

Then signing himself with the sign of the cross, he says. Our help is in the name of the Lord. ans.—“who made Heaven and Earth.—” “O Lord, hear my prayer.—ans. And let my cry come unto Thee.” —“The Lord be with you.— Ans. And with thy Spirit.” Let us pray.

“O Almighty and eternal God, who hast deigned to regenerate these thy servants of water and the Holy Ghost; and who hast given them the remission of all their sins; send forth upon them from heaven thy seven-fold spirit, the Paraclete.—Ans. Amen.”

The Spirit of Wisdom and of understanding.— Amen.

The Spirit of counsel and of fortitude.—Amen.

The Spirit of knowledge and of piety.—Amen.

Fill them with the Spirit of thy fear; and sign them with the sign of the cross of Christ propitious unto life everlasting.—Ans. Amen.”

The Bishop then standing with his Mitre on, signs them with the sign of the cross; anointing them at the same time on the forehead with the chrism and saying. “I sign thee with the sign of the cross: I confirm thee with the chrism of salvation; in the name of the Father, and of the Son, and of the Holy Ghost,—Ans. Amen.”—After which he gives each a slight tap on the Cheek, saying peace be with thee.”

The chrism is oil mixed with Balm, blessed by a Bishop: the oil represents the grace and the sweet smelling Balm mixed with it, the odour of sanctity proceeding from the grace of the Holy Ghost. This is the ointment of the Priesthood, and of Royalty, for, as the apostle testifies of the courageous followers of Christ; they are a chosen generation; a kingly priesthood. 1. Pet. 2. 9.

This sacrament, with its holy unction and effects, is that alluded to by Saint Paul: now, he that con-  
*firmeth us with you, in Christ; and that hath anointed us, is God; who hath also sealed us, and given the pledge of the spirit in our hearts.* 2. Cor. 1. 21, 22.

The tap given on the cheek by the Bishop, with these words:—*peace be with thee;* indicates, the christian patience with which we are bound to sustain in our spiritual warfare (for the confirmed are the enrolled soldiers of Jesus Christ) the trials sent us by God, and the injuries and insults offered to us by our fellow creatures: in so much that, as our Lord exhorts us, (and he himself set us the example of such heroic fortitude at his passion;) should our enemy even smite us on the one cheek, we should patiently turn to him the other also, Luke, 6. 29. For the christian is sure to conquer by forbearance and patience; and to preserve that peace of the Saviour, which surpasses all understanding, Philip, 4. 9.

While the Bishop washes his hands, the attendants sing or rehearse the words of the Psalmist:—*Confirm, O God, what thou hast wrought in us from thy temple of Jerusalem!* ps. 67. 29. “Glorify be to the father; and to the son, and to the Holy Ghost:—as it was in the beginning, is now, and ever more shall be; world without end!”—“amen!”—*Confirm, O God,* is repeated: after

which, the Bishop putting off his mitre, when about to address the deity, with his face towards the altar, prays thus:—

Shew unto us, O Lord thy mercy!

Ans. And grant unto us thy salvation!

O Lord, hear my prayer!

Ans. And let my cry come unto thee!

Then he says: “Let us pray.” (with these words every prayer, or series of prayers in the Catholic church, is ushered in, inviting thus all present to join in the supplication addressed to the common Father of all.)

“O God, who hast given thy holy spirit to thy Apostles; and wert pleased that, through them and their successors, he should be given to the rest of the faithful: look down propitious on the service of our lowliness; and grant that the same holy spirit descending upon the hearts of those, whose foreheads we have anointed with the sacred chrism and signed with the sign of the holy cross; may, by deigning to dwell in them, perfect and make them the temple of his glory; who with the father and the same holy spirit, livest and reignest God, for all eternity.”—Ans.—Amen.

He continues thus:

“Behold, thus shall every Man be blessed, who feareth the Lord.”

Then turning towards the newly confirmed, and making over them the sign of the cross; he blesses them in these words.

“May the Lord from Zion bless you, that you may see the good things of Jerusalem all the days of your Life; and may have life everlasting!”—Ans. “Amen!”

We have hitherto purposely avoided every direct attack upon the Church of England: not from any idea of its superior claims to deference or indulgence over the other reformed systems of religion: but from the respect we owe to the authority which, right or wrong, still sanctions it; and the esteem we feel for the many amiable, liberal minded, and learned persons conscientiously professing it.—Such, however, will see the justness of our long delayed, though early merited retaliation on that official organ of their Church in those provinces, the Three River paper, stiled *The Christian Sentinel*; the Editor of which crams his dull sheet with the lowest methodistic abuse of that Church, from which his own derives all she has to boast of Christian Doctrine, and priestly dignity; we reminded him of his uncourtuous conduct once and again before; but all to no purpose, as appears from the insertions in his last number of July 8th, of an uxorious old churchman's Letters; and an extract from some Snyder's narrative; all purposely got up, in order to vilify, and render even detestable in the eyes of his readers the Church of all the great and learned in the world for upwards of fifteen hundred years; and still of nearly all such since the discordant reformation: the Church of all ages and Nations; and therefore truly Catholic, the avowedly first, and therefore the only one to which the Saviour made all his promises; one of which was that, *that the gates*

*of Hell should never prevail against her—for that the Heavens and earth should pass away, but that his words should never pass away.*

As a counter-part to the old churchman's letter, and Snyder's Narrative, we subjoin the following, long withheld communication:—

THE CHURCH OF ENGLAND.

*In malitia sua latificaverunt regem; et in mendaciis suis principes.*

They have made the King glad with their wickedness; and the Princes with their lies—Oseas. ch 7, v. 3

Every one knows that it was to humour King Henry the Eighth in his lewd propensities; and to gratify with the spoils of the Church, the greedy minds of his unprincipled courtiers; that the Anglican sect of Protestants was first formed and established.

Under the minority of his Son Edward, and the long subsequent reign of his daughter Elizabeth, it was new modelled, frequently trimmed and adjusted in its faith and discipline; and finally settled, and proclaimed by Act of Parliament the religion of the land: a sang, little national Synagogue, with neither priest nor prophet for its head; but one better befitting its lay—legisl character; the man, woman, or child born, or acknowledged, the legitimate sovereign.

Let us view the thing, ere it vanish quite: for it is getting rather old of its kind. Its main props too have been blown down of late: and its loose foundation yielding to the super-incumbant weight, the whole seems tottering towards its downfall. Let us mark then, while it yet stands; and is still resorted to, by the more fashionable and courtly cast of our home-born christians, this Anglo-regal and parliamentary portion of Protestantism.

Without stopping to comment upon the indelible record inscribed by history on its blood-smear- ed portals, regarding the character of its lustful, murderous and rapacious founder; and the base and selfish motives, which he, and his unprincipled agents had in view, in the erection of such a fabric all which, however, shews that none of God's work was there; since, considering the architects and their intentions, it is clear that they laboured not from his inspiration, like *Besaleel and Ooliab*, in the construction of his tabernacle: *Exod. 31.* let us examine the work in itself, and see if this *Samaritan* boasted edifice be really more perfect, holy and august, than the older one of *Juda*, erected on *Mount Zion*.

In its external appearance, it is a kind of miniature of the one, in opposition to which it was raised. The mitre is seen engraved upon its walls; and even though sparingly, the cross of the redeemer; but over both are placed the emblems of a power, on which it more depends; the regal sceptre and the crown.

Let us look at it within.—We see here no altar, no victim; no sacrifice; and, consequently, no priesthood: for a priesthood without a sacrifice, like the Protestant reformation, is a novelty quite unheard of in the universal world. What is that