and put forward, with my approbation, by church, I question them about their catechiam, or colthe Archdencon of Down.

28. In the commencement of the "Litany," occurs Confession," as to the combined, or distinct, invocation of the Godhead by the minister and the congre-

For the invocations at the beginning of the Litany no rule is prescribed. Possibly, however, the repetition of each sentence severally may give countenance to the supposition that each should be recited severally, first by the minister and then by the people. And yet in parochial use, whatever may be thought of the choral service, I am of opinion, that, as in the case of the "General Confession," the putting up of these addresses by the congregation together with the minister rather than independently of him, falls in better with the Church's spirit of combined adoration.

29. In the Litany, when any person is to be prayed for, some Clergymen introduce the words "especially him or her, for whom our prayers are desired:" others confine themselves to announcing at the beginning of the Litany, that the prayers of the congregation are desired for such and such persons.

The omission of all allusion to the individuals, for whom prayers are desired, in the supplication for "all sick persons," seems an indication that no special commemoration should be made of them in the

30. In the course of the Litany, twice occur the hortatory words, "Let us pray:" these words are pronounced by some Clergymen, and omitted by

The short exhortation to prayer, occasionally occurring in the Litany and elsewhere, should by no means be omitted or slurred over us of no account, but should

be enunciated with deliberate seriousness. 31. Amongst the occasional prayers which follow, one entitled, "In the Ember weeks, to be said every day for those that are to be admitted into Holy Orders." Some ministers are careful to read this or the alternative prayer at the canonical seasons: others are apt to neglect it. With respect to the former class also, there is a difference as to reading it every day in the Ember week, or every Ember day, the Wednesday, namely, the Priday, and Saturday. Some also read it on the Sunday of the ordination.

So also should one of the prayers "in the Ember weeks" be devoutly said: and, in tny opinion, "on every day" in the week : beginning with the Sunday before the first Ember day, but not continued on the Ordination Sunday.

32. The "Prayer for the High Court of Parliament," is " to be read during their Sessions." Some ministers accordingly read it from the opening of the Session to the prorogation: others disuse it during a recess or long adjournment.

Notwithstanding a recess or adjournment of Parlianent, the Session is continued: so that the prayer should be read until the prorogation, whereby it is terminated.

33. At about this period of the service, some inisters introduce "the Churching of Women: either before "the General Thanksgiving," during which they make particular allusion thereto; or after the General Thanksgiving;" or after "the Order of Morning or Evening Prayer; or after the second Lesson; or on Sundays immediately before the Scrmon; or at some other convenient pause, as they judge most proper. Some read the Churching service from the reading pew; others at the communion table; others church them at home!

The "Churching of Women" seems to me to take its place most suitably with the other "Thanksgivings

Thanksgiving," but is not to be alluded to therein.-The minister should continue in his reading pew, the

We are thus arrived at the end of the Litany, after which, in places where they sing, singing is usually introduced. The mode of conducting it presents us with two or three notes of discrepancy.

34. Some ministers confine it to the authorized ersions of the psalms, and to hymns appended by authority to those versions; others make use of unau thorized versions and hymns.

At the end of the Litany, singing is useful, unob jectionable, and good: provided it be not allowed as

time of divine service, but by the minister." Therefore the singing of a psalm should be proclaimed, not by the parish clerk, or any other person, but the clergyman.

36. In the form of aunouncement, reference sometimes is made only to the psalm and verses to be sung, and perhaps to the page of a particular selection: in other cases the congregation is exhorted to "sing to the praise and glory of God," and reminded that in so singing it behaves them to "stand up."

to record it here, since the provision for the Widows and Orphans of the Clergy is one of the first objects contemplated by the Society, and it is probable that when the legacy shall be paid, his Lordship will transfer the amount from his own hands to the Widows' and Orphans' Fand. May God, by his Spirit, put it into the hearts of many to go and do likewise.

The past year, it is unnecessary to remind you, has been marked by events in the mercantile world which have no parallel in the history of British commerce, and we are therefore justified in entertaining the belief that had it not pleased God to throw such severe checks upon the temporal prosperity of the community, the financial

There is a decency and propriety in calling upon the congregation to "sing to the praise and glory of

with the doxology: others only occasionally, if at all. The use of the doxology, on all occasions, is most agreeable to the mind of the Church, who, with respect to our prose version, directs, that "at the end of every psalm, and of every part of the 119th psalm, shall be repeated" the liymu of Glory.

(To be continual)

A CRURCHMAN'S THOUGHTS ABOUT HOME.

What a mercy it is that Christ has blessed our purest pleasures, by making them duties to llimself; that he not only allows, but commands us to love our children; that a husband in loving his wife, and a wife within the shelter of God's covenant: but this is not all, it is only the beginning; I must train them up to know God in Christ, to be Christians indeed. I will toach them, therefore, what I can myself; but, knowing my ignorance, I will send them to the best school I can hear of, especially the National School of the parish if the Clergyman is at the head of it; for after all, though my children may be made good scholars, what I most dealire, as a churchman, is, that they should be made wise unto salvation. On this account it is that I try to speak to my children, as often as I can, even in my poor way, about their souls, about God, about Treasurer's accounts. heaven and hell. Particularly on Sundays after lect, or hymna, or what they remember of the sermon. In addition to a sum in the Savings Bank But, above all, I again and again press upon their tender hearts even t and of the constant belo of the Spirit of God, and I teach them to ask for pardon and grace every night and morning with their own line and in their own prayer. Nor would I forget the principal point with myself—my own example. I know how soon my children will copy my own faults; how soon they become solf-willed or passionate, or deceitful, or evilspeakers, if they see me self-indulgent, out of temper, or unjust: or if they hear me careless in my conversation, and untrue in my words. For myself then, for my wife, for my little ones, what cau I do that we may be a Christian family? Our strength must come from the God of all grace. I will therefore every day call my family around me, read to them God's word, and we will pray as a family together; that all our difficulties and trials, all our blessings and comforts, may be sauctified by Him who can alone send among us the spirit of love, and truth, and godliness.

Ecclesiastical Intelligence.

DIOCESE OF QUEBEC.

SIXTH ANNUAL REPORT OF THE INCORPO-RATED CHURCH SOCIETY OF THE DIOCESE OF QUEBEC.—1848.

It will not be considered a strange thing if, met together to celebrate another analyersary of the Church Society, and to review the dealings of God with us during the year that has past, we first give expression to our feelings of sorrow, because of the mournful dispensation which has removed so many of the officers of the society from has removed so many of the officers of the society from amongst us. The eventful summer of 1847 saw the Society deprived of its Secretary, Assistant Secretary, and four members of the central board, all of whom counted not their lives dear to them, so that they might minister to the wants, as well temporal as spiritual, of their poor and suffering brethren in Christ. And this present scason has opened upon us with another event of the same nature. Another member of the central board has fallen in the same cause with those who departed hence, when we looked only at the case of ourselves who were left behind, we must have all felt that we had the deepest reason to lament. But to them, we have good grounds to hope to die was gain. Let us not forget the duty which lies upon us to shew, by redoubled exertions in the cause of Christ, that we are not unmindful of the effect which these trials of our faith were designed to produce. If God has dealt severely with us, in depriving the society of so many of its most active members, let us endeavour to exhibit so much increased zeal in its cause, as shall prove that we are imitating the faith and patience of those who have gone before us, and shall preserve its interests from languishing or decaying in our hands. To the energy and devotedness of its first Secretary.

To the energy and devotedness of its first Secretary the society is indebted for much of whatever degree of stability and prosperity it may have reached. It is impossible to pass over the invaluable services rendered by him, without at least some such brief notice as this. Of the estimation in which they were held there never could be any kind of doubt; but the very fact of his occupying be any kind of admid; but the very fact of his occupying the position which he did necessarily procluded the Society from rendering any public testimony—such as he was ever ready to yield to others—to his acknowledged efficiency and disinterested zeal: since such testimony must have come through himself.

Time will not admit of our dwelling upon the excel-

lencies of the others who have been taken from us. Suffice it to say, that the society owes much to all of them for though it may have happened that the poverty of their people, or other serious obstacles, have stood in the way of the immediate advancement of the Society's cause in the localities of some among them, yet are we well assured that even when the power to do was absent, the will was not wanting, and that had it pleased God, in his good not wanting, and that had it pleased God, in his good Providence, to place them under more favourable cir-cumstances, we should have seen the result of their zeal-ous labours in the Society's behalf.

The central board, before proceeding to business at its stated inceting in October last, placed upon record an

received from their chairman the poinful intelligence that it had been the will of God to remove, by death, so many

and who, by his last set, shewed himself not unmindful of the interest which all members of the Church should evince in her prosperity. Conceiving it, we may pre-sume, to be the most effectual and satisfactory way of promoting her welfare in this Diocese, he left a legacy of one hundred pounds to the Church Society—setting herein an example well worthy of the imitation of those to whose stewardship have been committed the riches of

It is rather remarkable that this is only the second instance, during six years, of the receipt of a legacy by the Society—and it is desirable to call the attention of the Somety—and it is desirance to the state of the strong us to the claims which the Society has upon them, and which ought not to be forgotten in their fluid dismusal of their worldly substance. We may be perjectionable, and good: provided it be not allowed as a substitute for the Church's provision after the third a substitute for the Church's provision after the third ized compositions. Unauthorized psalmody and hynns are a violation of the Church's principles of public worship, and abundant in manifold evil, as I once showed in a pamphlet of "Thoughts" on that subject, published by Messrs. Rivington, London.

35. In the announcement of what is to be sung, some ministers "prockim" it themselves: others employ the parish clerk or other delegate.

It is the order of the Church, that "nothing be proclaimed or published in the Church, during the time of divine service, but by the minister." Therefore the singing of a psalm should be proclaimed, not

the temporal prosperity of the community, the financial affairs of the Church Society would wear a very much more favorable aspect than they at present exhibit. This the congregation to "sing to the praise and glory of God:" and it is well to remind them of the fit posture for that act of devotion. I know of no more suitable form of announcement than this: "Let us stand up, and sing to the praise and glory of God, such a pasin, such and such verses."

37. Some ministers always terminate the singing with the doxology: others only occasionally, if at all, the means of useful and the conclusion is plain that under favourable, or even ordinary, circumstances, the income of the Society would have received some considerable income the normal transparent thus they at present exhibit. This more favorable aspect thus they at present exhibit. This is not a more favorable aspect thus they at present exhibit. This is not a more favorable aspect thus they at present exhibit. This is not a more favorable aspect thus they at present exhibit. This is not a more favorable aspect thus they at present exhibit. This is not a more favorable aspect thus they at present exhibit. This is not a more favorable aspect thus they at present exhibit. This is not a more favorable aspect thus they at present exhibit. This is not a more favorable aspect thus they at present exhibit. This is not a more favorable aspect thus they at present exhibit. This is not a more favorable aspect thus they at present exhibit. This is not a more favorable aspect thus they at present exhibit. This is not a more favorable aspect thus they at present exhibit. This is not a more favorable aspect thus they at present exhibit. This is not a more favorable aspect thus they at present exhibit. This is not a more favorable aspect thus they at present exhibit. This is not a more favorable aspect thus they at present and is not a more favorable aspect thus they at present and is not a more favorable aspect thus they at present and is not a more favorable aspect thus they at present and is not a more favorable aspect thus they are present and for more favorable aspect thus the present and is not a more favorable aspect thus the pres increase this year. It may be proper to mention here, that in consequence of the Quebes Bank not having de-clared a dividend for the past half-year, the income of the

enered a dividend for the just half-year, the income of the Society has been lessened on that account by £30. The whole amount received by the Treasurers in Quebec and Montreal since the last annual report was made, exclusive of remittances from District Associations (amounting to £146 10s. 3d.) has been ... £1300.16. 7½. The income of the District Associations 'he income of the District Associations

for the past year..... £1717 14 B

being an increase of £234 8s. 6d., over therecoipts of last year. The amount in the hands of the Treasurers would have been rather larger if all the Clergy had found it practicable to remit earlier the proceeds of Sermons preached in their missions, and the District Associations their proportions of annual subscriptions. The first amount named includes a sum of £100 sterling, paid into the include of the Qubbo, being doubtions amount named includes a sum of £100 eterling, paid into the hands of the Treasurer at Qubbec, being donations the hands of the Treasurer at Qubbec, being donations the hands of the Treasurer at Qubbec, being donations the hands of the Treasurer at Qubbec, being donations the hands of the Treasurer at Qubbec, being donations from England, received through the Society for the Propagation of the Gospel, for the orphans of missionaries of that Society who died of fever hast year, £30 of which was adoustion from the late Archbishop of Canterbury, which was conveyed, very shortly before it pleased God to remove the Archbishop to a better world, to the Secretary of the Society for the Propagation of the Gospel.

Treasurer's accounts.
The balance at the close of last year in the Treasurer's

The Receipts by them since that period,

including Remittances from District
Associations have been Total income of the Parent Society for the

The Expenditure for the year, including investments, of which the particulars will hereafter be given, salaries, grants made by the Central Boards, &c., has amounted to

Leaving a balance this day of 2563 3 43

During the past year, the sum of £100 has been invested for the general purposes of the Society in Montreal Bank Stock, making the whole sum invested £150; and £25 in Quebec Bank Stock, making the whole sum there invested £1025. Total £1175.

Besides this there has been invested on account of the Wklows and Orphans Fund, the sum of £340 in Mon-treal Bank Stock, and of £200 in Government Deben-

tures, making the whole amount invested on this account, £1000. It is with much satisfaction that we announce that the Governor General has been pleased to evince the interest which his Excellency feels in the prosperity of the So-ciety, by making a donation of £12 (bs., this associating

ciety, by making a donation of £12 10s. this associating himself with the Society as a life member.

The Society has to acknowledge two donations of land—one let of 100 acres, in the township of Cox; from Dr. George Mellis Douglas, and another of 50 acres, in the township of Cranbourne, from Mr. James Poole, of Quelic. The Central Board would once more carnestly callite attention of landholders among the churchmen in the diocese to this mode of adding to the resources of the Society, and would refer them to the appeal made in this behalf in the conclusion of the late annual report. A list of the Society's lands will be found in the appendix to the

resent report when published. The grants made by the central board during the past

of the Society's lands will be found in the appe

venr. have been as follows:---To Rev. W. Anderson, towards repairs required in the

To Rev. J. Scott, towards the purchase of a

To Rev. I. Pyke, towards the expense of fenc-

at Terrebonne fit for consecration 10 0 0 To Rev. I. P. White, to assist in the liquidation of a debt upon the Parsonage at

Chambly 20 0 0 at Christieville (one half of his subscrip-

Towards the support of two orphan children, of late Rev. It. Anderson, (including the interest of £100 sterling, mentioned above, and invested in Government Debentures.) £12 10s. ey., each, per sun, until they attain the age of 18-at which age the value in Debentures of £100 sterling to be paid

to them..... Total £182 18 7

TRAVELLING MISSIONARIES. The appointment of the Rev. C. Forest to the office of Travelling Missionary, in which capacity be attended the Quarantine Station, was mentioned in the last report.—
He retired from the service of the society in August.