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convincing argument.

imself, even to the eternal and heavenly Captain of our Salvation. Israel bore the same relation to the elect Church of God in all future ages. The intended sacrifice by Abraham of his only son Isaac, is another type and evidently shadows forth the future sacrifice of the only begotten Son of God, upon the accursed tree, in order to secure the redemption of the world, and the forgiveness of sins. St. Paul indeed assures and the forgiveness of sins. St. Fair indeed addow of "good things to come, and not the very image of the things." (Hebrews x. 1.) And this too, at the very time, that he is speaking of the priesthood of Christ, and the offering up of his body upon the cross once for all.

It is consequently very generally admitted, that all referred to by the sacred writers. The Lord's Supper Saviour, when he was commemorating that ancient which are no stronger than the voice of the Church to which stablished in its room. "Christ our passover is he professes to belong, and which are embodied in the articles with old leaven, neither with the leaven of malice and cerity and truth." (1 Cor. v. 7.8.)

With these remarkable coincidences, existing between the Churches of the old and new dispensations, we might therefore very naturally look for another re- structure of its polity, in its assumption of universal domain semblance in the order of men, who were set apart to diminister the respective sacraments of the law and fession for sorrow, procession for faith, the lips for the heart, the gospel. And we have it. In the Jewish Church, there were three orders in the ministry, the High Priest, Priest, and Levite; the first, having greater dignity and power than the second; and the second, than the third. In the Christian Church, the same distinction in relation to number and authority has always obtained. It was thus during the actual ministry of Christ. He himself occupied the first rank; the twelve Apostles the second; and the seventy Disciples the third.

And certainly, this argument founded upon analogy, pon the types and antitypes of the Scriptures, derives eculiar force from the consideration, that our blessed "brethren, partakers of the heavenly calling, consider " the Apostle and High Priest of our profession, Christ "Jesus"; (Hebrews iii. 1) and again, "seeing then "that we have a great High Priest, that is passed into "the Heavens, Jesus the Son of God, let us hold fast "our profession. For we have not a High Priest, "which cannot be touched with the feeling of infirmiventy Disciples. that St. Paul called our Saviour a High Priest, and that he he himself selected two classes of inferior occasional attendants? You would not surely apply the term accident to any thing performed under the auspices of Christ-and much less to a thing evidently tence, than is its Priesthood. If a comparison must "not heard? and how shall they hear without a sa ' preacher ? and how shall they preach except they be "sent ?" (Romans, x. 14.) If the former were typical why not the latter ?" Why this supposed distinction, between the sacramental means of grace and the indiviluals authorised to administer them? The truth is, there is, none. It never did and never can exist. Unless you Apostles, and seventy Disciples-unless you deny that in reference to Doctor Wiseman's letter on Catholic unity. there was any official difference of rank between them, thus expresses himself,-" I believe his expectations will be you must allow, I think, that our Saviour had an eye this early period he contemplated the establishment writes, " Rome, when it decreed its own infallibility, cut off of his own more glorious Church and Ministry. But at length, he who came to seek and to save erucified and slain. And on the the third day after- petuous temper, a hope of approving himself to persons' reswards he was "declared to be the Son of God, with peet, and a wish to repel the charge of Romanism," those power, according to the spirit of holiness, by the reperiod had then arrived for the final settlement of his like terms, and that, too, under circumstances which must visible Church. For the space of forty days previous have impressed them with the deepest sense of the solemnity, to his ascension into heaven, he gave, as we read in the Acts of the Apostles, "commandments unto the Apostles whom he had chosen, speaking of the things per- broken, &c., for though men were found in every age who taining to the Kingdom of God." And assuming, as bore testimony against the impurity, and fraud, and tyranny, surely we may with the greatest confidence, that what-ever these holy and inspired men afterwards did in virtue of their commission, with reference to the Church and its Ministry was in strict accordance with the commandments they then received, it seems evidently and undeniably to follow, that their Lord him-stifled, as it were, in the superstitions of Popery." self then directed the establishment of an Episcopal Government and Ministry in his Church-for I think and tend to mislead the ignorant into gross idolatry." Government and Ministry in his Church -- for I think it will be made manifest to you, that such was the of the power of the priest, and its load of ceremonies, all congovernment and ministry which they actually established. tion from the arguments which will be set before you, bas been the means of transmitting to the Western world." to be told that the question under consideration reto be told that the question under consideration re-lates merely to the government of the Church, a mat-tion to think lightly of her sins." "Come out of her my lates merely to the government of the Church, a mat-ter not of vital importance. For however specious beople, that ye be not partakers of her sins, applies forcibly, &c." "The palliation of Popish enormities, with which the this assertion may appear, I would earnestly caution you against acting upon it without serious considera-of the writers.". -Bishop of Llandaff's Charge, 1842. I subtion. The attentive reader of history and observer join the following extract from the charge of the BISHOP OF of events may easily discover enough of evil to have Down AND CONNOR, "This leads to a further caution, that of events may easily discover enough of even to have resulted from the various experiments which have been our minds, or to implant in others, an indifference to the errors made from time to time to improve upon the mode of and corruptions of the Romish Church, and to encourage, on Church Government originally established, to make the other hand, a favourable contemplation of her, by putting men think it highly probable this may be a question forward her better qualities, and by obscuring and keeping out men think it highly probable this may be a question even of vital importance after all; and that the next experiment should be that of returning, on all hands, in discipline as well as in doctrine, to the primitive standard. —It is well known that this was the principle upon which the Fathers of the Church of England conducted their attempts at Reformation. The Continental Reformers conducted theirs with far less wisdom and moderation. In their eagerness to over-throw the corrupt system to which they were opposed, the attempt of extenuate and apologize for some of these characteristics of Romish worship."—*Charge*, 1842. The Bishops of Salisbury, Oxford, and Exeter, with others, all they were not sufficiently careful as to what they estab-within the year gone past, show themselves equally uncompro ished in its room; -- their great anxiety seems to have mising with regard to Rome, equally strong in their "j been to recede as far as possible from Popery, and severe language" with respect to it. The latter of these Pre hence it came to pass, that in some instances they hence it came to pass, that in some instances they hence it came to pass, that in some instances they hence it came to pass that in some instances they hence it came to pass that in some instances they hence it came to pass that in some instances they hence it came to pass that in some instances they hence it came to pass that in some instances they hence it came to pass that in some instances they hence it came to pass that in some instances they hence it came to pass that in some instances they hence it came to pass that in some instances they hence it came to pass that in some instances they hence it came to pass that in some instances they hence it came to pass that in some instances they hence it came to pass that in some instances they hence it came to pass that is some instances they hence it came to pass that is some instances they hence it came to pass that is some instances they hence it came to pass that is some instances they hence it came to pass that is some instances they hence it came to pass that is some instances they hence it came to pass that is some instances they hence it came to pass the pas

Our first argument will be taken from the analogy work in this way, but they also became the means of between the Jewish and Christian Dispensations, stirring up discontents in England at the temperate although that is by no means our most powerful and Reformation which had been there effected. For they

You are aware of the almost universal opinion pre- lish Divines who were compelled to seek refuge among ailing among Christians, concerning types and anti- them from the fury of the Marian persecution; wheretypes. Types in theological language are emblems, by they laid the foundation of all the Dissenting comby which something future is prefigured, and anti- munities which have since sprung up in such numtypes constitute whatever when it actually transpires, bers among the Protestant people of the realm, s thus prefigured. The former are found in the Old and gave birth to schisms among us, which are appa-Testament, the latter in the New. Moses, for in- rently as far as ever from being healed, and which stance, -as being (though in an infinitely inferior sense there seems no hope of healing, until all parties shall and degree) the mediator of a Covenant, and the agree to abide in all things by the rule of Christ and Captain and Deliverer of the visible and typical Israel his Apostles, in preference to their own devices and of God-bore a figurative and predictive relation to imaginations. Not until then can the Prophet's prethat greater Prophet whom he foretold as like unto diction be fulfilled.

THE CHURCH.

# TORONTO, FRIDAY, MAY 19, 1843.

CONTENTS OF THE OUTSIDE. Reflections of an Emigrant Churchman. Garner.—Bishop Stillingflect; Rev. A Watson; Bishop Fleetwood. First Page. ation of Unitarianism.

We have received several communications respecting the recent letter of the Rev J. H. Newman, all of them written in a Christian spirit, and marked by no the Mosaic institutions were typical of the Christian; mean ability. As, however, we do not think it wise that we have rites and ceremonies in the Christian, to encourage a controversy respecting Mr. Newwhich exactly correspond with those ordained of God man and the various questions of the day with which his to be used in the Jewish Church. Baptism affords a name has been associated, we must decline to insert familiar and well known illustration. It comes in the the favours of our correspondents. For one letter place of circumcision, the instituted mode of admission only, as embodying our own views, and anticipating nto the Church of Israel, and as such is frequently us in a task which we had marked out for ourselves, can we find room. After a few introductory remarks s another. It answers to the feast of the Passover our correspondent thus proceeds, and in his line of mong the Jews. It was even instituted by our argument we beg to express our entire concurrence : What is it that he now retracts? Statements and language

sacrificed for us: therefore let us keep the feast, not and formularies to which he has subscribed, and sworn his assent. The following phraseology will be found among-t the wickedness; but with the unleavened bread of sin-wickedness; but with the unleavened bread of sin-"heretical"—"bound to the cause of Autichrist"—"they have established a lie in the place of God's truth, and, by the claim of immutability in doctrine, cannot undo the sin they have committed"-"its craft in its falsehoods, its deceitful deeds in lying wonders, and its grasping ambition in the very such at least is her system as understood by the many"-"unscriptural"- "profane"- "impious"- "bold"- "unwar-ranted"- "blasphemous"- "gross"- "monstrous"- "unauthorised" &c. &c. This is what you, Mr. Editor, term " the justly severe language" which, in various publications, Mr. Newman has used with reference to the Church of Rome. That a Churchman may not always deem it expedient to now lies before us, all the passages which the "Catholic" adopt this language, just as he may not always think it neces sary to apply himself to this controversy, I can understand; but that it expresses any thing more than our Church asserts, and that a clergyman of the Church is bound to believe and on ceasions to teach, I equally deny. Thus in instructing his cople, as he is enjoined in the Homilies, he will read as follows :

The Bishop of Rome teacheth that they that are under him are free from all burdens and charges of the common wealth, and bedience towards the Prince, most clearly against Christ's doctrine and St. Peter's, he ought therefore rather be called Saviour is perpetually described, in the Epistle to the Hebrews, by the very names which were applied to the chief minister among the Jews. "Wherefore, holy" "For that it is no marvel that they which have from their childbood been brought up amongst images and idols, and have drank in *idolatry* almost with their mother's milk, hold with But t mages and idols, and speak and write for them"-" O wicked, mpudent, and shameless men, the devisers of these things"-Now, God be merciful to such miserable and silly Christians who by the fraud and falsehood of those who should have taught them the way of truth and life, have been made" &c .-" So that laity and clergy, &c., have been at once drowned in abominable idolatry, of all other vices most detested of God, "ties; but was in all points tempted like as we are, "ties; but was in all points tempted like as we are, years and damnable to man, and that by the space of eight hundred years and more." Homily 14th. "With an infinite number we are to bear in mind, that among the Jews, so in face the plain, simple, and sincere religion of Christ Jesus"f toys and trifles to make a goodly outward show, and to dethis case, the very name of High Priest implied supe- "Having a vain and dangerous fancy that if they come to riority in station, and that there must be interior Priests. And these, as you have seen, were not wan-ting to complete the analogy contended for. They though they understand not one word of the whole service, nor feel one motion of *repentance in their hearts*, all is well, all sure," &c. Homily 20th. "The Lord of heaven and earth de-sisting on such terms of communion, has destroyed riority in station, and that there must be inferior church, besprinkle them with holy water, hear a mass, &c., existed in the persons of the Apostles and of the seinto his vineyard again"-" and He of his great m And now let me ask—Was it by accident merely in all men's hearts by the mighty power of the Holy Ghost to remain in separation from her. What then was to that St. Paul called our Saviour a High Priest and that the comfortable gospel of his son Christ may be truly be done? Were the Protestant emigrants to remain preached, truly received, and truly followed in all places, to e beating down of sin, death, the pope, the devil, and all the ministers, the one for his constant, the other for his kingdom of Antichrist." Homily 28th. Such is the voice of the Church, and similar to this the language once used by Mr. Newman, which "his monitor," "the friend with whom he was on very familiar terms," calls "eursing and swearing," and "a most superfluous hit at the poor Romanists;" and thus inof so great importance. The sacraments of the structed. Mr. N. indirectly shews that it was not his mode of Christian Church are not more essential to its exis- speech, and "what reads like declamation" that most conerned him, for by the introduction of an hypothesis he distence, than is its Priesthood. If a comparison must be instituted, they are evidently of minor importance. closes his real sentiments, and supposes himself asked " how he could venture not only to hold, but to publish such views of For "how shall they believe in him of whom they have a communion so antient, so wide-spreading, so fruitful in But whether are Churchmen, clerical and lay, to take Mr. Newman's newly-conceived views of Rome as conclusive testimony,-or that which he himself calls " almost a consensus o the divines of his Church," who, he says, have ever used " the strongest language against Rome; even the most able and learned of them?" Yes, and it is not in past ages only that they have done so, but to this day, as may be amply seen from the charges of the Bishops of England and Ireland, reblend together the High Priest of our profession, the cently addressed to their Clergy. The BISHOP or LONDON, disappointed; that the number of those who will apostatize to an idolatrous church will be exceedingly small' to the three orders of the Jewish hierarchy, when at cordance with one of the retracted sentiments of Mr. Newman, the possibility of its abandoning a single erroneous opinion which it has once formally sanctioned." As to the epithet As to the epithets which Mr. N. now deprecates as applicable to Rome, and hat which was lost, was taken, and by wicked hands which he confesses he used " under the influence of an imwho I believe have too much integrity to yield to such motives, surrection from the dead." (Romans. i. 4.) The chiefly speaks, to induce them to do so, are bold to adopt the ciples which have never been absent from the teaching of the " It cannot be denied that they border closely upon the worst error "Her frauds, impieties, superstitions, with And let it not induce you to withhold your atten- which she has overloaded Christianity, far outnumber the pure ordinances and doctrines of the primitive Church, which she departed equally from the Roman and from the Primi-tive Church. And not only did they mar their own unhallowed a conjunction."

# The Church.

I shall close these quotations with the following extract from the charge of the Right Rev. R. Bagot, BISHOP OF OXFORD, I must therefore exhort you, my brethren, that as on all other Reformation which had been there effected. For they infused their own spirit into the breasts of many Eng-a double measure of care and watchfulness towards the younger members of your flock. If with me you believe that there is ost incalculable amount of error and superstition in the Church of Rome; if with me you believe that she has not ltered one jot or tittle of her antient character; if with me you believe her to be as subtle as dangerous, and as false as she has ever been, as shameless a perverter of the truth, and as God's favour, be a shelter and a blessing to future uel a persecutor; if, with me, you feel that any attempt at mion with her, while she is what she is, is to be deprecated generations. atterly, and all concession must come from her, and not fro us; if, with me, you have (because you know her real character) a deep and increasing dread of her workings and artifices; with me, you look upon her as schismatical and antichristian if, with me, you feel that our own Church is pure in doctrine, apostolical in ministry, and that if a man will live as our Prayer Book would have him live, he will not miss his salvation, you will be more than ever zealous to keep those wh have been baptized amongst us within our pale;-you will leave nothing undone which a sense of your tremendous responsibility, which your feelings of devotedness and affecresponsibility, which your feelings of devotedness and affec-tionateness can suggest, towards preserving those of your flocks the most gratifying description, to the efficacy and who are most exposed to them from the perils of those danger-

ous days."-Charge, 1842. Every friend of the Church and of true religion will, I am sure, with you, Mr. Editor, "grieve at the sad perversion of a pious and highly gifted mind," as evinced so palpably in the instance of Mr. Newman, and which places him in the anomaous position of palliating, if not justifying, errors against which e protests, and which are alike at variance with the tenets of his Church and the declared sentiments of its most eminent men, which he has himself been wont to acknowledge as error, and to which view of that system he is still bound by his profession to regard as largely composed of "blasphemous fables and dangerous deceits." For myself, I concur with you in pinion that the sooner the Church is rid of such wavering otestants, though their defection would be a calamity to leplored, and a rejoicing to the enemy, yet the sooner would ur peace be restored : and the circumstances in question fur r shew, as you remark, the necessity of abiding by the Prayer Book, its scriptural doctrines, and minitable forms.-Let us pray for the peace of the Church, that she may be exalted in holiness, and, beautiful for situation in its highest nse, may prove a consolation to many - the joy of the whole

With these irresistible evidences of Mr. Newman's untenable and dangerous position, we close the matter.

The Hamilton Catholic has cast in our teeth, as dvocates of church principles, certain dicta of Mr. almer, in his Treatise on the Church, as though we ust necessarily subscribe to them. Now we greatly respect Mr. Palmer, and regard his treatise as on the whole very valuable, were it only that it opens up foundations and goes to the bottom of things; and we are very sure that no intelligent churchman can regularly study the book through, without rising from its perusal, both a better Churchman and a more intelligent Protestant. But we think that in his first and second editions he made several incautious statements, for want of properly balancing all parts of his subject. Mr. Palmer seems to have come to the same conclusion himself; for in the third edition, which

quotes against us are omitted. The real state of the case in regard to the Church in Canada is this. The Romish Church has undoubtedly a primâ facie claim, and no more, to the allegiance of every Christian coming to settle here, as being the original Christian church of this country, under the government of bishops and clergy, deriving their orders and authority from those who succeeded the apostles, and holding the fundamentals of faith, albeit almost buried beneath masses of superadded

But then, in the first place, those bishops and clergy labour under the outward appearance, to say the very least, of sanctioning practical idolatry, and all true aud well-informed members of the united Church of England and Ireland would on that account conceive it to be absolute sin to join in that communion at all. But supposing that difficulty to be got over; no Churchman can join the Roman communion without wuncing his mother church, declaring her to be schismatical and her doctrines heretical. Could it be lawfol for a Churchman to do such an act? Would it not

SOCIETY OF THE DIOCESE OF TORONTO is to take place, it will be perceived, in this city, on Wednesday, the 7th June. All friends of the Church, clerical and lay, whom distance and duty permit, will, we trust, be present on so interesting an occasion. As yet the Society is but in its infancy; but it is a goodly sapling, which, if duly watered and tended, will, with

### The Quebec Mercury, of the 9th instant, contains the following paragraph :---

The Bishop of Montreal left town yesterday afternoon, intending to visit the Churches and Missionary stations on the banks of the Ottawa. It is expected that his lordship will be absent about three weeks on this tour of duty.

The article, the Renunciation of Unitarianism, to beauty of our almost inspired Liturgy; and is, moreover, a narrative replete with the liveliest interest, and the most salutary confirmations of faith.

We have no space this week to advert to the question of National Education, now creating so great a sensation in England, and assuming an aspect more favourable to the Church,-of the disputes in the Presbyterian Establishment of Scotland, which seem to forebode defeat to the violent Chalmers' party, though not without injury to the whole institution,-or of the recent discussions respecting the Society for the Propagation of the Gospel in Foreign Parts, which have left that venerable body in a loftier and holier

We are glad to see in the New York Journal of

Divinity in our infant University. "As far as we have had opportunity," writes the Journal, "to examine this little book, we think very highly of it. We believe it would do good service in

the cause of Christian Education, if republished in this country. It not only suggests excellent questions and answers, which may be used as they stand, but, by its correct and admirable method, shows how to catechise.' We understand that it had been previously suggested to Dr. Beaven to republish the work in New York, and that it is highly probable that he will do so.

largement of St. Peter's ('hurch, Brockville; and of 251. presented through G. H. S. Brown, Esq., towards the completion of Kingsey Church, in the diocese of

Quebec.

On the morning of Friday, the 12th instant, as Messrs. George Savigny and J. P. Duke,-two young men connected with the establishment of our publishers, Messrs. Rowsell,-were duck-shooting in a sailing-boat near the Island, the former incautiously pulled his gun towards him, and, the hammer having been caught in some obstacle, the contents were disharged and lodged in his side. Duke, with great presence of mind, supported his wounded companion in as comfortable a position as he could, and steered towards Mr. Tinning's wharf. There every kindness was shown to the sufferer, and medical men having attended and extracted a large portion of the shot, he was conveyed, by a party of the 93rd Highlanders, to his father's residence. He lingered, without much pain, and expired on the morning of Tuesday, the medical men could supply.

MR. SAVIGNY was born in Scotland, and had nearly completed his twenty-first year. It was part of his occupation to attend to the business de

The General Annual Meeting of THE CHURCH munion Office referred to, having ever been repeated by the people separately "after" the Mi ister, sentence by sentence as many congregations are in the habit of repeating the Ge-neral Confession; yet the Rubrics in favour of the Lord's Prayer being so repeated at the Post-communion is decidedly stronger than that heading the General Confession, which is merely directed to be "said after the Minister," while in the

former the people are charged to "repeat AFTER him EVERY Besides this, it would seem, that where the compilers of the

Prayer Book intended the congregation to repeat certain sup-plications separately after the Minister, they took care to have such sort of repetitions duly inserted in the Service Book, only in a different description of type; as, for instance, in the Litany, wherein the first four petitions are reprinted for the separate repetition of the congregation. For any thing I have as yet seen, it does not appear to me that the General Confes. must of necessity be repeated, like the comme the Litany after the Minister,-a mode frequently adopted in congregations.

To some persons the mooting of this question may seem perfectly unimportant. Here I must beg leave to differ. It has its proper importance, though allowedly and comparatively not only against the frequent celebration of the Holy Com-munion, but even against the distinctly commanded use of the Offertory, and of the Prayer for the Church Militant after the Sermon. May it not be as well to see whether we ourselves. have not been needlessly lengthening the Services? How recently have some of us discovered that there is no necessity for commencing an eleven o'clock Service with-

#### Awake, my soul! and with the sun,-

and of interspersing other hymns and metrical psalms not only between but through the Services, as, for instance, before the Sermon? Perhaps we may, on examination, find out that some of our congregations consume double the time actually required by the Prayer Book, by following the separate mode of repeating the General Confession. In Ireland, I believe, most congregations say the Confession closely after the Minister,-what the general practice is elsewhere I cannot say,

All however must agree in this that, whether the separate its name, —a very favourable notice of Beaven's Help to Catechising. Our cotemporary is evidently not aware that the "Rev. James Beaven, M. A., Vicar of Welford" in England, is now D. D, and Professor of ness of offering to God a glaringly imperfect Service (for such their's undoubtedly is, who do not join in the General Confes-sion of sin), if they would honestly ask themselves—" Is ours,

With much respect and esteem, your's,

ERIGENA.

# THE OPENING OF ST. PETER'S NEW CHAPEL, QUEBEC.

The New Chapel of St. Peter's, in St. Roch's Suburbs. His Excellency Sir Charles Metcalfe continues to abound in works of charity and munificence. We have now to record his donation of 50l. towards the en-

His Lordship, in the distribution of the subject, pointed out the motive of the woman, whose action is commended in the text, which was love to Jesus Christ-the necessit of this principle as an indispensable and fundamenta constituent in the Christian character—its ground and object, as founded in the sense of mercy to sinners, through the blood of the Cross, and the manifestation of it-first. by a general and unreserved obedience of the heart and life; and, secondly, by works of charity, in the familiar sense of that word--proceeded thence to shew that, without prejudice to that charity, the manifestation must be also made by liberality in religious works, and munificence in outward things pertaining to the house of God;--the text bestowing a distinct, direct, and high commendation upon that feeling which prompted a costly offering to Christ, and the example being specially ordained to be rewarded wheresoever the Gospel should be preached throughout the whole world. He drew the dis between that excessive glare of ornament-that childish and tawdry pageantry, which are characteristic of a su-perstitious worship, and those chaste decencies and wellregulated appointments which give dignity to the worship of the Church, and bespeak the reverence of all who enter the house of God. In the course of his observations, his Lordship had occasion to make mention of our worthy Pastor, the Rev. Mr. Chaderton, and it was evi-the Parish Church of St. Mary-le-Bow, Cheapside. dently with some difficulty he could suppress expressions 16th, having received every solace that the affection of eulogy (in his presence) which seemed ready to pour of relatives, the solicitude of friends, and the skill of forth almost irresistibly. In feelings of veneration and pointed for the occasion, after which his Grace the Archaffectionate regard for this exemplary Minister of Christ, not only the congregation, but all who have the happines to be acquainted with him, most fully participate. In the close of his address, the Bishop noticed with appro-tion of the state of the circumstances and repeated disappointments, have per-severed unto the end in carrying the good work on to its ceremony. mpletion, and, after expressing his regret that the laudable exertions of these persons have (from the cir-cumstances just adverted to) unexpectedly involved them rois, in his 84th year. This was the clergyman who found in a heavy responsibility, which, for the present, causes means, in 1793, to penetrate into the dungeon of Mari the Chapel to be encumbered, and thence prevents its Antoinette in the Conciergerie, and to administer to he being consecrated agreeably to the forms prescribed by the Church, he particularly directed the attention of the persons composing the congregation of the Chapel, to the peculiar advantages which they enjoyed as a branch of the Cathedral establishment, and the assistance which they received therefrom, and emphatically called upon them to exert themselves, as well to relieve the individuals who have, in so spirited a manner, furnished the principal part of the amount expended, as to remove the igma from the Chapel of its continuing an unconsecrated building. We have no doubt this appeal will be liberally responded to, but the particular disappointments before We have no doubt this appeal will be liberally referred to, leave so large a deficiency as to render an application for assistance from piously disposed persons was made amounting to 17/. 15s.,-a sum quite equal to the most sanguine expectations (considering the state of the weather, which was worse than bad), and evincing that his Lordship's appeal had been duly appreciated. The Holy Sacrament was then administered, at which a chiefly an agricultural district-of eight pence in the goodly number of communicants attended. St. Peter's Chapel is a neat edifice, built of stone, of an unpretending appearance. It is situate on St. Vallier Street, from the line of which it stands back about 12 It is situate on St. Vallier feet, and is separated from it by a wall of 4 feet in height, with a railing of nearly the same height on the top of the wall. The following are the dimensions of the Chapel:-Length, 60 feet; breadth, 41 feet; height to the eaves, 23 feet. From the roof rises a neat belfry and steeple, surmounted by a cross. The height from the basement to the top of the cross is 78 feet. At the entrance there are 4 steps and a platform, which extends the whole width of the building. The interior is neatly fitted, with

ounts to 4,800 souls. The Cathedral, St. Paul's, an St. Peter's have each a Sunday School attached to then There are two in connection with Trinity Chapel: in all five Church of England Sunday Schools

PROSPECTS OF THE CHURCH IN THE WESTERN TOWNSHIPS

OF BLENHEIM, WILMOT, &c. &c. It is gratifying to learn, that the large portion of inter esting and well-peopled country comprising the townshi of Blenheim, Wilmot, North and South Easthope, Down &c., which had been long unavoidably neglected, owin to the "fewness of the labourers," has lately enjoye casional visits from the Rev. John Hickie, Travelling Missionary, sent out lately by the Lor op of Toronto, to labour in that quarter. Hickie has visited and preached in every corner of th townships of Blenheim and Wilmot during the last three months, and has baptized in them one hundred and for adults and children. In the former township, the anxie of the people for the ministrations of our Evangelic Church was evinced not only by the attendance of lar and daily increasing congregations, but by their converting ing a petty sessions court into a temporary Church, sinc Mr. Hickie commenced his visits to them. In this (which is 36 feet long, but had to be relinquished, for want of room for the numbers who habitually attende have been formed commodious seats, brought from th adjacent woods, capable of accommodating 160 person and a pulpit and stove have been erected therein. It and a pulpit and stove have been erected therein. At truly gratifying to witness the impressive effect amongs the congregation, when, after the reading of the secon lesson, men and women advanced in years, come forward openly to be admitted into the Christian family, and to be admitted into the Christian family. be brought into covenant relation with the Lord. In Wilmot, where, within the last month, eighty-five hav

been baptised, an interesting circumstance took place few days since, which was the baptism of a farmer wit twelve fine children, the eldest not sixteen years' On the 8th instant, a meeting of the most influenti and respectable people in the township took plac according to previous notice, to take into consideration the necessity of building a Church; for, from Galt to Goderich, a stage road of eighty miles in length, and abunding with Church people, there is not any Church for the Lord's people to meet in, to worship their for the Lord's people to meet in, to worship their reator, except Dissenting places of worship, which sincere Churchman cannot conscientiously heither has any clergyman visited this place till M Hickie came here. But now a committee has bee appointed to collect subscriptions, and a beautifui an commanding site has been chosen. We heartily say t them, go on and prosper.

MARKHAM.

Subscriptions paid from Markham to the Diocesan Church Society : Mr. Wm. Armstrong ..... Mrs. Armstrong...... Mr. H. Pringle ..... 1 4 9 Mr. J. H. Pringle 0 5 0 Mr. Thomas Wren. 0 5 0 £4 3 9 Additional subscription paid to the Vaughan Branch o the Diocesan Church Society : T. Partridge, Esq.....£1.

# English Ecclesiastical Intelligence.

ROYAL MUNIFICENCE.-The Rector of Esher ha ceived, through Sir Henry Wheatley, the sum of 50 being the munificent gift of her Majesty, to be distributed in such manner as the rector may think best, among th porer classes in that parish and in the neighbourh Claremon

QUEEN ADELAIDE .- Her Majesty the Queen Dowage has, we hear, presented the following donations :-50i, aid of the fund for the erection of a new church at Merthy i 251. towards endowing Sarr Church, near St. Helen Lancashire; 101. to defray the expense of re-building the national school at Worcester; and 10. for the establish ment of an infant school near Stourport. Her Majesty in the enjoyment of excellent health at Bushy, surrounds y the limited members of her court. Her Royal High ess the Duchess of Kent, and his Serene Highness Princ Edward of Saxe-Weimar, and a select party, partook o luncheon at Bushy, on Saturday last. [These are but f very few indeed of the religious acts, by which the life o Queen Dowager is daily marked .- ED. CH.]

CONFIRMATION .- On Thursday morning his Grace the Archbishop of Canterbury held a general confirmation Venerable Archdeacon Hamilton, M.A., the Rector, rea

osition than it ever held before. r indeed is it material. Christian Education,—a periodical most worthy of its name,—a very favourable notice of Beaven's Help nay, CAN it be, an 'ucceptable service?' Canadian Ecclesiastical Intelligence.

er prima facie claim, and has compelled Protestants without the ordinances of religion, because the original Canadian Church schismatically denied them to them? Clearly not. Clergymen must be sent to minister to them; and if clergymen, then bishops, both to govern the clergy and to administer confirmation, and to ordain a succession of clergy. And that state of things must continue until it pleases God to bring the Romish Canadian Church to a better mind, -in fact, to a renunciation of all those errors against which the English Reformers protested. When that takes place, a consolidation of our two churches in this Province may be practicable. For such a conmation, however hopeless, it is our duty to pray.

The following remarks make by Mr. Buckingham, himself a Liberal, may be read with much advantage; they confirm the view taken by a correspondent of the Manchester Courier, whose communication will be found amongst our English Ecclesiastical Intelligence. We wish some of Mr. Buckingham's language portunity of a holy and spiritual guide; with the had been other than it is, but we could not omit the reception of the holy sacrament; with a strong faith, objectionable parts without marring the effect of the whole quotation :---

ROMAN CATHOLIC BAZAARS IN AMERICA .- The Roman Catholies of Philadelphia, though not much given to revivals, this short record of his early departure, in the consolwere nevertheless not inactive, but in another way. It was atory belief that his "soul, in the arms of the holy thought desirable to build a [Roman] Catholic Church at Fairmont, but as it was difficult to raise the funds by the ordinary process of subscription, a fair was got up. In any other country than this (viz. America), none but persons of [Roman] Catholic belief and persuasion would have sent our Lord." articles to this fair or bazaar for sale, or stood at stalls for the purpose of selling them, to raise money for such a purpose; but here, Protestants vied with [Roman] Catholics in making and preparing novelties, and sending their contributions to th fund. For three or four days before the fair was opened, there was a constant succession of carts and waggons bringing goods of all kinds to be deposited in it; and for the three days that it was kept open, the hall was thronged by persons coming in carriages and on foot by night more than by day. Indeed, it appeared to be a convenient place of assignation to some, an amusing lounge to others, and a place of amusement and ment to all; and, as a quarter of a dollar was paid for each admission, besides the money laid out in the chase of goods and in lotteries, the sum raised was consilerable. This co-operation of Protestants with [Roman] Catholics, to erect a religious edifice for the latter, wo the more extraordinary and inexplicable, from the fact, that in no part of the Christian world is there more alarm expressed a progress of " Romanism," as it is called, than here. Ser mons are preached against it, tracts are extensively circulat to counteract it, and all the horror and alarm which the High and Low Church Protestants of England and Ireland profes to feel at the growth of Romanism in Britain, is at least a warmly expressed here. But there is a very large portion of the community who think that every religious sect, and every religious object, ought to have a share of their support; and there is another large portion who, though they habitually go to church, are perfectly indifferent as to what doctrines the hear-provided the sermon is eloquent, the music and singing good, and the congregation fashionable and well dressed; and when these requisites are supplied, Unitarianism or Trinitarianism, Transubstantiation or the Athanasian Creed, are equally acceptable. They are not offended with the doctrin f absolute predestination, or much moved by those of free will; they preserve their equanimity amidst the thunders of universa denunciation, and they are equally unmoved by the most pathetic appeals. The bottomless pit may be made to yawn before their eyes, and the lake of fire and brimstone made to float at their very feet, but they regard them both with complacency; and even the millennium may be made certain ence in the year 1843, but they do not move a muscle of their countenance to express satisfaction at its near approach. All that you can hear from them, after the service is o cool criticism on the manner of the preacher, the style of the music, or the number and respectability of the congregation such persons-and they are very numerous an wealthy and genteel classes of society here-a [Roman Catholic fair would, of course, be as attractive as a Protestant one; and in the excess of their professed liberality of senti-ment, but, in truth, their real indifference of feeling, they would patronize as liberally a bazaar for building a Chinese pagoda, a concert for a Hindoo temple, or a ball and supper for a Mohammedan mosque; the means being to them extremely attractive, because it yields them pleasure; and the end being not at all repulsive, because it gives them no pain. - The Eastern and Western States of America, by J. S. Buckingham 1. Vol., pages 566, §c.

rtment of this journal, and it is but discharging a debt of gratitude to place upon record, in these columns, a brief memento of his services and virtues. The publishers, indeed, feel that by his death they have been deprived of an upright, trust-worthy, and useful assistant. The Editor, who was brought into daily contact with the departed, mourns the loss of an attached personal friend, and a fellow-labourer, most zealous as far as his opportunities extended, in the cause of Christ's Holy Church. Few persons moving in such an unambitious sphere of life have been more generally regretted; for very few have possessed those amiable manners, and that cheerful, respectful deportment, which belonged to the lamented youth.

There are those from whose hearts his memory will never fade. To them it will be a satisfaction to recollect that many great blessings,-blessings for which a Jeremy Taylor was wont to pray,-were vouchsafed to him in his last and yet not unhappy moments. He was "preserved in the communion and peace of the Church;" his "death-bed was blessed with the opand a firm and humble hope; with love to God, and charity to all the world." He relied for salvation, solely, on the merits of his Redeemer; and we close Jesus, is deposited with safety and joy, there to expect the revelation of the great day, and then to partake

the glories of God's kingdom, through Jesus Christ Communication.

THE GENERAL CONFESSION AT MORNING AND EVENING PRAYER.

Two different modes of repeating the same. Which, of the two, is the more correct?

Mr. Editor,-I bave often wished to see in The Church nething on this question from the pen of one or other of our clerical brethren, whose library and other means of research are more extensive than those of your humble servant. true, indeed, that both modes of repeating this solemn acknowledgment of sin to our " Almighty and most Merciful Fathers' may be fairly said to accord with the Rubrical requirement, 'to be said AFTER the Minister." Nevertheless one mode may be more correct and desirable than the other. I should, on these grounds, like to see the subject examined, and hope that the observations following may serve to "draw out" some more competent person. According to one mode, the General Confession is "said of

the whole congregation" (SEPARATELY, sentence after sentence) "after the Minister." According to the other mode, it is said of the whole congregation after the Minister," he leading and they closely following, exactly as in the General Confes sion in the,---if possible,---more solemn service of the Holy

The supposed ADVANTAGE of the first mode is, that some ersons think it more solemn, and yet it could hardly have een intended to make the General Confession at Morning and vening Prayer more solemn than that appointed to be at the time of celebrating the holy mysteries of the Lord's upper, and directed to be said of the people simultaneously with the minister. The supposed NECESSITY for this mode is thought, I believe, to lie in the wording of the Rubrics; that, preceding the Confession, directing the same to be "said after ster;" and that, preceding the Lord's Prayer, directing the Min that the said Prayer be "said with the Minister." me infer that if the congregation repeat the General Confession after the Minister, like as they do the Lord's Prayer, at o or three words distance, they fail to obey the intention of the compilers of the Liturgy. Now it seems to me (and thankful shall I be for kind cor-

ection if I err) that the compilers never intended this distinc-tion. If you will take the Book of Common Prayer, and turn Lord's Prayer immediately following the distribution of the holy elements to the communicants, you will see this Ruic above it : "Then shall the Priest say the Lord's Prayer, the people repeating AFTER him every petition;" yet, on turn-ing back to the Rubric prefixed to the first insertion of the same Prayer in the Morning Service, you will there find a strait direction :---" The Minister shall say the Lord's Prayer, strait direction :-- "The Minister shall say the Lord's Prayer, the people also kneeling and repeating it WITH him, both here and WHERESOEVER ELSE it is used in Divine Service." I have never heard of the Lord's Prayer in the part of the Com-

accommodate 360 persons, exclusively of 70 free seats. The Communion Table is a massive, elegant piece of cabinet-work, the space for which is enclosed with a conformists. He would put it to the honourable mem handsome railing. The Communion Table, the Pulpit, Desks, &c. are covered with rich purple velvet, with (Mr. Hume), whether the sums given were not too gre gold fringes;—for the adaptation of these draperies, the congregation are much indebted to Mrs. and the Misses Chaderton, as well for the ingenuity and good taste dis-played in the arrangement and fitting, as for the time

to a liberal subscription. John Racey, Esq., has very handsomely presented a Bell to the Chapel, and it may be proper to record the names of the individuals who have, more than once, been alluded to in the course of the preceding remarks, who have so generously and effectively come forward to the relief of the Building mained attached to the Church, and were members of the Committee, and aided them in overcoming unforeseen lifficulties, and, without whose assistance, the building must have remained in an unfinished state: their names are William Brown and Robert Ward, respectable tradesmen of St. Roche's: they have cast their bread upon the

waters; may it return to them with blessing. The Parish of Quebec is furnished, besides the Cathedral, (which is also used as the Parish Church, and in which there are about 1,600 sittings,) with four Chapels of the Church of England: 1st. The Chapel of the Holy Trinity, within the walls, built in 1824, by the late Chief ustice Sewell, and served by the Rev. E. W. Sewell (his son), who is the proprietor and patron, and who has the whole spiritual charge of the congregation attending the on the 22d ult. Colonel Stanhope, one of the proprietors Chapel;-this has about 700 sittings. 2d. St. Matth or the Free Chapel in St. John's Suburbs, established by the present Rector (the Bishop of Montreal), in the end in the market; they had no money, they had no religio of 1822, (and since that time twice enlarged), in which an Evening Service is performed for the poor; the entire area below being occupied by free benches, and affording about 500 sittings: the Rector and the Curate now preach here alternately, on Sunday evenings. 3d. St. Paul's, or the Mariner's Chapel, opened in 1832; certain limits attached to which have been constituted a Chapelry within the Parish, at present under the charge of the Rev. W. W. Wait. 4th. St. Peter's Chapel, in the Suburbs of St. they

Roch, to which a Chapelry is in like manner attached, under the cure of the Rev. W. Chaderton. The Chapel just opened has been built to replace a much smaller one bearing the same name, opened in 1834, which was under the same roof with the Male Orphan Asylum. The walls having become unsafe, the children were transferred to new apartments added for the purpose to the building in the Upper Town, which already comprehended both the advantage of these circumstances, and opened a Sunda Female Orphan Asylum and the National Schools.— These two Chapelries are, in effect, like independent

edingly adverse | origin, and its prevalence in the Primitive Church. T Church was crowded during the performance of the Тн

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A FAITHFUL PRIEST .- La Presse announces the death Antoinette in the Conciergerie, and to administer to he the consolations of religion

DR. A. McCAUL .- At a Court of Aldermen on Tuesday the Lord Mayor nominated the Rev. Alexander McCaul D.D., to the donative or rectory of St. James, Duke's-place in the room of the Rev. Richard Povah, deceased, whic omination was unanimously confirmed by the Court. BRITISH YEOMEN, ENGLISH CHURCHMEN.-Extensiv

epairs have become necessary in the venerable edifice Aylesbury Church, in Buckinghamshire. The desire the inhabitants is to effect a complete restoration, by dis placing all disfigurements of recent date, and by bringing once more to light those architectural beauties whic have been hidden by plaster, whitewash, unsightly gal leries, and unseemly and exclusive pewing. An em blutely necessary. After the Sermon, a collection architect, Mr. Plowman of Oxford, having reported on th present state of the church, and made an estimate (am ing to 4000l.) of the sum that will be required to effect : complete restoration ; the farmers of the parish called vestry meeting, and laid a rate upon themselves-for it pound to forward this desirable object.

DISSENTERS' MARRIAGES .- Sir R. Inglis, in the discussion on the Factories' Bill, when the claims of Dis-senters' "conscientious scruples" were put forth, showed the cost to the nation of satisfying them in the matter of secular registration. " He referred to the fourth report of the Registrar-General of births, deaths, and marriag. and that stated that the number of marriages celebrat by members of the Church of England was 114,439 i the last year; while the number of marriages contract non-members of the church was 8,248. He defie the Dissenters to deny the conclusions that he suggested Either they had exaggerated the grievance they ha 52 pews below and 12 in the gallery, and is calculated to suffered under the marriage law of England, or they ha very much exaggerated their own numbers, for the sak these 8,248 marriages, which were all the ne who was a great man for pounds, shillings, and pe Was the house aware that the expense of the registration scheme was not less than £90,000 a-year, which was pa He wished I out of the taxes raised from the people. members would bear that in mind when they opposed and labour devoted to the making of them, by which a considerable saving has been effected, equal in amount registration scheme was exclusively for the Dissenters, closed to make them yield to any dictation, while the mained attached to the Church, and were members of th Established Church." This shows that a Dissenter" marriage costs the public nearly £11. Can those whe incur it (unless labouring under a "morbid delusion" permitted to say they have " tender consciences ?" DISSENTING MARRIAGES .- From the quarterly return

made by the Superintendent Registrar of the Worcest Union to the Registrar General, it appears that for the three months ending December last, out of 138 births, 13 deaths, and 80 marriages, recorded during that period only four marriages were performed at the Dissenting eting-houses .- Worcester Guardian.

A COLLEGE WITHOUT RELIGION .- At the Annua assured his fellow-shareholders that the col complete failure, for their shares were perfectly valuele and, he might now say, no hope. There might be son dogmatical philosophers who thought that the worl might be conducted without religion, but he should lik ask, did they follow that practice in their own families He would say that at the time the college was founde had the devil himself crept into the council to arrang matters for the destruction of the society, he could n have adopted measures better suited to the purposes than

THE CHURCH AND THE MEETING HOUSE, OR WHICH IS THE WAY?-In consequence of the opening of the new Chapel of St. Peter, in this town, the clergy of St. Andrew's parish have been obliged to relinquish the Sunday services a Brandling-placeOratory for the present, and also the Sunda School, until they can procure a room to serve as a scho room to St. Peter's. A certain class of Dissenters tool School at Brandling-place, with the view of connectin

( To ) Sir,-l rrespon roversy and main side ; for which po Bishop M on the ot day and t ther side and Mr. " The moderatio in the pr Apparatu

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