

shall proceed to the Confirmation. The 61st also enjoins every minister "to use his best of matter; but to refresh the minds of our own people, we publish to-day on page 132, some extracts on the subject of Confirmation, setting that excellent ordinance in a true light. Perhaps, however, our contemporary may view these extracts with less obliquity, if it is known, that they are from the pen of a decidedly Evangelical clergyman.

There are assertions with regard to the Sacrament of the Lord's Supper, in this article, which we cannot pass over. How can the writer venture to say that with *no other requirement* than an outwardly decent behaviour, persons are invited, nay urged to become communicants? He must know that such is not the rule of the Church of England, nor such the general practice of her ministers. Who that reads the communion service of the Church, so eminently spiritual in its whole character, can make such an assertion. Nor is it a sufficient answer to say that sometimes unworthy partakers are found at the Church's altars. Such are to be found even in what the Christian Messenger would call "his believing and spiritual Church." (We can tell him the *whereabouts* if he desires it.) But the question is, what are the church's requirements with regard to her communicants? and the answer of every unprejudiced person who reads her offices, must be, that they are of the highest possible spirituality. Nay the very last answer which she teaches her children to make in their catechism, and which perhaps some of the Editors of the Christian Messenger may yet remember, ought to be conclusive on this subject.

How, moreover, can the Editor undertake to pronounce the custom of administering the Lords' Supper to the dying, to be "unscriptural and delusive." He does not say to the *unworthy*, but to persons, (any persons) in the article of death.—Is it unscriptural then, for a dying believer that loves his Lord, and would do as He has commanded, and desires to have his faith quickened, in his last struggle with the enemy, to perform the very act which that Lord in his dying hours appointed in remembrance of Him? Where is the delusion here? If it be one it has been the delusion of myriads now numbered among the saints in everlasting glory, and may it be our privilege to share in it as the end draws nigh!

How in fine, (for neither our time nor space will permit further notice of his misrepresentations at present) how can the Editor presume to say that there are vast numbers in the Episcopal Church, who turn the doctrine of Spiritual regeneration into ridicule, and "thoroughly lose sight of justification by faith," and as far as Christ is allowed to have any share in their salvation, it is to atone for the flaws and deceitfulness in their meritorious works in the "sight of God"! We ask not, is this charity, such as might be expected from the members of a "spiritual Church;" but we ask is there a word of truth in these statements? Where are these "vast numbers" who deny what their Lord has declared, that a man must be born of the Spirit? Where are the "vast numbers" that have thoroughly lost sight of justification by faith in Christ? Or that consider their own works meritorious before God?—Does not the Editor of the Christian Messenger know that from thousands of pulpits in the Establishment, as well as in the United States, these saving doctrines are at this day plainly and faithfully preached, agreeably to the articles and the Homilies of the Church,—more so, if we may believe judicious Dissenters themselves, than by any Ministers in the world?—Does he not know that merit in any work of man is not the doctrine of the Church, and held in abhorrence by her members... at large? And how could he suffer his pen to trace, or his printer to publish to the world, charges so groundless, and so unworthy.

In conclusion, we would express our regret at being obliged to occupy so much of our columns with these remarks, which we have endeavoured to express as mildly as the occasion would permit. We are acting on the defensive, let it be remembered, not seeking controversy, in which we are far from taking delight. But to stand by and see our Church, her institutions and doctrines, wantonly assailed and cut up root and branch, without animadversion or our part, would, in our opinion, be conduct unworthy of the station we fill as Ministers at

her altars, and managers of a Press devoted to her service. When our last No. was issued we had but just read the offensive article, or we should then have expressed our sentiments upon it.

We are glad to be able to extract the following testimony to the excellence of the Church service from the Editor of the Novascotian now in England, and we hope it may be regarded as the omen of more correct and favourable views of the Church herself, than he has hitherto expressed. We are mistaken if his visit to England does not greatly improve his opinions on this and other matters, and return him to his native land in too good humour with established institutions to think of sending his talents and influence, in rash attempts to pull them down, or weaken their hold upon public regard. Speaking of the arrangements on board the Packet at sea, he says—

"On the Sabbath morning all hands are assembled for Divine service—on deck if the weather is fine, in the cabin if it is unpleasant. The congregation is called together by the chiming of the ship's bell, and the Commander reads prayers, and then a sermon. There was something about this scene, when we witnessed it for the first time, peculiarly interesting and impressive. The chimes of that small faint bell, rising in the mid ocean, contrasted strangely with the solemn tones pealed from half a dozen steeples which we had been accustomed to hear; 'twas curious, too, to see a congregation without a *bonnet*—but yet it was pleasing to remark the grave and appropriate demeanor of both officers and men—to feel that the promise of the Deity to be in the midst where two or three were met together, was not confined to the land—and to observe the advantage that is derived by the present generation from the wide diffusion of the Scriptures, which enables the word of life to be broken and distributed even where no pulpit or pastor is at hand. The following Prayer never impressed us so forcibly as when we heard it upon that element for which it was written:—

"O! Eternal Lord God, who alone spreadest out the Heavens, and rulest the raging of the sea; who hast compassed the waters with bounds until day and night come to an end; be pleased to receive into thy almighty and most gracious protection the persons of us thy servants and the ship in which we serve. Preserve us from the dangers of the sea, and from the violence of the enemy; that we may be a safeguard unto our most Gracious Sovereign Lady Queen Victoria, and her Dominions, and a security for such as pass on the Seas upon their lawful occasions; that the Inhabitants of our Island may in peace and quietness serve Our God; and that we may return in safety to enjoy the blessings of the land with the fruits of our labours, and with a thankful remembrance of thy mercies to praise and glorify thy holy name through Jesus Christ our Lord."

King's College, Windsor, June 14th, 1838.

At a Convocation held this day, James Cogswell, scholar, of this University, was admitted to the degree of A. B.

King's College, Windsor, June 28th, 1838.

At a Convocation held this day, William Minns Godfrey, of this University, commoner, was admitted to the degree of A. B.

* Not convention as in the other papers.

GUYBOROUGH.—The following Notitia Parochialis from this Mission for the year 1837, has been handed to us. We repeat our request for similar information from other Parishes:—Baptisms 91—Marriages 16—Burials 21

Wednesday next the 18th inst., is the day appointed for the meeting of the Clerical Society at Chester, and the services will, (D. V.) be continued the following day.

Several communications are unavoidably deferred.