

invade their lands. And if the Most High so stringently enforced the attendance of the Jews, from the most distant parts of the land on the Temple service, most certainly the obligation to meet together for the public worship of God is no less binding on Christians; and, to enforce this, we will consider that men ought regularly to attend divine service, for three reasons: first, for their own sakes; secondly, for their neighbours; and, thirdly, for the honour and glory of God.

And first, for their own sakes. Am an may say I will read my Bible, and pray, and meditate at home, but that will not excuse him from attending the public worship of God; the Almighty has Himself directed that we should meet together to serve him, and has promised that "Where two or three are gathered together, there am I in the midst of them," and the Lord Himself is as truly present in this place, as when the Shechinah shone in the Temple of old; and God will bless the faithful worshipper who comes forward to his ordinances, in obedience to His commands, in a manner which he will not vouchsafe to those who refuse to submit themselves to his revealed will.

Secondly, for the sake of his neighbour. No man can say when he absents himself from church that he is hurting no one but himself, for even the meanest and humblest individual in the congregation, consciously or unconsciously, exerts an influence for good or evil on those around him; and if he absent himself from the public worship of God, he will inevitably lead others to do the same. And if this be the case with the poor and lowly, (who are the more without excuse in this matter as the Gospel is especially sent to be preached unto them,) how much more extensive is the evil in the case of the man of wealth, of rank, or of supposed intellect. What ever-increasing injury to the church may arise from his continued absence from the House of God. What incalculable mischief may his example work upon others, until the extent of the evil can scarcely be estimated. For we must consider the effect of example, when we think of absenting ourselves from the house of God, and remember how our Saviour saith, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in Heaven." At the same time we must not be led to imagine that we should attend public worship simply for example's sake, God forbid, for that would be opening the avenue to that most appalling of all sins, that direst engine of the destroyer spiritual pride. No, but we must seriously reflect if disposed to absent ourselves from divine service, on the evil which may arise to our neighbour from our example, evil which we may never be able to reach or to undo.

Our Saviour Himself, for our example, was constantly to be found in the synagogue, or in the Temple, Sabbath after Sabbath, joining in the public services of the sanctuary; and the only ray of light which shines on all the childhood of Jesus, is where he was found by his sorrowing kinsfolk in the Temple hearing the Doctors and asking them questions.

Thirdly, we must attend Divine worship for the honour and glory of God, because it has pleased him to declare that here he will receive honour from men.

The Bishop elect then concluded by again expressing his great gratification on the occasion of opening this church, and hoping the congregation would go on as they commenced, and he as their chief Pastor, would with all his heart wish them prosperity.

In the evening, the church, which was well lighted, was again well filled, and the Rev. Dr.

Patton, of Cornwall, Rural Dean, delivered the sermon from the text, "The House that is to be builded for the Lord must be exceedingly magnificent." 1 Chron. xxii. 5.

Dr. Patton began by showing that from the most remote antiquity, the sentiment expressed in the text by the royal David, had reigned in the hearts of men; and with much descriptive eloquence and beauty of language, cited the examples already adduced in the morning's address for the support of his declaration, adding that even heathen nations had in all ages been imbued with the same sense of what was fitting and proper in the temples they erected to the Deity whom they ignorantly worshipped.

The reverend gentlemen remarked that in Christian times, the Cathedrals of England might be brought forward to show the good effect which might be produced by a lavish and judicious expenditure upon our places of worship. Surely none could worship in those grand old piles sanctified by the devotional offerings of ages,

"Where through the long-drawn isle and fretted vault,

The pealing anthem swells the note of praise;" with dim religious light shed through the storied window, haunted by memories of the martyrs who knelt there of yore, without feeling his spirit subdued and chastened by the hallowed associations of the spot, and confessing in his inmost heart that the treasures expended there had not been lavished in vain.

In this country the log church had done good service in its day, and the Spirit of God had blessed the worshippers within its humble walls as fully as in the most magnificent cathedral of the old world. But those times had now passed away; wealth and comfort were now to be found on every side, and the log church of the wilderness must now give place to structures more befitting the improved means of the people.

The people of this place had done well in raising a structure like this to the honour of God in their midst, and he would say to them, "you have done well, go on." He supposed there was probably a debt on the building, "pay that debt, and offer to your God that which is your own to give." The people who had raised such a church as this were quite able to pay for it, and he trusted they would give themselves no rest until they could call the church their own.

The Rev. gentleman hoped that this church might be a blessing in our midst. Here shall the child be brought to the sacred waters of baptism by loving parents and sponsors, in obedience to the command, "Suffer little children to come unto me, and forbid them not." Here amidst the prayers of the congregation, should the minister sign the sign of the cross upon the infant brow, in token that that child shall not be ashamed to confess the faith of Christ crucified. Here, when the child had grown to be a youth, should he solemnly take upon himself those vows made for him in his helpless infancy. Here should he come to that most solemn rite instituted by our Lord in remembrance of Him, to receive strength to contend against the world, the flesh, and the devil. Here should wedded love come to receive the blessing of the minister of God; and here, after all the troubles and trials of this mortal life, should weeping mourners bear the corpse of the beloved, to rest a brief space for words of comfort and consolation, on their passage to the tomb.

The above is but a very brief and imperfect sketch of the beautiful sermon delivered by the Rev. Dr. Patton, on the evening of the opening.

The Evening Prayers were said by the rector, The Lessons were read by the Rev. J. B. Worrell. The offerings of the people amounted to \$150.

In concluding our report, we would correct a mistaken impression which has gone abroad, that the rent of the pews is inordinately high. The rents are arranged to suit the circumstances of all, pews for families ranging from £7 10s. per annum to £2 per annum; single sittings at \$3 per annum; and besides these, 125 free seats are provided for strangers, and the poor of the congregation.

"BURDER v. HEATH."

In the Arches Court on Saturday, Dr. Lushington delivered judgment in the case of "Burder (for the Bishop of Winchester) v. the Rev. D. I. Heath, vicar of Brading, Isle of Wight." Dr. Twiss, Q.C., and Dr. Swanby appeared for the prosecutor; and Dr. Phillimore, Q.C., and Mr. Bullar for the defendant, the Rev. Dunbar Isa. dore Heath, vicar of Brading, Isle of Wight. Dr. Lushington having stated that early in the year 1800 a suit was instituted to prefer certain charges against Mr. Heath for having printed and published several sermons, called "Sermons on Important Subjects," parts of which were alleged to contain doctrines repugnant to the Articles of Religion, in violation of the statute of Elizabeth and in derogation of the Book of Common Prayer, proceeded to make some general observations as to the principles which ought to guide the court in the consideration and decision of cases of this description.

The Court, he said, is fully aware of the deep responsibility which attaches to it in the exercise of this jurisdiction. Questions may arise most important to the Established Church. The abstruse nature of the subject-matter itself, the doctrines of the Church of England, may necessarily introduce considerations of great difficulty. A miscarriage by this court, even if corrected by the court above, would be a serious evil. Again, in weighing the importance of such cases, the court must never forget that the character and interests of the party proceeded against, are most deeply involved. It may be met, in the first instance, briefly to recapitulate the obligations which the clergy of the United Church are by law to undertake. They are twofold—they must declare their assent and consent to the Book of Common Prayer, and they must subscribe the thirty-nine Articles of Religion. In the course of the argument addressed to the court on the part of Mr. Heath, much was said as to the animus with which a subscription to the Articles might be made, and the authority of Dr. Paley was cited upon this subject. I disclaim entering into any examination of this argument, for I think that it does not belong to the Court to discuss it. I have nothing to do with the internal convictions of any persons subscribing the Articles; neither I nor any other Court can know what are the opinions of individuals when they affix their subscription—that is a matter to be governed by their own consciences. It may be quite right and fitting that learned divines should discuss the limits, within which a person can conscientiously subscribe, but these are not questions for a court of justice. Disquisitions on this subject afford no assistance to the Court, and I cannot consent to import into this case or any other similar case the words of learned divines so far as they relate to the *quo animo* with which the subscription may be affixed. The province of a court of justice, when compelled to perform the duty, is to examine the doctrines impeached, and to see that they do not violate the plain intent and meaning of the Book of Common Prayer, or the Articles of Religion. I cannot disguise from myself that in discharging the duty now imposed on me, there are difficulties which are not to be found in