TORONTO, CANADA, FRIDAY, OCTOBER 2, 1846.

Doetry.

THE HEARSE.

By M. S. FITZGERALD. The hearse is on the streets - I know her slow and weary pace; Her sable plumes are nodding to the crowds that line her ways,

And giddy laughter shakes the air to wile the thoughts away, Let ducal coaches clear the way!—there is a greater here,— 'Tis the conveyance of the dead to their mother's earthen

Its axles never turned to speed ambition's onward rage,
But dust it brings to kindred dust—of every grade and age. I thought thee once a joyous thing in childhood's thoughtless

As flaming cities shricked for help, scourged by his iron sway;

Thou bearest off in death's deep rest, more feeble than a worm! And beauty—she, the purest gem of circles gay and fair,

The humble tenant of the cot is not too low for thee,-Thou deignest to fetch his corse away from want and penury:

(From the English Churchman.)

simply ludicrous in its proceedings. Again, it is a are clearly indicative of the nature of their apprehenlearned to separate the notion of contempt from any but against free inquiry by pretended freemen; a failure. And it has given use to much incidental blasphemy and profanity: and under this aspect its prono right-minded person but must, to some extent, which nothing short of mechanical means can long sympathize with an abstract yearning, wherever it ex- hold in a state of admixture." The Alliance has disthe blind after a truth which they feel but cannot see, character of the Church: founded in schism, its deis an omen in itself of good. And surely a willing legates affect to deplore schism; boasting of "the right cry, however inarticulate and feeble its moans, from and duty of private judgment," they propound, what the great depth of our English masses of schism and "is not to be regarded in any strict or proper sense a false doctrine and ignorance, is a solemn thing. Howsion of sin is not to be trifled with. In the very first as in some sense a creed or confession, because it was number of this journal we expressed some general presented as what they believed, and what a man be-

tions may be thought to attach to the honesty of those who furnish reports of these private proceedings to the Patriot, after a direct vote against this practice from the body of which they are members-a matter which is no concern of ours-we have Mr. Binney's testimony declaring "the report in the Patriot to be so full and accurate, that reporters must have been employed, &c." The trust-worthiness of the reports is therefore unimpeached. As a fact the reports of and the English Convocations—our Hampton Courts minister Assembly, might wear a different aspect had ing daguerrotype of the newspaper.

in the back ground, and that it has ulterior objects.

It is said that the platform performers are but puppets and that the platform performers are but puppets and that the platform performers are but puppets.

under the well auspicated era of the Church of the fectation and hypocrisy to profess repentance on spiritual comprehension, or the increasing spirituality of feeling, by which the age of piety is marked and the profess repentance on spiritual comprehension, or the increasing spirituality of feeling, by which the age of piety is marked and the profess repentance on the profess re the Prussian Evangelical Church and by the delegates phatically denies that "our differences are in themof Freemasons' Hall. The very spirit of the whole selves sinful."—The effect of the introduction of the measure of "the spirit of glory and of God" should Pursued must pantheize, or rationalize.

Tather above the philosophy of the Buntings of Disdevil from using the press to misrepresent them," astaste what I cat or what I drink? can I hear any more the sures his namesake and brother, with a very intelligible companies, "that there is no man living to whom he alliance, have we think, been fairly taken in. The aged Barzillai: "How long have I to live, that I should go up with the king unto Jerusalem? I am this day fourscore years old; and can I discern between good and evil? can thy servant."

And of the general tone and visible aspect of, at least, and the press to misseptesent them, as the trom using the press to misseptesent them, as sures his namesake and brother, with a very intelligible to whom he aged Barzillai: "How long have I to live, that I should go up with the king unto Jerusalem? I am this day fourscore years old; and can I discern between good and evil? can thy servant old; and can I discern between good and evil? can thy servant.

And of the general tone and visible aspect of, at least, old; and can I discern between good and evil? can thy servant.

Dissenterism which is their secret home. And so, with the Patriot's vigorous sketch: with respect to the general crowd: their very num- "The scene at this time is most exciting. The leisure for reflection, in connexion with the contembers must be a perplexity to the original schemers, combatants have laid aside their armour; they have ri- plative disposition of age; the consciousness that The Alliance is already too unwieldy for action; it sen from the conflict, but it is only for a time. Groups energy is daily waning—that life is near its lowest is too large to separate without doing anything; it are collected together; knots of disputants are talking ebb; a feeling of loneliness and desolation because of is too loosely hung together to do any thing effectually. loudly and decidedly; the hard words and not softer outlived comforts and outlived friends; a feeling of

That says to each—"Prepare, for soon I'll mark thee for my own!"

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It must go on, like other monster meetings, to break blows in Conference seem to have created the desire own!"

Attraction towards, and alliance with, the departed blows in Conference seem to have created the desire of the skirmish, and the words, 'our laws,' dead, rather than the living who remain; all these, 'Tis wholesome thus to meet the hearse when all around is it grew. To do nothing, after such pompous prepara- 'freedom,' 'colonisation,' 'colo From the realities beyond this short and fleeting scene,—

Have run such bazards for the satisfaction of "discussFor men know well that sable coach will come the way again. Have run such bazards for the satisfaction of "discussing topics" is fatuity which we shall not pause to cha
Brethren you are too warm. Remember the work and flee away and be at rest," "to depart and be with Christ" must increase the spirituality of the

Future will not suffer, rather the contrary, from the enquiry; and most nobly have they sustained the rough that we may also be renewed day by day. Gracious is failure of an "Evangelical Alliance." The vagueness usage which, in the case of some speakers they have the provision that the circle of enjoyment should be But now I know where thou dost come, thou bringest sighs of the one will form a seasonable plea for the severe met with. The whole of their body, about sixty, have contracted, and the edge of enjoyment dulled; that and ters.

There is no music in thy path—no banner on thy deck,—Ab, no! thou movest in saddiness 'mid tears, and sighs, and wreck!

The disruption of an Anarchy is not that they may spend the interval in prayer.'

The disruption of an Anarchy is not that they may spend the interval in prayer.'

To this, an actual specimen of "Unity in Diversity" the heavens, where are its treasures and its rest.—

Well is it that "the keepers of the house do tremble, and the strong men how themselves; that the daught." let us remember that Mr. Bunsen never soars below at work, we only desire to append one more subject and its it that "the keepers of the house do tremble, and the strong men bow themselves; that the daugh if the Albiance fails. The "National Life," is a sa- Roman Catholics might possibly be Christians,—a ters of music are brought low; that there are fears in That man whose soul could scarce beat joy, except in have:

A the way; that the almond-tree doth flourish; that the storm. Alliance of Sectarianism are shuffled out of the pack.

Anyhow, whether Berlin and the Anglo-German School have fostered the Alliance or not, they will not

cut and dry? Where is any recognition of the priest-We are far from thinking the "Evangelical Alli- their settled mould been permitted? As the recent ance," a matter to be passed over in silence. It is in translator of Gervinus reminds us, "the movements one sense an absurdity; and there is much that is now taking place, in the form of Evangelical Unions, failure, confessedly a failure, and none of us have yet sion—a union, not against Puseyism or Catholicism, eedings become an object of Christian loathing. Still like wine and oil, into an unnatural combination, ists, after Unity. Even the vague faltering step of torted what they pretend to deem the anti-Christian ever inconsistent, still whatever claims to be a confes- explain this with charming consistency, it "is set forth

For it is thought—can all this trouble have been The scene itself, we quite agree with "Sir Culling," wangelical School to which we are to be assimilated consistent principle of Dissent, declares it to be "af- Nor can we be wholly surprised at the wider range of agreeing to differ. A principle which if rigorously point of elevated emotion. They seemed to be is crucified unto them, and they unto the world."— But such an object as this, if it is the esoteric one, the sanction of the Alliance, with no indistinct hint as scarcely fail to be effective. The diminution of aniefully secluded from the general. This is a flight on, the other Dr. Cox, though he "would keep the ly toil, and partial freedom from engrossing care;" the image of Christ.

they may openly unite themselves with the positive one discussion in this assembly of love, we conclude they are temporal, and a nearer interest in "things

the peace, or it will melt away more rapidly than for keeping up the skirmish, and the words, 'our laws,' dead, rather than the living who remain; all these, tions, will be something worse than ludicrous. To are heard on every hand. Close to me stands an the grace of God, already weary of earth, and longing you have to do and be wise.' Whatever else may be with Christ," must increase the spirituality of the But let us not forget that, after this failure, a se- have characterised the opening discussion, there is most aged disciple, and fit him for his final home. Wisely, could riment on a bre compact and organic evidently, on the part of our Transatlantic brethren, mercifully has it been ordained by "Him who knoweth scheme may well be tried. A definite Church of the a firm resolve to throw themselves into a full and fair our frame," that we should thus slowly perish, in order precision and sharpness of aim of some new Evange- just now retired, (while the other members are dining) the earth-cleaving spirit should be weaned from its

Takes her last journey in thee ere she numbers one grey hair;
The polish, hue, and light, as she becomes thy prey.

School have fostered the Alliance or not, they will not be slow to profit by it. Indeed the course is, as we have seen, cleared by its failure.

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The polish of the alliance or not, they will not be slow to profit by it. Indeed the course is, as we have seen, cleared by its failure.

Cox, the orator par excellence, of the Alliance, actually be body for a more easy severance from its immortal in-For less than failure even its friends cannot regard -can we believe our eyes? on the adoption of the body for a more easy severance from its immortal inits inauguration. Not only was the principle of such Articles, "closed by repeating a beautiful LATIN hymn mate they prepare that inmate, the heaven-destined ce thou art a welcome guest to him whose scanty store, an union, by the abeyance of positive dogma, immo- invoking the inhabitants of the upper world." What? spirit, for its change to glory. Infirmities become Makes crime or death the dreaded choice—oh! then go to his door!

All the dreaded choice—oh! then go to his door!

All the dreaded choice—oh! then go to his door! unsuited for it by temper and old animosities; but America? We seriously suggest to the Alliance and death; death in prospect reminds of eternity, and chain-shot swept everything before it." What a chain- death should also spiritualize the soul and mature its hood of the laity? Has the slightest variety from shot speech may be, we cannot conceive: perhaps our graces so as to make it meet to be gathered unto God! imaginative readers can, when we tell them that Dr. Cox assured the Alliance, that the first article is a "rule," and the fifth article "the great hammer," also (From" Sermons on duties of daily life," by the Rev. F. C. "the Shekingh," while the seventh is a "star in the "the Shekinah;" while the seventh is a "star in the constellation"-with which lucid and brilliant account of the whole unhappy affair, for the present at least,

> OLD AGE IN THE WAY OF RIGHTEOUS-NESS.

and yet venerated season, we had a beautiful illustration of this journal we expressed some general as in some sense a creed or confession, because it was sentiments on this subject, of the growing desire for Unity on the part of Dissenters: and from them as what they believed, and what a man believed, was his creed?" desiring to be judged of all the occasion to do more than to renew our adherence to the same principles which have stood the wear of ourselves and of the same principles which have stood the wear of ourselves and of the same principles without some necession of the same of success, we have sought to carry with us. What in January, 1843, however. without some way. We not seekly simple to sufficient of the soul and the clear of sight in its dawning, we thought of sufficient conting the strength of the soul and the clear of sight in its dawning, we thought of sufficient conting the strength of the carry with us. What in January, 1843, however a liberal's liberality: to display bigotry without assertsprings, and all the compount part and must soon, rough realities of debate—the tangled maze of squabble and compromise through which a resolution must pass—the instructive paring and patching processes—the sturdy obstinacy which bullies into compliance—the wearied despair which from physical exhaustion at the conference itself. The any maintainable ground, Sabellianism to be a heresy at all. Why has not Czerski as much right to his our's. Our worst rebellion hurts Him not, but our ing decays of nature, how many are the cases in which ing decays of nature, how many are the case Expease the pertinacity that of the body, —or that of every member of the Alliance the bis opinion upon Baptism and the Ministry—the dashing pencil of the Patriot's reporters so much more attractive than the glazed and varnished canvas of the authorized report can be. Secret Memoirs seldom authorized report can be. Secret Memoirs seldom fail in point, never in popularity. Whatever imputations may be thought to attach to the honesty of those whose the position of the composed pew Church at Rams—who furnish reporter of the popularity. Property of a grant and partially blunted the acute-last vields to pertinacity that which argument was imported extraction of the body, —or that of every member of the Alliance the bis opinion upon Baptism and the Ministry—the filter and maneuver—the litrograph of the body, —or that of every member of the Alliance that of the body, —or that of every member of the Alliance that of the body, —or that of every member of the Alliance that of the body, —or that of every member of the Alliance that which argument was a similar manner, and we have reason to hope that other benefictions will blow in the same—the popularity will be the same path. The filter of the body, —or that of every member of the Alliance that which argument was a similar manner, and we have reason to hope that other benefictions will blow in the same—the popularity will be a similar manner, and we have reason to hope that of the body, —or that of every member of the Alliance that which argument was a similar manner, and we have reason to hope the fundation of the Corporation of the Courter of this righteousness we ourselves, and the harvest of this righteousness we ourselves are. The filter of the claret of the clare fail in point, never in popularity. Whatever imputations may be thought to attach to the honest of the cite the contempt' of friends, "by its evasiveness, and to claim the recompense of a fulness of joy at God's che the contempt of friends, "by its evasiveness, and the chuckling" of enemies "by its intangibleness."—

Several such difficulties presented themselves, which were avoided rather than met by the shirking spirit of men who are afraid to realize to themselves the wisdom of this world."

Believers to elaim the recompense of a fulness of joy at God's right hand for ever! Why, there is presumption in the very mention of it; and to hold such a doctrine men who are afraid to realize to themselves, which were avoided rather than met by the shirking spirit of men who are afraid to realize to themselves, which were avoided rather than met by the shirking spirit of men who are afraid to realize to themselves, which were avoided rather than met by the shirking spirit of men who are afraid to realize to themselves, which were avoided rather than met by the shirking spirit of men who are afraid to realize to themselves, which were avoided rather than met by the shirking spirit of the very mention of it; and to hold such a doctrine men who are afraid to realize to themselves, which were avoided rather than met by the shirking spirit of the very mention of it; and to hold such a doctrine men who are afraid to realize to the wisdom of this world."

Believers to divided allegiance to who bediance from a consideration of the very mention of the proposed new Church at Ramston of the defined allegiance to who the definition of the first three may be obtained from a consideration of the very mention of the sentiments and intervention of the sentiments and intervention of the sentiments and the standard of the first three may be obtained from a consideration of the very mention of the sentiments and the church and less of "the west obtained from a consideration of the foundation of the first three may be obtained from a consideration of the foundation of men who are afraid to realize to themselves their own and of ardent piety from lips that tremble as they were blasphemy! false position. Alliance it seems is not union for an move. As the evening of the natural day at once enobject, but amalgamation to disavow any purpose .- riches and mellows the colouring of the clouds of hea-The only predicate in which the Alliance can walk ven, so does the serene and tranquil evening of a life freely is that of an universal negation of the necessity of piety give richness, beauty, and mellowness to all these private meetings are now publici juris, however obtained, and they are so happily illustrative both of any truth. For an example, we refer to the miser-obtained, and they are so happily illustrative both of able issue of the Slavery question. The Americans in Christian character. It is the will of Him "who the Alliance and its objects, as well as of the individual character of its members, that we only regret that only to secure their independence of judgement, they the world, shall set in brightness and in gion, only to secure their independence of judgement, they the world, shall set in brightness and in gion, only to secure their independence of judgement, they the world, shall set in brightness and in gion, only to secure their independence of judgement, they the world, shall set in brightness and in gion, only to secure their independence of judgement, they the world, shall set in brightness and in gion, only to secure their independence of judgement, they the world, shall set in brightness and in gion, only to secure their independence of judgement, they the world, shall set in brightness and in gion, only to secure their independence of judgement, they the world, shall set in brightness and in gion, only to secure their independence of judgement, they in the world, shall set in brightness and in gion, only to secure their independence of judgement, they in the world, shall set in brightness and in gion, only to secure their independence of judgement, they in the world, shall set in brightness and in gion, only to secure their independence of judgement, they in the world, shall set in brightness and in gion, only to secure their independence of judgement, they in the world, shall set in brightness and in gion, only to secure their independence of judgement, they in the world, shall set in brightness and in gion, only to secure their independence of judgement, they in the world, shall set in brightness and in gion, on the content of the confidence of judgement, they in the world, shall set in brightness and in gion, or the confidence of judgement, they in the world, shall set in brightness and in gion, or the confidence of judgement, they in the world, shall set in brightness and in gion, or the confidence of judgement, they in the world in the confidence of judgement, they in the world in the confidence of judgement in the confidence of judgement in the confid the supplementary article upon dogma, however not to the world" of those who are still in their freshand the English Convocations—our Hampton Courts and Savoys—the Millenary Petitioners and the West-minister Assembly, might wear a different aspect had all the secret meetings been open to the lively dashing darman meeting d that they, in turn, must concede something on the becomes niggard of its blessings to them, because they Some seem to think that the "Evangelical Alliance," is planned by certain longer heads who remain in the back and the back and the back and the sour contortions, and writhing grimace with which it was received. And this is "he guided his hands wittingly" when he laid them pets, only set up to amuse the ladies by the customary gambols.

Some random pearls we string together, only to upon the sons of Joseph, preferring the younger to the first-born; and when he was stretched upon the bed of death and called around him his sons it was evident. death, and called around him his sons, it was evident taken only for the vague and intangible objects which was such "as was never presented since Jesus Christ that age had not extinguished in him the fire of spiritare publicly proposed? Is it for this dream of a shahimself was on earth:" for it is, we believe, a solitary ual intelligence, but that the light of prophecy shed dow that the Atlantic has been crossed, and that Cainstance of Christian men meeting for a Christian its brightest beams upon the darksome hour of death. hada and Constantinople meet in Lincoln's Inn Fields? Union, with the avowed object of agreeing to differ. St. John had long since passed the ordinary limit of We think not. We pronounce no opinion: but cerHeretical synods have met to propound false doctrine:

| We think not. We pronounce no opinion: but cer| Heretical synods have met to propound false doctrine: | man's earthly sojourn, when the love of his saintly chief the state of the saintly countries of the saintly co tainly if the speculations of such persons as the Cheit is a phenomenon peculiar to the last days to hold a spirit breathed forth in his truly Christian epistles: Valler Bunsen and Archdeacon Hare, and the late Dr. synod whose watchword is no noctrine. On the conceive that they will issue under a form very difJames is obliged to remark, "that the meeting is getthat he might behold and record those sublime and ferent from that of the "Evangelical Alliance." The ting too excited."—Mr. Kirk, one of the American unearthly visions which were to "seal up forever the dame of Bunsen occurs at least at the public meet- deputies, regards the meeting as "a pledge of death vision and the prophecy," and which carry forward Tholuck represents the, so-styled, Orthodox to Sectarianism; whereupon the Patriot in the true our views to a point when "time shall be no more."

eternal," because they are eternal and near at hand; fond attachment here, and have its love transferred to The hears is on the streets—I know her slow and weary page; there is another inherent and vital vice in the system which, though it has not yet attracted notice, will be that says to all—"Prepare, for soon I'll mark you for my own!"

America? We seriously suggest to the Alliance and there is a nother inherent and vital vice in the system which, though it has not yet attracted notice, will be the community—the State—received to M. Michelet, whether Dr. Cox is not after all, that curious "and solemn tone, with the church holds now; and that its certain source of death. We mean the semi-sacerdotal element in it. After all, is not the whole acceptance of an Ecclesiastical council? Did affair a caricature of the man and his nation, and like there is another inherent and vital vice in the system which the Community—the State—received to M. Michelet, whether Dr. Cox is not after all, that curious are those which have been made at the west end there is another inherent and vital vice in the system which, though it has not yet attracted notice, will be the Church holds now; and that of the Church holds now; and the curious "and shear and Fellows of Jesus College, of which he cernity, kept steadily in view, lifts up the soul to M. Michelet, whether Dr. Cox is certainly some which the Church holds now; and the curious "and shear and Fellows of Jesus College, of which he cernity, kept steadily in view, lifts up the soul to M. Michelet, whether Dr. Cox is certainly some to M. Michelet, whether Dr. Cox is certainly some to M. Michelet, whether Dr. Cox is certainly some to M. Michelet, whether Dr. Cox is certainly some to M. Michelet, whether Dr. Cox is certainly some to M. Michelet, whether Dr. Cox is certainly in view, lifts up the Soul to M. Michelet, whether Dr. Cox is certainly in view, lifts up the Soul to M

THE WORKS OF MAN.

THE MERITS OF CHRIST.

(By the Rev. C. B. Tayler, A.M.) Christ died for us, not merely to supply by his carry out.

Again, the Coronation Oath is occasionally represented merits what was wanting in ours, not merely to patch up a sort of righteousness for us. This is not only a mean, but an unscriptural view of the subject; it not only wants nobleness, but truth to support it, though man naturally loves and approves a system which ascribes as much merit and righteousness as possible but something altogether new. We did not merely need some new desires, but a renewed nature; not to be set right in some points, but a new principle. We are not told that our own righteousness will serve to cover us. It is all called "filthy rags," by which is cover us. It is all called "filthy rags," by which is meant that it is, however pure among men, altogether defiled before God. We are told that we must put on the white robe of Christ's righteousness, and robes that have been washed white in the blood of the Saiets. In this view it seems clear and plain to me, hove is that which the Arnold School want to get up Slavery subject, Dr. Beecher describes, by "in. rest upon those who have well-nigh done with the Saints. In this view it seems clear and plain to me, a cry; the well-known "Unity in Diversity" - quiring what was the matter. They were losing in earth; of whom it may truly be said, that "the world that Christ came not merely to supply what was wanting in our merits, but wholly to substitute his swamped."—Dr. Cox then proposes a periodical under Causes are made to operate in their case which can merits; and then, by the in-dwelling and in-working and if the Alliance is only meant as an experiment, is to the probable, and most suitable, Editor; whereup-

Communication.

DR. HOOK ON NATIONAL EDUCATION.

To the Editor of The Church. Rev. Sir,-Few declarations of individual opinions seem to have attracted more attention lately than Dr. Hook's Letter on National Education; and as the principles laid down in it form such a startling contra the author's former advocacy of the claims of the Church, and are so much at variance with what is generally held by Churchmen respecting the connection of Church and State, perhaps some remarks on his positions might not be unseasonable. The number of The Church contain ing, as I understand, your own editorial notice of Dr. RESTORATION OF ELY CATHEDRAL - Considerable in-Hook's Letter, having, through some irregularity, never terest has of late prevailed at the vast alterations and im-

of two independent comments upon the subject. class of her Majesty's subjects have a right to demand .- the tomb of the Cardinal has been completely This is proved by the impossibility of producing any Act, and other works are in contemplation at this part of the Parliament by which this establishment was ordained.
It is not intended, I presume, to deny that the Church England is the established Church, that is, the Church nose dectrines and pothy have been recognised and lantern, which was covered with plaster and white and yellow wash, has been carefully scraped on and creaned of Parliament by which this establishment was ordained." cathedral, which will make it more accordant with the and the State as the national system of religious belief and worship. None have asserted this more frequently and strongly than Dr. Hook himself, for proof of which we need only glance at his celebrated sermon, "Hear the Church," throughout which he constantly speaks of the Church," throughout which he Constantly speaks of the Church as "established by the Governspeaks of the Church as "established by the Govern- paint, have been repolished with great labour, as also the

done by the Church—has been constantly recognised and sanctioned by the State; all her emendations and alterations have been adopted and made part and parcel of the law of the land by the higher estates of the realm, and by the people through their representatives, the Commons. Moreover, the Sovereign is sworn "to maintain the laws of God, the true profession of the Gospel, and the Protestant reformed religion as by law established; to preserve unto the Bishops and Clergy of this realm, and to the Churches committed to their charge, all such rights and privileges as by law do or shall amertain unto them. What are we that we should boast? A fallen race, and privileges as by law do or shall appertain unto them, to the church. It is proposed to add a painted ceiling, of

NESS.

(By the Rev. Hugh Smith, D.D.)

With age we naturally and properly associate ripeness of judgment and richness of experience. As the same all the days of our slies and what we have engaged ourselves to the Church, because it appears to the Church, because it appears to the tower had believed to the concerned or in any way alluded a certain "form of Christianity, named the whole of it with new and perfect massing, that form under which our religion was received, by, and transmitted from, our British and Saxon ancestors, and that the State has recognised the Church as so the tower had believed to the concerned or in any way alluded a certain "form of Christianity, named the whole of it with new and perfect massing, the should keep His boly will and commandments, and was racing the whole of the w

self has been made subservient. During its waning and yet venerated season, we had a beautiful illustration operating grace of God the Holy Ghost, freely, as

affecting the Sovereign only: but it must necessarily be understood as the expression of the sentiments and intention of the State which imposes it; and what the State solemnly requires at the hands of the Sovereign as a social duty, and what the Sovereign can only perform through the agency of the State, inevitably the latter is under an according to enable the Sovereign to execute and equal obligation to enable the Sovereign to execute and

as having only a negative force,—as merely forbidding any act prejudicial to the interests of the Established Church,—as merely binding the Crown to maintain the Church simply as it were "in statu quo." But surely this is but part of the intention of this oath, and falls far short of its full design. For not to notice the latter part, which speaks of the rights and privileges of the Church, to himself. The Gospel plan is imperfect on such a system. Such might have been the case, had the already settled or to be acquired, and not spiritual privisystem. Such might have been the case, had the plan of our redemption stopped at the Cross. At least, it might have been a matter of opinion. Even then, methinks he who had any noble idea of the nature of his God, would not have been contented with so low and poor an estimate of the great atonement. But the plan of our redemption did not stop at the Cross. Christ himself has shewn us how His sufferings and His departure in the body were to open upon us a new part of the Gospel dispensation. The atonement had been made for man on God's part.—

It had not been applied to man. Man needed to be made fit on his part to receive it, for the preparation It had not been applied to man. Man needed to be made fit on his part to receive it, for the preparation of heart required is also from the Lord. "We have no power as of ourselves to help ourselves." Christ's own words will best declare what I mean. "Marvel not that I say unto you, you must be born again."

The true profession of the Gospel." Now the State cannot insure from individuals a true or sincere profession at all; so the Gospel, nor indeed compel any profession at Arnold, are ever to receive embodiment, we cannot very first question, that of admitting reporters, Mr. Society of the districts which will issue under a form very difference that the might behold and record those sublime and the was pressed beneath a still neavier weight of that I say unto you, you must be born again. Society of Christians "established by the vision of that I say unto you, you must be born again. Society of Christians "established by the vision of that I say unto you, you must be born again. Society of Christians "established by the vision of that I say unto you, you must be born again. Society of Christians "established by the vision of that I say unto you, you must be born again. Society of Christians "established by the vision of that I say unto you, you must be born again. Society of Christians "established by the vision of that I say unto you, you must be born again. Society of Christians "established by the vision of that I say unto you, you must be born again. Society of Christians "established by the vision of that I say unto you, you must be born again. Society of Christians "established by the vision of the I say unto you, you must be born again. Society of Christians "established by the vision of the I say unto you, you must be born again. Society of Christians "established by the vision of the I say unto you, you must be born again. Society of Christians "established by the vision of the I say unto you, you must be born again. Society of Christians "established by the vision of the I say unto you, you must be born again. Society of Christians "established by the vision of the I say unto you, you must be born again. Society of Christians "established by the vision of the I say unto you, you must be born again. Society of Christians "established by the vision of the I say unto you, you must be born again. Society of Christians "established by the vision of the I say unto you, you must be born again. Society of Christians "established by the vision of the I say unto you, you must be b

not all; while the Church thus ministers grace to indivi-duals, it is part of her business to preserve, hand down and proclaim the truth, the whole truth, as it is in Jesus.) built in the early English style. It is erected on the same

And our duty, therefore, it is -especially if we happen by God's providence to be called to situations of influence, rank or authority—by all means in our power to increase her efficiency in this respect, to place her on the watch tower, that her voice may be heard through the length and breadth of the land; our duty it is, to take care that her faith be preserved intact and pure.'

Sept. 18, 1846, (To be continued.)

Ecclesiastical Intelligence.

H. C. C.

ENGLAND.

reached me, your readers will have the advantage at least provements in the interior of Ely Cathedral. Since the of two independent comments upon the subject.

"It is a pure fiction," says Dr. Hook, "to assert that the State, by any Act of Parliament, has established the Church of England, or any other form of Christianity, to which it is exclusively bound to render pecuniary supaccession of the present Dean, more than 40 windows speaks of the Chirch as "established by the Government, as "the society of Christians established by the Government, and invested with certain emoluments and privileges." His design then was not to prove, or argue from its establishment, or to commend it apon that ground; "he refers to the Church not as a mere National Establishment," (page 5), but still he admits the fact.

And this establishment is not a recent circumstance: it dates from the first planting of the Gospel in the British Islands, when the Community—the State—received Christianity with the same Eniscoral regimen, orders. out-cist from Paradise, born in sin, tainted, corrupted, defiled: owing our only chance of salvation to the free mercy of God, admitting us into covenant at Baptism, and requiring of us as our part of the covenant, that the State; but I have dwelt upon the fact, that the synday repeated by the State; but I have dwelt upon the fact, that the so dangerous a state that Bishop Gray, about the year Item of the covenant, that the state; but I have dwelt upon the fact, that the synday repeated by the State has established a certain "form of Christianity," 1460, underbuilt the whole of it with new and perfect many part of the covenant which our religion was received many proposed to add a painted cenung, or any or "right Christian judgment in all things," and an enlarged spiritual experience, are properly ascribed to
the old age of the Christian, and to these his age itself has been made subservient. During its waiter.

The difference of experience are properly ascribed to the State to afford section of the State to afford pecuniars are corollary the obligation of the State to involve as a corollary the obligation of the State to afford pecuniary and to the State to afford pecuniary and to the State to afford pecuniary and to the State to this was corollary the obligation of the State to afford pecuniary and to the State to afford pecuniary and to the State to afford pecuniary met to the state to the state to afford pecuniary met of the State to afford pecuniary and to the State to afford pecuniary met of the State to afford pecuniary and to the State to afford pecuniary met of the State to a

The parish Church of West Lydford, Somerset, having been rebuilt at the joint expense of E. F. Colston, Esq., of Roundway Park, the patron, and the Rev. W. H. Colston, D.D., the Rector and visitor, was consecrated on the 14th inst., by the Lord Bishop of Bath and Wells, assisted 14th inst., by the Lord Bishop of Bath and Wells, assisted by the Hon, and Worshipful the Chancellor of the diocese, the Ven. the Archdeacon of Bath, and the Rev. G. A. Denison, his Lordship's Examining Chaplain. The ser-vice for the day was read in an impressive manner by the Rev. Dr. Colston, and a most judicious and appropriate sermon was preached by the Rev. R. Meade, Vicar of Castle Cary, and Prebendary of Wells. Most of the aristocraey of the neighbourhood, together with a very numerous body of the clergy, were present. At the con-

that the alliance of the State with the Church is not only defensive for the protection of the latter against injury, but for an active co-operation with her in "maintaining the laws of God and the true profession of the Gospel," wherever provision does not already exist for that purpose, or where the means of the Church are not sufficient to enable her to keep pace with the progressive requirements for religious ordinances and instruction.

Permit me to close this article by quoting, in contrast to Dr. Hook's newly adopted "liberalism," the language with which he formerly in the Chapel Royal instructed Royalty in its duties towards the Church — "But this is not all; while the Church thus ministers grace to indivi-

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