TORONTO, CANADA, THURSDAY, JULY 19, 1849.

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poetry.

CONFIRMATION. (From the Church Times,)

How beautiful a rite! How beautiful a rite!
The young expectants crowd,
Bringing their offerings to the Lord of Heaven,
Of life and youth which he to them has given,
Each sound is hush'd and every heart seems bowed
In silent adoration—while a fear
Deep and sublime thro' the vast concourse steals,
Till not a stubborn heart is there, but feels
That God indeed is near!

How suitable to bring
The first and warm affections of the breast,
Back to the haven of their pristine rest,
Ere yet our youthful thoughts with bounding spring
Have gone into the world, and griefs and fears
Have shaded the dear sunshine of the mind,
Or disappointment left its sting behind
To mourn with bitter tears.

With the warm gushings of our earliest youth—
To dedicate our souls to God in truth!
As well might the young flowers forget to raise
Their bursting petals to the sun on high.
To thank him for the warmth which he hath sent,
As if in very truth their thoughts were bent
Upon the boundless sky. How natural to praise!

Yet how preserve our feet
From wand'ring from the rough and thorny way?
How can we make each sinful thought obey?
How shall we conquer when we have to meet
And struggle with temptation? Can we know
What trials may await us? What relief
Shall our sore wounded spirits find in grief.
To chern away our woo? To charm away our woe?

Oh! are ye faithless still?
Can ye not trust in Him who watch does keep
Over His saluts to guard them e'en in sleep!
And can ye not believe that He can will A strength for each temptation that may come, That He can ease thy cares, and soothe thy woe, And soften grief till tears forget to flow, Ank lead thee to thy Home!

Like Constantine of yore,
Thou shalt go forth to conquer, as the sign
Which led him on to victory is thine,—
Rememb'ring Christ who our transgressions bore
Upon the bloody rood, in faith and love
Thou'lt overcome the world and all its pain,
Eternal happiness will be thy gain,
A life of bliss above!

THE COMMON-PLACE BOOK. No. XII.

BE CAREFUL FOR NOTHING. What an oppressive burden is taken off a Christian's shoulders by his privilege of leaving all consethe hands of God.—Cecil.

DIVINE WORSHIP. Truth hath a face both honest and comely, and looks

OUR BLESSINGS MORE THAN OUR CROSSES.

murmuring .- Bishop Bull.

FORESIGHT.

of these times makes memorable. While he was yet giving of thanks. with us, he preached often, and always very earnestly, the doctrine of the Trinity. So often did he exhort Part, that somebody ventured to ask him whether of a founder of a Church.—Church Review.

THREE LOAVES. Osom." _S. L. Pomeroy.

THE BELFRY. Have you not known some mind of choicer mould, That richly could enfold, In high discourse and apt similitude,
Truths with deep life imbued,
Rising in dignity of look and word, As nobler fire within him stirr'd; Then by domestic love beguiled, Sinking at once into a child, And scattering thoughts, with playful art; Which through the fancy touch'd the heart; Till his unbending all enjoy, And love him most when most a boy?

So doth it seem with yonder belfry tower; That oft, in solemn hour, As 'twere the knell of time; Or fills the welkin with her muffled dirge, Sonorous as of ocean's surge; Then, on some bridal holiday. Gives all her bells to jocound play; Pealing forth sounds of festive mirth, That she may win the child of earth To listen, when light hours are flown, To deeper notes of holier tone.

Gospel Messenger.

CALVIN ON THE APOSTLES' CREED. ing the Apostles' Creed, as follows:-

all the pious .- Wstern Episcopalian.

RESPONDING. (By the Rev. Francis Jacox, B. A., Curate of Wellenborough,)

sentences unintelligible to the rest.

quences, while in the path of duty to God! He has as a matter of course, to say "amen" at the end of bless we God the Father," unless we use it in the done with "How shall I bear this trouble?"-" how the prayers in question. He argues that the Corin- blessing. The same holds good of that other text, that after the third collect, in choirs and places where shall I remove this difficulty "—" how shall I get thian teachers had no right to debar the congregation "With the mouth confession is made unto salvation." they sing, the anthem should follow. Surely there the Colonial Bishopric Fund are, Gibraltar, Frederic- C. T. RIPON. through this deep water?"—but leaves himself in of this privilege, by offering up those prayers in an And an apostolic intercession entreats that Christian ought to singing here, if any where. Even where ton, Capetown, Adelaide, and Victoria. Four more beauty and the efficiency of the service of the our Lord Jesus Christ. Much ornament is no good sign: painting of the sanctuary; for by it the people at large, "the unface argues an ill complexion of body, a worse mind. learned," being ignorant of what the minister was THE CHURCH-SERVICE, AND THE saying, were prevented from responding, from taking best in her own colours; but, above all, divine truth their part—that part which they had a right to take; is most fair and most scorneth to borrow beauty of that part which it was their duty to take, in the man's wit or tongue. She loveth to come forth in Catholic worship—and were excluded from saying her native grace, like a princely matron, and counts "amen" when the minister had ceased, because they it the greatest indignity to be dallied with as a were absolutely in the dark as to the purport of his wanton: she looks to command reverence, not pleasure; she would be kneeled to, not laughed at. To prank her up in vain dresses or fashions, or to sport worship. The service is incomplete without their with her in a light or youthful manner, is most abhortent to her nature: they know her not that give her wanting: it is not common prayer in its full sense. such entertainment, and shall first know her angry The Apostle was hurt to think that the poor, who when they do know her. Again, she would be plain, but not base, not sluttish; she would be clad, not garishly, yet not in rags: she likes as little to be set God's house, on account of the foreign language out by a base foil, as to seem credited with base adopted by certain injudicious persons. He protested colours. It is no small wisdom to know her just guise, but more to follow it; and so to keep the mean, that while we please her, we discontent not silence that ensued when the unknown and unintelligible effusion had ended. He loved better to hear a good cordial outburst of voices from all sides-Consider that our good days are generally more in voices of men who had been praying in spirit while number than our evil days—our days of prosperity the minister used plain and earnest words, and who (such I mean as is suitable to our condition and cir- now, when he had fulfilled his part, fulfilled theirs by cumstances) than our days of adversity. This is a hearty and unanimous "amen," to signify that they most certain, though most of us are apt to cast up our accounts otherwise. How many days of ease in the terms of his pleadings before God, and adopted have we enjoyed for one of pain! how many blessings the sense of his address and the breathings of his soul, for a few crosses! For one danger that hath sur-Prised us, how many scores of dangers have we end. The poor and unlearned felt that they had some escaped, and some of them very narrowly! But part to take in Church-gatherings; that their voice alas! we write our mercies in the dust, but our had a claim and privilege to be heard, as well as the afflictions we engrave in marble; our memories serve voice of him who led their devotions. And St. Paul us too well to remember the latter, but we are stood up for this right, and blamed and showed the strangely forgetful of the former. And this is the folly of those who would restrain its due and decent greatest cause of our unthankfulness, discontent, and exercise. He admonished the assembly to encourage such prayer and praises as were easily understood, drals. that simple minds might come in for their share in the service, when the time for responses came round. There is a story of Bishop Seabury, which the temper and be able as they were willing, to say "amen" at the

Times have altered. The discord which St. Paul not a cathedral. rebuked does not exist in our reformed Church. We why he dwelt so feelingly on what no one seemed Latin tongue, the Church of England invites her liturgy for either place, to which deans, and chapters, of that essential doctrine, and that he was resolved stations, that all may unite with one mouth to glorify as to practices which are not contrary to the rubric union of many, is heard to say "amen."

it is, and indifference t does shew. The service is our liturgy? drawn up for the congregation at large, and by them A. You are returning to your old position.— Few, even of Episcopalians, are aware that John audible sign as well as be inward and spiritual grace; colouring—of light and shade, and contrast: not a treasurers very justly observe, the sum, which has Calvin—whom the Congregationalists and Presbyte- and he did it accordingy. He felt that he was a collection of meagre outlines of stiff figures, all in the been expended, is indeed small when compared with the offices and endowments permanently established whom the Congregationalists and Presbyte- and he did it accordingy. He felt that he was a concerning thanks account as their Founder—once wrote concernmember of the Church, and joyously asserted that same attitude, like those on an Egyptian monument, the offices and endowments permanently established sees of the Church, and joyously asserted that same attitude, like those on an Egyptian monument, the offices and endowments permanently established sees of the Church, and joyously asserted that same attitude, like those on an Egyptian monument, the offices and endowments permanently established sees of the Church, and joyously asserted that same attitude, like those on an Egyptian monument, the offices and endowments permanently established sees of the Church, and joyously asserted that same attitude, like those on an Egyptian monument, the offices and endowments permanently established sees of the Church, and joyously asserted that same attitude, like those on an Egyptian monument, the offices and endowments permanently established sees of the Church, and joyously asserted that same attitude, like those on an Egyptian monument, the offices and endowments permanently established sees of the Church, and joyously asserted that the contract of the Church sees of the Chur The ancient writers ascribe the creed to the and hymn of jubilee. But now, partly because the graceful attitudes. But to speak more plainly, there has been pursued in fixing the rate of Episcopal

publicly and universally received, as a confession of present much attraction, or be of much use, to those preserved by minister or people. faith, from the firs origin of the Church, and even from the days of the Apostles; nor is it probable that Prayer Book, and not at all with the letter; who are

A. Judge for yourself. First, during the senten
on a Colonial Bishop's liberality in the building of it was composed by any private individual, since from not sufficiently impressed by prayerful wants to kneel ces and exhortation, all stand up: they then kneel at Churches and schools alone must be very great. It viz. time immemorial [i.e. in law phrase, 'a time whereof when they make those wants known to their Father; the confession; the minister stands at the absolution, was however a mark of wisdom not to make a large the memory of man runneth not to the contrary'] it and are willing to give up their own share in the kneels at the Lord's Prayer; almost directly after, endowment the sine quâ non, in founding these Bishhas evidently been esteemed as of sacred authority by temple-service, their own priestly caste, (for priests rises again, to stand during the versicles before the oprics. Not that we mean to under-value the desi-

responding, which tends to constitute a cheerful course of half an hour. We find St. Paul, in the fourteenth chapter of his service. But, in the majority it is not so; and the first epistle to the Corinthians, denouncing the use of an unknown tongue in public worship. His principle not from their allotted share in the Liturgy, and are "Order for Morning or Evening Prayer," which does land in the respective Dioceses. May we not anticiis to shew to be pray in Latin before a congregation willing to sustain what some hundreds repudiate. not usually take longer to perform. The litany is a pate that what has occurred in England, will also render a good account of their stewardship. We ask now is to shew to pray in Latin before a congregation willing to sustain what some hundreds repudiate. In the litany is a pate that what has occurred in England, will also of Greeks, or to conduct in Arabic the litanies of an assembly of Illyrians, would be most unreasonable, skeleton, without substance, substance, without substance, because most unprofitable. And at the sixteenth verse he says, in effect, If you return thanks at Church verse he says, in effect, If you return thanks at Church the people is abandoned by them. When, however, are present to your mind. verse he says, in effect, If you return thanks at Church the people is abandoned by them. When, however, are present to your mind. in a language which your neighbours and fellow-wor-shippers know not, how can they enter into the shippers know not, how can they enter into the humble voice unto the throne of the heavenly grace;"

The people is abandoned by them. When, however, the people is abandoned by the people is abandoned by the people is abandoned by them. When, however, the people is abandoned by them. When, however, the people is abandoned by them. When, however, the people is abandoned by the people is shippers know not, how can they enter into the reality of your ascription of praise? What scope is there for sympathy and communion between you and them, since you use words of which they you and them, since you use words of which they are wholly ignorant, and to which, therefore, they can in versicle and canticle, with a voice as of many extremely indevout to sit, as many persons do, during our worldly things?" We cannot for a moment doubt with this conviction "of the sacredaess and importmake no response. To expect them so say "amen" waters, with hearty emphasis, with energy and love; to a collect or prayer put up in a foreign language when to his greeting prayer, "The Lord be with quently happens) does not hinder one. of which he had not read one syllable, or to become bail for a person whom he never saw, in a cause of because of the Church. But here, if the rubric sion for Colonial Bishops "has had no effect in dimiwhich he knew nothing. And therefore St. Paul breathing power, that make its letters stand out as if than it has been, this part of the service would have nishing the power of the Church to call on men of the J. B. CANTUAR. demands, as a matter of plain good sense and practical written in gold, and around the sanctuary below is been less wearisome. For a relief would be afforded, highest intellectual mark and brightest worldly prospects T. EBOR. benefit, that the service of Christians at Corinth be shed a lustre dated from the sanctuary above. Can by change of posture, before the beginning of the to devote themselves to her call." Surely this is a conducted in such a language as the people at large we fancy one silent in the chorus of angels and arch- litany, (which takes from tifteen to twenty minutes to sign of life in the Church which calls for our gratibest understood; and that those who addressed the angels? one without a voice among the circles of the perform,) were the anthem always sung in its proper tude to Almighty God, when we reflect on the numer- E. Dunelm. assembly, or led their devotions, should not do so in glorified? one without a shout of jubilee? one with- place. Now, it is observable that St. Paul here takes it music? Why then such a fearful contrast here customs. We were talking of the direction of the Church never be found wanting in supplying such H. Carlisle. for granted that the congregation at large are anxious, below? It cannot be said of the tongue, "Therewith Prayer-book. unknown tongue. He thus implies that such a cus- believers may not only "with one mind," but also metrical psalms alone are used, the spirit of the liturgy have been partly enlowed out of the same fund, viz., tom as he assailed had the effect of spoiling the with "one mouth," glorify God, even the Father of could be acted upon by the performance of one here.

> MODE OF ITS CELEBRATION. (From the Englishman's Magazine.)

. . . . A. The expression, "reading prayers," has originated from a too prevalent disposition to overrate the sermon, and to underrate the liturgy: the liturgy being vulgarly considered as a mere introduction to preaching, and is regarded with less minute and discriminating attention than it deserves. Whereas the sermon (though highly important, and an essential part of the clergyman's functions on Sundays and holydays) is a mere incident in the Communion-service, in the middle of which it occurs, preceding the more solemn part of the office.

B. Well, I acknowledge that the expression is not accurate enough; though I can't help thinking you have said too much about it. Still, if there be large towns, such as Manchester and Leeds-been to perform it in such an uniform manner? It is usual for one clergyman to read psalms, lessons, prayers, and litany-sometimes even the communion-service-from

A. You mean that part of the Communion-service before the sermon. That custom is well known to be corrupt, and has never been defended as right in itself. It is quite contrary to the rubric. But you assume too much, in supposing that the practice of our Church discounterances the order observed in this place, where the litany is said from one part of the church and the lessons from another, by different clergymen. I know it is the earnest desire of the clergy here to do nothing which is not sanctioned by the rubric and the clearly ascertained practice of the Church of England. Now for these usuages they have the sanction of our cathe-

B. I don't pretend to know anything about cathedral-services, never having been in one. Of course I cannot object to the customs of those places, if duly sanctioned. But this at Leeds is a parish church,

A. If there be nothing wrong in the principle of a his people to hold fast the faith in this fundamental have an Article (the twenty-fourth) drawn up ex- Christian custom in a cathedral, it cannot be wrong in a pressly against this abuse. While the Church of parish church, where, by the liberality of the endowthere appeared to be any doubt on that head, and Rome continues to pray before English people in the ment, things can be done properly. There is but one disposed to question. His reply was, that, in his members at home to pray together in their own and clergymen, are equally bound to conform. If all dialect, and, on the same principle, in her missionary the cathedrals in the land were to break a rubric, they New England would be the only remaining defenders settlements abroad, uses the language of the different ought not to be imitated by any inferior church. But they should understand its radical importance to God; and that the natives, be they Hindoos, or nay, which can be shewn to be coeval with the Reforpractical piety, as well as to sound Divinity. It was Chinese, or New Zealanders, may understand the mation itself—If these are kept up in cathedrals, it is bresight worthy of a suffering confessor, and an liturgy, and respond assent at its close. But at not only lawful but proper for other churches to follow instinctive adaptation of himself to the future necessi- home, in our English Churches, when our own com- the example, if opportunity and means permit; and ties of his flock, which well became the high calling pany meet and use the words of their sires, there the Churchmen of Leeds, having erected a magnificent is often, very often, found an utter coldness as church to the glory of God, wish the services for to the responses: a painful silence when the people the same purpose to be performed in the sublimest "Friend, lend me three loaves," would be thought have their part to take, instead of a ready utterance of style. The cathedrals are the principal churches in by a Yankee to be unreasonable; but sit down at an fervent words. Nothing can be better adapted for an each diocese, and, as such, ought to be models to Tankee to be unreasonable; but sit down at an area table, and he will put before you, to this day, animated worship than the liturgy of our Church, if others. Those particulars in which the cathedralthree loaves, thin and small, as the portion of one act of minister and people, it degenerates into a prisuch as add greater beauty and solemnity to the day. Shepherds on Mount Tabor to this day vate reading, where the people are listeners, not Church-offices. As their endowments are more fixed onvey the lambs in their arms; and how forcibly to fellow-worshippers; sitting to hear, not kneeling to and larger than those which can be ordinarily secured who sees them comes home the language of the pray; then it is robbed of that excellency which in parishes, they have greater facilities for observing ord of God—"He shall carry the lambs in his adorns its scheme. The scheme is abortive, because those customs to which the Church of England has it has not a fair chance. The service is pronounced plainly given her sanction, as being the most perfect tame and formal because it has been presented only in order of Divine service-which are omitted in most a fragmentary shape. There is no liveliness, no parochial churches, I believe, from want of sufficient fervency, no animation, no interest; because although means. It can be proved that it formerly was cusone man is doing his part, some hundreds are not tomary in all those churches—as it is now in many doing theirs. A single voice prays, collect after to say the Litany from a low desk in the centre of the collect, and versicle after versicle; and a single voice, church; and to read the lessons from an eagle, as at an official voice, one that should be drowned in the Leeds-customs derived and slightly modified from ancient usages in the universal Church.

Habit has a great deal to do with this indifference. B. I don't dispute the fact; for about these things Not accustoming oneself to respond, and not being as I told you before, I am ignorant, and wish to be willing to break in upon an old cherished silence, informed. Yet, do you not think that the frequent whether such infraction be an improvement or no- changes of posture and of ministers, however supported this is one leading cause of the neglect; but neglect by authority, accords ill with the simple character of

is frequently passed to minister and clerk. It is Simplicity there is, I grant; as far as that means we shall proceed to make a few remarks upon what designed for one purpose, and used for another. It is clearness of expression, such as the most unlearned has been done, what remains to be done, and by what meant to be taken up by voices of old and young, to may well understand, and a freedom from all supersti- means each member of the Church in his respective make a harmony of full and pleasant chords: instead tion, from vain repetitions (repetitions there are, but sphere may aid the good work. of this we have no consert, no chorus, but a mono- all significant and wise.) But simplicity does not tonous strain, in one unbroken key. In the early mean monotony. I have already observed upon the sum of £133,600 has been employed in the endow-Church the responses sounded like distant thunder. variety in the Prayer-book. It is like a picture of a ment, either wholly or in part, of nine new Bishoprics, membership in the creed and evinced it in litany cry but a combination of skilful groupings in majestic and thereby; and "that great and perhaps severe economy

opinion that this compendium, being faithfully col- mouth-piece and deputy, the worship is become quite ship, as well as in the subject-matter. Just look at has been thought that scarcely enough has been given lected from the detrines delivered by them, was another thing. It might be animated from beginning your Prayer-book, and, as one instance, you will see to the reasonable claims for decent hospitality and worthy of being sandioned by such a title; and who- to end; but the ideal is rarely personified and realized. that hardly for ten minutes together, during the course the still more urgent calls for christian charity." ever was its author, I have no doubt that it has been And it is hard to suppose, in fact, that our service can of Morning or Evening Prayer, is the same posture When we consider that £1200 a year is the whole

they are called to be,) and to delegate to another, psalms, and during the performance of the latter .-- rableness of placing the rulers of the Church in a who shall be their hired substitute and organ, that The position is changed four times during the lessons position which ensures competency: but it is a great homage of the lips which it is unscriptural thus to and the hymns which are said alternately with them; point gained for us to acknowledge as a Church the Sierra Leone, Western Australia, and the island of Mauthen they kneel after the creed: the minister rises duty of providing for the support of the highest order

B. An hour and a half, you mean.

A. True: but it is a direction of the Prayer-book | to give to them of their worldly substance!

had not observed that rubric. In fact, as I know been provided from the same sources; this Bishopric most of the prayers by heart, I seldom use mine but with three others, Antigua, Guiana, and Colombo havfor the psalms, and epistle and gospel.

yet are really less acquainted with them, than those | Colonial Bishops .- The following Documents have who, with less faithful memories, have used their recently been issued faculties of reflection and comparison. Here, however, you have neglected the study of the rubrics,
with which no pions leaves about the rubrics,
with which no pions leaves about the rubrics, with which no pious layman should be unacquainted. They teach us a great deal. But, in fact, I have always observed that those who have endeavoured to ships the following statement:make themselves acquainted with the structure of the Book of Common Prayer, are quite prepared to comprehend any such decorous arrangements as are made in our parish church, as they feel them to be accor-

B. I am glad you called my attention to this and the fourth has been subsequently added to our numsuch variety in the service, why has the practice of so many of our churches—of all but two or three in our missignings. I had about your process here. It had about your process here. misgivings I had about your usages here. I thought on. For instance, his standing up at the versicles monies entrusted to your Lordships have been

before the collects. I see the rubric commands it.—
But in our church, he is so boxed up in a high readgratefully acknowledge that, by the blessing of God, the ing-desk, that I rever could observe whether he stood or knelt, and cared very little either, as I thought it a matter of no importance.

gratefully acknowledge that, by the blessing of God, the good results which were anticipated have followed as largely as could reasonably have been expected in the time that has elapsed.

It is intended on the part of the Standing Committee to recommend at the pext general meeting a grant of £1000 for the purposes of a College in the Diocese of Ruport's Land; and to propose a grant of £1000 towards a College in Hong Kong.

The very noticing of such directions, and seeking for their reason, may introduce him to the knowledge of splendour; we rather believe it has been thought that particulars of which he had never thought, but the advantage of which he will feel, when known. Now it is very easy to observe these rules; and when observed, the scale so low, not without regret for the necessity; but it will be seen that, after all, only due effect is given you trusted that this would have no effect in di to the different character of its various offices, so as, in fact, to put their meaning in stronger relief, and make it more significant. The rules of the Church are all founded in common sense. Now the bad effect of boxing up the reading-desks, or reading-pulpits rather has been felt by many; and therefore care has been taken in our parish church to follow the ancient and wise arrangement, so as to make the distinction between standing and kneeling, &c. in the officiating clergyman very perceptible. In the litany, in particular, the change of place makes it a separate office; and it would be impossible for any one to mistake it, as here performed, for a lesson or an area where the disappointed.

V. But the work, as you originally planned it, is still document. During the six years which have clapsed since his Lordship's translation to the see of Jamaica, the clergy have been increased by nearly a fifth of their number, while the general population, according to the clergy have been increased by nearly a fifth of their number, while the general population, according to the clergy have been increased by nearly a fifth of their number, while the general population. The present ecclesiastical establishment consists of four archdeacons, formed, and that without the possibility of dividing at the endowment. It is our duty to inform your Lordships, that the Fund may now be considered as exhausted. Your Lordships are the best judges whether the previous observations are well founded; and your lordships are the best judges whether the previous observations are well founded; and your lordships are the best judges whether the previous observations are well founded; and your lordships are the best judges whether the previous observations are well founded; and your lordships are the best judges whether the previous observations are well founded; and your lordships are the Right Rev. the are all founded in common sense. Now the bad effect been disappointed. as here performed, for a lesson or an exhortation; a mistake which might be easily made in many parish churches, by a deaf, sleepy, or careless person, or by one ignorant of our language. In fact, I suppose it is this mistake which make many people sit during the prayers. I have heard that it was formerly not unusual in remote parts of England to have a separate special in the Colonies in this may be raised, and the still subsisting, and continually increasing wants of the Church in the Colonies in this respect be in some measure supplied.

VI. It is important to remark, that of the whole sum a matter of the most urgent decention of your truly venerable and excellent Society, of Two Thousand copies of the Gaelie Prayer Book, being now entirely exhausted, it becomes a matter of the most urgent decention of the Prayer Book, being now entirely exhausted.

VI. It is important to remark, that of the whole sum a matter of the most urgent decention of your truly venerable and excellent Society. which our Church-services are constructed; and those who would prescribe but one posture, one place, and one minister for the performance of the whole service, —that is, of the various offices, —may have their own arbitrary views of propriety, but certainly they do not act in accordance with the spirit of the Prayer-book.

COLONIAL BISHOPRICS' FUND. (From the English Churchman).

Subjoined is the statement of the Treasurers of the Colonial Bishoprics' Fund, with the reply of the Archbishops and Bishops. Both of these documents, will be read with interest by all true members of the Church. As the subject is one of deep importance,

It appears that, since Whit-Tuesday 1841, the Apostles, either from a belief that it was written and love of many is waxed cdd, and partly from a drowsy is the greatest possible variety in the manner in which incomes: no one can object that anything has been publicated to luxury or splendour; we rather believe it published by their common concurrence, or from an custom of leaving it all to the clergyman as their any church conducts the great business of divine wor- indulged to luxury or splendour; we rather believe it

endowment of a Colonial See, we think such observa-It is true there are exceptions. A few congregations, here and there, are notable for their efficient responding, which tends to constitute a cheerful course of half an hour.

A few congregation of the Clergy in our Colonial dependencies. We look upon it as merely the commencement of an endownent for them; a sort of first installment, if we may their vast extent and increasing population will soon render subdivision indispensable. so express it. It is, we believe, part of the arrange-

out self-denials, and the entire expatriation which are C. WINTON. out care for the rolling tide of the anthem's rich B. Oh, but you are now running off to cathedral- the attendants of a Colonial Bishopric. May our men! And may her children also be found willing G. ROCHESTER.

> New Zealand, Tasminia, Melbourne, and Newcastle. B. I must look into my Prayer-book. I really The outfit for the Pishop of Rupert's Land has also ing been endowed by other means. We may there-B. If you studied it sometimes, you would find fore say that in eight years this fund has been instruless reason to hesitate at supposed novelties in the mental in founding sine Bishoprics. We receive it as Church-service than you are now disposed to do.—
>
> an earnest of what it will accomplish, if the means are from which we copy some interesting items:—
>
> The issue of Books and Tracts between the Audit of

We, the undersigned, being the Treasurers of the Colonial Bishoprics Fund, beg leave to submit to your Lord-

that the singing before the litany was an unauthorized in the Endowment either wholly, or in part, of nine new these purposes is £133,600, which sum has been employed

ust let me examine the rubric as to another point; III. Upon reference to your Lordships' original decla-

IV. It cannot fail to strike the mind of any intelligent A. A good Churchman should never regard any directions of the liturgy as of no importance, no matter whether he may not at once see their use.—

IV. It cannot fail to strike the mind of any intelligent and candid person comparing the amount of the Fund with the offices and endowments permanently established thereby, that great and perhaps severe economy has been pursued in fixing the rate of Episcopal incomes; no one can object that any thing has been indulged to luxury and the power of the Church to call on men of the highest intellectual mark and brightest worldly prospects, to devote themselve to her call, and it is a subject of un-speakable gratitude, that your confidence has never yet

and it would be impossible for any one to mistake it, as here performed, for a lesson or an exhortation; a Lordships are also best able to suggest the mode, and per-

sual in remote parts of England to have a separate desk for the litany;—perhaps the custom may be observed still in some of those places. At all events of the custom may be observed still in some of those places. At all events of the custom may be observed still in some of those places. At all events of the custom may be observed still in some of those places. At all events of the custom may be observed still in some of those places. At all events of the custom may be observed still in some of those places. At all events of the custom may be observed still in some of the prayer Book, which is intended to consist of two columns of the Prayer Book, which is intended to consist of two columns of two colu a change of place and person is common to this day in College Chapels, and other places, in reading the lessons. The remarks about the variety of the offices of Morning and Evening Prayer might be extended of Morning and Evening Prayer might be extended. of Morsing and Evening Prayer, might be extended that class, as such, has not at all contributed in proportion theirs, take the opportunity of presenting our grateful acto the litany and communion. The fact is, unity in design, and variety in detail, is the very principle upon which our Church-services are constructed; and those

Lordships, in the hope that you will be enabled to devise some plan, whether by concurrent Pastoral Letters or otherwise, whereby means may be obtained for completing the work so happily commenced,—of imparting the full "These two editions," said the Bishop, "will be in all "These two editions," said the Bishop, "will be in all "These two editions," said the Bishop, "will be in all "These two editions," and the Bishop travers. Book the work so happily commenced,—of imparting the full benefits of our Church polity to every dependency of the probability all the editions of the Gaelic Prayer Book probability all the editions of the Gaelic Prayer Book British Crown.
VIII. The recurrence of the Whitsuntide, at which

extreme East and West, presents, we conceive, a favourable opportunity for bringing this subject before the country, under the sanction of your Lordships' recommen-

We beg to subscribe ourselves your Lordships obedient J. T. COLERIDGE, W. H. Hale, W. E. GLADSTONE, J. G. HUBBARD.

79, Pall Mall, May 14, 1849. Lambeth Palace, Ascension Day, 1849.

The undersigned Archbishops and Bishops, having received the foregoing Report, do not hesitate to lay it before the members of the Church of England, in the con-Each man felt that he had something to do with the service, actively as well as passively, by outward and adding a colouring of light and shale, and contrast: not a udible sign as well as by inward and spiritual grace:

> 1. Gibraltar . - - -2. Fredericton - - - - - 1845.

Five more Bishopries have been in part endowed from New Zealand - -2. Tasmania - - - - 1842. 3. Melbourne - - - - 1847. 4. Newcastle - - - - 1847. And within the same period of eight years, four addiional Bishoprics have been endowed from other sources, - 1842

2. Guiana - - - - - - - 1842. 3. Colombo - - - - - - - - - 1845. 4. Rupert's Land (Outfit provided by the C.

B. Fund - 1849.
There is still an argent demand for resident Bishops in ritius. It is also to be borne in mind that no provision is yet made for the Sees of Nova Scotia and Montreal, after der subdivision indispensable.

From the statement which we lay before the public, we

that such will be the result in some places, if not in ance of the work, and in the hope that Almighty God may were like expecting a man to sign his name to a deed you!" they affectionately reply, "And with thy A. I rejoice to hear you avowing a desire to obey all. Whether this be so or not, it is truly cheering graciously dispose the hearts of His servants to a corresponding measure of liberality, we' once more "

E. SARUM. Thos. TUAM. RD. DUBLIN. G. PETERBOROUGH. H. WORCESTER. A. T. CICESTR. J. LICHFIELD. R. CASHEL and ELMLY. E. BANGOR. S. Oxon. THOS. VOWLER ST. ASAPH. The Sees which have been founded by means of J.H. GLOUCESTER & BRISTOL. R. D. HEREFORD. J. CHESTER.

Ecclesiastical Intelligence.

ENGLAND.

The June 12 No. of the Ecclesiastical Gazette, furnishes a detailed account of the proceedings of the Society for Promoting Christian Knowledge, at the Meetings of the Society held in May, and June 5, of the present year

18 and the Audit of 1849 has been,	
Bibles,	137,600
New Testaments,	82,480
Common Prayer Books,	274,932
Other Books,	828,283
Tracts,	2,827,631
	4,150,926

ships the following statement:—

I. At a Meeting of Archbishops and Bishops, held at Lambeth Palace on Whit-Tuesday, 1841, your Lordships accepted the Trusteeship of a Fund to be raised for the Erection and endowment of additional Bishoprics in the Colonies and Dependencies of Great Britain. Three of us were at that time appointed Treasurers of the Fund, and the fourth has been subsequently added to our num-

signs, from Z. anonymous, was announced-and other do-

At the meeting of June 5-£2000 were granted towards the endowment of St. Augustine's College, Canterbury; interruption. I now see that it ought to be observed, if the Church's regulations are to be obeyed. But

Episcopal Sees, and in allowances for the Outfit and Passification of the Church's regulations are to be obeyed. But for I think you mentioned rather more changes of posture by the officiating clergyman than I had reckoned on. For inecome, his standing up, at the society of the purposes of emigrants; £600 to the Lord Bishop of Melbourne towards the erection of two Parochial Schools; £300 to the Lord Bishop of Rupert's Land for the Society orders from time to time, we trust it will appear that the

en wisely and ded; and we ty's general designs in his Diocese.

It is intended on the part of the Standing Committee

ops and Clergymen, requesting assistance for various Church objects, all of which were responded to by judicicions pecuniary grants. The following information from these documents will not be without its interest:—

The Secretaries laid before the Meeting the copy of a Congratulatory Address presented to the Bishop of Jamaica by the Archdeacon of Surrey and Middlesex, and a body of Clergy in his diocese, on his Lordship's return from his long visitation in which he had been engaged, and during which it appeared four new Churches have been consecrated, two persons admitted respectively to the orders of Deacons and Priests, forty-eight congregatious personally addressed by the Bishop, and the rite of Confirmation administered to nearly six thousand per-

The Bishop's answer to the Address accompanied this

Of this Church I have now been a minister upwards of sixty-one years, and, within a few months, a Bishop; and during that long period I and my diocese have received

ever required; the language in the course of fifty years will most likely have ceased in our pulpits and reading eight years ago this great movement commenced, a recurrence to be signalized, if God permit, by the consecration of two additional Bishops to govern our Church in the Ross and Moray has joined with me, I believe, in petitioning your Society for the Gaelic Prayer Book: his rerequest, I doubt not, will have its due weight with you, when you remember his large number of Gaelic congregations, his great age, and unwearied devotedness to the bests interests of our communion. The editions will in all respects be the same as those of your Society's editions

of the Common Prayer."

The Very Rev. the Dean of Edinburgh, in a letter, dated Edinburgh, May 23, 1849, urged this request in the name of the Scottish Episcopal Church Society, of which he is the Secretary.

The Secretaries stated that the Standing Committee had

of the funds intrusted to them, they have been enabled to provide competent endowments for the five Colonial mouth Sound. His visits had been gratefully received by and tracts, which had been furnished to him by the Society. Mr. Childs observes, "It is satisfactory to know also that the Government is satisfied with my work. I am rejoiced to find that an interest in the moral and spiritual welfare of our future colonists is increasing on all sides."