





to be confined to the young. Its being directly addressed to them, and their taking a part in it, give it an additional interest, especially to their parents and relatives; but besides this, in explaining the Catechism many a subject is made clear to all, which the preacher in the pulpit generally presumes to be so already, many a piece of knowledge imparted, the possession of which is taken for granted in the majority of sermons. And this benefit may, perhaps, apply to the rich as well as the poor.

THE CHURCH.

COBourg, Friday, September 22, 1843.

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he will: men are infirm by natural constitution, and this infirmity, with all its consequences, is often carried even into the sacred calling and profession; and when the effect of such infirmity is injuriously manifested in the accredited minister of God's word and sacraments, it is lawful and right that an effort should be made to remedy and counteract it.

THE CHURCH.

But upon what principle of disinterested and jealous concern for the honour of God, and the welfare of his holy Church, do such complainants commonly proceed? Do they strive, in the face of this alleged darkness, to trim their lamps to a brighter fire, — in the contemplation of this coldness and deadness, to warm their zeal into a holier exercise? Do they call upon all around them to begin with themselves the much needed work of spiritual reformation, — to be more earnest, and diligent, and prayerful, in proportion as the piety of their minister may appear to decay, — to strive the harder in their interceding supplications to God, that He would, by his grace, correct this fearful deadness and indifference in one to whom they have been taught to look for guidance and direction in all holy things? Or do they, where there is a manifest dereliction of duty, — a culpable departure from the soundness of religious principle or the correctness of moral obligation, — do they, in such a case, make their respectful appeal to the governors of the Church, whose duty it is to watch for its integrity and purity; and, where the shepherd is unfaithful and unholily, to "put away from amongst them that wicked person?" We ask, is this the course usually pursued? Do we always discern marks like these of a sincere concern for the soundness of religious truth, and the propriety of the Church of God, in those who tell us that there is much to do, — to correct, — to reform? What under such circumstances is their conduct? To take upon themselves, without commission, without authority, the office which they deem to be thus inefficiently performed; to proclaim themselves ministers of God's word, and audaciously to dispense his sacraments! A few, — some from honest, but mistaken motives; some from vexation or disappointment purely personal; some from the vain, though sinful motive of becoming of consequence and standing in a new and rival society; some from pure ignorance, and some from envy and malice, — are induced to attach themselves to this unlawful spiritual leader: their association acquires consolidation; their influence is strengthened by an accession of pecuniary means; and by and by they proclaim themselves a Congregation!

Nor is this all. Every individual society, thus constituted, is liable to be broken in upon perpetually by similar exhibitions of fault on the one side, or of ambition on the other: set is formed after set, and party after party, until instead of the Church of God, a united, uniform and compact body, we find these endlessly multiplying and discordant ramifications and divisions of Christianity claiming to be that glorious structure.

But we are further to consider, that not only is the mere lay-member of the Church guilty of the most grievous sins in acting a part like this, — of setting himself up as a leader and minister of the people without commission and without authority. But if a Deacon of the Church, one of its lowest officers, should, from any motive, whether of correcting an alleged abuse, or of advancing his own selfish ends, venture to withdraw himself from his allegiance to his spiritual superiors, and undertake the performance of duties which were not, and never were meant to be, included in the commission which was given him; if, in defiance of his vowed responsibility, he should go forth and presume to administer the Sacrament of the Lord's Supper, which, in the ordination he received, was a power never conferred upon him; if he ventured thus to exceed his commission, and by the violation of a solemn vow, went on to dismember the unity of Christ's Church, — should we not have to pronounce him equally guilty, and to say that his ministrations, as such exceeding his commission, are invalid?

Suppose, further, that a Presbyter of the Church, from any motive whatsoever, — be it the honest desire of correcting abuses, or the dishonest motive of aggrandizing himself, — should go beyond his proper commission to preach the Word and administer the Sacraments, and venture to exercise a higher one, — one which he never received authority, and therefore never had a right, to exercise, — suppose that he should presume to usurp the office of a Bishop, and lay his hands upon others and ordain them to the sacred ministry; should we not be bound to say that in this he commits a great and grievous sin, — that, in spiritual things, he is a usurper, — that the ministrations thus assumed are invalid, — that the ministers he presumes to appoint, are no ministers at all? This, in common honesty, we are bound to confess; and we see, and act upon the principle every day. In secular professions, if any individual goes beyond what his commission specially lays down, such acts are accounted unlawful, and he who thus transgresses is liable to punishment. The person who is sent as the mere bearer of despatches to a foreign court, ventures not to execute the office of an ambassador, or to put to the sword the signature of his sovereign, if he did, his acts would be invalid, as having never been authorized, and he himself would be punished for his presumption. No more can the mere magistrate lawfully execute the office of an attorney; nor can the attorney, without his sovereign's commission, assume the duties of the judge.

But it is needless to particularize: the principle is self-evident, and not to be gainsayed. If a Layman assume the office of a Christian minister, without commission from the proper authority, he is schismatical and sinful, and all his acts in that capacity are unlawful: if a Deacon go beyond the charge committed to him, and presume to exercise the priest's office, consecrating for instance the elements of bread and wine in the Lord's Supper, he, too, is schismatical and sinful, and his acts thus assumed are invalid: and if a Presbyter venture to transgress the limits of his proper commission, and to undertake the Bishop's office, and ordain others to the ministry, he is in this schismatical and sinful, and the persons so ordained are just as much without ministerial authority as they were before.

Now, what is the melancholy state of the case as regards the divisions of the Christian world? Why, that, almost without a solitary exception, all the sects and parties we perceive around us can but trace their origin either to the forward and ambitious Layman, who undertook the ministerial duty without commission; or to the contentious and schismatical Deacon or Presbyter, who ventured, without authority, to lay hands upon others, and thus became the authors of new sects!

This, it is notorious, is the fact of the case; and what we see, out of delicacy to the growth and magnitude of that irregularity, leave it untouched and unexplained? Must we shrink from declaring the truth, and forbear from saying, as the Apostles said, that divisions are wrong, and that their authors are sinful? God forbid that we should be deterring from inquiring what are the true principles of the Christian Church, who should shrink from declaring them. And God forbid that we, for those who are proceeding on in the error and the sin of schism, we should feel any thing else than a hearty emotion of Christian compassion and love, — a hearty desire and earnest prayer for their recovery from the tangled mazes of division, and their restoration to the uncorrupted unity of the Church of God; that we should be all one, as our Saviour just before his last agony prayed, — on our belief, one in worship, one in the principles of order and government which we maintain, one in our fellowship and intercourse, one in the work of saving souls; and he affirms that the time has arrived, when this lethargy should be broken in upon, — this stagnant semblance of peace ruffled into something like healthful commotion. So far, — if his statements were based upon truth — all would

to place before Christian people the grounds of union, the way to restore the perfection of beauty which the edifice of Christianity once exhibited, that discord and dissension may be at an end, — that jealousies and animosities may be laid aside, — that little spots, with a few hundred Christian inhabitants, may not have a score perchance of religious creeds and religious communions, all distinct from each other, the holders of which cannot walk together because they are not agreed, — that Christian individuals and Christian communities be "no more children, tossed to and fro, and carried about with every wind of doctrine," but that they may "all come, in the unity of the faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."

Canadian Ecclesiastical Intelligence.

The Bishop of Montreal left town this morning in the "Union" steamer for Gaspé, intending, with the Divine permission, to visit the Churches, and to hold Confirmations in that portion of the Diocese. His Lordship may be expected to return about the 5th of next month.

An ordination holden in the Cathedral Church, on Sunday morning the 10th inst., Mr. A. T. Whitten was admitted to Deacon's Orders, and the Rev. C. Morice and W. Morris to the Order of Priesthood.

Mr. Whitten will officiate at L'Acadie and parts adjacent to St. John's; Messrs. Morice and Morris will return to the stations to which they were respectively appointed when in Deacon's Orders. — Quebec Mercury.

His Lordship the Bishop of Toronto, confirmed upwards of 30, in St. Thomas' Church, in this place on Wednesday the 16th inst. His Lordship was confirmed, were much admired by all who heard them. We were pleased to see that his Lordship was in the enjoyment of good health. May he long be spared to discharge the important duties of his sacred office! — Belleville Intelligencer.

DR. BEAVEN, PROFESSOR OF DIVINITY IN THE UNIVERSITY OF KING'S COLLEGE, TORONTO.

The following notice of Professor Beaven's "Help to Catechising" we extract, with pleasure, from the New York Journal of Christian Education: —

A HELP TO CATECHISING, FOR THE USE OF CLERGYMEN, SCHOOL, AND PRIVATE FAMILIES.

BY JAMES BEAVEN, D.D., Professor of Theology in the University of King's College, Toronto.

There is no one thing which I repeat so much, as I do not have bestowed more than the ordinary measures of preparation. From the Second London Edition.

We are happy to inform our readers that this excellent little work will be ready for delivery on the 20th inst. We had great pleasure in reading the proof, and highly commend its publication was first thought of; and have only once more to express our sense of obligation to the Rev. Dr. Beaven, for the generous gift which placed his "Help to Catechising" at the disposal of this Institution, as well as for the kind and ready assistance which he has afforded, and which we have received from him during the progress of the work.

There appears to be a pause, at the present moment, from the fever of excitement into which, in our view, the condition of the Church, many over-zealous people have contrived to work themselves; but if they can get safely over this unnatural heat, it is not too much to hope that the Church too will survive the ordeal.

Strength of mind is not always an accompaniment of honesty of purpose or goodness of heart; and it would be well if, while men tremble so exceedingly for the ark of God, they should show a more positive determination to protect it, and not evince so feeble disposition, in the wilderness of their unfaithful zeal, to leave it in the enemy's hands. We deprecate rather, the united, uniform and compact body, we find these endlessly multiplying and discordant ramifications and divisions of Christianity claiming to be that glorious structure.

HELP TO CATECHISING IS INSCRIBED BY THE AUTHOR, IN TOKEN OF HIS INTEREST AND DEEP SYMPATHY, HE HAS EVER FELT FOR THE COMMUNION TO WHICH THEY BELONG.

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BOLTON.—TRINITY CHURCH.—In these days of arid apathy, utilitarianism, and worldly-mindedness, it is pleasing to observe that the devotion which animated the Christians of the olden time, and which has bequeathed to us so many monuments of their munificence and piety, is not yet extinguished in the breasts of their descendants. On Wednesday last we were invited to inspect the Church of the Holy Trinity in this town,—which has been closed for some time, with a view to its renovation and embellishment. We were much delighted with the improved aspect of this very beautiful church; and we heartily congratulate the committee upon the successful completion of their task. That the large sum required for this purpose should have been quietly and unostentatiously contributed, without the necessity of advertisements, bazaars, or other adventitious aids, is highly creditable to the liberality and devoted feeling of the contributors. Our attention was particularly attracted to the chancel. Independent of the pictorial embellishments of this part of the building, its structure has been more fully developed by the removal of the Communion Table from the eastern wall, where it obstructed the view of a very graceful arcade of perpendicular Gothic work. The table is now equidistant between the wall and the rails; and is covered with a rich altar cloth of crimson velvet, having on the front the sacred Monogram I. H. S. in gold embossed design.—The letters are raised, and are surrounded by a graceful arcade of perpendicular Gothic work. The table is now equidistant between the wall and the rails; and is covered with a rich altar cloth of crimson velvet, having on the front the sacred Monogram I. H. S. in gold embossed design.—The letters are raised, and are surrounded by a graceful arcade of perpendicular Gothic work.

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