who deals more in the common duties of life. The profoundest theologian finds himself incompetent to tell out or to fathom the depths and the heights of the things it contains; and the veriest "babe in Christ" is furnished from it for his appropriate want. In fact, a Catholic Ritual is an abstract of all revelation; and sums up in miniature, but with wonderful distinctness, the past, the present, and the future, "world without end." Who can join in the Creeds without being carried through a complete circle of Divinity, and borne as it were "on eagles' wings," from the commencement of "the times and seasons," through all their change and vicissitude, until "time shall be no longer," and the Judge shall have come again and judged "the quick and the dead," and have brought His saints in resurrection glory, and established that Kingdom over all which never can be shaken? Verily it is wonderful that baptised men are found who literally curse the Church Ritual, and trample it under their feet!

Let us give a particular illustration. Let us suppose who deals more in the common duties of life. The pro-

llow, to wit:
"O Lord, our Governor, who art King of all the earth;
"O Lord, our Governor, who art King of all the earth;
Permit me to doubt whether the first Book of Edward

Church. 7. Profession of doing all through Jesus Christ.

It is manifest that none but a most hardened hypocrite, or very ignorant or obtuse person, could continue a communicant under such terms. The doctrine and reproof municant of occuse person, could commute a communicant under such terms. The doctrine and reproof thought proper to retain, and what, upon mature deliberation, she eventually rejected; and among the things so either lead them to be faithful in the matter, or banish discontinued was the use of the word "Altar." What-

by Rev. viii. that by it was set forth in a figure the public prayers of the Church: "And another angel came that express mention should have been made in the Prayer and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne." There was a daily morning and evening service at the incense altar. And the Lord said: "Ye shall offer no strange incense thereon, nor burnt sacrifice, nor meat offering; neither shall ye pour drink-offering thereon." No doubt "strange incense" has reference to something in prayer which is offeusive to God, and which He cannot receive as a sweet-smelling savour, either in the matter or manner of it or in the disposition. either in the matter or manner of it, or in the disposition of those who prepare and bring it up, and perhaps all three,—the suggestions of the fleshly mind, and the riotousness of fleshly excitement run wild. Burnt sacrifice seems to point to the ordinance of the brazen altar, which age that shook off the trammels of Popery; and it appears disparaging to the wisdom and firmness of our constant of the property of the property and the property of the property stood at the door of the tabernacle, and procured admission into it and access to the incense altar. And so we, through confession and absolution, have access to the worship and prayers of the Church, which are not occupied in confessing sin. The order of the Church Service evidently regards confession and absolution as the necessary preparation for worship—the washing and the sprink-ling to cleanse the conscience of the worshippers, and take away the criminal fear of judgment; so that the mouth can be opened in "prayers, intercessions, supplications, and giving of thanks." But these being marked with herself, and was her own act. as distinct acts, it is evident that they ought not to be

cense was utterly prohibited.

By the Catholic or Ritual way of worship, no man can By the Catholic or Ritual way of worship, no man can be exalted out of his place and made an idel of—an "idel shepherd," as in Zech. xi. 17. The individual cannot be thrust into the place of the Universal. The excitements of the day, the winds of doctrine, the political parties, the local interests of a place, can none of them warp and modify the prayers of the Church to suit the times, or make them the validate of slander and accusation or denumination. them the vehicle of slander and accusation or denuncia as unrighteous, and equally unable to enter with Him that the Christian British are mad the can be none, that if the Christian Herces. tion in the ear of our common Father, who views us all Church Rituals are made the frequent subject of exposi-tion and instruction, and the substance and meaning of the prayers opened and enforced upon the conscience of people, they would learn to worship God intellig and to "pray with the understanding," and find their hearts growing into the character of the prayers in a degree most encouraging, and utterly unattainable by any way devised by man. For the Ritual way is not man's invention; and the more men forsake it, the wider they stray from the truth. The true Ritual way is that which ded the introduction of novelties to corrupt it; for ere Ritual is not necessarily good. But being "that which was from the beginning," it was then pure and clean, whether perfected or not; and its corruption would be in the introduction of extraneous matter, and the confusion and disorder of things to be kept in due distinction

It is a practice with some to preface public worship with singing a hymn. This is not only a gross breach of all propriety and of the order and unity of worship, but a setting at naught the Rubric, which directs that the first act in public worship be, the call of the Church upon her children by the minister, to humble themselves confession, and then receive the sprinkling of the by confession, and then receive the sprinkling of the blood in absolution, as the only true preparation for worship and for hearing God's Word read to them. A song is the fruit of the heart of joy. So it is intended to be in the Divine purpose. But the Divine Word shews that the heart cannot rejoice in the Lord (however it may rejoice in its own imaginations), while the heart and c science are unwashed by confession and absolution. has the Church a daily Service with confession? because eds and our daily short-coming and error. But if it is right to begin the service with a song, it is infession and absolution altogether; for the song takes for granted that we already have that although, strictly speaking, it is inaccurately applied which confession and absolution are by the Church in- to the Christian's day of rest: we blame no person tended to obtain for us. For why do we make confession and receive absolution except it be for cleansing? And if we can be clean without them, why use them at all? Are we fit for worship without a previous cleansing? The acts of worship, prayer, supplication, thanksgiving hearing the Word, are not for cleansing, but proceed as consequent upon cleansing, by which we are prepared for them. The heart that feels its vileness and longs for pardon, is unfit for any thing else till it obtains it through of God then and the Church of God now,—to have confession and absolution. This is strikingly shewn in the fifty flesh the greater when the communion between the past and the prethe fifty-first Psalm, the greater part of which is just a cry to be made clean in order to other things. Why do men wash their hands before sitting down to their daily ception of the meaning intended to be applied to it, food? For the same reason truly that the Catholic Church we not only are not offended, but are rather pleased sed confession and absolution to precede the wor- with the designation. it God cannot be worshipped at all; for worship, in its true character, is wholly impossible to a sinner without previous remission of sin and reconciliation with God; and every attempt at it is self-justification and a profana-tion of His holy name; for He says, "I will be sanctified The order of the Daily Worship is constructed upon this very principle; for God as "our Father," and then say, "O Lord, open thou our lips; and our mouth shall shew forth thy praise." Under the "types and shadows of good things to come," the place of the incense altar, and of the candlestick and shew-bread, was divided off from the place of the brazen altar on which the sin-offering was made, and by which the worshippers had access to the holy place; which is a clear demonstration that God is to be approached only by confession of unworthiness, the mood of which is not a worship. And hearing the Lessons is a part of worship as well as reciting the Creeds. And reciting the Creeds is in substance offering to God in solemn worship the whole the entire Canon of Holy Writ .-Please accept these brief remarks. Yours, &c

To the Editor of The Church.

DIGAMMA.

Rev. Sir,-I would solicit the favour of insertion for the subjoined remarks, arising from some observations in the Church paper of the 10th ultimo. Convinced that we in reference to the dedication of children in Baptism, have both the same end in view, viz., the maintenance of of their being brought to the altar; of mothers, in true religion, through the instrumentality of that pure and thankfulness for the peculiar mercies vouchsafed to reformed branch of Christ's Church into the ministry of which God has been pleased to call us, I crave the indulwhich God has been pleased to call us, I crave the induf-gence due to a fellow-labourer in a common cause, even if my opinions do not exactly coincide with yours in some altar; of communicants, in the spirit of the Psalmist,

To me—and I think I am not alone among my brother coming forward to the altar.

"Altar," by having decidedly avoided that term, and like the abuse which, from the animadversions some- original lessees. In this matter, we are quite satisfied,

Let us give a particular illustration. Let us suppose that on every Lord's Day all the Churches celebrated the most holy Eucharist; and that during the service the weekly "tithes and offerings" of the flock were brought up and presented before the Lord with such words as follow, to wit:

accept, of Thine infinite goodness, the tithes and offerings of Thy people, which, in obedience to Thy commandments, in honour of Thy name, and with a free will of Prayer; though the same in subtrace and in its main and joyful heart, we yield and dedicate to Thee: and grant unto us Thy blessing, that the same, being devoted to Thy service, may be used for Thy glory, and for the welfare of Thy Church and people, through Jesus Christ of the Communion Service was, "The Supper of the Lord" welfare of Thy Church and people, through Jesus Christ our Lord."

That this would be orthodox, no man of Christian belief can deny. But let us see how much is contained in those words. I. Calling upon God as Governor and King of all the earth, the universal Landlord. 2. Asking of all the earth, the universal Landlord. 2. Asking the acceptance of our acknowledgment of the same King of all the earth, the universal Landlord. 2. Asking the acceptance of our acknowledgment of the same in the act of bringing up our tithes and offerings. 3. Professing to do so in obedience to His commands, and in honour of His name. 4. Professing to yield them up with a free will and joyfal heatt. 5. Denying before Him and renouncing that covetousness which leads to robbing Him "in tythes and offerings;" and rejoicing in the grace to do His will in the matter. 6. Prayer for the grace to do His will in the matter. 6. Prayer for the church Militant; it contained a prayer for the dead in that the Church Militant; it contained the sign of them to the contained a prayer for the dead in that the contained a prayer for the dead in that the contained a prayer for the dead in that the contained a prayer for the dead in that the contained a prayer for the church Militant; it contained the sign of them to think less to be received in the cross to be made over the elements at the prayer of the church Militant; it contained a prayer for the Church Militant; it continued the sign of the cross to be made over the elements at the prayer of consecration; it contained a prayer for the Church Militant; it continued the sign of the cross to be made over the elements at the prayer of consecration; it contained a prayer for the Church Militant; it continued the sign of the cross to be made over the elements at the prayer of consecration; it contained a prayer for the church Militant. the grace to do His will in the matter. 6. Prayer for the blessing on the use of them for the good of His Church. 7. Profession of doing all through Jesus Christ. baptism, of unction of the sick, and of the word "Altar"

The above enumeration shows what the Church once them from the table of the Lord.

Light on the general subject of prayers in the Church

Light on the general subject of prayers in the Church

may be gathered from the typical ordinance of the golden

altar in the tabernacle service (Exodus xxx). We see pears disparaging to the wisdom and firmness of our ec desiastical authorities to ascribe any changes, which the Church then made, rather to concession to Puritan clam-our than to the dictates of conscientious judgment,

It does not diminish, in my estimation, the value of the Church's decisions to know, that, in the course of the

By whatever aids, from whatsoever quarter-by whatas distinct acts, it is evident that they ought not to be miningled together in a confused jumble; and so the Catholic Church has, more or less, marked atd kept the distinction. The longer Litany (the two arenow in one is composed of short sentences of Intercession and Supdistinction. The longer Litany (the two are now in one is composed of short sentences of Interession and Supplication, and of more formal prayers. The Thanksgiving is an act by itself; and so is the Psalm, or Song of Praise, and not mingled up with prayer. This I apprehend to be the Drink-offering; and the Lesson, and perhaps the Creed, to be the Meat-offering. Burntsacrifice, meat-offering, and drink-offering, were neither of them to be mingled with the incense; and strange incense was utterly probibited.

## THE CHURCH.

COBOURG, FRIDAY, NOVEMBER 7, 1845.

CONTENTS OF THE OUTSIDE. Unitarian and Congregational Af cow.

The Divine presence in the Church | Original Poetry.—Carmina Li of England, Reasons for Daily Service. turgica. Erick's Grave.

We very readily give insertion to the temperate and well-written article of H. C. C., on the misapplication which he conceives to be sometimes made of the term "altar." Our respected correspondent will at once perceive that, in the observations we some time ago threw out upon this subject, we assumed merely a position of defence,—to guard from captious censure and "altar." Our respected correspondent will at once perceive that, in the observations we some time ago needless condemnation a harmless phraseology, - one that, in the sense in which members of the Church of England as a general rule employ it, has so much sanction in God's own word, -one, the use of which is begotten and maintained, we are well assured, by a feeling of becoming solemnity for the "holy mysteries" of

our religion. There is no word, in designating God's appointed day of rest, more in common use than that of the sab-A song bath; and the term appears more a favourite one with dissenters from the Church than with members of our Catholic communion. They seem, indeed, to attach a more than ordinary sacredness to the word, and ap-Why pear to feel that somewhat of solemnity is detracted from this day of holy rest, if any other term than the sabbath is applied to it. Not that we have the slightest disposition to quarrel with the use of this word, for employing it, especially if we extend as we are most willing to do, the judgment of charity to the meaning intended to be conveyed by it; namely, that ng, this day is not strictly the sabbath, but that, from a reverence for ancient appointments,-the better, in short, to preserve the connection between the Church just a sent more visible and palpable; -with this preconception of the meaning intended to be applied to it,

> On similar grounds, to maintain the same sense of continuity of the Church under the Jewish economy with the Church under the Christian dispensation, we are pleased with the term priest as applied to the second order of the Christian ministry, though the New Testament designation of that degree is presbyter, or

And why, with this conceded use of Jewish terms in the instances adduced, a scruple should be felt about the employment of the equally popular word 'altar," we confess that we are at a loss to conceive. The abuse of a thing either good or edifying, is no justification for its total disuse; for if all that has been abused were pruned away from our belief, and song; that confession is perfected in absolution; and that both are the necessary viaticum to all the other parts of ritual, and worship, we should be left in a state of bar-

Besides, as appears to us, the term "altar," as in popular phraseology employed, is not limited to the mere table upon which the eucharistic elements are placed: it seems rather, according to general adaptation, to include the whole of that more sanctified

This popular phraseology, with the comprehensive

times employed, appears to be suspected from its use; and although there may be some few disposed to proceed to an unscriptural and therefore erroneous length, in their adaptation of this term, the sense in which members of the Church of England, as a general rule, naintain it, can hardly be mistaken.

We are not disposed to enter into any critical exanination of our correspondent's remarks, or to provoke controversy upon a subject from which no practical benefits could be expected to result; but we must be permitted to dissent from the opinion that much advantage was derived to our English Reformation from ntercourse between its leading promoters and the Continental Reformers. We have always felt it to be not the least misfortune of the persecutions of the bigoted Queen Mary, that so many eminent dvines who were anxious for the cleansing of the Anglican Church from Romish defilement, should have been driven away from their native land to countries where the Reformation was not developed with a conscientious adherence to Apostolic order; but where the progress of this religious renovation was so much marred and disfigured by human passion and political intrigue. To this circumstance we are, it s well known, indebted for the extravagancies and cudities of Puritanism, and for the introduction of that levelling and self-righteous spirit which led, in after years, to the overthrow both of our Church and State Yet article. Without the chance of their effecting the of perverted doctrine, and looseness of opinon on surprise, distrust, and discouragement, where none thankfulness to God that, by the ordering of His grabe desired, and to distract the union, so much to
of Toronto, was held in Chirst's Church, Amherstburgh,
on Wednesday evening, the 22nd October. cious providence, the Reformation in England and bind them together. Liturgy, and Homilies.

Service: and because, in the Act of Parliament which to preponderate. sanctioned the changes from the First Book of King Now if out of more than twenty thousand clergy of takers, than of any other worthy cause."

marks upon this subject; we may merely cite as anoeighth chapter of Revelations :-

"And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne. And the smoke of the incense, which came with the prayers of the saints, ascended up before God out of the angel's hand."

We have extended these remarks to a much greater length than we intended; but we deem it right to shew that, while we would deal fairly and tenderly with the scruples or apprehensions of any of our correspondents, we have no desire to advance or defend any thing which is not reasonable in itself, -which does not tend to edification,-and, above all, which has not for its use a Scriptural foundation.

of the former is indulged in by the Montreal [Con- principle, if it can be called a principle, which keeps gregational] Observer, while the latter is not attempted people as under from fellowship in "breaking of bread people as under from fellowship in "breaking even to be impugned. When, indeed, people in little that they possess of Christian temper, and incompression any thing which deserves the name or Union, let them congregate under one head and in one communion, dulge in such a stratu or railing" as usually charac- congregate under one head and in one communion,terizes this Observer, we generally discover that they abjure party names and sectional differences, -adopt are correspondently deficient in the "reason" which the primitive and scriptural standard of polity and ought to supply its place.

Griffintown Chapel case; and we were about to say that we should be supported in them by nineteentwentieths of the Bishops and Clergy of our own Church, when we met with the following characteristic paragraph in the Montreal Baptist Register :-

"THE WESLEYAN METHODISTS AND THE CHURCH .evenings. This is not at all surprising. The wonderwas that the favour was conceded in the first instance. It was evidently done without consulting the bishop, though under the persuasion (vainly indulged) that such liberality would be acceptable to his lordliness. He now enjoys the proud satisfaction of quenching the flame of brotherly love. What an apostolic bishop!

This, without reference to the spirit and phraseplogy of the above extract, upon which the reader can make his own comments, establishes the correctness of the view which we felt it a duty to promulgate,\_\_\_ No doubt this large proportion of the Bishops and Clergy of the Church whom we venture to cite as on our side in this case, will be unscrupulously denounced by these organs of sectional developments, in the manner in which the Bishop of Montreal has been, as well as he whom the Observer facetiously terms "Henry of Exeter;" but we have a consolation in erring, if our's be an error, in such respectable company, and we care not, as the elder Cato said, that this error

should be wrested from us. It may be very old-fashioned and antiquated in us to indulge in such a humour, but we do most sincerely like to cast a backward glance upon those pure, and bright, and happy days when the Church was one and undivided; and when we look forward from that scene of tranquillity and oneness to the divisions and subdivisions of the Christian household now, we are confirmed in our desire and effort to struggle against them, by the admonitions of him who said, "Is Christ divided," that the rising parties in his Church should exclaim, "I am of Paul, and I of Apollos, and I of

We have, we must avow it, a solemn and religious objection to these divisions, and regard it as not amongst the lightest of sins to foster or perpetuate them. And we feel it not less a solemn duty to protest against any thing which, in the shape of a system or principle, keeps up such division upon a fixed and permanent basis. Feeling, as we forcibly do, this obligation, we conceive it wrong to tender our Churches or Chapels for the ministrations of those whom we do not look upon as holding a valid commission to teach and to preach; and who, if they desired to conform to our Church and minister at her altars to-morrow, must avow their previous exercise of such ministrations to have been irregular and unlawful, and seek ordination at the hands of one legitimately empowered

The Brockville Statesman, in commenting-which he does very courteously-upon our remarks on the subject of the Clergy Reserve sales, states that we have mistaken his meaning, or rather the facts of the enclosure in which the more solemn ministrations of case, in supposing that the present occupants of such lands are to be regarded as in the position of the original lessees. Our contemporary says,-

to confer it.

"The fact is, that the instances are very few, where the lessees were at any time the occupants. They were mostly lumbermen and others, who desired to plunder them of their valuable timbers, and, having done so, always to be used.

them of their valuable timbers, and, having abandoned all right and claim to them.

"The present occupants of such lots are those, who, finding them so plundered and vacant, entered upon them, and have since improved them and rendered them valuable and rendered them valuable conceive upon what principle of elergy in this conviction—to me the Church certainly appears to discountenance both the name and the idea of meaning attached to it, seems to exclude any thing equity they should be held bound for the rent due by the accounts due to this office.

We have already said that the most indulgent consideration should be given by Government to the case of those who are found in possession of Clergy lands under the circumstances here detailed. It is true that that possession may have been obtained by the successors of such "lumbermen," by some compact with them, or formal transfer from them; yet if any circumstance of this nature should appear to render the present occupants liable for the unrequited benefits derived from those lands by those who preceded them, we conceive that every thing of a mitigatory character should be taken into account which might limit the demand upon them as exactly as possible to the advantages they have received from their possession. Where it can be shewn that the previous occupants, after stripping the lands of their valuable timer, "abandoned all right and claim to them," it would then appear unreasonable to exact from the present sees a charge which, through neglect we presume of the Government itself, ought to have been obtained from those who are fairly liable to it.

Our contemporary, we must take occasion to say, would be more usefully employed in dealing with practical subjects like these, than in entering upon the discussions which he has taken up in his succeeding while we have so much to lament from this infusion | slightest beneficial influence, they only serve to create

Ireland was settled and established upon the princi- We do not profess to assume the accuracy of the ples which we find to be developed in our Articles, lbt of conversions to Popery which our contemporary fursishes, because we have no account of Mr. New-In the desire to avoid needless and unprofitable man's having yet joined the Church of Rome, and discussion upon these points, we do not adduce proofs. many intelligent men are of opinion that he never will which are at hand in abundance, that the term "altar,' do so; but suppose that four-and-twenty individuals as we hold and apply it, is not only in itself unexcep- have really been so forgetful of the vows and respontionable and even edifying, but that it has the sanc sibilities of Anglican Churchmen as to commit this tion, always to be respected, of the earliest and pures great sin, it would be but a fair and expected mitigawriters of the Church. That it is regarded as unextion of the melancholy features of the case, to inform ceptionable by our own Church, and that its suppres his readers of the space of time during which such sion in the general services was not an implied con aberrations from truth and order have occurred; and demnation, but a concession, as we stated, which, how many, on the other hand, have, in the same space without any compromise of principle, was made to t of time, been converted from Romanism to the Church prejudice of the times, is evident from the fact that of England. Perhaps, upon a fair adjudication of loss the term altar is retained throughout the Coronation and gain, we should find the latter very considerably

Edward, it was expressly intimated that some at least the United Kingdom and millions of the laity, there of the doubts which led to these changes proceeded should be four-and-twenty persons found of such "rather from the curiosity of the minister and misguilty of the sin and peril of leaving the pure faith of And it should be deemed, in a peculiar degree, up their fathers, and embracing the corrupted creed of exceptionable, because it is so employed in Scripture Rome, we may lament the great calamity, and should itself. We adduced one instance in our former re pray that it may be stayed; but we cannot regard it as so far disheartening and ominous as to threaten the ther instance the following striking passage from the apostacy of any large number of ministers or members of the Church.

"Church principles," if rightly understood and properly carried out, tend to make men more watchful, humble, orderly, and obedient; and it is the abandonment of such principles which makes men slide into the slough of Romanism on the one side, or the nto the slough of Romanism on the one side, or the hind more favoured parishes in zeal and liberality. And perils of Dissent on the other. The Church of England holds the middle way between the two; and it is the weekly offertory is strictly observed, the quarterly collections in aid of the Church Society's funds, and, in only they who rightly understand and value her true

affect a sound argument; and it matters not how much the Church of God; and it directly repudiates the dant harvest. worship,-and come into that Church which, purified We adhere to the sentiments we offered on the now from superinduced error, is the Church of Christ in the realm of Great Britain and Ireland.

It is folly to think of union on any other terms. There may be a combination for a time of ill-assorted and disagreeing materials: there may be a collecting together of wood, hay, stubble, and it may be of gold and silver and precious stones, to consolidate the fabric of the Church; but there can be no amalgamation of things so discordant; there can be nothing, in such unseemly patch-work, -the work of human device and not of God's appointment,-to realize any rational idea of Christian union.

The Gospel dispensation is often likened to the Kingdom of Heaven;" but what conception should we form of a "kingdom," which admitted a score or nore of independent governments within it, -monarchical, oligarchical, and democratic; which owned no common code of jurisprudence, nor bound the interpreters of its laws and institutions to one recognized and authorized tribunal and sanction? When people, therefore, propose schemes of union amongst disagree ing Christian believers, let them advance some plan which rational creatures can subscribe to as feasible and practical, and, above all, which accords with rules and principles laid down in the Word of God.

We would, in conclusion, remind our contemporar that it is not the advocates of "Church principles' who endanger the well-being of the Church; but those ndividuals,-too many alas! in number,-who, with the profession and responsibility of Churchmen, live as if they had no tie which bound them to Christianity at all; and whose standard of adherence to her holy cause is not the great and solemn obligation of truth, but the passing interest or the floating passion by which as men of the world they may be impelled. It is such as these who for the "mess of pottage," included in a trifle to their yearly gains or a few votes at an election, will fling to the winds their principles as Churchmen, and, as an evidence of zeal for somethose Clergy whose labour it is to render the Church what her crucified Head designed her to be—the light what her crucified Head designed her to be—the light worship; we humbly beseech thee to accept this worship; we humbly beseech thee to accept this worship; we humbly beseech thee to accept this day's covice of separating this place from worldly uses

We have been requested by the Publishers of the Churchman's Almanac' for 1846,-the Messrs. Rowsell, of Toronto,-to notice and correct an error which has unfortunately found its way into the list of the Clergy in the Diocese of Toronto. The Rev. George Petrie is introduced into that catalogue as one of the Travelling Missionaries attached to the London District, instead of "Minister of Burford and Dis-District, instead of "Minister of Burford and District of Brock," at which place all communications

worship in this place; and consecrate us unto an Holy Temple unto thyself, dwelling in our hearts by faith, and are to be addressed to him. The communication apprising the Publishers of this inaccuracy in their former Almanac for 1845, did not reach them in time to prevent its repetition in their present publication.

In accordance with the Rubric which follows the Gospel for the Twenty Fifth Sunday after Trinity, it will be necessary to select from the Collects &c. for 'those Sundays that were omitted after the Epiphany," Collects for next Sunday and the Sunday following, being the two Sundays intervening between the Twenty Fourth Sunday after Trinity and the "Sun-

Our Travelling Agent is now on a Collecting Tour Westwards from this place, for the collection of

Ecclesiastical Intelligence.

CANADA. DIOCESE OF TORONTO.

ORDINATION.—At the General Ordination held by the Lord Bishop of the Diocese in the Cathedral Church of Toronto, on Sunday the 26th of October, the following gentlemen were admitted to the Holy Order of Deacon: Mr. ROBERT SHANKLIN, Student of the Diocesan Theo-

logical Institution; appointed Assistant Minister at St. Catherine's, and Travelling Missionary in the Niagara Mr. John Augustus Muloch, Student of the Diocesan Theological Institution; appointed to the temporary charge of the Mission of Penetanguishine.

Mr. FREDERICK DAWSON FAUQUIER, Student of the Diocesan Theological Institution; appointed to the Mission of Zorra, in the Brock District.

Mr. George Bourn, Theological Student; appointed Travelling Missionary in the Simcoe District. The Rev. Richard Garrett, lately acting as Assistant Minister at St. Catherine's will for the present return to his duties as Travelling Missionary in the Diocese.

The Rev. Robert Harding, lately Travelling Missiona ry in the Newcastle and Colborne Districts, has been appointed to the mission of Emily, in the latter District, vacant by the return of the Rev. W. M. Shaw to England. Mr. Shaw, with a Christian liberality worthy of imitation, placed in the hands of the Lord Bishop of To-ronto a Deed of Gift of the house, with the land attached, occupied by him as a parsonage, and which had been brought into its present state of completion and comfort solely at his own expense

An Annual Meeting of the AMHERSTBURGH PAROmatters of Church polity, we have abundant cause of before existed, and to distract the union, so much to CHIAL BRANCH OF THE CHURCH SOCIETY for the Diocese

The Rev. Frederick Mack, Rector, being, ex officio, Chairman, took the Chair. The meeting commenced with prayer, in accordance with the rule of the Society, after which the Chairman gave a history of the rise and progress of the Society, its benevolent objects, and expa-tiated upon the duty of every member of the Church becoming a member also of the Society, and presented to the minds of the audience the most influential motives, that, as we have freely received, we should freely give that we must be doers of the Word, and not hearers only &c. After these prefatory remarks were made, the first Resolution, which expressed the cordial approbation of the meeting upon the establishment of a Branch of the Church Society in this parish, was moved by the Hon. James Gordon, and commented upon upon with great feeling in a few, concise, and pertinent remarks, which evinced a heart-felt zeal in the advancement and pros-perity of the Institution, and was seconded by L. G. Gordon, Esq.

The substance of the second Resolution was express-

which increases its efficiency and establishes its permanency. This Resolution was moved by Assistant Commissary Gen. Clarke and seconded by Wm. Bailey, Esq. The third Resolution expressed the approbation of the meeting on that part of its constitution by which it embraces all as eligible to become Members, the poor man's mite qualifying him to become a member as well as the rich man's ample offering. This resolution was moved by Chas. G. Fortier, Esq., and seconded by Mr. James Noble, Church Warden. ble, Church Warden.

During the past year twenty persons have enrolled nemselves as members of this Parochial Branch Association, a very auspicious commencement when it is considered the paucity of the Protestant population of all Denominations in this locality, the great mass of the in habitants being French Roman Catholics, the remotenes of the situation, its isolated position, which prevents any accession to the protestant population by immigration.— The congregation, though small in numbers, when compared with other places, are, nevertheless, not a whit beat, while we would deal fairly and tenderly with the ruples of apprehensions of any of our correspondents, have no desire to advance or defend any thing which not reasonable in itself,—which does not tend to lifecation,—and, above all, which has not for its use Scriptural foundation.

As for the scheme of Union which others have broached, and our contemporary approves, it is as unscriptural as it is irrational. Scripture gives no countenance any where, either under the Old or New dispensation, for a score, or it may be more, of different forms of government and worship within the body of the Church of God; and it directly repudiates the first the Church of God; and it directly repudiates the lates of the congregation contributed to the purchase of a Melodian, to assist the Psalmody, which is most creditable and efficiently performed; and the Rector embraces this opportant the Ladies of the congregation, who presented him with a rich and beautiful Cassock as a testimonial of respect;—"verily your zeal hath provoked very many." May be more, of different forms of government and worship within the body of the Church of God; and it directly repudiates the blessed seed which they have sown will yield an abundant harvest.

F. M.

NEW BRUNSWICK.

LAID OF THE CATHEDRAL OF NEW BRUNSWICK.

(From the Fredericton Loyalist.) are still the glory and ornament of that country, and are now more visited and admired than ever, were built by the Bishops of the respective Sees, assisted by the multi-tude of the faithful, who rejoiced to pour their offerings into the treasury of God. In faith the work was begun: the builders died, and left their work unfinished, but others took it up, and by God's help brought it to an end. But the Colonies of England, though every where dispersed, knew no such glory: and for a long season the athering in of the "unrighteous mammon" seemed to e the sole end of Colonization. At length the note of preparation is heard, and in more than one Colony God's ervants "think upon the stones" of his Church, and "it pitieth them to see her in the dust." New Brunswick is one of the first Colonies in which the foundation ste has been actually laid: an event the more remakable, when we reflect that no such work has been begun since the Norman Conquest, that is, for the last 700 years; a work in which the goodness of God is manifestly made known towards us.

As many persons are interested in the success of the indertaking, the following account may not be unaccep-

On Wednesday the 15th of October, pursuant to a notice signed by the Lord Bishop, a Procession was formed at the Province Hall, a short time before 3 o'clock in the in the following order .-The Band of the 33d Regiment of Foot.

The Officers of the Regiment. His Excellency the Lieut. Governor in Military Uniform. The Members of the Legislative Council, His Honor the Chief Justice, the Master of the Rolls, Mr. Justice Carter, Mr. Justice Parker, Members of the House of Assembly, and Members of

The Lord Bishop, bearing his Pastoral Staff.
e Archdeacon, the Bishop's Chaplain, and 19 other
Clergy, in their Robes. Inhabitants of Fredericton and other parts of the

Province. A large multitude accompanied the Procession on either side, and when it reached the ground, every place was occupied, the number of spectators being probably between two and three thousand

The Bishop, presenting His Excellency with a silver trowel, (the gift of Mr. Spahun, of Fredericton,) requested him to lay the foundation stone of the new Ca-

heard, and blessed. And be present with us, O Lord, at this time, and with all who shall hereafter minister or parts of the Province, the zeal of all classes a thoroughly cleansing us from all worldly and carnal affections, that we may be devoutly given to serve thee in all good works. Thus may we ever continue in the mystical body of thy blessed Son our Lord; and united in the heads of

with joy thy everlasting kingdom, and be built up as pillars in the temple of our God, to go no more out for ever-The Prayer ended, the Stone was raised, and His Ex-ellency proceeded to deposit the bottle containing a few active spport, and likewise to the officers and band coins, with an Inscription written on parchment, in a cavity of the large block of granite selected for the

The Inscription ran somewhat as follows:-In Honorem Dei Opt: Max: Patris, Filii, et Spiritus Sanct Ecclesiæ hujus Cathedralis Fundamenta jecit.
Gulielmus G. M. Colebrooke, Eques Hanovensis,

Provinciæ Novo-Bransvicensis, pro hac vice Legatus, Res divinas peragente Joanne Medley, Episcopo Frederico-politano.
Anno Episcopatus Primo
Idibus Octob; MDCCCXLV.

The Stone having been lowered with the accustomed ormalities, His Excellency proceeded to address those present as follows:-

My Lord Bishop, Reverend Gentlemen, and Gentlemen, Called by your indulgence, and at the special request of you, my Lord, our respected and estremed Diocesan, to take a prominent part in laying the Foundation Stone of this Cathedral about to be erected, I cannot but regard it as an occasion for solemn thankfulness that I should then be extended.

thus be associated. To any one who has beheld the noble structures which by the piety of our ancestors have been raised to the honor of God in our Mother Country, I can appeal for an acknowledgement of those feelings which their contemplation awakens. I have ever considered that the elevation of our Gothic Spires—contrasted as they are in this respect with the temples of Heathen Antiquity—are calculated to inspire those lofty and sublime emotions which are the peculiar attributes of our Christian Faith-

To our worthy Bishop, Gentlemen, we are indebted for the pains he has taken in obtaining for us a fine model for the edifice we are about to raise, and which I may be permitted devoutly to anticipate will long endure after we shall have passed away, though not, as I hope, to be obliterated from the pious remembrances of those who may succeed us and witness its completion.

There is something at once solemn, impressive and consoling in the reflection, amidst the perishing elements around us, and the cares and vicissitudes of our brief existence that we are contributions as a solid and impressive that we are contributions as a solid and impressive that we are contributions as a solid and impressive and constitutions.

istence, that we are contributing to rear a solid and imposing structure to be dedicated to the worship of that Being who has ever existed and will ever exist, and whose service is perfect freedom; and as Englishmen we must feel grateful that it has pleased Him to put it into the beautiful. the hearts of our fellow countrymen at home to assist our lender resources in such an undertaking.
Till this hour, and for more than forty years, we may

consider that we have been wanderers in the Wilderness, though not, as I trust, without the Ark being with us in our wanderings, which is henceforth to find a habitation

and a resting place.

It is pleasing also to reflect that—as in the erection of the first Temple, and in the more memorable foundation of the Christian Church—the period chosen for our solemn dedication is one of universal peace—our Country, in the full career of her high and honorable destiny, respected amongst the nations of the world for her piety and her charity, as she has been in the day of trial, with the blessing of God on her martial achievements.

It has been said that the sun never rises or sets upon Englishmen, and wherever it shines upon them, whether

Englishmen, and wherever it shines upon the in the temperate or the torrid zone, by sea or by land, may they never forget the hand that has hitherto conducted them through perils, or that they are engaged in the service of Him who has promised to those who faithfully serve Him, to be with and sustain them always, and o build His Temple in their hearts.

It has been my lot to visit many regions where Englishmen have lived and died, far remote from the 2 pulchres of their country, and from the sense of desolation The substance of the second Resolution was express sive of the congratulations of the meeting upon the Society having been Incorporated by Act of Parliament, which increases its efficiency and establishes its permanent of our ancient and venerable Church, destined, as I because the Providence which watches over us, and to which the impression has often given rise, it is to me an especial consolation to witness in the latter part of my lieve, by the Providence which watches over us, and sanctifies our labours, to sustain her part in the spread of the Gospel, the herald of peace on earth and good will trackly the peace of the control of the control

The occasion may not inappropriately suggest to our minds the words of the Prophet—
"Behold, I lay in Zion for a foundation, a stone, 3

"Judgment also will I lay to the line, and righteousness to the plummet."—Isa. xxviii. 16, 17.

The Lord Bishop then spoke to the following effect:— Sir William Colebrooke, and Gentlemen,
It affords me the highest gratification to hear from Your Excellency, sentiments to which every Christian heart must respond, and to find myself, on this eventful day, surrounded by the Judges and Law Officers of the Province, by Members of the Legislative Council and House of Assembly, and by men high in station in the Province, and distinguished for their talents, who have, with a unanimity worthy of the occasion, come forward to support this great undertaking. The building a Cathedral in this Province may in some sense be called a National work; for whatever reflects the genius, the piety, and the glory of England adds better to the nation National work; for whatever reflects the genius, the piety, and the glory of England, adds lustre to the nation from which the original idea is derived. It is in many other respects important: not only as a national type of the unity of the Church, but as a consecration to God on the part of man of all those gifts which God has been pleased to vouchsafe to him. For when do we glorify God so much as when we consider nothing to be properly our own, when we look upon all as His, lent to us for our use, but to be given back to Him, the great and glorious giver, and employed in His peculiar worship and service. Thus whatever our gifts be, whether they be gold and silver, whether they be wood or stone, whether they be skill in carving, force and eloquence in utterance, sweetness in music, taste in decoration, all are well used and employed, in the material expression of our inward thanks and praise, of our love and devotion to His glothanks and praise, of our love and devotion to His glo

A Cathedral Church is also the common home of all: In ancient times the Cathedrals of Old England, which or as it is the Mother of all the Churches in the Diocese, every one has a right to resort to it without payme vithout that exclusive property in seats, alike for bidden in Scripture, and unsanctioned by the custom of the pirest ages of the Church. And I joyfully anticipate the day whether I live day. tle day, whether I live to see it or no, when the full importance of this great principle will be felt, that all men are sinful creatures, desirous to abase themselves in God's sight, and that therefore none should be excluded for what of measurements. Wint of money, and that there should be no but between those who serve the people, and those who are served by them. And possibly many who do not yet etjoy the full blessing and privileges of our Church, may yet feel inclined occasionally to enter a building so foun ded and built up.

I am well aware that to the foundation of a Cathedral in this Province some persons may object that the money might be better expended than in what appears to them to be a lavish and wasteful expenditure, and needless discovered the state of lay of ornament on the house of God. I for one fearthen, whether the foundation of a Cathedral is not accompanied by a simultaneous movement on the part of the Wednesday the 15th of October, pursuant to a nogned by the Lord Bishop, a Procession was formed Province Hall, a short time before 3 o'clock in the con, and the whole body proceeded to the ground following order,—

The Band of the cash P.

But let us join issue with such objectors on the footing Scripture, let us ask them whether they recollect that on a single building, 90 feet long by 30 wide, every part of which was built by express direction from the Almighty, vouchsafed in writing, no less a sum than three or four millions of our money was expended.

And if under any dispensation whatever, Almighty God would never have sanctioned any thing morally wrong, why should we object to what has the direct sanc-tion of the Old Testament, and is no where forbidden in the New? And when this so much praised plainness is carried out into the houses of the objectors themselves, when, in proportion to their increased means, men cease to ornament and fill with splendid furniture their own "ceiled houses," it will be time to let God's house lie waste, and to strip it of the ornaments which a grateful The Bishop, presenting His Excellency with a silver of the gift of Mr. Spahun, of Fredericton, reseted him to lay the fonndation stone of the new Caedral, and, previous to the ceremony, offered up the llowing Prayer:—

Waste, and to strip it of the ornaments which a grateful heart may bestow upon it. Such parts, however, of every such building, are probably better bestowed as gifts, than taken from the general fund appropriated for the fabrication. Having disposed, as it seems to me, of this objection, it remains that I endeavour to impress upon this large assembly the duty of united and realous co-operation. following Prayer:—
O LORD, mighty and glorious, who fillest all things

assembly the duty of united and zealous co-opera
This Cathedral Church will best be built by our adop with the presence, and canst not be contained within the bounds of Heaven and Earth, much less within these par-

day's service of separating this place from worldly uses and marking it out to be hereafter wholly dedicated to thy glorious name. Accept, O Lord, the offering of this spot at the hands of those who have faithfully given it unto thee. Prosper the work, and those who build in it. Make it the bely dwelling place for your revers. Let it is the bely dwelling place for your revers. Let it is the bely dwelling place for your revers. Let it is freedricted in the end of one of our glorious Cathedrals in old England! Then I am sure I should not need to urge on you this duty, but your place for your revers. Let it in Freedricted in the end of the end unto thee. Prosper the work, and those who build in it.

Make it thy holy dwelling place for ever more. Let it be hereafter consecrated and made wholly thine by the ministry of thine appointed Pastor. Here may prayers, supplications, intercessions, and giving of thanks be made for all many harament the correct word he read, preached. parts of the Province, the zeal of all classes and ditions of men, the kind and generous feeling alreachibitel, puts it beyond a doubt, that if we be only to ourseves and to God, and do not suffer ourselves to be dishearened by the cry of the desponding, the work be done: and we, by God's grace, shall live, some of us is or the control of to see the topmost stone erected, and it will be a joy some of the children whom I see around me to say, when mysteal body of thy diessed son our Lord, and a never in the bonds of a true faith, a lively hope, and a never failing charity, may we, after this short life ended, enter with joy thy everlasting kingdom, and be built up as pil-

rise up nd call the builders blessed.

I havenow only once more to return you all my sin the 33d legiment, who have so cheerfully rendered the assistane on this solemn occasion.

Let u conclude, as we began, with prayer.

Wher His Lordship had concluded his address, he proceedd to use the following prayer:

"O GD, who hast built thy Church on the foundation of the course of of the hostles and Prophets, Jesus Christ himself bein the chie corner-stone: we give thee humble thanks the thou has called us to the clear knowledge and light thy Gosel in thy most blessed Son, by the Holy Spi We bles Thee that thou hast at this time given us opportunty to lay the foundation of this House of May it braised in due season to be a most Holy Temple unto The,—'where our prayers may ascend up before

Thee as in evening s praise and this life Apostles, livered from the body of mitted the lation and Grant, we receive the and being is neither most sweet blessed of you from The 100 We con York Con

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