

Poetry.

CONSOLATIONS OF EXILE.

OR AN EXILE'S ADDRESS TO HIS DISTANT CHILDREN. (Written in the East Indies, by David Lester Richardson, author of "Literary Leazes, or Prose and Verse.")

O'er the vast realm of tempest-tormented ocean, O'er the parched lands that vainly thirst for showers, Through the long night, or when no sound nor motion...

Oh! when sweet memory's radiant beam comes o'er The weary soul, as moonlight glimmers fall O'er the lashed ocean, forms beloved of yore...

Such was the plan for supplying some of the more important stations in the colony, but it pleased God to call away one of those who had just been separated to His more especial service...

LABOURS OF THE FIRST MISSIONARIES IN AMERICA.

(Continued from The Church of Sept. 6.)

Such was the plan for supplying some of the more important stations in the colony, but it pleased God to call away one of those who had just been separated to His more especial service...

His surviving friends, during their short stay in England, visited the Universities of Oxford and Cambridge, where they were received with every mark of distinction...

They who had crossed the ocean to obtain lawful ordination, and were even then mourning over the death of a companion who had fallen a victim to the disease of the country, had good right to speak warmly on this subject...

Already we have quoted the opinions of the first missionaries on this subject, and there would be no difficulty in multiplying, very largely, the testimony of individual clergymen to a want which they all felt in common...

In the year 1705, a memorial to the Archbishops and Bishops was agreed upon, and signed by fourteen clergymen assembled at Burlington in New Jersey, praying for the "presence and assistance of a suffragan bishop to ordain such persons as are fit to be called to serve in the sacred ministry of the Church...

It was about this time that, as we are informed by his biographer, a plan was proposed for sending out Dean Swift as bishop to Virginia, but it is needless to say that no appointment was made.

his opinion, "that unless a bishop be sent in a short time, the Church of England will rather diminish than increase in North America."

At length the Society appears to have matured a comprehensive plan for providing the Church in the colonies with episcopal government; and accordingly, on the 24th of March, 1713, a representation on the subject was drawn up, and, in due time, presented to Her Majesty, who was graciously pleased to return a favourable answer.

The Society took an early opportunity, after the accession of George I., of renewing their application to the Crown, and as the memorial contains not only a full statement of the wants of the American Church, but proposals in detail for the best mode of supplying them, it is here given at length.

"To His most Excellent Majesty George, by the Grace of God of Great Britain, France, and Ireland, King, Defender of the Faith, &c.

"The most humble representation of the Society for the Propagation of the Gospel in Foreign Parts, 3rd of June, 1715.

"May it please your Majesty, "The said society, with greatest humility, crave leave to represent to your Majesty that since the time of their incorporation, which was in the reign of his late Majesty, King William the Third, they have used their best endeavours to answer the end of their institution, by sending over, at their very great expense, ministers, and to the utmost of their ability, for the more regular administration of God's holy word and sacraments, together with schoolmasters, pious and useful books to and amongst your Majesty's subjects in many of your Majesty's plantations and colonies in America, for their instruction and improvement in sound religion, which, as they humbly hope, hath redounded to the advancement of God's glory and the good of your subjects in those parts.

In prosecution whereof, the said society were greatly encouraged and assisted by your Majesty's royal predecessor, Queen Anne, to whom, among other things, they then represented, as they now do most humbly to your Majesty, the earnest desires and repeated applications, not only of the missionaries, but of divers other considerable persons in those parts in communion with our Church, to have bishops settled in your American plantations, as a very useful and necessary for establishing the gospel there, for the due exercise of ecclesiastical discipline, for ordaining men well qualified and willing to take upon them episcopal ordination, for confirming persons baptized, and promoting of piety, duty, peace, and unity, as well among the clergy as laity. To which request she was graciously pleased to make a most favourable answer. But it pleased God the same could not be perfected by her late Majesty, as the society most humbly hope it will be under your Majesty's most auspicious reign.

"Therefore, the said society, with all submission, lay it before your Majesty as their opinion, after the most mature deliberation, that it is highly expedient four bishops be sent thither, as soon as conveniently may be, to forward the great work of converting infidels to the saving faith of our blessed Redeemer, and for the regulating such Christians in their faith and practice as are already converted thereto: that is to say, two for the care and superintendency of islands, and as many for the continent; with the appointments of fifteen hundred pounds sterling per annum for each of the former, and one thousand pounds per annum for each of the latter, as the nature of their dioceses seem to require, in case the sees of the former be settled, as is humbly proposed, by the said society, the one of them at Barbados for itself and the Leeward Islands, the other at Jamaica for itself with the Bahama and Bermuda Islands: those for the continent, the one of them at Burlington in New Jersey, where the society has been at six hundred pounds charge and upwards to purchase a convenient house and land for his residence, for a district extending from the east side of Delaware River to the utmost bounds of your Majesty's dominions eastward, including Newfoundland:—the other, at Williamsburg in Virginia, for a district extending from the west side of Delaware River to the utmost bounds of your Majesty's dominions westward.

"The society humbly beg leave further to represent that the appointments for the bishops of the islands may be raised from the best rectory in the capital seat of each bishop from the ordinary jurisdiction, and from the tenth part of all future grants and escheats to the crown, if your Majesty shall so please, with such local revenues as shall be thought fit to be made by the respective assemblies. The bishop of Barbados may have towards completing the said sum of 1,500l. per annum, the presidency of General Codrington's College, to be erected within that island by the society therewith entrusted, under your Majesty's royal licence. And the Bishop of Jamaica may have a like provision out of the church lands of St. Christopher's, formerly belonging to the Jesuits and the Carmelites, and other French popish clergy, if your Majesty shall be so pleased to grant them to the use of the said Society for the Propagation of the Gospel in Foreign Parts, for the purposes above mentioned. And the appointments for the bishops of the continent, besides what is expected from St. Christopher's, may, unless other proper means be found out for their maintenance and support by your Majesty's great wisdom, be made up of the ordinary jurisdiction of their respective dioceses, some lands which may be purchased in those dominions at easy rates, others which may be granted by the favour of your Majesty's donations, with a tenth part clear out of all future grants and escheats, if your Majesty shall be so pleased, and such proportion of the local revenues as shall be sufficient to make up the sum proposed, or in lieu of such appointments which shall not be judged practicable, such bishopric on the continent as shall most want a complete maintenance, may be annexed to it either a prebend in your Majesty's gift, the mastership of the Savoy, or that of St. Catherine's.

"And the society, as in duty bound, shall ever pray, &c. &c."

But the time was most unfavourable for a consideration of the claims of the Church. The rebellion had just broken out in Scotland, and the jealousies of party, heightened by distrust of a clergy suspected of favouring the Stuart family, precluded all hope of their petition being entertained by the administration of Sir Robert Walpole. The importance, however, which Archbishop Tenison attached to the subject may be judged by the fact, that he bequeathed, by will, dated 1715, the sum of 1,000l. towards the settlement of bishops in America.

These delays were very mortifying to the ardent minds of such men as Talbot, who, in his impatience, was tempted to lay the blame, though most unjustly, upon the society. The following characteristic remonstrance is contained in one of his letters, written in 1716:— "The poor Church of God here in the wilderness, there's none to guide her among all the sons that she has brought forth, nor is there any that takes her by the hand of all the sons that she has brought up."

When the apostles heard that Samaria had received the Word of God, immediately they sent out two of the chief, Peter and John, to lay their hands on them; and pray that they might receive the Holy Ghost; they did not stay for a secular degree of salary; and

when the apostles heard that the Word of God was preached at Antioch, presently they sent out Paul and Barnabas, that they should go as far as Antioch to confirm the disciples, and so the churches were established in the faith and increased in number daily; and when Paul did dream that a man of Macedonia called him, he set sail all so fast, and went over himself to help them. But we have been here these twenty years calling till our hearts ache, and yet own 'tis the call and cause of God, and yet have not heard or have not answered, and that's all one. I don't pretend to prophesy, but you know how they said the kingdom of God shall be taken from them, and given to a nation that will bring forth the fruits of it. God give us all the grace to do the things that belong to our peace."

The following is another specimen in the same reproachful strain:—

"I cannot think but the honourable society had done much more if they had found one honest man to bring gospel orders over to us. No doubt, as they have freely received, they would freely give; and there's a nolo episcopari only for poor America; but she shall have her gospel day even as others, but we shall never see it unless we make more haste than we have done."

No stronger testimony could be afforded to the value and importance of episcopal superintendency, regarded merely as a matter of ecclesiastical polity, than is to be found in the frequent and earnest appeals of the Clergy and laity of the infant Church of America. Instead, as some would have supposed, of jealousy defending their independence, they discovered it to be nothing but a source of disorder, and with one voice they demanded to be placed under the government of bishops and the discipline of the Church.

The following is a statement at once of their grievances, and a plan by which they might be redressed:—

"To the most Reverend Fathers in God the Archbishops, the Bishops of the Church of England, "The representation and humble petition of many of the faithful in the communion of the Church of England in North America,

"Most humbly sheweth,

"That whereas the British colonies and settlements in America have now for many years been blessed with the pure and primitive doctrine and worship of our mother the Church of England, of which you are happy at this day in [being] the great ornaments and rulers: "And whereas, for want of episcopacy being established amongst us, and that there has never been any bishop sent to visit us, our churches remain unseparated, our children are grown up and cannot be confirmed, their sureties are under solemn obligations, but cannot be absolved, and our clergy, sometimes, under doubts, and cannot be resolved,

"But whereas, more especially for the want of that sacred power which is inherent to your apostolic, the vacancies which daily happen in our ministry cannot be supplied for a considerable time from England, whereby many congregations are not only become desolate, and the light of the gospel therein extinguished, but great encouragement is thereby given to sectaries of all sorts which abound and increase amongst us, and some of them pretending to what they call the power of ordination, the country is filled with fanatic teachers, debauching the good inclinations of many poor souls who are left destitute of any instruction or ministry,

"May it therefore please your lordships, in your great piety and regard for the government of the Church by bishops, to think of some means whereby these sorrowful complaints and most grievous misfortunes may be heard and redressed, and that Almighty God may, of his infinite mercy, inspire your thoughts, and assist your pious endeavours to accomplish this evidently necessary work, is the most earnest and daily prayer of,

"May it please your lordships, "Your lordships' most humble petitioners, and most obedient sons and servants."

This petition, which is dated June 2, 1718, was signed by order of the vestries of Christ Church, Philadelphia, and St. Ann's, Burlington, as also by the clergy and many of the laity in Maryland, and it may therefore be fairly presumed to convey the sentiments of the members of our Church in those colonies.

It was about this time that an unknown benefactor gave the sum of 1000l. to the "Society for the Propagation of the Gospel," with directions that "the principal interest might be applied towards the maintenance of a bishop in America, when such bishop should be established." This fund was increased in 1720, by a gift of 500l. for the same purpose, by Duvald Campbell, Esq.; and, in 1741, by a benefaction of like amount from the Lady Elizabeth Hastings. These donations shew that the interest in the full organization of the American Church was not confined to the clergy.

The fund continued to accumulate till the year 1787, since which time the interest has been paid towards the endowment of the bishopric of Nova Scotia; the whole capital, in government securities, now amounting to nearly 15,000l.

An event occurred in 1723, which induced Bishop Gibson to press the matter more urgently on the attention of the minister. The Rev. Robert Welton, and the Rev. John Talbot, who had long and so warmly contended for the establishment of the episcopacy in America, were consecrated by the nonjuring bishops, and went back to the colonies. The Government at home successfully interfered to prevent the exercise of their functions, but still unaccountably refused to sanction the consecration of clergymen friendly to the Hanoverian line.

In 1725, the society received a memorial from the clergy of New England, conveying a generally favourable account of the condition of their congregations, but complaining of the annoyance and oppression to which those who joined the Church were subject, especially by imprisonment for non-payment of taxes towards the support of dissenting teachers, and suggesting, as the most effectual remedy, the sending of "an orthodox and loyal bishop" to reside among them. "This great blessing of a worthy bishop" was desired, not only by the professed members of the Church, but by many who, though disposed to it in their hearts, had hitherto been prevented from joining it openly."

It will naturally be asked, if so general a desire was expressed by the clergy in the plantations for the appointment of bishops, and the reasonableness and importance of the measure were so fully admitted by the heads of the Church at home, why the appointment was still delayed? The answer must be, that the prejudices of those who opposed the introduction of episcopacy into America outweighed the representations of its advocates.

PUBLIC WORSHIP AND FORMS OF PRAYER.

(From the Visitation Charge of the Ven. Archbishop R. J. Wilberforce.)

[CONCLUDED FROM OUR LAST.]

And here must be noticed a difficulty which you will no doubt experience, and which it will require patience as well as reason to overcome. When men have been unaccustomed, as in many of our villages, to take part in the service, they are open to the delusion that written prayers are in some measure inconsistent with fervency of spirit, and that the affections will not flow forth within the artificial barriers of a preconceived devotion. That it has been so with themselves is obvious, otherwise they would not have been deaf to the Church's call, when she invited them to lift up their voices in the sanctuary. But that this error is their own fault, that it is by no means essential, that it flows from their negligent use of an appointed means,—is a thing which it is less easy to make men feel than to demonstrate.

To prove it, indeed, seems easy enough. Have not our Lord's own example for a form of prayer?—Was not written prayer the usage of that Jewish Church in the worship whereof he participat'd? Is not a part of the language of our prayer-book actually employed in the perfect worship of the hosts of heaven? Has not the whole book of Psalms been put into the mouth of the Christian Church by God's spirit? But more than this; not only is the use of a form of prayer defensible; it is in truth the only means by which the full purposes of Christian worship are attainable. Suppose one party to pray in the presence of others, they may be edified, as St. Paul expresses it, by his words, and his fervour may kindle theirs, but it is no common prayer;—they do but listen to his expressions. Cases may occur indeed in which the speaker's line of thought may be so familiarly known, that his hearers may anticipate his conclusion; but in such instances a form is in reality employed, though a more judicious and considerate form might often be adopted. In many cases, indeed, there is a virtual recourse to the very practice which has been so justly censured in the Romanists, who think it enough that the people should know the general purport of the priests' petitions, and should accompany him silently after their own way, and in their own language.

Thus we hear of persons who testify their approbation of a prayer offered in their presence, by reiterated and sometimes unmeaning acclamations. A somewhat similar custom prevailed at one period in a part of Spain, where, according to the Mosarabic usage, the people were taught to exclaim Amen, at each succeeding clause of the prayer of our Lord; but even in that land it has been abandoned; nor did it ever find entrance into our own. And there seems small wisdom in introducing it in the present day, since it implies an obvious forgetfulness of our Lord's prohibition against using vain repetitions like the heathen, as well as of St. Paul's counsel, to pray with the spirit, and to pray with the understanding also.

Indeed, why should one part of the Apostle's precept be deemed at variance with the other? No one questions that the singing of hymns gives scope to the utmost measure of warmth and fervency. Yet, unless the words are agreed upon beforehand, how could men join with one accord in their adscription. United praise would thus be impossible, because men could not follow unwritten words with which they were previously unacquainted. Now what is common prayer but the uniting in like manner in the same petition? Is not praise as much an address to God as prayer; and do we speak to him when we thank, as much as to him whom we supplicate? The mass of men have the same wants, as they have the same reasons for rendering gratitude; and why should they not employ the same words for petitioning favours, as well as for rendering to the Giver their thanksgiving and praise?

Besides, our Lord has been pleased to sanction the use of preconceived expressions, not only by his own example, but by a promise of peculiar importance.—The common prayer of the Church, however few the worshippers, intitles them to an attention, which surpasses what is promised to any single devotion. If two of you shall agree upon earth as touching any thing which you shall ask, it shall be done for you of my Father which is in heaven. Observe the peculiar fullness of promise conditional on the common participation in a pre-arranged devotion. With such sanction from scriptural authority, and with those divine examples of prayer and praise which have been bequeathed to us in the book of Psalms, it were impossible that so singular a blessing should be neglected, did not intricate dispute make our people wholly ignorant of the rich mine of thought and feeling which the service of the Church affords.

But how are we to awaken them to greater attention? How shall we induce them to seek for an ore of the value whereof they know nothing? Where are we to begin our efforts? It would not, I fear, be unreasonable to imagine localities where there would scarcely be found two or three persons enlightened on the great truth that the Christian Kingdom is set up in the world, and that by union with the Church men are associated in its ranks. Are there not places in which all serious and vital godliness is associated merely with the thought of personal religion, where no sense prevails of the supernatural blessings which are promised to communion with God in his public ordinances, where men look solely to the experience of their individual minds, and belief in the truth of Christ's public presence is well nigh obliterated.—What follows from such lack of faith but that lack of devotion with which we are so familiar? Do men enter God's House almost as carelessly as they would the Market-place,—do they sit at ease when the congregation is called upon to fall down with one accord before the Majesty of Heaven,—is their voice silent when men are invited to respond in prayer and Psalm,—do they render no loud amen when the priest offers to God the collective services of the multitude, as of the people's worship—we cannot doubt that such belief in the efficacy of that sacrifice which the Church may be among them most private worth, and personal holiness,—and may God in his mercy through Christ accept and increase it,—but of the peculiar truths of the Christian covenant they are doubtless ignorant, they are untaught in the doctrines of grace, in a material portion of the creed of the Apostles they are un-informed, like the Samaritans they worship they know not what, they are in danger of still greater and more fatal heresies, and of all the inspiring and renewing effects of Christ's special presence they are absolutely bereft.

And yet how are such persons to be instructed?—The mere force of teaching will do little for their benefit. The facts of the Christian system have lost that novelty which produced the habit of devout worship among the earlier disciples. When men in adult years were suddenly translated from Pagan darkness into the kingdom of God's dear Son, their wonderful alteration produced such feelings of awe, reverence,

and thankfulness, as were manifested in the conscientious applications of the Christian multitude. Then those very psalms and prayers, to which our brethren in this neighbourhood listen with a careless and insensible neglect, were responded to by the ardent and devout voices of thronging congregations. Their responses, their psalms, are compared, as is well known, to the voice of many waters. And we hear with thankfulness that when our Church is planted out in the new soil of heathen countries, the half-civilized inhabitants of Africa or New Zealand are in like manner not unmoved by invitations which our own countrymen hear with indifference; that the responses to our service are now re-echoed in their native tongues with such piety and enthusiasm as befits the service of the King of Heaven. Glad must we be that men should come from the East and West, and North and South, and sit down as welcome guests in the great supper which is set forth before mankind in the Church of God; but O shame, my brethren, and confusion of face to ourselves, who, living in a Christian land, being by birth and adoption the children of the kingdom, have lost the habit of worship from the midst of us.

Excuse these passionate exclamations, to which I am sure any zealous man among you must often be tempted. Surely the prophets of old time would have called heaven and earth to witness against the irreverence and coldness of mankind, had they seen men assemble as our countrymen do in God's house, without even bowing the knee in worship, without witnessing, either by word or deed, by answer or gesture, that they take any part in addresses to which the very stones might be expected to respond. And yet, for all this, I am far from supposing that there is no piety and devotion in the hearts of those, who, in the habit of worship, are so lamentably defective. But since there are no new facts and no fresh profession by which to alter their ways, it is impossible to enlist them in the startling and unwonted usage of a new service. Preaching and instruction in old truths will never move men to enter upon the novel practice of united worship. Rather must our beginning be on the other side, and by a new mode of worship must we lead them to the comprehension of truths, which they have heard without comprehending. They must join together in the inspiring worship of the Church, they must take part each for themselves in her office, they must listen to those commands which all their lives they have neglected, before they can enter into the truth of Christ's presence with his people, or discern the divine significance of what they have been wont to hear, "the holy Church throughout all the world doth acknowledge thee."

Here then lies our difficulty. We must infuse a belief in the existence of Christ's Church, not so much by the force of argument, as by the habit of devotion. We must teach men through their prayers. Instead of founding habit on belief, we must build up belief through habit. And, no doubt, some part of this work may be effected through personal persuasion. The man who unites firm faith with earnest devotion, who is himself a living pattern of the principles which he desires to cherish, will diffuse the contagion of a godly example among those who are within the sphere of his influence. For this end we need to be ourselves fully convinced of those truths to which we have declared our assent at our ordination, that the ministrations of the doctrine and sacraments as they obtain in the Church of England is according to the commandments of God. Let a man be duly versed in Holy Scripture and ancient authors; let him perceive, as the preface to the ordination service witnesses, that Christ's Church has existed from the days of the Apostles; let him be well grounded in those unanswerable arguments by which the Anglican Divines have shown that its present practice in this land is conformable to ancient law and Apostolic usage; let his convictions ripen into a feeling, and take root in his soul, as what neither requires proof nor admits refutation; let him be ready to risk all on this basis, and to flinch neither at the weakness of friends nor the violence of enemies; let him resolve at all hazards to put his resolutions into action, and to exhibit in the face of mankind the principles of the cross; let him make up his mind neither to desire praise nor fear censure, but to fight to the death under Christ's banner against the maxims of an evil age, and it is certain that He who sways mortal hearts will in time reward the fidelity of his service. Whereas a pusillanimous doubt whether the Church is truly Christ's earthly kingdom, and whether invisible gifts are really dispensed through the hands of earthly ministers, will chill his heart and enfeeble his efforts. The same confidence in his principles will produce a spirit of truly enlightened affection towards them who separate themselves from the body of Christ, instead of that party rancour which would be as repulsive to them as dangerous to ourselves. For nothing would be more fatal either to our peace or our usefulness than to allow that godly zeal with which we ought to contend for the truth, once delivered to the saints, to be contaminated by the low and pitiful suggestions of personal jealousy. To be actuated by charity to men's souls, not by love of popularity, to lament their separation, because it shuts them out from the grace of sacraments, not because it diminishes the number of our own hearers; to be zealous for Christ's glory, instead of wishing to be held in admiration because of advantage, this is truly to act upon the principles of a Churchman.

But we must not flatter ourselves that our admonitions, how serious, earnest, and affectionate soever, are not to be reasoned by old arguments into a new practice. We must teach them by example the nature of public worship. Yet, how are we to begin? In some cases the question is hard to answer, but in others the reply is obvious: worship, like charity, must begin at home. Are we not reminded by Joshua's declaration, that from the obedience and order of individual families must arise that spirit which, radiating more widely as it advances, and interfusing and extending its influence, will gradually overspread the whole surface of social life. And where, if not in the families of the clergy, must we look for an attention to the heart-stirring declaration of the Patriarch, "As for me and my house we will serve the Lord." Every Clergyman, to whom God has given the government of an household, may secure at all events such habits of common worship amidst those who are sheltered by his own roof as may teach his parishioners for what purpose they assemble together. I am not speaking now of the daily duty of public intercession in Church, but of the effect which may be produced upon the people on the Lord's day, if the habit of public worship be duly cultivated in the family of the priest.—There is no Clergyman probably whose daily life is not consecrated by some species of family devotion.—But it may be questioned whether the mode in which this duty is performed is always that which is best adapted to make our households, as the ordination service suggests, "wholesome examples and patterns, as much as in us lieth, to the flock of Christ." Of the forms of worship which have been composed for family use during the present century, many have been the work of good men, and are adapted to call forth the feelings and express the wants of our nature. But without exposing the Book of Common Prayer to be viewed in the unattractive light of a compulsory service, it may certainly be expected that the enthusiastic praises which our ordinal receives should lead men if not to adopt, at all events to imitate it. Whereas nothing is more usual than for men to speak of the Liturgy as the sublimest and most spiritual of all un-

inspired compositions, who not only abstain from its use six days in the week, but seem studiously to shun all approximation to its spirit. When persons use unprepared prayers in their families, or when they have recourse to such multiplicity of forms as may supply endless variety, their course is exactly contrariant to that rule of our Reformers, which commanded the clergy to use "morning and evening prayer" every day, under a feeling that one day stands in want of few petitions which are not needed by another. If it be said that persons will not be attentive to prayers which are continually employed, is not this an objection to the use of any public Liturgy? We come back, therefore, to the very fallacy which has been already refuted. If unprepared prayer is expedient in a family, it is difficult to discern why it is unsuitable in that larger household, the Church of God. But, in truth, its adoption in a family is found to produce the same evils as would attend its employment in public worship, that common prayer, united worship, the conscientious flowing forth of many persons in the self-same petitions is impossible. Our Reformers were clearly of opinion, and I believe that no one has ever tried the experiment without witnessing to its success, that the constant repetition of the same prayers, if men combine with one heart and one voice in giving them meaning and utterance, infuses rather a relish than a distaste for their use. But even if the rule which they have prescribed is not fully complied with, yet to render a partial obedience to its spirit would in some measure contribute to the same result. Suppose only that the family devotions of the clergy, if not consisting of the Order of Morning and Evening Prayer, were framed in some degree upon its model. Would not the custom of bearing their part in responses and psalms give their households that habit of public worship, which, even among them, is often wanting? Might not this spirit spread to the rest of the parishioners? If the priest's family do not kneel in prayer, if they take no part in the Church's public acclamations, if they listen unconcerned while he invites them to join him in praise and supplication; can we wonder if a similar listlessness is found in the congregation? Are we not taught by the Apostle, that a due care for our individual households is an essential requisite for the discharge of our public duties? For if a man know not how to rule his own house, how shall he take care of the Church of God?

If the clergy in general were more attentive to this subject, their influence might modify the whole manner of performing the important duty of family devotion. The laity who have adopted this salutary practice might often be guided to a more expedient manner of performing it. The general prevalence of the present usage must be traced probably to the fact that in former times family prayers were often employed by those who disliked that more frequent observance of public worship, which was maintained till the earlier part of the last century. The consequence has been that the great mass of forms of family devotion have been constructed upon a puritan basis. Not only is their language oftentimes cold and unspiritual, implying little gratitude for the benefits of the baptismal covenant, and a low view therefore of the responsibilities of the Christian character—the very points which in the conscientious devotions of a Christian family should be brought prominently forward,—but their very form and arrangement show that the public offices of the Church have not been the ideal models after which they have been fashioned. An obvious proof is the manner of using the Lord's Prayer. This hallowed form of words has of long time been employed in the English Church as the introduction to our acts of common worship. "It has been the foundation," according to the recommendation of Tertullian, "upon which our other prayers have been built." Such was not the primitive usage, because as none but Christians could properly employ our Lord's words, and address God as their Father, this prayer could not be used publicly in the commencement of worship, while a large portion of the congregation consisted of unbaptized men. But not only does the daily service of the English Church begin with the Lord's Prayer, so soon as the profession of penitence and promulgation of forgiveness have prepared the worshippers to appear before God; but the communion service, and the series of prayers which follow the reading of Scripture are commenced in the same manner. A similar practice is observable in the private prayers of some of our ancient worthies. But whether from inadvertence or from superstitious aversion to the usages of the Church, the Directory for Public Worship, which was put forth by the long Parliament, together with their prohibition of the liturgy, defers all mention of the Lord's Prayer to the conclusion of its ordinances. And this example has been followed in most forms of family devotion.

A still more serious evil has been the prevalent adoption of protracted recitations by the reader instead of that system of antiphonal response of which the Book of Common Prayer affords so striking an example. Yet what can be better than the usage which the Church has sanctioned, whether as regards its authority, or its effect? Not only is it adopted in the Jewish Church, when under the immediate direction of God; but the self-same manner of worship is practised as we are assured by that portion of the united family of worshippers which stand nearest to the throne of God, with which the Church militant must naturally crave to be associated. And if we regard the natural effect of a frequent interchange of address and answer, we must recognize their efficacy in arresting the attention and aiding the devotion of those whose thoughts are too apt to be left behind in a lengthened supplication. The two systems which are thus opposed to one another depend in reality on two different principles and propose to themselves different results. The usage of reciting continuous prayers proceeds on the notion that prayer is a species of instruction, and is mainly designed to admonish the auditory. The antiphonal responses of our public ritual suppose on the other hand that the great end of prayer is God's worship. The former therefore seeks such variety of expression as may stimulate the hearers by its novelty; the latter desires that the public offices may be so familiar to men's minds, that all may be able to partake in them. Now, strictly speaking, it is this last system only which has in view the real purposes of public prayer. And therefore, without implying censure upon those who have adopted other methods of doing good, I cannot but think that the clergy would find great advantage from constructing their family devotion on the model of our public offices. In places in which the Church service is not publicly employed, the use of the greater or lesser Litany, according to the day of the week, together with the appointed portion of the psalter, would supply opportunity for accustoming their households to bear part for themselves in social worship. Indeed such an usage seems naturally suggested by the obligation which the clergy have themselves contracted, that either in public or private they will make daily use of the Common Prayer. Surely those who maintain a form of family service, which has no reference whatever to the authorised formularies of the Church, are hardly showing them such genuine affection as is likely to tell upon the feelings of their people. Nothing is more important for the clergy than consistency. Should it ever seem that while eulogizing the Book of Common Prayer in public, in private we discredit its use; should we abandon it whenever we can evade the requirements of authority, and rather accept it as a necessary bondage than resort to it as the most appropriate expression of our unconstrained thoughts, we

* Appendix to Journal of the Society for the Propagation of the Gospel, p. 86. † Appendix to Journal, p. 139. ‡ Scott's Life of Swift, prefixed to his Works, p. 98.

* MS. Letters, vol. xi. p. 335. † Ibid. vol. xii. p. 178. ‡ Vol. xiv. p. 144. § Fulham Papers. ¶ Chandler's Life of Dr. Johnson, p. 131.

* MS. Letters, vol. v. p. 94. † Ibid. vol. x. p. 28.

can hardly expect that our insincerity will escape detection or that our words will weigh more than our actions.

This leads to the last observation with which I would trouble you, that if we would set our people the example of united worship, and desire to infuse a spirit of devotion and faith, our only course is to be what we inculcate, and to set forth our lives.—How far we have done this heretofore is a question which I leave to your own consciences. You will have to answer it at the day of the Lord Jesus before a far different auditory.

So much only I will say, that where a clergyman's vows say one thing, his life says another; when after promising at his ordination to lay aside the study of the world and of men, his first objects are pleasure, wealth, or advancement; however he may deceive himself he seldom deceives others, but he soon feels to be, what it is impossible to deny that he is, the most contemptible being that beholds the sun. But it is not merely to escape men's censure that I would beseech you to be what you profess to require, but still more because you will find no acceptance from Him whom you serve unless you pray. Now the great trust that has been committed to our hands—the treasure which we have in earthen vessels—can prosper only through His blessing, who rules the wills and affections of mankind. He can make us acceptable with those who hate, and revered by those who despise us. Let Him go forth with us and our arms prevail—let Him leave us and we must turn back in the day of battle.

THE CHURCH.

COBourg, Friday, November 22, 1844.

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The duty of Alms-giving,—of succoring the poor whom we shall always have with us, and, conjoined with this obligation, of helping to provide for the spiritual necessities of those who have not the means of supplying them themselves,—is one which ought not to require any very great earnestness or frequency of exhortation with Christians. Nothing can be more evident than that, as the fruit of their holy vocation and peculiar privileges, they should be "rich in good works"; while to neglect the relief of the physically needy, and the supply of the spiritually poor, were to omit the most important good work of all.

In contemplating this as a religious duty, it will at once be confessed that there is no occasion upon which it can be strictly and peculiarly manifested as such, except in the house of God,—when, in correspondence with Scriptural precept and apostolic practice, we give our alms and oblations in direct connection with the more spiritual service which we render to our Maker and Redeemer. Whatever other occasions may be presented,—and they necessarily will be many,—in which to contribute our means for the supply of the needy, and the furtherance of God's kingdom and glory, we can be so appropriate in place as the sanctuary specially consecrated to Him; none can be so appropriate in time, as the solemn hour on his holy day, when we are jointly supplicating his pardon, invoking his blessings, and singing his praises.

It is much to be lamented that, when so direct and suitable a provision was made for the religious discharge of this duty, in the Sentences of the Offertory so judiciously chosen, and appointed to be read while our alms and oblations are being given,—it is, we repeat, much to be lamented that with this means at hand and positively enjoined of converting what is too generally esteemed as common-place obligation into a religious office, it should so long have been unemployed, and been permitted to remain through so many weary years a dead letter, as it were, in our invaluable Book of Common Prayer. But we have to rejoice that, in the late revival of the greater fulness and perfectness of the Church's ministrations amongst us, the Offertory has been restored to its proper place of honour,—that now, far and near, instead of coldly and irreverently confronting their alms, without any accompanying sense or memento of Christian obligation, our congregations are called upon to execute this duty in a spirit and manner suitable to their vast responsibilities,—to render it an integral part of their offices of devotion in the Lord's house.

It is well known how generally this good, and ancient, and Scriptural custom is being revived in the Church in the Mother Country; how strongly it has been urged, because so obviously proper, by the Bishops and pastors of the Church; and how fully and cheerfully, as a general rule, our congregations have appreciated and adopted it,—may more, how much more highly, as a necessary consequence, the duty of alms-giving is estimated,—how much larger a liberality for good and holy purposes has been the result,—how much more, through that means, holy and Christian offices have been sustained and extended.

We say, as a general rule; because, we are aware, a few exceptions do unfortunately exist to a right appreciation of this office as thus restored. And the wonder is that it should be so; for nothing can be more explicit than the direction of the Prayer Book upon the subject, namely, "Then [after the Sermon] shall the Priest return to the Lord's table, and begin the Offertory, saying one or more of these Sentences following"; and "whilst these Sentences are in reading, the Deacons, Churchwardens, or other fit person appointed for that purpose, shall receive the alms for the poor, and other devotions of the people—and reverently bring it to the priest, who shall humbly present and place it upon the holy table."—But human nature, with all the privileges that may be vouchsafed, will still often exhibit its native pride and perverseness; and it is no new thing, unhappily, that the solemnity of Christian obligation should be disregarded, and the sanctity of holy ordinances despised, through the evil agency of man's uncorrected waywardness.

We need not, however, advert to such stray instances of contumacy and self-will in the Mother country, because there it has received its becoming rebuke, and, we trust, will soon be corrected. Here, in the Colonial Church, the custom is as yet in its infancy; but we cannot learn that any amongst us have exhibited the "hardness of heart," and fallen into the great sin which we read, for instance, as pertaining to certain inhabitants of the parish of Ware in England. May such exceeding sinfulness never find an imitator here!

We are glad to learn that, in correspondence with the recommendations contained in the late Charge of the Bishop of the Diocese, the Offertory has been commenced in the Cathedral Church at Toronto,—the following Circular, notifying such intention, having previously been issued:—

the Collections in this Church will, in future, be made after the Sermon, while the Offertory Sentences are being read from the Altar. Hence it is hoped that our benevolence will expand, and our donations be enlarged, as we become more and more impressed with the conviction that this is a religious service.

"All that we have belong to God, and should be freely devoted to His honour and glory; and when our alms are given in His house, and under the awful sense that we are in His immediate presence, and with His words and admonitions sounding in our ears, we may feel assured that the law of love will prevail in our hearts, and that our offerings will be increased."

"The adoption of this arrangement will supercede the necessity of a second collection, as has been customary, on occasions upon which the Holy Sacrament is administered.—Henceforward there will be but one Collection on those and all other occasions; and persons intending to be communicants are requested to bestow their customary alms at that time."

"The Offertory being ended, the prayer for the whole-state of Christ's Church Militant here upon earth will be said, with one or more Collects, concluding with the blessing."

"St. James's Cathedral, Nov. 3, 1844."

We trust,—nay, we feel assured,—that a holy office thus sanctioned and recommended will speedily be introduced into every Church in this Diocese; that the Offertory, so beautiful and appropriate and vital so obligatory, will every where form a part of our ordinary ministrations and services; and that the results of it will be seen in a more enlarged benevolence,—a pouring of richer gifts into the treasury of the Lord,—and a greater harvest of pious fruits from their distribution.

The Election returns are now completed, and under our head of Colonial news will be found a list of the Members elected in each division of the Province, with the political bias understood to be entertained by each. We have made a few changes in the lists as originally published by us,—transferring one or two in the Western section of the Province from the Radical to the Radical or Conservative side, in the Eastern. Putting all together, we find a majority of six which can, we believe, be relied upon in favour of the Governor General. The mere fact of a certain number not declaring their sentiments specifically in the present contest, is proof presumptive that they will give their support to the Conservative cause, while others may be waiting to see to which side the balance of political strength is likely to turn, and so to support the stronger or the weaker party as the case may be; but whatever may be their decision, no apprehension need be entertained but that the Governor General will be supported by a respectable majority, in his view of Constitutional Government as opposed to that of the late Executive Council.

In all this contest we have been pleased to observe so earnest and hearty a maintenance of the monarchical principle, in opposition to the democratical and revolutionary one which had been propounded by the late Council; and this has been more striking from the fact, that notwithstanding the vehement discussions of late on the subject of Responsible Government, no Conservative who tendered his vote ever thought or dreamed of its being given in support of the newly formed provincial Executive, but in maintenance of a great and constitutional principle which the Governor General himself has been regarded as the most prominent agent in carrying out. It may not be complimentary to the newly appointed members of the Council to say so, but the fact is not the less absolute that they were entirely overlooked in the recent Election struggle. Although by the great body of Conservative electors no other feeling, we believe, but one of respect and good-will is entertained towards these gentlemen, still they were but nullities in the warfare which has just been closed: the political battle was fought and won without the slightest reference to them. The cause was that of monarchy against democracy,—British supremacy in preference to a Texian independence,—parental control in lieu of foreign bondage.

Great credit is due to every loyal man for his exertions on this occasion, no matter what his country or his creed; but it is no disparagement to the individuals of other religious persuasions who contended for the right on this occasion, to say that the credit of the victory is mainly due to the members of the Church of England. Had they divided their support between the rival candidates in any such ratio as was done by the members of the various sects and denominations throughout the country, we believe that scarcely a single constituency in Upper Canada would have returned a supporter of the Governor General. It was their consistent and compact adherence to the side of constitutional government, which so largely turned the balance of victory on that side.

To show that we are not speaking from the mere force of predilection upon this subject, or drawing an inference without data upon which to found our conclusions, we give a specimen below of the support tendered by the Church of England and the various sects and denominations to the Conservative and Opposition candidates respectively. We take as an instance the township of Hamilton, the most populous in the South Riding of Northumberland, where Free Church Presbyterianism boasts of a peculiar strength,—where Methodism has all the influence which Victoria College and Dr. Egerton Ryerson can give it,—and where the Church of England is by no means a nullity. In this township there voted

Table with 2 columns: Candidate and Number of Votes. Includes 'FOR THE CONSERVATIVE CANDIDATE' and 'FOR THE RADICAL CANDIDATE'.

It is very possible that there may be some slight inaccuracies, touching the exact numbers of different denominations, in this statement; but it cannot be so far from perfect correctness as to militate in any important degree against the argument we naturally found upon it. That argument briefly is, that the Church of England is in her character essentially conservative,—that her members are, as a rule, unwavering in their fidelity to the throne, and in the respect and reverence which are due to its dignity and privileges,—that with them there is never any doubt or fluctuation upon the honour of the Crown is endangered, or the supremacy of monarchical principles is in peril,—that they cleave through good report and through evil report to the side of the Queen and the Queen's representative, when the claims of either are assailed. And our argument, too, is incontrovertible, that, whatever of the same feeling may affect the members of other religious bodies,—and that it does to a certain extent exist amongst them none will deny,—it is not presented in the same general, steady, and unchangeable aspect in which it is manifested by the sound and enlightened adherents of the Church.

It will perhaps strike many persons as rather marvellous that,—adding to the account all the effects of local influence,—the laborious and voluminous letters of Dr. Ryerson should have been instrumental in gaining only three supporters from the Methodist body to the side of the Governor General, out of eighty who gave their votes in all! The marvel will be increased, perhaps, when it is discovered that even those three were wholly unobscured by the letters in question, in giving their votes as they did.

The political bias, therefore, of the Conservative cause by the efforts of Dr. Ryerson is proved, by the simplest of all processes,—an arithmetical one,—to be in very weak contrast with the political bias

which, in the estimation of the "amiable public," has been tendered to him. And with all their proverbial amiability, the public are in some degree constrained to believe this; because the gentleman in question has never evinced, as far as any person in the Province has ever heard of, any peculiar fitness for the office to which he has been elevated,—no body accords to him the possession of high scholastic acquirements, or vast experience in educational pursuits,—the classic allusions in his numerous writings are not believed to establish his claim to the first, and twelve months' administration of Victoria College, for better or worse, will not be considered as entitling him to much credit in the last. Political distinction, or rather political notoriety, he may have acquired; but the atmosphere of politics is not the one most congenial for forming the calm, judicious, and impartial Superintendent of public Education.

We have already strongly stated our objections, as members of the Church of England, to this most untoward appointment; and certainly the facts and arguments we have above adduced are not calculated to convey the impression that any Government is wise or judicious in repressing or undermining the influence of the National Church. Were the appointment in question one of merely utilitarian character,—had it no bearing whatever upon any religious consideration, we should have thought or cared little about the matter; but the superintendent of Education, in a populous and growing Province, affords an opportunity of inculcating a religious bias very adverse to what we contend for as the truth.

That any such bias should be fostered and encouraged in opposition to the principles of the Church, we have said enough to testify the injustice and the folly; we have said enough, in short, to prove that the Church of England in every Colony ought to be cherished and strengthened, not insulted and depressed; that, instead of looking coldly upon its best saviour and defender in the hour of danger, the State should redouble its efforts to extend her influence and enlarge her borders,—because to do so, is undeniably the surest way to perpetuate British Connection and maintain the land in tranquillity, content, and prosperity.

We regret that it should be thought necessary to prosecute the correspondence in reference to the Mission on the River St. Clair; and although we have permitted the insertion of two fresh communications upon that subject, we must peremptorily decline being a party to its further discussion. It is natural and right to seek to expose mis-statements when they are made; but it appears from the *Christian Guardian*,—certainly in this case an impartial authority,—that the individual who is charged with publishing these mis-statements, is utterly unworthy of credit; and as for what may be said or done in reference to Church matters by the Editor of the *Banner*, no respectable person thinks of giving himself the least concern about that.

The second communication is designed to correct an inaccuracy which, we apprehend, was inadvertent; at least, upon referring to the communication in which it is alleged to be contained,—albeit to a person at a distance there does appear something confused in the statement,—it does not seem to detract from the credit which is due to the genuineness of the gentleman referred to.

On Sunday, at morning service, a large number of candidates appeared for baptism, among whom were two persons, I had the pleasure of being acquainted with, and who, in their own minds, were engaged in a long and interesting conversation for a long time; these latter, especially, withstood the temptation of the wholesale indiscriminate baptisms administered by the Methodists in the late attack. However, in one instance, and in one only, there is an exception to be made, and that is, in the case of a young man, who, in the presence of Mr. Wilson, our Interpreter, in his official report of the whole occurrence, I cannot forbear submitting his entire letter to the perusal of your readers:—

"Rev. and dear Sir,—I now become my duty to submit the following report to your consideration, as, on reading it you will be enabled to judge of the propriety of the existing circumstances. Since I had the honour of being placed under your superintendance, no event like the present has occurred. At your last visit you stated publicly that, at your next, you would baptize those Indians who daily attended to my instructions. I had, on this occasion, the pleasure of being present, and I was instructed for a long time; these latter, especially, withstood the temptation of the wholesale indiscriminate baptisms administered by the Methodists in the late attack. However, in one instance, and in one only, there is an exception to be made, and that is, in the case of a young man, who, in the presence of Mr. Wilson, our Interpreter, in his official report of the whole occurrence, I cannot forbear submitting his entire letter to the perusal of your readers:—

"I am, Rev. and dear Sir, Yours, &c. FRANCIS WILSON.

Such, then, are the proceedings of Mr. Scott, as detailed by an educated Indian, and one who was an eye-witness at his late attempt to Methodize the Sabel. This is the way in which Mr. Scott and his brethren intend to proceed, and the integrity of the Wesleyan Mission in this Province; but, for the 'honour' and 'integrity' of the said Missions, I submit to your readers, whether it would not be better if they were upheld by more hallooed hands, and if a less rapacious spirit were manifested when they undertake "to enter the hearts of labourers."

I am, Sir, &c. ALEXANDER PLYNE, Missionary at Moore, River St. Clair.

Moore, Nov. 11th, 1844.

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On Friday, the 11th November, (All Saints' Day), the Chapel in the Cathedral yard, attached to the Rectory-house of Quebec, was consecrated, under the name of "All Saints' Chapel," by the Lord Bishop of Montreal, assisted by several of the Clergy of the city. Having been invited to the Rectory, the Clergy in surplices, with the Sexton and Clerk in front of them in their gowns, walked two and two, followed by the Bishop, who was immediately preceded by the Verger with his staff of office, to the door of the Chapel, at the entrance of which the Petition for Consecration was read by Henry Jessop, Esq., Collector of Her Majesty's Customs, Senior Churchwarden of the parish. The Bishop and Clergy, with their attendants, then advanced in procession up the aisle, His Lordship and the Clergy kneeling alternately on either side of the twenty-fourth Psalm. His Lordship then proceeded to take the part assigned to him in the services of the day; the parts taken by the other Clergy were thus distributed,—the sentence of Consecration was read by the Rev. R. B. Burrage; the prayers by the Rev. Official Mackie; the Collects by the Rev. Wm. Chaderton, and the second by the Rev. E. C. Parkin; the epistle by the Rev. E. W. Sewell. The chanting and singing were performed by members of the Voluntary Choir, and the *Golophon* (which is used in the instruction of the children) by Mr. Colman, the Organist of the Cathedral. The close of the services the Bishop made a short address to the congregation, who formed a large body as the building could well contain, advertising to the circumstance that the monthly Friday afternoon service before the Communion was to take place on the same day as a regular service, then detaining them by a more formal and lengthened discourse, but earnestly pressing upon them the necessity of preserving the spiritual character of Christian worship, at the same time that he insisted upon the duty and benefit of a punctual observance of the beautiful and edifying solemnities and appointments of the Church.

There was again a crowded attendance in the afternoon, and at the close of the prayers the Right Rev. Bishop Hopkins, of Vermont, U.S., (who had been present during the late afternoon service, and who was invited for the occasion, founding his observations upon very appropriate passages in the second lesson, Rev. xiv. 7, 8, 9, of which he made an exceedingly happy use.

The Chapel, which will accommodate about 200 persons, is arranged in the interior after the model of the College Chapel at the English University of Cambridge, the Choirs of Cathedrals, having open seats running longitudinally, the tier next the wall being raised a step higher than that in front of it, and this again a step higher than the floor. The whole service is usually performed within the Communion table, which is placed in the centre of the Chapel every Wednesday and Friday throughout the year, at half-past seven o'clock; and it was announced on the day of consecration, that the observance of the many Festivals, heretofore held in the Cathedral, would now be transferred to the Chapel. The Lent and Passion Week services will continue to be performed in the Cathedral, the attendance at those times being larger than the dimensions of the Chapel could provide for. The Chapel is also used upon occasions for the celebration of baptisms and marriages, and has been found to afford particular convenience for the practices of the Cathedral Church.

On Sunday, the 3rd instant, the Bishop of Vermont preached a charity sermon in the Cathedral Church, in behalf of the Quebec National Schools, this having been the particular object for which he kindly consented to visit Quebec. His appeal, which was most persuasive and energetic, was followed by a collection of nearly £46, an amount which, since the removal of the civil government and military headquarters has hardly been equalled upon occasions of the kind. In the afternoon he preached again in the Cathedral, and in the evening at the Free Chapel. Upon all the three occasions his well-earned reputation, both as an author and a preacher, drew very large audiences together, and is scarcely necessary to add, that a very deep and lasting impression was produced upon the minds of the hearers, and that the Bishop's presence was a great blessing to the city.

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On Friday, the 11th November, (All Saints' Day), the Chapel in the Cathedral yard, attached to the Rectory-house of Quebec, was consecrated, under the name of "All Saints' Chapel," by the Lord Bishop of Montreal, assisted by several of the Clergy of the city. Having been invited to the Rectory, the Clergy in surplices, with the Sexton and Clerk in front of them in their gowns, walked two and two, followed by the Bishop, who was immediately preceded by the Verger with his staff of office, to the door of the Chapel, at the entrance of which the Petition for Consecration was read by Henry Jessop, Esq., Collector of Her Majesty's Customs, Senior Churchwarden of the parish. The Bishop and Clergy, with their attendants, then advanced in procession up the aisle, His Lordship and the Clergy kneeling alternately on either side of the twenty-fourth Psalm. His Lordship then proceeded to take the part assigned to him in the services of the day; the parts taken by the other Clergy were thus distributed,—the sentence of Consecration was read by the Rev. R. B. Burrage; the prayers by the Rev. Official Mackie; the Collects by the Rev. Wm. Chaderton, and the second by the Rev. E. C. Parkin; the epistle by the Rev. E. W. Sewell. The chanting and singing were performed by members of the Voluntary Choir, and the *Golophon* (which is used in the instruction of the children) by Mr. Colman, the Organist of the Cathedral. The close of the services the Bishop made a short address to the congregation, who formed a large body as the building could well contain, advertising to the circumstance that the monthly Friday afternoon service before the Communion was to take place on the same day as a regular service, then detaining them by a more formal and lengthened discourse, but earnestly pressing upon them the necessity of preserving the spiritual character of Christian worship, at the same time that he insisted upon the duty and benefit of a punctual observance of the beautiful and edifying solemnities and appointments of the Church.

There was again a crowded attendance in the afternoon, and at the close of the prayers the Right Rev. Bishop Hopkins, of Vermont, U.S., (who had been present during the late afternoon service, and who was invited for the occasion, founding his observations upon very appropriate passages in the second lesson, Rev. xiv. 7, 8, 9, of which he made an exceedingly happy use.

The Chapel, which will accommodate about 200 persons, is arranged in the interior after the model of the College Chapel at the English University of Cambridge, the Choirs of Cathedrals, having open seats running longitudinally, the tier next the wall being raised a step higher than that in front of it, and this again a step higher than the floor. The whole service is usually performed within the Communion table, which is placed in the centre of the Chapel every Wednesday and Friday throughout the year, at half-past seven o'clock; and it was announced on the day of consecration, that the observance of the many Festivals, heretofore held in the Cathedral, would now be transferred to the Chapel. The Lent and Passion Week services will continue to be performed in the Cathedral, the attendance at those times being larger than the dimensions of the Chapel could provide for. The Chapel is also used upon occasions for the celebration of baptisms and marriages, and has been found to afford particular convenience for the practices of the Cathedral Church.

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HENRY HOWARD.

CHAPTER XV.

DOUBTS.

By the way there is a great quicksand, and a whirlpool of hidden poverty. Therefore, Sir Palmer, keep an even hand; For twist them both the narrow way doth lie.

Church, had no right to remain in it, and that their only honest course was to go at once over to Rome. These assertions it was impossible for Mr. Fitzhugh to contradict, now that they were brought to bear against him from a quarter he did not expect.

English Ecclesiastical Intelligence.

NEWFOUNDLAND.—The following circular has been received with much satisfaction in the capital of the island.—Bishop's Court, August 14, 1844. A school will shortly be opened (C. V.) to be called 'The St. John's College School,' for the education of boys of the upper classes in St. John's.

SMITH & MACDONELL, WHOLESALE AND RETAIL DEALERS IN FINE WINES, LIQUORS AND GROCERIES, West End of Victoria Row, Toronto. May 28, 1843.

TO FAMILIES AND INVALIDS. The following indispensable FAMILY REMEDIES may be found at the Dispensary, and soon at every Country Store in the Province.

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