

**Apostolic Jurisdiction.**—These tract-mongers are surely most intrepid spirits. But let us return to Polycarp and our article, which by the way, contains evidence against the *pastoral* office of this Bishop. "The eminence of his station marked him out as the victim of popular fury. The cry of the multitude against Polycarp was, 'This is the doctor of Asia, the father of the Christians, the subverter of our gods.'" The *Doctor of Asia*? the *Father of the Christians*? What language is this to apply to a parish priest, a common presbyter? What particular eminence of station was attached to his pastoral office above his fellow-presbyters and equals?—(To be continued.)

We beg the Editor of the *Christian Watchman* to produce the **SACRED TEXT** in justification of such language as the following:—"Let the church commit adultery with the State, that the State may be sanctified—let the State rule over the church, regulate its doctrines and ceremonies, appoint and remove many of its officers, &c. &c. &c., to make the state holy, and not to make the church corrupt—let Christians depart from the Living God, in order to reconcile his enemies to him." Will he find it in the account of "Melchisedec King of Salem, and Priest of the most High God?" Will he find it in the Constitution and history of the Jewish church? Will he find it in the example of King David's regulating the public services of the temple, compiling "the songs of Zion," appointing "ministers, porters, priests and musicians, to attend continually on the ark?" (See 1 Chron. xvi. 37, &c., heading of the chapter.) Will he find it in Solomon's removing Abiathar the priest and appointing Zadok in his room; in the reforms of Hezekiah and Josiah, or in any of those "types" and "shadows of good things to come." Was the Jewish church, the mother of the Christian, a vile adultery by being wedded to the State?

—The connexion of church and State has been of universal prevalence over the whole heathen world. But it may be asked, is that circumstance any thing in favour of it? Does it not rather disprove the lawfulness of the connexion for the Christian Church? We answer, yes—in the identical way that the universal practice of offering sacrifice for sin, destroys our confidence in the Christian atonement. The two cases are perfectly parallel. But we are told that the church is a spiritual society—that Christ's Kingdom is not of this world. True, but was the Jewish church a spiritual or a worldly kingdom? "Was it from heaven, or of men?" What was it when the State was captive in Babylon? Has the Christian church less claim on human governments than the Jewish had? Or is it a greater sin in the government of a State whose subjects are Christians to have an eye to their religious instruction than it was in the Jewish State? We would thank the Editor of the *Christian Watchman* to give us chapter and verse where there is even censure implied against those things which appear to be to him such objects of detestation.

We intend at some future time to enquire as briefly as possible, 1. Whether a government whose subjects believe in the Gospel, ought to profess its belief likewise. 2. Whether so professing it is under obligation to do any thing towards its promotion. 3. If doing any thing be justifiable, how it ought to be done.

We present our readers this week with part of an article intitled, "The Christian Year," to which we request their serious attention. It will be seen that it is taken from a *Scottish* publication; for which reason we give it with a greater degree of pleasure, as coming from, as it were, a foreigner. It is a beautiful tribute of praise to the superior excellence of our invaluable services, and argues well for the softening down of the prejudices of the hardy sons of North Britain against formalities in devotion. Would that our own people could all be induced to see their beauties, and value their excellencies, with the value that true and substantial piety never fails to attach to them when once familiar with them.—But we must first love the gospel before we can truly love our scriptural services.

The following account of the movements and *Episcopal Acts* of the Lord Bishop has been politely furnished for the *Sentinel* by his Lordship's Chaplain, dated York 29th September.

We left Kingston on the evening of the 1st September, and on the 2nd his Lordship administered the apostolic rite of Confirmation to eleven persons in the church at Bath. On the 3d his Lordship preached to a small congregation at the church of Fredericksburg—through some mistake in giving notice, the majority of the people were not aware of His Lordship's intention. On the 4th St. Paul's church at

Adolphustown was consecrated, and at the same time twelve persons were confirmed. We proceeded on the same evening to the flourishing village of Hallowell—and on Sunday the 5th the consecration of the commodious new brick Church at Pictou took place. There was a large congregation, and it is due to the Revd. Wm. Macaulay to say that the church has been built principally at his own expense, and the congregation formed chiefly through his exertions. The church is called St. Mary Magdanes. The same afternoon the rite of confirmation was administered to twenty-one individuals. On the 6th we left Hallowell in a heavy shower of rain for the Mohawk church, having left word for the Steam Boat to call for us. On our arrival at the church we found many of the Indians assembled, and a corpse for interment; after the funeral twenty-one persons were confirmed, nineteen of whom were Indians. The evening Service was partly performed, and a short exhortation given through the interpreter. The Steam Boat was delayed much beyond its usual hour, but we got a fire made in the stove and the Indians brought us some bread and milk and butter, so that we managed very well. At eleven o'clock the Steam Boat passed, and notwithstanding all our hailing would not stop, the captain being asleep at the time; we of course made up our minds to pass the night in the church; but fortunately the captain of the Boat discovered the mistake that had been made, and was so very obliging as to return for us about two in the morning. We therefore reached Belleville at seven o'clock on the morning of the 7th. On the 8th the Burial Ground adjacent to St. Thomas Church, Belleville, was consecrated, and at the same time forty-four persons were presented for confirmation by the Reverend Mr. Campbell. On the 9th we left for the township of Murray, where the Reverend J. Grier is stationed. The same day St. John's Church was consecrated by his Lordship, and the rite of confirmation administered to forty-four persons. Mr. Grier had examined and approved of sixty, but sixteen were prevented from attending. On the 10th we left the Carrying Place for Cobourg, where we arrived the same afternoon. On Sunday, the 12th, a collection was made in aid of the New Castle District Committee of S. P. C. K. and in the afternoon forty-five persons were confirmed. The church which has lately been very considerably enlarged, is now one of the most commodious in the Diocese. On Monday his Lordship presided at the annual meeting of the Committee of S. P. C. K. when a most satisfactory Report was read by the Reverend A. N. Bethune, one of the Secretaries. We left Cobourg the same evening for Port Hope, where the Reverend Jas. Coghlan has lately gone. On the following day, after the regular morning Service, and a sermon from his Lordship, the Burial Ground around the church was consecrated; Mr. Coghlan having but lately arrived, and a confirmation having been held at Port Hope about two years previous, this rite was not administered on the present occasion. We arrived here on the 15th inst.—*Confirmations, 198.*

#### FOURTEENTH ANNUAL ADDRESS TO THE PARISHIONERS OF ST. MARY'S, KILKENNY.

MY DEAR FRIENDS,—“It is a fearful thing to fall into the hands of the living God,” and to be consigned to “the blackness of darkness” for ever, in those regions of misery and despair, where fallen angels and fallen men, will suffer alike under the tremendous consequences of their pride, their rebellion, and their apostasy. That there is such a place as hell—such a being as the Devil—and such a thing as sin, the Bible repeatedly and decidedly declares, and I sincerely hope that none of you may ever sit in the seat of the scornful, or make light, either of the threatenings or promises of God. The day in which you live is one of rebuke and blasphemy, and while the designs of Antichrist are becoming more visible, his attacks upon the word of God are frequent—malignant, and powerful. It is probable that severe judgments are coming upon the countries that know not the day of their visitation—and when you consider the character of your own, you may well tremble. By reason of swearing the land mourneth; drunkenness has become the sin of the day as well as of the night; the Sabbath is polluted to a frightful extent—perjury is applauded—and murder committed with a frequency and deliberation which proves the continued influence of a diabolical principle, and the total absence of the restraint which the Holy Scriptures are calculated to put upon the deep-rooted corruptions of the human heart. The state of those who never heard of the word of God is awful, for they are “foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful and bating one another.” The state of those who can procure that word but will not, either from ignorance of its value, from disregard of the glorious truths it contains, or from fear of some power or authority that would hinder the circulation or perusal of it, is also awful. The state of those who add to, or take from