COBOURG, CANADA, FRIDAY, FEBRUARY 13, 1846.

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#### Poetry.

THE FUNERAL AT SEA. (Bu the late Robert Southey, Esq.) The summer sun is riding high Amid a bright and cloudless sky; Beneath whose deep o'er-arching blue The circle of the Atlantic sea, Reflecting back a deeper hue, Is heaving peacefully.

The winds are still, the ship with idle motion Rocks gently on the gentle ocean; Loose hang her sails, awaiting when the breeze Again shall wake to waft her on her way,
Glancing beside, the dolphins, as they play,
Their gorgeous tints suffused with gold display;
And gay bonitos in their beauty glide: With arrowy speed, in close pursuit, They through the azure waters shoot; A feebler shoal before them in affright; Spring from the wave, and in short flight, On wet and plumeless wing essay

The aerial element:
The greedy followers, on the chase intent, ward still with keen and upturn'd sight, And, to their proper danger blind the while, Heed not the sharks, which have for many a day Hover'd behind the ship, presentient of their prey.

So fair a season might persuade You crowd to try the fisher's trade; Yet from the stern no line is hung, Nor bait by eager sea-boy flung; Nor doth the watchful sailor stand Alert to strike, harpoon in hand. Upon the deck assembled, old and young, Barcheaded all in reverence, see them there; Behold where, hoisted half-mast high, The English flag hangs mournfully; And hark! what solemn sounds are these Heard in the silence of the seas?

Man that is born of woman, short ais time. And full of woe! he springeth like a flower, Or like the grass, that, green at morning time,
Is cut and withereth ere the evening hour;
Never doth he continue ir one stay,
But like a below doth he mass area." But like a shadow doth he pass away. It was that awful strain, which saith 'Yet not forever, O Lord God most High!" Ne'er from a voice more eloquent did prayer

Arise with ferrent piety sincere.
To every heart, of all the listening crew,
It made its way, and drew Even from the hardy seaman's eyes a tear. "God," he pursued, hath taken to himself The soul of our departed sister dear; We then commit her body to the deep: The coffin's plunge was heard.

A female voice of anguish then brake forth It was a daughter's agonising cry: But soon hath she represt The fit of passionate grief, And listening patiently,
In that religious effort gained relief.
Beside the grey-haired captain doth she stand;
One arm is linked in his: the other hand
Hid with the handkerchief her face, and prest Her eyes, whence hurning tears continuous flow.

Down hung her head upon her breast,

And thus the maiden stood in silent wee.

Again was heard the preacher's earnest voice t It bade the rightcous in their faith rejoice,
Their sure and certain hope in Christ: for blest
In Him are they who from their labours rest. It rose into a high thanksgiving strain
And praised the Lord, who from a world of pain Had now been pleased to set his servant free; Hasten thy kingdom, Lord, that all may rest in thee! In manhood's fairest prime was he who prayed,

Even in the flower and beauty of his youth, The feelings of his inmost soul sincere!
For scarce two months had filled their short career
Since from the grave of her who gave him birth When to the doleful words of "Earth to earth" Its dead response the senseless coffin gave :-

THE HISTORY OF THE PRAYER BOOK. (By the Ven. Archdeacon Berens, M.A.)

# CHAPTER II.

Second Prayer Book of Edward VI. It was clearly shown by the disturbances, which, especially in the more distant counties, were excited among the people attached to rites and ceremonies, and tenets, to which they had been long accustomed, that in the Prayer Book, thus constructed, the Commissioners had gone to the utmost limits of prudence. On the other hand, it is equally clear, that several of the tenets and ceremonies retained by them did not meet with support from the foreign Reformers, and zealous of their own countrymen. Before the close of the year 1549, Calvin wrote to the Protector So- at the end of it. merset, complaining of several parts of the Service, on information which he appears to have obtained from Bucer. A Lasco\* addressed himself to Cranmer on the continuance of certain practices which he deemed superstitious; and Martyr and Bucer, then holding respectively the office of King's Professor of Theology in the Universities of Oxford and Cambridge, were not likely to continue silent respecting prayers and ceremonies, which they formally reported to be unsound and dangerous, when they were consulted after-

Great, however, as was the authority of these and other distinguished foreigners, it was neither proclaimed as boldly, nor calculated to make as much impression, as the earnest remonstrances of many of the English Reformers, and the progress which their cause was constantly and manifestly making. There was already within the Church a party, though probably not numerous, which espoused the peculiar sentiments of Calvin: there were others, and Cranmer, it appears, had recently been one of them, who adhered strictly to the opinions of Luther: there were many, and those among the most active and most learned, who adopted the views of Bullinger and the theologians of Zurich: there was a still larger body, who wished to combine all classes of Protestants under one general confession. All these, though with distinet objects and different degrees of importance, looked forward to a revision of the Liturgy, which might bring it more completely into accordance with their own sentiments.

These expectations soon began to produce their natural effect. In the Convocation of 1550, the question was entertained in each House, whether certain rubrics and other passages could not be altered, and an especial reference was made to the form of words, with which the sacred elements were given to communicants. But the greatest impulse was derived from the known sentiments of the King himself and of the leading members of the Council. ‡

In the mean time, as the Book of Common Prayer contained no form of consecrating and ordaining Bishops, Priests, and Deacons, the Commissioners had drawn up an Office for that purpose, which was now confirmed by an Act of Parliament, and published in March, 1550. This might naturally be considered the termination of their labours; but there is reason diately before the Blessing at the conclusion of the to believe that the Commission was not discharged, and that the same persons, who still continued members of it, were soon afterwards instructed to revise introduced the rehearsal of the Ten Commandments, the whole Book of Common Prayer, and to introduce such alterations as might seem to them to be required.

It is stated by Heylin, and repeated by Collier, that the alterations which were now made in the Liturgy \* A Lasco was a Polish nobleman, a man of distinguished learning and piety, who quitted his native country for the sake of the free exercise of his religion, and became superintendent

of the foreign reformed congregations in London.

† Cardwell, from whose learned preface much of this account second Prayer Book of Edward the Sixth is taken.

advice either sought or rejected, by the Primate and of sin. (Rom. iii. 20.)

the Feast of All Saints following.

ing and Evening Service, privately or openly, "except they be letted by preaching, studying of divinity, or by some other urgent cause."\* The Service was to be said in that part of the church where the people could best hear; and the use of the alb, cope, and tunicle† was prohibited, the Priest and Deacon being only to wear a surplice, and the Bishop or Archbishop his rochet. In the corresponding Rubric in the first Prayer Book of Edward the Sixth, the direction is, 'In the saying or singing of Mattins and Evensong, baptizing and burying, the Minister in parish churches and chapels annexed to the same shall use a surplice." And then, after some directions respecting the wearing of hoods belonging to degrees, it follows: "And whensoever the Bishop shall celebrate the holy Communion in the church, or execute any other public ministration, he shall have upon him, beside his rochet, a surplice or alb, and a cope or tunicle, and also his pastoral staff, in his hand, or else borne or holden by

An important alteration was the addition of the in the beginning of the Morning Service, which pre-Prayer is well known to have been always considered as especially the "Prayer of the faithful," the peculiar inheritance of sons. Our Reformers appear to have the privilege of joining in this prayer, that the congregation should join in a penitential acknowledgment of unworthiness, and should be eneouraged by the Church's authoritative declaration of God's pardon Exhortation, and Confession seem to have been suggested by, and partly taken from, a form of prayer there is nothing that gives the slightest support or opinions or individual convictions. I cannot state used by Calvin, first at Strasburg, and afterwards at

dredth Psalm was inserted to be read, sometimes, after same yourselves." the Second Lesson in the morning; as were also the ninety-eighth to be used after the First, and the sixtylects; the first for the Day, the second for Peace, the third for Grace and Protection from all Perils.§

The Athanasian Creed, which in the first Book was appointed only on the great Festivals, was now directed to be said on so many of the Saints' days, that it might come in course once in every month.

The Litany was placed next to the Morning and Evening Service; and the use of it was enjoined on Sundays, as well as on Wednesdays and Fridays. The Occasional Prayers, for Fair Weather; In the time of awakened the hostility of many of the most active and Dearth and Famine; In the time of War, and In the time of any Common Plague or Sickness, were added

> In the Communion Service, including the Collect, Epistle, and Gospel, several important alterations were made. The Introits (the Psalms used at the beginning of the Office, when the officiating Priest went up to the Communion-table,) were all omitted; as was likewise the double Communion at Christmas and Easter,-the Collect, Epistle, and Gospel, which were retained, being the same with those now in use: and the Hymn for Easter Day, which in the first Book was ordered to be sung before Mattins, was now appointed nstead of the ninety-fifth Psalm; the Hallelujahs, Versicles, and Collect at the end, being omitted. The Collect for Easter Day was ordered to be repeated on Low Sunday. The Feast of St. Mary Magdalene (July 22) was struck out of the Calendar. The Service for this day went entirely on the supposition, that Mary Magdalene was the sinner spoken of n the seventh chapter of St. Luke. This opinion is countenanced by the heading of the chapter in the authorized translation of the New Testament, and is alluded to by good men of those times, and of the preceding centuries, without doubt or hesitation. Yet it appears, on inquiry, to be an opinion not at all supported by the Fathers, and to have had its origin in a Popish legend. Now we know that one Mary has had her good deed recorded as a memorial of her to all nations, and it would be painful to think we might be commemorating another in a character of which she was guiltless. The Collect for the Feast of St. Andrew was changed for that now used, and the Gospel for Whit-Sunday continued, as at present, to the end

In the title of the Office for the Holy Communion, the words, "commonly called the Mass," were omitted. In the First Book of Edward, the Rubric says, "the Priest that shall execute the holy ministry shall put upon him the vesture appointed for that ministration, that is to say, a white albe plain, with a vestment or cope;" and of the assistant Priests and Deacons, that they "shall have upon them likewise the vestures appointed for their ministry, that is to say, albes with tunicles." In the second Book this is omitted. The words in the first Book, "the Priest standing humbly afore the midst of the altar," are changed to "the Priest standing at the north side of the table." The triumphant hymn of praise, which is now used imme-Communion Service, stood in King Edward's first impracticable. Book almost at its commencement. In its place was with a supplication after each, for pardon of the transwith a supplication after each, to prove the supplication after each to the supplication afte keep the same for the time to come. The Commisnot at the Paschal Festival, but on the evening before. sioners, it should seem, were induced to make this

\* See the Rubric.

† See Palmer's Origines Liturgicæ, and the Plates.

† These, in the second Book of Edward, were emitted in the Evening Service, which began, as before, with the Lord's Prayer.

§ Ridley's Life of Ridley, from which book most of this account of the alterations made on this Review is taken.

men's minds or consciences."

The Prayer "for the whole state of Christ's Church" time. In Prayer "for the whole state of Christ's Church in the first Book of Edward, immediately preceded the Prayer of Consecration. Towards the conclusion it contained these words: "and here we do give thee most high praise, and most hearty thanks, for the wonderful grace and virtue declared in all thy saints, from the beginning of the world; and chiefly in the government and legislature of the solutions appeal to the government and legislature of the country. Towards the contained these words: "and here we do give thee movement in the spring of this year. There was a common object in view, to prevent, if possible, the namount of error, by means of an united and simulaneous appeal to the government and legislature of my convictions, as to my duty and obligations as a finite finite that the stablished Church, having voluntarily sacrificed a measure of my personal liberty for the sake of public order; but I will not enter upon these of the country. Towards the contained these words: "and here we do give thee movement in the spring of this year. There was a common object in view, to prevent, if possible, the namount in the first Book of Edward, immediately preceded the prayer of Consecration. Towards the contained these words: "and here we do give thee movement in the spring of this year. There was a contained these words: "and here we do give thee movement in the spring of this year. There was a contained these words: "and here we do give the movement in the spring of this year. There was a contained these words: "and here we do give the some of my reasons for not joining it, arising out the contained these words and the church, have also been organised to the church, have also been organised to the some of my reasons for not joining it, arising out the contained these words and the church, have also been organised to the church, the contained the some of my reasons for not joining it, arising out the contained the conta glorious and most blessed Virgin Mary, Mother of thy of the country. Towards this end there was co-opeviously began with the Lord's Prayer. The Lord's keeping thy commandments, grant us to follow. We ends in view, and their want of co-operation in the to heal. keeping thy commandments, grant us to follow. We commend unto thy mercy, O Lord, all other thy servants, which are departed hence from us with the sign of faith, and now do rest in the sleep of peace; grant of faith, and now do res thought it expedient, previously to being admitted to unto them, we beseech thee, thy mercy and everlasting my opinion is co-operation. And I have now further peace." The whole of this was omitted, and in the to show why it is that I think, as I do think, that the and forgiveness "to all them which truly repent, and no reference to their intercession, nor any expressions no one gives up anything. No individual of any deunfeignedly believe his holy Gospel." The Sentences, of reliance upon their merits: and that in the Prayer nomination, joining the alliance, foregoes or comprofor the departed, "who rest in the sleep of peace," mises in the slightest degree any one of his private

countenance to the Romish doctrine of purgatory. The Responses after the Lord's Prayer were altered | the Exhortations, and other parts of the service, which | mise of anything by saybody. from the singular number to the plural: ("open thou it is not necessary here to specify." In the second

The Rubric, which required water to be mixed with wheat bread that conveniently may be gotten." From a persuasion that our Saviour instituted his supper at the Paschal festival, at which festival the Jews were commanded by Moses to eat unleavened bread, and elements which Christ consecrated, and made the Sacrament of His body and blood, and have therefore been frequently used at the celebration of the Eucharist. But the Church has not held that they were commanded by Christ, as the words of institution mention only bread, in general; and the cup, in which was the fruit of the vine, in general; without menwith water. † In the Prayer of consecration, the words, with thy Holy Spirit and Word vouchsafe to bless' (making the sign of the cross) "and sanctify" (making and wine, that they may be unto us the body and town, blood of thy most dearly beloved Son Jesus Christ,' creatures of bread and wine according to our Saviour's institution, might be made partakers of his most blessed he sign of the cross was left out. ‡

At the distribution of the bread, which was now directed to be delivered to the people in their hands, § nstead of "the body of our Lord Jesus Christ, which which it now stands.\*\*

### OBJECTIONS TO THE EVANGELICAL ALLIANCE.

(By the Rev. H. McNeille of Liverpool.)

I do not join this alliance because in my judgment and is already doing mischief. Of course you will expect me to assign some grounds

for these opinions. I proceed to do so. In my judgment the only basis on which true and

Cardwell's very valuable comparison of the two Prayer Books.
† Ridley's Life of Ridley. See, in his learned note, (p. 337) ‡ Ridley's Life of Ridley, L'Estrange, and Cardwell. § In the Church of Rome it is put by the Priest into the

mouth of the communicant; this custom had been continued by the Rubric in the first Prayer Book of Edward VI. The two clauses were united together (as we now use them) the first year of Queen Elizabeth. In which occur the words, "we offer unto thee ourselves,

our souls and bodies," &c. &c.

\*\* Ridley's Life of Ridley, p. 336-338.

Cranmer, were neither all that were admitted to exist and the Sermon or Homily. If in the Sermon there of the true Church of Christ in its final perfection at of his co-operation to what he deems erroneous? by English divines, nor were themselves corrected, in was no exhortation to the worthy receiving of the Sa- the Lord's second coming, is, as we have seen, not an read the Exhortation, (the third in our Prayer Book,) wards an end. The end is the glory and praise of but we cannot, either of us, consent to compromise a and the works that are therein, shall be burned up. The Commissioners appear to have completed their which is now used at the time of the celebration of him whose name will occupy every mouth, and whose jot of our distinctive principles, or give up our aggres- - Calendar. revision of the Book of Common Prayer before the the Holy Communion. After which is a Rubric which beauty will fill every heart of his glorified family .- | sive movements, against which we utterly disapprove. end of the year 1551. Early in the next year, a Bill says, "In Cathedral Churches and other places where Co-operation in giving him praise for ever is the basis for the Uniformity of Divine Service, with the Book there is daily communion, it shall be sufficient to read of their everlasting union. And now on earth, all cause no man is an abstraction, such as that on which of Common Prayer annexed to it, was brought into the Exhortation above written once in a month; and who have the true object in view, all who are really we are agreed; but every man holds, and if an honest the House of Lords, and was finally passed in the in Parish Churches, upon the week-days it may be aiming at the glory of the Lord as their great end, are man, he will express, something from which some of House of Commons, and returned to the Lords on the left unsaid." Next follows, in the first Book, an Ex- in God's sight co-operators, and have essential union, us differ. 14th of April, 1552. It was ordered, that the new hortation to the Holy Communion bearing considera- though they see it not, neither hear it as yet with service should be used throughout the kingdom from ble resemblance to that which now stands first in our their natural senses. In all inferior unions, connec- couragement of a man who I know will declare prela-Prayer Book; but warning those "who had done any ted with temporal things, the same principle holds by to be a part and parcel of Popery. I cannot ask Some of the principal alterations which were made wrong to any other," that neither the absolution of good. Co-operation is the basis. In scientific, li- a Dissenter to be a party to the employment and enapon this review of the Prayer Book shall now be the Priest, nor the receiving of the Sacrament, would terary, political, or commercial unions, men do not couragement of a man who he knows will declare it to the proper this review of the Prayer Book shall now be mentioned.

At the end of the Preface was added a Rubric, endoining all Priests and Deacons to say daily the Morning and Evening Service, privately or openly, "except they be letted by preaching, studying of divinity, or the state of the Society the accounts are to be closed on the Sist day of December in each complishing some object by means of uniting. The progress of science, the cultivation and extension of literature, the carrying of some political or commercial umons, men do not uniting the sake of uniting, but for the sake of uniting, but for the sake of uniting, but for the sake of uniting. The progress of science, the cultivation and extension of literature, the carrying of some political or commercial umons, men do not unite for the sake of uniting, but for the sake of uniting. The progress of science, the cultivation and extension of literature, the carrying of some political or commercial umons, men do not unite for the sake of uniting. The progress of science, the cultivation and extension of literature, the carrying of some political or commercial umons, men do not uniting the sake of uniting, but for the sake of uniting. The progress of science, the cultivation and extension of literature, the carrying of some political or commercial umons, men do not determ to establish a Christian are to be closed on the 31st day of December in each complishing some object by means of uniting. The progress of science, the cultivation and extension of literature, the carrying of some political or commercial umons, men do not have a satisfaction and restitution, or at least were in full mind and purposes so to do as soon as they were able; and also required to request that you will have the goodness to send the satisfaction and restitution, or at least were in joining all Priests and Deacons to say daily the Morn- pose so to do as soon as they were able; and also re- progress of science, the cultivation and extension of promise his own conscientions convictions and give fession, not to be offended with them that do use, to their further satisfying, the auricular and secret contheir further satisfying for its books written, or sermons preached, or anything done books written, or sermons preached, or anything done be kept open till Friday the 9th of January, 1846, inclusions and the satisfied with a general control of all parties, and compromise of none. How, then, is the alliance, as such, to get till the very end of the year, the Treasurer's books will be kept open till Friday the 9th of January, 1846, inclusions and the satisfied with a general control of all parties, and compromise of none. How, then, is the alliance, as such, to get till the very end of the year, the Treasurer's books will be kept open till Friday the 9th of January, 1846, inclusions and the satisfied with a general control of the year. their further satisfying, the auricular and secret confession to the Priests; nor those also which think needful or convenient, for the quietness of their own consciences, particularly to open their sins to the Priest, to be offended with them that are satisfied with their humble confession to God, and the general with the terms of the world; and it and keep the rule of charity; and every man to be is weer, more philosophical, and, as I think more The next thing will be to talk about the terms of ral colonies for the support of their own Church institusatisfied with his own conscience, not judging other | Christian also, to anticipate what shall be, by analogy union, and the next thing will be to differ in opinion tions. The reports for the last two years will have mad from what has been, than to expect miracles before the and divide again.

The terms of the agreement are briefly these, that no one gives up anything. No individual of any denomination, joining the alliance, foregoes or comprosises in the slightest degree any one of his private opinions or individual convictions. I cannot state this too strongly; it is boasted of as the strength and beauty of the alliance, that there is to be no comprosite of anything by saybody.

by lay friends of this antiance against their own pastors who have heard of similarly unkind things having been said by lay opponents of the alliance against their own pastors who have joined it.

Oh! how subtle is our great enemy, and how decitful are our hearts! Here by the appearance, and in vain pursuit of unity, where such unity cannot be had, we are tempted to disturb that measure of unity

or lay friends of tims antiance against their own pastors who have joined it.

Oh! how subtle is our great enemy, and how decitful are our hearts! Here by the appearance, and in vain pursuit of unity, where such unity cannot be had, we are tempted to disturb that measure of unity

or lay friends of tims antiance against their own pastors who have joined it.

Oh! how subtle is our great enemy, and how decitful are our hearts! Here by the appearance, and in vain pursuit of unity, where such unity cannot be had, we are tempted to disturb that measure of unity

or lay for a church in their own pastors who have joined it.

Oh! how subtle is our great enemy, and how decitful are our hearts! Here by the appearance, and in vain pursuit of unity, where such unity cannot be had, we are tempted to disturb that measure of unity

or lay for a church in their own pastors who have joined it.

Oh! how subtle is our great enemy, and how decitful are our hearts! Here by the appearance, and in vain pursuit of unity, where such unity cannot be had, we are tempted to disturb that measure of unity Several transpositions and alterations were made in beauty of the alliance, that there is to be no compro-

The conscientious member of the Church of England our lips," instead of "open thou my lips," &c. &c.) Exhortation, when the Curate shall see the people compromises nothing. He still holds his views of erroneous in dissent.

In like manner the conscientious Dissenter comment, that a state church, as he calls ours, is utterly anti-scriptural. He can, indeed, acknowledge the Christianity of men who differ from him on these ly.

In illustration of this I cite an extract from one the same sign) "these thy gifts and creatures of bread of the speeches delivered at the first meeting in this The speaker said :-

"The next consideration which appears important were changed into a prayer, that "we, receiving the to me is this. It is closely connected with the other; and I know you will allow the allusion, when I speak of no compromise. I am sure the present chairman body and blood:" and the signing over the elements (Mr. Bickersteth) believes, that I cherish the utmost affection for him, and will take it in good part what I am about to state. In order to promote union, you, Mr. Chairman, asked, last evening, that Dissenters should give up this, and Churchmen that; and espewas given for thee, preserve thy body and soul unto cially that we, as Dissenters, should give up our ageternal life," which was the form in the first Liturgy, greasing movements against a system which, I fairly say, was substituted this clause, "Take and eat this in we must utterly disapprove. Sir, I cannot give it up! remembrance that Christ died for thee, and feed on I cannot abandon the aggressive movement. My deep Him in thine heart by faith with thanksgiving." The conviction, is a conscientious one. I believe I stand like change was made in the words at the delivery of on the Scriptures; and I will not compromise my the cup. The Oblation Prayer I and the Lord's sentiments. I differ, it may be, from my brethren, but Prayer, (which then was prefaced by the words, "As I claim the right of speaking what I please, and wriour Saviour Christ hath commanded and taught us, ting what I please, while I retain the general principles we are bold to say,") which in the first book of Ed- in which we concur. I will not agree to abandon a ward VI. were inserted before the Confession and course of action which I deem to be founded, not on Absolution, were removed into the Post Communion. | mere opinion, but on the essentials of Christianity.-The Sentences, (twenty-two verses from the New Will you, Mr. Bickersteth, give up the Church and Testament, of a highly practical character,)—"to be State Principle? No! Why, then, require me to

I do not wish to lay undue stress on the statement give up anything.

can do no good; and because I think it must do, can there be in view? This is a question which has of the alliance. Some of them have, indeed announced as the end in view, a combined opposition to Popery; and many warm-hearted, but short-sighted Protestants ermanent and useful union can rest, is co-operation; have been at once taken by this announcement. But and I think the terms of agreement in the proposed observe in the case of the proposed alliance, opposition alliance are such as to render co-operation absolutely to Popery is not a common end, because the members

The honest Churchman in opposing Popery, is opconscientious Voluntary, in opposing Popery, is oppos- comely ornaments? ing Church establishments, and endowments also .-There can, therefore, be no real boná fide co-operation. For how, I ask, and I invite you to consider, how, by what practical procedure, is Popery to be op-

No, we may each acknowledge in theory the Chris-

We cannot therefore jointly employ any man; be-

I cannot be a party to the employment and en-

sake of public order; but I will not enter upon these sake of public order; but I will not enter upon these the colony. "These facts will serve to shew that we are not sending Son Jesu Christ our Lord and God; and in the holy ration and co-operation was the basis of union. In reasons, because I cannot do so without seeming to Sentences, Exhortation, Confession, and Absolution, Patriarchs, Prophets, Apostles, and Martyrs, whose that union I joined, hoping to accomplish a good end. reflect upon some of my Rev. brethren in a way cal-

cipient stages, is doing mischief.

It is creating unpleasant and estranging feelings

If any person dissatisfied with their own pastors for our lips," instead of "open thou my nps, &c. &c.)

Exhottation, when the Curat Samuel in previous years, a very lips, and the Hallelujah at the end of them was omitted; negligent to come to the holy Communion, the Com
Episcopal Church government as existing from the lauring joined the alliance, and pleased with me be
considerable improvement. But the augmentation as was also the order for singing in a plain tune after missioners, at the review of the Liturgy, warned the apostles time, of liturgical services for public worship, cause I have not joined it, have come to this congre- annual contributions has been by far the most remarka as was also the order for singing in a plain tune after the manner of distinct reading, "in such places where the manner of distinct reading, "in such places where the manner of distinct reading, "in such places where the morning, I would affectionately entreat them not to allow this matter to make any difference them not to allow this matter to make any difference them not to allow this matter to make any difference in their country, and endow its ministers, and of other kindred tonics. He can not to allow this matter to make any difference in their feelings towards their dear pastors, who have and Gospels; and likewise the order for using the "ye shall do, if ye stand by as gazers and lookers on ministers, and of other kindred topics. He can ac- in their feelings towards their dear pastors, who have Song of the Three Children in Lent only. The hunthen that do communicate, and be no partakers of the knowledge the Christian duty to make the consider it their Christian duty to make the christian duty to make the consider it their Christian duty to make the christian duty to mak him on these points; and he can meet such men, and speak, and sing, and pray with them, without giving my brethren, who may approve of the alliance. Let it speak, and sing, and pray with them, without giving my brethren, who may approve of the alliance. Let it the Society's labour, is the almost universal establish the wine, was struck out; and instead of unleavened up any of his own distinctive opinions, and without not interfere with your kind and Christian feeling toment of colleges for the education of a native clergy. ninety-eighth to be used after the First, and the sixtyseventh after the Second, Lesson in the Evening Service. The daily service, both for morning and evenvice appears to have concluded with the three Col-

> bigotry and uncharitableness yourselves. promises nothing. He still holds his own views of church government without bishops, of public worship least let us guard, watchfully and prayerfully guard, very seem called upon to send out any missionary to Canada or Nova Scotia. The Bishop of Fredericton had commanded by Moses to eat unleavened bread, and command, drank wine without such command, drank wine missal with water, these have been supposed to be the missal with water, these have been supposed to be the missal with water. The bishop of Fredericton nad against adding to our divisions. I am persuaded, my brethren, that Churchmen and Dissenters will act best, against adding to our divisions. I am persuaded, my brethren, that Churchmen and Dissenters will act best, and applications from ten candidates for holy orders; and most efficiently for the glory of God, and in the long he now says distinctly that there is no occasion for more run, most peacefully here on earth, by acting separate-

> most peacefully here on earth, by acting separate-We cannot so overlook, or rise above another's aries on the Society's list have been ordained in that points, and he can meet such men, and speak, and mistakes as cordially and conscientiously to co-operate country: 10 out of 12 in the diocese of Calcutta—19 out sing, and pray with them, without giving up any of his with one another in detail, but we may each serve our of 22 in the diocese of Madras; so that, in point of fact, own distinctive opinions, and without giving any pledge common heavenly Master in our own way; and he the Society is relieved from a very large portion of its that he will not, at other times, speak and act upon can, and will so overlook all our mistakes on all sides, and may, ere long, perhaps be discharged of their rewas the fruit of the vine, in general; without mentioning the circumstances of unleavened, or mixed
> tioning the circumstances of unleavened, or mixed
> to opposition to what he thinks erroneous in our Church
>
> Christ in sincerity and truth."
>
> and may, ere long, perhaps be discharged of their responsibility altogether.
>
> "As long, however, as the duty is laid upon the So-

#### GOD TO BE HONOURED WITH OUR SUBSTANCE. (By Daniel Featley, D.D.)

your pastors in words and sacraments, but also that you communicate to him that teacheth in all good things: you have not well acquitted you of your deyou to write Christ his words in the palms of your hands, if you make not bracelets for her arms: you have not done all when you have bowed your neck to his yoke, you must further deck her neck with chains:

claims any jurisdiction over the missionaries whom it supports in any colonial diocese; but leave them in the same relation as the clergy at home, to their ordinary, the bishop, to whom, 'the government and charge over the missionaries whom it supports in any colonial diocese; but leave them in the same relation as the clergy at home, to their ordinary, the bishop, to whom, 'the government and charge over the missionaries whom it supports in any colonial diocese; but leave them in the same relation as the clergy at home, to their ordinary, the bishop, to whom, 'the government and charge over the missionaries whom it supports in any colonial diocese; but leave them in the same relation as the clergy at home, to their ordinary, the bishop, to whom, 'the government and charge over the missionaries whom it supports in any colonial diocese; but leave them in the same relation as the clergy at home, to their ordinary, the bishop, to whom, 'the government and charge over the missionaries whom it supports in any colonial diocese; but leave them in the same relation as the clergy at home, to their ordinary, the bishop, to whom, 'the government and charge over the missionaries whom it supports in any colonial diocese; but leave them in the same relation as the clergy at home, to their ordinary, the bishop, to whom, 'the government and charge over the missionaries whom it is not at the colonial diocese; but leave them in the same relation as the clergy at home, to their ordinary, the bishop, to whom, 'the government and charge over the missionaries whom it same relation as the clergy at home, to their ordinary, the bishop is the same relation as the clergy at home. his yoke, you must further deck her neck with chains: there is something more required of you than to put on the Lord Jesus, you must clothe his "queen in a vesture of gold." Where can you better bestow your wealth than upon the Church which receiveth of you glass, but returneth you pearl; receiveth from you gars, but returneth you pearl; receiveth from you carnel things carnal things, returneth to you spiritual; receiveth from you common bread, returneth to you sacramental; from home, would be left altogether without the minisreceiveth from you covers of shame, returneth to you robes of glory: in a word, receiveth from you earthly trash, returneth to you heavenly treasure. When God commanded the people to bring offerings to the possess to augment its means of usefulness. I can ven-Lord, they brought them in so freely, that there needed Testament, of a highly practical character,)—"to be said or sung every day one" in the Post Communion,—were omitted, and the method and order of the whole Office was brought to much the same state in which it now stands.\*\*

State Principle? No! Why, then, require me to give up my Anti-State Church principle? No; we must not entreat each other to abandon anything that we hold dear, and deem essential."

Lord, they brought them in so freely, that there needed a proclamation to restrain their bounty. And Livy reporteth of the Romans, that when the Tribunes we hold dear, and deem essential."

Archbishop of Canterbury, and an annual collection in offer to pollo, the matrons of Rome plucked off offer to / pollo, the matrons of Rome plucked off of any individual, as such; but here a principle is affirmed, which cannot be gainsaid without putting an the Priests to supply that defect. And who knoweth end to the alliance. It is not indeed, denied; nay, rather, as I have said, it is boasted of—no one is to and setting them forth most gorgeously. O let not This being the case, then, I ask how is there to be, the Jews exceed us Christians; let not heresy, idolahow can there be, co-operation? What common end try and superstition outstrip true religion in sacred bounty. If their devotion needed bridles, let not ours not yet been distinctly answered by any of the friends need spurs: if they built temples upon the ruins of private families, let us not build private houses upon the ruins of temples. If they turned the instruments of luxury into ornaments of piety, let not us turn ornaments of piety into instruments of luxury. As nothing is better given than to God, so nothing is to Popery is not a common end, because the members of the alliance, while they use the same words, do not mean the same thing. The words are equivocal.

The honest Churchman in opposing Popery, is opworse taken than from his Church. Will God, think posing false doctrine; but the honest Dissenter, the long white robe, who strip his spouse of her attire and

# THE WORLD'S END.

During the last two or three centuries, upwards of posed? Is it by writing and publishing? or is it by thirteen fixed stars have disappeared. One of them, of the Lord Jesus Christ, after labouring in the cause of preaching? Or is it by Scripture-reading? or by all situated in the northern hemisphere, presented a pethode the common Christianity, on which the alliance may account a sound of the state and we may these? Well, the common Christianity, on which the alliance may account a sound of the state and the northern hemisphere. The state and we may the state and the state the alliance may agree in a room can do none of these the naked eye at mid-day. It seemed to be on fire, ap- in St. Thome by all classes, especially, perhaps, by those

were owing to the remonstrances of Calvin, and the alteration by the same feeling which led them to begin | Co-operation is, in an important sense, the basis of things. Men must be employed, if anything is to be pearing at first of a dazzling white, then of a reddi-h active co-operation of Martyr and Bucer. But this is the Daily Service with the Sentences, Exhortation, union. True it is, indeed, that men must unite before done, and then arises the question, what men? Are yellow, and lastly of an ashy pale colour. La Place probably an exaggeration. It does not appear, how- and Confession; the feeling, that our solemn public they can carry their proposed co-operation into prac- they to be Churchmen, who, while opposing false doc- supposes that it was burned up, as it has never been ever anxious Calvin may have been to offer his assist- devotions should begin with an expression of penitence tical effect: still that proposed co-operation is the trine, will not oppose, but defend state Churches? or seen since. The conflagration was visible about sixance, that his peculiar opinions were approved, or his and humiliation, and that by the law is the knowledge root of the matter, without which they would not are they to be Dissenters, who will oppose both? If teen months. How dreadful! A whole system on unite at all, and if that co-operation be not practically a Churchman be employed, will the conscientious Dis- fire, the great central luminary and its planets, with the other Commissioners: and it is clear, on exami- In both King Edward's Prayer Books, the Collect carried out, their union has no permanent foundation. senter give the weight of his co-operation to what their plains, mountains, forests, villages, cities, and nation, that the faults discovered by Martyr and Bu- for the Day preceded the Prayer for the King, after Union is not an end, but a mean towards an end. -- he deems erroneous? And if a Dissenter be employ- inhabitants, all in flames, consumed: and here we cer, of which they drew up a report at the request of which came the Epistle and Gospel, the Nicene Creed, The highest of all unities among creatures, the unity ed, will the conscientious Churchman give the weight have a presumptive proof of the truth, and a solemn illustration of a singular passage in a very old book-"The heavens will pass away with a great noise, the most instances, in the way that Martyr and Bucer crament, the Curate, in the first Book, was directed to end to be pursued for its own sake, but a mean to- tianity of the other, notwithstanding our differences, elements shall melt with fervent heat, the world also,

### Ecclesiastical Intelligence. ENGLAND.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL

IN FOREIGN PARTS.

The following circular has been addressed by the Secretary of the Society for the Propagation of the Gospel to the Treasurers and Secretaries of the District and Parochial Associations, Dated Dec. 5, 1845:-

"DEAR SIR, - As by a rule of the Society 'the accounts

I have thus stated, briefly and very inadequately, ties. Associations of a like kind, intended to meet the

our contributions to an ungrateful people, and will en-courage us to proceed, by proving that the colonies will examples, O Lord, and stedfastness in thy faith, and Some of the persons who joined, however, had other culated to wound, and my object is not to wound, but be ready, as soon as they are able, to supply their own

the missionaries whom it is the Society's privilege to maintain, not only have liberal contributions been offered short preface before the Prayer, the words, "militant here on earth," were added. It may be remarked, by the way, that in the mention of the saints there is

creased more than five-fold within a few years; and the Secretary of the Madras committee reports, without specifying the amount raised in previous years, a very

will reciprocate the same liberty, and not be guilty of the nurseries of the future clergy; and even at present gotry and uncharitableness yourselves.

If we cannot add to our true and happy union, at holy orders. Thus the Society has not for nearly three clergymen being sent from England.

responsibility in recommending missionary candidates,

ciety, you may be assured of its being performed, as heretofore, with the most watchful care and fidelity. The Society will continue to require from all candidates the fullest testimony, not only to their piety, devotion and learning, but also to their hearty and loyal attachment to It is not only required that you communicate with forth her authorised formularies.

things: you have not well acquitted you of your devotion when you have given Christ your ears, you must further give earings to his spouse: it will not excuse thenceforth subject. The Society neither possesses nor claims any jurisdiction over the missionaries whom it

ture to say that, whatever funds are entrusted to the Somost likely means of securing a regular and permanent

Respectfully submitting these considerations to your to His own glory, and the salvation of men,

I am, dear Sir, yours very faithfully, "ERMEST HAWKINS. "79, Pall Mall, Dec. 5, 1845. To the Treasurers and Secretaries of the District and Parochial Associations of

the Society for the Propagation of the The Bishop of Madras, in a letter dated Sept. 15, 1845, thus describes the loss which the society and the missionary Church in India have sustained.

nuch loved and respected minister and missionary of St.

"My connection with Mr. Carver has been for three

years of that very intimate character that I should be enabled confidently to speak of him as is due to his memory, did I think it requisite for me to speak in terms of praise of one who never sought the praise of men.

"He lived and died a devoted, a single-hearted servant

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