

Poetry.

THE BIRDS OF SPRING.

Sing on, by fane and forest old,
By tombs and cottage-caves,
And tell the waste of coming flowers,

with his own, and adds, "how, indeed can we lawfully
violate the government of the Church, if the Bishops
grant to us what it is just that they should concede?"

Now Melancthon declared that the English Bishops had
done this; and judged that, "if there were more such
Bishops, there would be no difficulty in maintaining
unity, nor in preserving the Church."

"That we have not received the imposition of
hands," was Beza's answer to the Catholics, "nor were
appointed by those who style the ordinary pastors, ought
not to appear at all wonderful, seeing that in so great
disorder of all things in the Roman Church, we were
unwilling to receive imposition of hands from them,

son for his opinion, by showing that when the Bishops
did consent to that improvement, they were gladly re-
ceived as their rulers by the Protestant party.

"These earlier separatists, then, did not even pretend
to use the reasonings of our moderns, nor to assert
any other ground of justification but that of invinc-
ible necessity. "We do embrace all faithful Bishops
with all reverence," was their own repeated declaration;

THE CANTICLES,

AND ON THE METHOD OF THEIR BEING SUNG IN THE
CHOIRS OF THE ENGLISH CHURCH.

(From the Choral Service of the United Church of England
and Ireland, by the Rev. John Jebb, M.A. London,
Parker, 1843.)

[Translated from "The Church," of May 23.]

THE BENEDICTUS AND JUBILATE.

By the Rubric of the present Prayer Book, the Benedi-
ctus is given the precedence above the Jubilate.
And indeed it will be seen that throughout Morning
and Evening prayer the same is the case with the
Hymns of the Gospel, alternating with the Lessons
which they peculiarly illustrate: the Psalms now used
as Canticles being merely their permitted alternatives.

"Our churches," writes another distinguished Pro-
testant teacher, "did not embrace the presbyterian
discipline from dislike of Episcopacy, or because it
seemed to us to be opposed to the Gospel, or to be
less profitable to the Church, or less suitable to the
condition of the Lord's true fold—all these modern
heresies he rejects—but because they were compelled
by necessity. If the Bishops would have sanctioned
the Reformation, that their order would have been
preserved in the government of the Church, I hold for
certain." And then he gives the following reason—

"Ibid. Confess. August. ap. Durell. Cf. Art. xx. of that
Confession.
" . . . quales si haberet Ecclesia aliquanto plures, non diffi-
culte et concordia ois terrarum consistit, et servari Ecclesia
posset." Episcopo Cantuariensi, p. 193. Cf. Epist. ad Com-
munionem, p. 147.
"Vide Comment. de Statu Regis, sub Carolo IX. lib. iii. p.
157.
"Epist. viii. cited by Bingham, vol. vii. ch. ii. c. 1.
"See Morion's Episcopacy asserted Apology, ch. i. § 1.
"J. Brentii De Officio Principum, Prolegom. p. 77, ed.
Francfort, 1655.
"J. idem, p. 80. And in accordance with this Apology,
in reply to the question, "If they allow the state of Bishop,
why then did they banish their Catholic Bishops?" says "they
banished the Polish Bishops, not because they were Bishops,
but because they were Catholics; and they rejected Bishops
altogether, he says, they rejected Prelates. See also the
Canon's Ordinations of the Ministers of the Reformed Churches
beyond the seas maintained against the Romanists. Cf. Devan-
ter, De Re Ecclesiastica, p. 8.
"De Reformatione Ecclesie.
"Vide Meinshorn, Histoire du Luthéranisme, ann. 1541.
"Confess. August. ap. De Potestate Ecclesie. Scken-
dorff quotes Luther's approval of this Confession, as a token
of his willingness to submit to the Bishops; and says, that it was
only "when he despaired" of procuring their sanction of his
opinion, that he "asserted the right of choosing ministers with-
out them." Hist. Luthéranisme, tom. ii. p. 156; and sec-
tom. i. p. 115, for some strong language on the same point.
"Georg. Princ. Anstalt. De Ordinat. Prefat.
"Although we must make great allowance for the inter-
pretations of these writers yet it is rather the correctness
and intelligibility of their language than the truth of their
statements against which exception is to be taken. We are,
however, only concerned here to show that they did make these
statements in their own defence. That the corruptions of the
Roman Church at the period of the Reformation were unques-
tionably great, it is not, indeed, difficult to prove; but this fact,
whether it justified the first Protestants or not, serves only the
more to condemn our modern sectaries, because they do not
even pretend to such a defence of their separation. On the
way in which it used to be urged, see Brentii Prolegom. p. 75;
Calvini Institut. lib. vi. cap. ii. § 10; Viet. De Minist. Ecclie.
De et Sacrament. lib. viii. cap. x. Zainigelli De Vera et Falsa
Religione, p. 303; Bucer, Institut. Theol. De Ministerio,
loc. 48; Ecolampadii Epist. Gaspar. Helvici, p. 13; Apolog.
Confess. Ducis Wirtemberg. De Ordine, p. 648; Schemm-
er, Conc. Concil. Trident. cap. viii. tom. iii.; De Col. Sacra-
ment. cap. 1.
"De Animarum Cura, Prefat. p. 162.
"De sacra Evangelii Prefat. and see his Gratulatio ad
Ecclesiam Anglicam.
"Delectio, Letter to Brentii, quoted by Durell, cap. xxxiv.
pp. 172, 173. So Luther, as a modern writer notices, "urged
Melancthon to restore Episcopacy in every place where the
Bishop granted the free use of the Protestant doctrine." Dan-
ton's Lectures for 1832, Sermon ii. p. 85, note. "And generally,"
says Leamlah, "all Reformed Churches were desirous to have
retained Episcopacy, if the Bishops that they were would have
joined with them in the Reformation. This is evident from the
German Churches, by the Augustan Confession and Apology,

men, and the heralds of those graces consequent upon
his Incarnation.

An unworthy reason, it is to be feared, exists for
the contrary course being generally adopted. This is
the unwillingness to lengthen the Service. This
reason would not have place, were there none of the
ordinary interpolations of metrical Psalmody before
the Service and the sermon: were the Te Deum and
Morning Anthems and Voluntaries of less inordinate
length than is generally the case. The correction,
however, of these incongruities, is at present happily
gaining ground.

There are two Chants for the Benedictus in Mar-
beck, one being the fifth Gregorian tone, with the first
ending; the second being the eighth tone, first end-
ing: melodies which for majestic gravity are exceeded
by none. There is something very peculiar in its ar-
rangement of the Chant: each verse of which is noted
at length in his book. The intonation is preserved
throughout: the melody in some verses is more varied
than in others, in his second Chant; and in both, the
pause of the Chant falls sometimes upon its regular
note, sometimes upon the dominant, or prevailing note.
The latter is generally but not uniformly the
case, when the word is a trochee. The same observa-
tions apply to its settings of the Magnificat and
Nunc Dimittis, as will be shewn in their place. Those
variations from the regular structure of the Chant
suggest the notion of the more varied arrangements,
technically called the Service; and indeed, as before
remarked with respect to the Te Deum, the ancient
Services preserve a good deal of the character of the
Chant. Nor is this without ancient precedent. Several
eminent musicians of old time, and of the unre-
formed Churches, have adapted the Canticles to the
descent, as it is called, upon the plain Song, or Grego-
rian Chant, making variations somewhat after the
manner of our Services, though less free in their de-
partures from the original structure of the melody.

The Benedictus of Tallis and of Orlando Gibbons
are perhaps the noblest our Church possesses, and are
in the best style of the respective composers. The
rare performance of these is indeed a loss to the Church.
And unfortunately the setting of the Jubilate, even by
the best musicians (as Aldrich), is seldom happy. It
is in general too light and noisy, and wanting in that
meditative repose with which the Benedictus is so
nobly tempered. It is, however, suited to the noisy
stops, trumpets, and reeds, of which organs are com-
monly fond, and affords scope for shewing execution.
I have already observed upon the corrupt practice
of breaking up the Jubilate when it is sung to a Chant,
into more verses than the Prayer Book enjoins. In
the second verse some ambiguity prevails as to the
pause; in some Prayer Books it is made after the
words "the Lord he is God," in others after "we our-
selves." Whatever may be the proper reading, at
least the members of the same choir or congregation
ought to be agreed, as to the manner in which they
are to be recited.

THE CREED.

There is something remarkable in the direction
prefixed to the Apostles' Creed in our present Prayer
Book. It is directed to be "sung or said." The
direction as to singing occurs first in the Scotch Li-
turgy, where "said" precedes "sung"; it was altered
to its present form at the last Review, the direction
in all the preceding editions being simply "said."
There is no other instance of the word "sung" being
applied to any part of the Service except those which
are usually sung to the Organ, as the Psalms, Canticles,
Nicene Creed, and Hymns; or occasionally, as the
Liturgy; or which, like the latter, are set to an
air. Now there is no record of the Apostles' Creed
being so performed in the Church of England. It is
simply recited on one note; and the only inference is
the cadence on Amen, adopted in some choirs, but
not found in the most ancient choral books. The
hymn is not constructed for chanting, not being di-
vided into verses. It is, however, divided into three
paragraphs, as the Nicene Creed: the first relating
to the Father, the second to the Son, the third to the
Holy Ghost, and to those particulars of the Christian
faith which have reference to the dispensation of the
Spirit.

Hardly any part of divine service is usually per-
formed in choirs with greater carelessness or confusion
than the Creed. It would be well, if, in repeating it,
a slight pause were made between each of the para-
graphs above mentioned, sufficient to discriminate the
subject matter. This, indeed, seems to be hinted at
by the manner in which it is printed.
The custom of turning to the East during the
Creed, immemorial in many parish churches, in the
country especially, and universal in cathedrals and
colleges, is as ancient as any ceremony of the Church.
It has been disputed whether it is towards the East
or the Altar that we are intended to turn. Dr. Bisse
says it is "the Altar or the East," and quotes Ephi-
phanus as an authority; observing that the Altar is
the most honourable place in the house of God, an-
swering to the Holy of Holies among the Jews, who
worshipped towards the mercy-seat, and thus did the
primitive Christians towards the most holy part of
their Churches. The Christian Churches are gene-
rally placed with the Altar end to the East, as to the
place where the Day-Spring from on high visited us.
But this is not universal; and it is remarkable that in
Churches which are placed North and South, the cus-
tom of turning to the Altar during the Creed has im-
memorially prevailed. Some expressive posture or
gesture has ever been assumed, during the confession
of faith. Thus we are told that in old times the no-
blemen in Poland were accustomed to draw their
swords while they repeated it, as if willing to jeopard
their lives in its defence. We turn to the Altar, to
express more strongly our faith in Christ, whose death
is there specially commemorated, and whence those
holy elements are dispensed, which are peculiar means
of grace to refresh our souls, and to strengthen our
faith.

At the name of Jesus in the Creed, the universal
custom of the Church has been to bow the head.
This, however, is more than a custom. It is a posi-
tive injunction of the canons of the Church of Eng-
land, extending, however, to every occasion on which
that name of our blessed Lord is repeated, which de-
signates his human nature; and prescribed as an ad-
oration thus marking the indissoluble union of that
nature with the divine. The same act is not prescribed
when the designation of his office, Christ, is employed.
In very many country churches, the congregation have
been long accustomed to act in obedience to this ca-
non, in all instances.

The Creed of St. Athanasius is used by the Church
of England on the great Festivals, and at other times,
so as to secure its repetition about once a month. In
the office of Prime it was sung after the Psalms as a
Cantic, and styled the Psalm Quicunque Vult. It
retains with us, in the mode of its performance, the
character of a hymn; being divided into verses, with
the mark of the choral pause, the colon; and like the
Psalm, in choirs, is sung alternately to a chant. The
structure of the hymn is most artificial, and in strict
accordance with the rules of Hebrew composition, so
as to present a poetical character, fit for choral recita-
tion.

The Chant usually employed for this Creed is that
to which it was set by Tallis. It is by far the sim-
plest any in use in the Church of England, consist-
ing in the melody of two notes, so as to be little more
than a solemn recitation. It somewhat resembles the
fourth Gregorian tone, and is almost identical with
Low's harmonized chant, called the Canterbury tune.

Playford has set it to the seventh tone, second ending,
and Marbeck to the eighth, first ending. But Tallis's
is most appropriate. In Christ Church, Dublin, for-
merly it was sung to an ornate double chant of Sir
John Stevenson's; but this absurd arrangement has
long been reformed, and the usual chant of Tallis is
employed.

In some choirs where the responses are not sung,
as at Trinity College, Dublin, the Athanasian Creed
is parochially read; but this is most anomalous, and
arises from the false notion that creeds are not hymns,
contrary to the universal acceptance of the Church.

THE CANTICLES IN THE EVENING SERVICE.

The same remark is to be made with respect to the
Canticles in the Evening Service, as to the Canticles
at Matins: namely, that the preference is plainly
given to the Scriptural Canticles, the Magnificat, and
the Nunc Dimittis, above their permitted alternatives,
the ninety-eighth and sixty-seventh Psalm, which are
not found in the original order for Evening Prayer.
The same reason as that before alleged, is to be found
for their preference, which indeed is usual, and as well
in choirs as in parish churches; but it is to be feared,
on the unworthy ground of their being shorter. The
Cantate and Deus Misereatur might perhaps be re-
served for occasions of great national rejoicing, and
for the evening of Easter-day; when the ninety-eighth
Psalm comes in with magnificent effect, as a trium-
phant song, after the fourteenth chapter of Exodus,
commemorating the overthrow of Pharaoh and his
host, the whole being typical of Christ's benefits; who
by his resurrection, has at the same time made the
waters of baptism available to us, and has overcome
for us our strongest enemies.

With some choirs, however, noisy Cantates are
great favourites, and are performed to the almost total
exclusion of the Magnificat. And it often happens
to the disgrace of the Capitular authorities, that the
Rubric is altogether overlooked, and the two Psalms
performed on the nineteenth and twentieth days of the
month.

In Marbeck's book, two Chants are given for the
Magnificat. The first is, the Gregorian Chant, sixth
tone: the second is the eighth tone, first ending, the
same as the second Chant for the Benedictus. The
Nunc Dimittis is set to the fifth tone, (which is the
first chant for the Benedictus), and to a Chant resembling
that of the seventh tone, being the same as Play-
ford's Saturday Chant. The same irregularity prevails,
as that already noticed in the structure of the
Morning Canticles. Indeed the reciting note is some-
times altogether omitted, and the melody undergoes
so many variations, as plainly to give the idea of a
descent, or Service.

On the subject of Services little remains to be said.
For Evening Prayer, the Magnificat and Nunc Dimi-
tis of Tallis and Orlando Gibbons, are deserving of
that special notice due to every composition of those
venerable masters.

THE UNIVERSAL PROVIDENCE.

(From a Sermon by the Rev. H. Melville.)

How beautifully simple does every thing appear,
when we trace one hand in all that occurs. And this
we are bound to do, if we would allow its full range
to the doctrine of God's Providence. It is God whose
causes are extended through earth and sea and air,
causing those unnumbered and beneficial results which
we ascribe to nature. It is God by whom all those
contingencies which seem to us fortuitous and casual
are directed, so that events, brought round by what
men count accident, proceed from divine, and, there-
fore irreversible appointment. It is God by whom
the human will is secretly inclined towards righteous-
ness; and thus there is not wrought a single action
such as God can approve, to whose performance God
hath not instigated. It is God from whom come those
many interpositions, which every one has to remark
in the course of a long life, when dangers are averted,
fears dispersed, and sorrows removed. It is God, who,
acting through the instrumentality of various, and, to
all appearance conflicting causes, keeps together the
discordant elements of society, and prevents the whole
framework of civil institutions from being rapidly dis-
located. It is God—but why attempt to enumerate?
Where is the creature which God does not sustain?
where is the solitude which God does not fill? where
is the want which God does not supply? where is the
motion which God does not direct? where is the action
which God does not overrule? If, according to the
words of the Psalmist, we could ascend up to heav-
en, and make our bed in hell; if we could take the
wings of the morning, and dwell in the uttermost parts
of the sea; in all this enormous travel, in this journey
across the fields of unlimited space, we could never
reach the lonely spot at which Deity was not present
as an upholder and guardian; never find the lonely
world, nor the lonely scene on any of those globes
with which immensity is strewn, which was not as
strictly watched by the ever wakeful eye of Omnis-
cence, as though every where else the universe were
avoid, and this alone home of life and intelligence.
We have an assurance which nothing can shake, be-
cause derived from the confessed nature of Godhead,
that, in all the greatness of his Almightiness, our Maker
is perpetually passing from star to star, and from
system to system, that he may observe what is needed
by every order of being, and minister supply—and yet
not passing; for he is always present, present as much
at one moment as at another, and in one world as in
another immeasurably distant; and covering with the
wing of his Providence whatever he hath formed, and
whatever he hath animated.

And if we bring our thoughts within narrower com-
pass, and confine them to the world appointed for
men's dwelling, it is a beautiful truth, that there can-
not be the creature so insignificant, the care so incon-
siderable, the action so unimportant, as to be over-
looked by Him from whom we draw being. I know
that it is not the monarch alone, at the head of his
tribes and provinces, who is observed by the Almighty;
and that it is not only at some great crisis in life, that
an individual becomes an object of the attention of
his Maker. I know rather that the poorest, the mean-
est, the most despised, shares with the monarch the
notice of the universal Protector; and that this notice
is so unwearied and incessant, that when he goes to
his daily toil or his daily prayer, when he lies down
at night, or rises in the morning, or gathers his little
ones to the scanty meal, the poor man is tenderly
watched by his God; and he cannot weep the tear
which God sees not, nor smile the smile which God
notes not, nor breathe the wish which God hears not.
The man indeed of exalted rank, on whom may de-
pend the movements of an empire, is regarded with a
vigilance which never knows suspense, by Him "who
gives salvation unto kings," and the Lord, "to whom
belong the shields of the earth," bestows on this man
whatever wisdom he displays, and whatever strength
he puts forth, and whatever success he attains. But
the carelessness of Deity is in no sense engrossed by
the distinguished individual; but, just as the regards
which are turned on this earth interfere not with those
which pour themselves over far-off planets and distant
systems, so, whilst the chieftain is observed and at-
tended with the assiduousness of what might seem an
undivided guardianship, the very beggar is as much
the object of divine inspection and succour, as though
in the broad sweep of animated being, there were no
other to need the sustaining arm of the Creator.
And this is what we understand by the Providence
of the Almighty. We believe of this Providence that
it extends itself to every household, and throws itself

round every individual, and takes part in every busi-
ness, and is concerned with every sorrow, and neces-
sary to every joy. We believe that it encircles equally
the palace and the cottage; guiding and upholding
alike the poor and the rich; ministering to the king
in his councils, and to the merchant in his commerce,
and to the scholar in his study, and to the labourer in
his husbandry—so that, whatever my rank and occu-
pation, at no moment am I withdrawn from the eye of
Deity, in no lawful endeavour am I left to myself, in
no secret anxiety have I only my own heart with which
I may commune. Oh! it were to take from God all
that is most encouraging in his attributes and prerogatives,
if you could throw doubt on this doctrine of his
universal Providence. It is an august contemplation,
filling the vast void with magnificent structures. We
are presently confounded when hidden to meditate on
the Eternity of the Most High; for it is an over-
whelming truth, that He who gave beginning to all
besides could have had no beginning himself. And
there are other characteristics and properties of Deity,
whose very mention excites awe, and on which the
best eloquence is silence. But whilst the universal
Providence of God is to the full as incomprehensible
as aught else which appertains to Divinity, there is
nothing in it but what commends itself to the warm-
est feelings of our nature. And we seem to have
drawn a picture which is calculated equally to raise
astonishment and delight, to produce the deepest re-
verence and yet the fullest confidence, when we have
represented God as superintending whatever occurs
in his infinite domain—guiding the roll of every plan-
et, and the rush of every cataract, and the gathering
of every cloud, and the motion of every will—and
when, in order that the delineation may have all that
exquisite, which is only to be obtained from those
home-touches which assure us that we have ourselves
an interest in what is so splendid and surprising, we
add, that he is with the sick man on his pallet, and
with the seaman in his danger, and with the widow
in her agony. If I would exhibit God as so attending
to what is mighty as not to overlook what is mean,
what better can I do than declare him musing
around him the vast array of suns and constellations,
and all the while hearkening to every cry which goes
up from an afflicted creature? And is not this the
very picture sketched by the Psalmist, when after the
sublime ascription, "Thy kingdom is an everlasting
kingdom, and thy dominion endureth throughout all
generations," he adds the comforting words, "The
Lord upholdeth all that fall, and lifeth up all those
that be bowed down?"

Jewish Intelligence.

JOURNALS OF THE REV. DR. MC CAUL TO BERLIN AND
VAISAW.

(From the Jewish Intelligence.)
The Missionaries of the London Society having met
with some difficulties in a Province of Prussia and in
Poland, which tended to circumscribe the sphere of their
usefulness, and which required immediate attention, Dr.
McCauley was deputed by the Committee to proceed at
once to Berlin and Warsaw, to take such measures as
might be necessary for the extension of the Missions;
and by the blessing of God, his visit to those places has
been of much service. The King of Prussia received Dr.
McCauley with peculiar condescension and benignity
for which his Majesty is distinguished. His Excel-
lency the Minister of the Interior, M. Eichhorn, and
others were very kind, and in Prussia everything is now
arranged to the satisfaction of the committee. It will be
gratifying to the friends of the Society to know that
his Majesty's representative, during the absence of the Earl
of Westmoreland, Sir George Hamilton, renders every
assistance consistent with his public duty, and has been
mainly instrumental in obtaining from the French Con-
sistory the use of a Church for English Service in the
morning, and German Service in the afternoon. The
committee are most happy thus publicly to testify their
sense of his Excellency's liberality, and of the assistance
of the Members of the French Reformed Consistory, who
were also very kind, and in Prussia everything is now
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Poland still continues the same rich and boundless field of labour that it ever was. The labours of the Society for so many years have produced a most happy change in the tone and feeling of the Jews towards the Christians...

jects, such as the prophecies that relate to their present dispersion and future glory, also concerning the Messiah they still expect. This is a very tender point to introduce into conversation with a Jew.

THE CHURCH.

COBOURG, FRIDAY, JUNE 6, 1845.

CONTENTS OF THE OUTSIDE.

First Page. The British Spring. The Advent of Adversaries. The Cautious. The Jewish Providence. Universal Intelligence. Fourth Page. Unfitness for the Lord's Supper.

The Lord Bishop of Toronto will, with the Divine permission, hold his next General Ordination in the Cathedral Church at Toronto, on Sunday, the twentieth of June. Candidates for Holy Orders, whether of Deacon or Priest, are requested to intimate, without delay, their intention to offer themselves, and to be present for Examination on the Wednesday preceding the day of Ordination, at 9 o'clock A.M., furnished with the usual Testimonials, and the St. Quis attested in the ordinary manner.

We are requested to state that it is the intention of the Lord Bishop of Toronto to hold Confirmations, during the ensuing summer, throughout the District of Gore and the several Districts above it, with the exception of the few places visited for that purpose during the preceding year. His Lordship requests that such of the Clergy in the Districts about to be visited, whether resident or travelling Missionaries, as have established new missions, or stations, at which it would be desirable that Confirmations should be held, would signify the same to him at their earliest convenience, that he may so arrange his journeys as to include them in his list of appointments.

The Rev. Adam Lillie has noticed at some length our remarks upon his Lecture treating of the Ministerial Commission. This gentleman, at the outset of his observations, disclaims the motive we have ascribed to the association with which his Lecture is connected, namely an opposition to the well-defined and well-understood principles of the Church of England; and like the generality of those who are assailing the tenets which, in our belief, involve her very existence as a Church, profess not only no hostility to her cause, but a sincere desire for her welfare and prosperity.

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There appears to be an intimation on his part that the views we enunciate are the private and peculiar persuasions of individuals or of a party, and not those which are affirmed in "the recognized formularies of the Church." He asks, "Is it a fact that 'in her recognized formularies, the Church of England does teach the 'principles' against which we have deened it our duty to raise our warning voice?" and he adds, "I have not been accustomed to believe this to be the case, with the exception of a single point or two."

Now although Mr. Lillie appears to arrive at this sort of negative conclusion, and seems to imagine that the Church of England, in the authoritative exponents of her principles, proclaims and inculcates nothing which is at variance with that very indulgent inference; it is certain that the Church of England has declared her sentiments upon this particular point in a manner which any person, acquainted with her formularies and her practice, can be at no loss to understand. In these she speaks with abundant plainness: where reference is made to the government instituted by our blessed Lord, maintained by his Apostles, and acted upon in every period of ecclesiastical history, her language is by no means equivocal; no attempt is visible at evasion or concealment.

It is evident upon all men diligently reading the Holy Scripture and ancient authors, that from the Apostles' time there have been those who have been called Ministers in Christ's Church; BISHOPS, PRIESTS, and DEACONS.

Now we cannot conceive that a declaration, so explicit as this, can be made, by any process of rational interpretation, to convey any other impression than this,—that the existence of these three orders is essential to the perfect economy of the Christian Church. If the visible community of the Christian Church have always diligently maintained and steadily adhered to this threefold priesthood, the inference is irresistible that every religious association and confederacy which does not possess this spiritual administration, which is destitute of this triple gradation of ecclesiastical officers, and which shifts the ordaining power to inferior and unauthorized hands,—has no claim to be considered part of that visible communion which is indicated and enjoined by the precepts and usage of the Church universal. If the Church be visible at all, it must be visible under one aspect: it cannot be manifested under the various forms, and multitudinous and conflicting societies which arrogate its title and its privileges: its harmonizing features and outline must partake of the unity which characterizes the revelation of which it is the witness and keeper. And what that one development is, the Church—so far as the present question is concerned—has decided by professing that the Church of Christ has never wanted these three orders of ministers, Bishops, Priests, and Deacons.

In the same Preface, immediately after the quotation we have made, there occurs this statement respecting the exercise of the functions attached to these ministerial grades: "Which offices were evermore had in such reverent estimation that no man might presume to execute any of them, except he were first called, tried, examined, and known to have such qualities as are requisite for the same; and also by public prayer, with imposition of hands, were approved and admitted thereunto by lawful authority." And as to what constitutes this "lawful authority," which the Church will not dispense with in the external vocation, we are fully apprized in the regulation which succeeds,—"No man shall be accounted or taken to be a lawful Bishop, Priest, or Deacon in the United Church of England and Ireland, or suffered to execute any of the said functions, except he be called, tried, examined, and admitted thereto, according to the form hereafter following, or hath had formerly Episcopal Consecration, or Ordination."

And in perfect agreement with this provision and appointment, is the clause in the Act of Uniformity, 14 Car. II.—"And be it further enacted, that no person whatsoever shall be capable to be admitted to any ecclesiastical promotion or dignity whatsoever, nor shall presume to consecrate and administer the holy Sacrament of the Lord's Supper, before such time as he shall be ordained Priest, according to the form and manner in and by the said Book prescribed, unless he have formerly been made priest by Episcopal ordination."

From these authoritative declarations the conclusion must follow, that the Church of England regards the ministry of Bishops, Priests, and Deacons, as indispensable to the structure and economy of the Christian Church; and that she holds without qualification of any kind, conformably to the sentiment and practice of all antiquity, that no ordination is to be esteemed valid but that which has been conferred by a Bishop. With such a distinct and undisputed profession as this, we know not how Mr. Lillie can reconcile his own views of the sufficiency of Presbyterian ordination: he must admit, at the threshold of the argument under review, the antagonism of the Church to the opinions which he himself entertains. He must see by this language of her formularies, and he must see too by the consistency of her practice in this question, that in the Church's view, the orders which he holds do not qualify him for "admission to any ecclesiastical promotion," or to "consecrate and administer the holy Sacrament of the Lord's Supper."

None can be more reluctant than ourselves to diminish any friendliness of feeling which separatists from the Church may feel towards her communion; but we are bound, in candour and honesty, to expose the misconception, if that friendliness is begotten by a supposed conciliation of sentiment between the Church and dissenters from her, upon the important question of ecclesiastical polity. Unity is, indeed, a pearl of great price; but not the unity, or rather the hollow alliance which is purchased by the compromise of religious principle, and the abandonment of Scriptural truth.

Whatever may be the sentiments on the subject of Church Government avowed by the present Archbishop of Dublin,—and whatever be our respect for the talents and sincerity of that prelate, we cannot yield our convictions, as expressed by the Church herself, even to him upon this point; and whatever may have been affirmed by the distinguished relative of Lord Gainsborough, a well-known patron of the Free Church agitation,—whether they may be the opinions of these individuals, neither of whom, we apprehend, will be deemed oracular; it is at least very certain that the good Bishop of Calcutta, to whom Mr. Lillie alludes as favourable to his cause, is no advocate for ministerial parity. On this point the Editor of the Banner could set Mr. Lillie right, if he chose, by referring him to a quotation from the writings of that prelate with which some time ago we had occasion to supply him.

But the Liturgy, we contend,—not the solitary statements of particular divines,—is the only fair exponent of the tenets of the Church. Yet, if our adversaries will persist in deserting our "recognized formularies," and in seeking authority in the opinions of individuals, let them, in common justice, appeal to those gigantic theologians of bygone days, who are honoured with almost universal deference and veneration; and who were qualified, if any could be, to speak ex cathedra on the subjects which came under their examination. But let not the Church be judged by that scanty array of modern empirics, whose names and opinions it is common to enlist against the cause of Apostolic Order. Let not the dignity and characteristics of Catholic truth be estimated and defined, for instance, by the eloquence of a proprietary chaplain in the metropolis, or by the ill-assorted opinions enunciated in some Record of some passing events!

We have examined at length this portion of Mr. Lillie's communication, and have taken some pains to set the matter in its true light,—partly for the edification of those who dissent from our communion, and who, in maintaining their position of separatists, may have admitted the impression that the Church looks with indulgence upon the principle of aberration from the Apostolic Order by which she is guided; and partly, for the exculpation of those who, in adhering to this tenet of the Church, are assailed with reckless charges of exclusiveness and bigotry. We should wish, if we can, to establish the conviction in every mind, that Ministers of the Church of England, when they affirm that Ordination conferred by Episcopal hands is alone of authority,—and when, as essentially connected with this belief, they maintain the principle of an Episcopal Succession,—are doing nothing more than propounding, in all honesty and simplicity, the undoubted teaching and practice of the Church in which they are commissioned to labour for the cause of Christ.

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There are other points in Mr. Lillie's communication which we are desirous of noticing; but our remarks have already been extended to a sufficient length, and we must therefore postpone the further consideration of the subject.

We have been kindly favoured with a copy of the inscription upon a tablet recently placed in the Church of Freilighsburg, in the township of St. Armand's, in Canada East, in the memory of the late Bishop of Quebec. This chaste and touching memorial,—as well deserved as it is honourable to the departed Prelate in whose memory it has been erected,—we have not the means of minutely describing, but we have great satisfaction in publishing the inscription upon it:—

"In Memory of The Hon. & Right Rev. CHARLES JAMES STEWART, D.D. Founder of this Church, and late LORD BISHOP OF QUEBEC. As Minister of this Church from 1807 to 1815, he was eminently pious, charitable, and zealous in every good work; and, as BISHOP, from 1826, till his death, in 1837, he ever continued, the indefatigable Promoter of Education, Religion, Charity, and Peace. In life, he manifested the holy influence of the Gospel by fervent love to his LORD and SAVIOUR, His charity to the poor, and by unvaried zeal to build up the CHURCH OF GOD in the wilderness. Memoria Justi est benedictio."

No place could be adopted more appropriate for such a memorial to the excellent Bishop Stewart. The Mission,—now divided into two,—in which the Church stands, was, with some portion of surrounding country, the first scene of his labours, when he was a simple Missionary in the woods; and the Church itself was, we have understood, the first Protestant place of worship built in any of the mere country parts of Lower Canada. His memory is consecrated in that neighbourhood,—as in every other scene of his extended labours,—by his holiness of life, his singleness of heart, his devotion to the cause of Christ and his Church, and his unbounded generosity in the contributions of his worldly substance to the relief of the poor, and the furtherance of every work of piety and charity.

This appropriate and pleasing memorial to the good Bishop Stewart, we can believe that the Rev. James Reid, the excellent and esteemed Rector of the Church at Freilighsburg, has been mainly instrumental in erecting. It is a tribute which he would rejoice to pay spot, to the memory of one with whom, upon that very he was long associated as a fellow-labourer, and by whom, when his own services were transferred to a higher and more important position, he was entrusted to water, and with God's blessing to bring to maturity, the good seed which himself had planted.

Though, on account of distance, debarred from personal intercourse with this valued successor of Bishop Stewart in his early missionary labours, we

must bear testimony, on so appropriate an occasion, to the benefit we have experienced from his correspondence and his counsels; and express at the same time our high sense of his many services rendered us in furtherance of the interests of this journal which it has fallen to our lot, we fear very inefficiently, to conduct.

While we bless God for the faith and piety of that departed prelate, bequeathed as an example and an incentive to the best energies of our Colonial Church, we pray,—and thousands will join us in that prayer,—for heaven's richest blessings upon his successors in the high charge, now happily divided, which he was called upon to administer; and we implore at the same time the fullness of God's grace and peace to our venerable fellow-labourer who is privileged to look daily upon the memorials of one whom he has succeeded in his pastoral charge, and whose faith and labour of love we are well aware it has been the effort of his life to follow.

Ecclesiastical Intelligence.

CANADA.

DIocese of QUEBEC.

CHURCH SOCIETY, DIOCESE OF QUEBEC. (To the Editor of The Church.)

Parsonage, Bedford, 31st May, 1845. The Tenth Quarterly Meeting of the District of Missions, was held at Freilighsburg, on Wednesday the 21st inst. at Divine Service at eleven o'clock.

Present, the Revs. James Reid, James Jones, Richard Whitwell, Andrew Balfour, Joseph Scott, and John Slack; also the Rev. Mr. Butler, of Kinsey, in St. Francis District.

The Divine Service was read by the Rev. Joseph Scott, and the Sermon was preached by the Rev. John Slack. After an introductory address by the Chairman, and a brief report of the operations of the Society in the different parishes and missions of the District, by the Secretary, which he accompanied by soliciting public subscriptions for the Church in the Parish in which he is employed; and to afford an assurance to the subscribers that their munificence has been applied towards the objects in the way they wished. And while he feels thankful for the answer given to his appeal, he still laments that the sum of christian wealth will still flow more and more freely upon a land that furnishes a home to many a destitute emigrant from England's shores:

Moved by the Rev. R. WHITWELL, and seconded by the Rev. J. OS. SCOTT— 1. That the Report be received.

Moved by the Rev. JOHN SLACK, and seconded by the Rev. JAMES JONES— 2. That a Memorial be addressed by the Committee of this District to the Central Board, recommending the case of the widow of our late pastor, Henry Evans, of Danham, to their benevolent consideration.

3. That our next Quarterly Meeting be held at Whitford, on the third Wednesday in July next. The Rev. R. Whitwell to preside the Sermon.

Churches in progress of building at Waterloo, Phillipsburg, Milton, and Rougemont. Churches in contemplation at Sutton, West Shefford, and North Shefford.

The W. R. Society was held at the residence of the Rev. Mr. Reid, on Wednesday the 27th inst. The accounts which were given by the different speakers, of the sudden and lamented death of the late Mr. Evans, of Danham, which took place on Sunday the 4th inst. On the morning of that day Mr. Evans had attended the Sunday School, and had delivered to the teachers and children an affecting and interesting address. After which, before the Morning Service, he came into his house and complained to Mrs. Evans that he was unwell, and desired some refreshment to be given him. While Mrs. Evans was preparing it, he lay down upon the bed and immediately expired, and left a widow and eight children to deplore his loss.

No man, however, could have been better prepared for such a sudden departure to the everlasting world; and the circumstances of his death, and the happy employment of his last hours, are so strikingly indicative of his sudden departure, will not fail to afford a source of consolation to his widow and children, as well as to his christian friends, whenever they recall his death to their remembrance.

Still we do think, that under the most ameliorating circumstances attendant upon such a case, we must have reason to join most fervently in that deprecation contained in the Liturgy, "From sudden death, good Lord deliver us." The best of Christians are themselves the most sensible of their many infirmities and imperfections, and devoutly attend upon such a case, we must have reason to join most fervently in that deprecation contained in the Liturgy, "From sudden death, good Lord deliver us." The best of Christians are themselves the most sensible of their many infirmities and imperfections, and devoutly attend upon such a case, we must have reason to join most fervently in that deprecation contained in the Liturgy, "From sudden death, good Lord deliver us." 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UNFITNESS FOR THE LORD'S SUPPER.

A DIALOGUE. (By the late Very Rev. Sir Herbert Oakeley.)

PART III.

C.—Your last question, Powell, was founded upon a part of the Exhortation in our Communion Service, which runs thus: "so is the danger great, if we receive the same unworthily. For then we are guilty of the body and blood of Jesus Christ our Saviour; we eat and drink our own damnation, not considering the Lord's body; we kindle God's wrath against us; we provoke Him to plague us with divers diseases, and sundry kinds of death." This statement (who denies that it is an awful one?) is made on the authority of St. Paul, in the eleventh chapter of his first epistle to the Corinthians, verses 27-30—

Some of the expressions are taken literally from that passage of Holy Writ (as rendered in our English translation); and the rest are according to their spirit. Now, before I proceed to show you (not from any conjectures of mine, but from their own clear explanation) how the compilers of the Liturgy meant to apply this passage of St. Paul to our case, and in what manner it is possible for us to incur the dangers which he speaks, let me clear the way, by calling your attention to the real meaning and force of the apostle's language in the passage before us; so that we may not understand him as saying to us what he never said to the Corinthians.

In the first place, St. Paul does not say, "whosoever shall eat this bread, and drink this cup of the Lord, being unworthy," but "whosoever shall eat this bread, and drink this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord." And again, "he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body." And the expression is correctly adopted in our service—"so is the danger great, if we receive the same unworthily." Now there is a wide difference between "receiving the Sacrament unworthily," and "being unworthy to receive it." If we waited till we were worthy, that is, till our own merits made us fit to feed upon the body and blood of Christ, we should wait for ever. The best and holiest of men are not worthy to go to the Lord's Table: they are not worthy so much as to gather up the crumbs under it. Nevertheless, we may receive in a worthy manner; with a right intention, and with suitable feelings; and it was to the exact contrary of these, an unworthy manner, a wrong intention, and most unsuitable feelings, that the Apostle's remark was applied.

He that eateth and drinketh thus unworthily (the Apostle goes on to say) "shall be guilty of the body and blood of the Lord," shall in some measure partake of the sin of the Jews who crucified our blessed Lord, by irreverently approaching and making bold with these holy mysteries, which represent his meritorious death and passion. (So in the epistle to the Hebrews, he speaks of other offenders as "crucifying the Son of God afresh," as "treading under foot the Son of God, and counting the blood of the covenant an unholy thing.")

And again, "He that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body." Now what is meant by the term "damnation?" It is sometimes used for the punishment of the wicked in hell, and sometimes means nothing more than *condemnation*, or *judgment*. That this latter is the meaning here there can be no doubt whatever, as every Minister of our Church has had occasion to explain to his people again and again. It is not wonderful that they should need the explanation; for, as Archbishop Secker remarks, "There is so great danger in this word (damnation) being understood here in too strong a sense, that it were much to be wished the original Greek word were translated, as it is often translated elsewhere, and once in a few verses after this passage, (and from what follows ought undeniably to be translated here,) *judgment* or *condemnation*, not to certain punishment in another life, but to such marks of God's displeasure as He sees fit, which will be confined to this world, or extended to the next, as the case requires." Do you ask how it is so certain that St. Paul meant nothing more than this? I answer upon his own showing. His very next words are, "For this cause many are weak and sickly amongst you, and many sleep." Undoubtedly he told the unworthy receivers the worst of their danger, and you see he specifies only correction and punishment in this life. He does not denounce everlasting punishment upon them, as it is sometimes supposed; but on the contrary, he gives us to understand very differently of the "judgment" actually intended, when he adds, immediately afterwards, that "when we are thus judged, we are chastened of the Lord, that we should not be condemned with the world."—These last words are quite decisive; and if you turn back again to the Exhortation in our service, you will see how faithfully the meaning has been interpreted there. "We kindle God's wrath against us; we provoke Him to plague us with divers diseases and sundry kinds of death." There is nothing in this which relates to everlasting punishment.

Let us next enquire what was the particular case which drew forth the admonition of St. Paul. It is so plainly stated in an excellent little tract which lies before me, that I cannot do better than read you that statement.

"The first epistle to the Corinthians, was, perhaps, written about twenty years after the ascension of Jesus Christ into heaven. The Gospel had now begun to make its way in the world; and the preaching of St. Paul had converted many persons in Corinth, which was a large city of Greece. There were, at that time, no churches where Christians could meet together to worship God. The heathen, who worshipped false gods, hated the Christians, and tried to do them all the harm in their power. The Christians met in each other's houses, and often in secret, for fear of being seen by their enemies and put to death. When they met together, they read the Scriptures, they prayed, and sang hymns to God. They had also the custom of eating a meal together: the rich and poor met at the same table; each of them brought his own food, and they ate it as a sign that they loved one another, and that they looked upon themselves as equal in the sight of God. When this meal was ended, they took some bread and wine, as Christ had ordered them, in memory of his body and blood; and thus the Lord's Supper, as it was properly called, was joined on to their common meal. St. Paul had himself introduced this custom at Corinth; but after he had left the city, some bad and disorderly practices crept in. Each person, as I have said, brought his own food to this common meal; but those who were rich sometimes brought more than enough to satisfy their hunger, and they seemed to meet together rather to eat and drink than to worship God. The poorer Christians had sometimes no food to bring with them; and it might be thought that the rich, who had something to spare, would have furnished meat and drink for their poorer brethren. They would have done so, if they had minded the Gospel; but they forgot the command of Jesus Christ, and thought only of their own wants. It sometimes happened, that one man had eaten and drunk too much, while another had nothing to put into his mouth: where all ought to have been worshipping God, there were some who got drunk; and where all ought to have assisted each other, there were some who were hungry and had no food. Persons who acted thus, were in a very unfit state to receive the sacrament of the body and blood of Christ. If they took the holy bread and wine, they took it without thinking of what they were doing; they ate and drank to satisfy their hunger

and thirst, or rather for the love of eating and drinking; and they made no difference between their common food, and the bread and wine which were the signs of the body and blood of Christ. They did not discern the Lord's body. And the consequence of this indecent and profane conduct was, that sickness or death came upon them, as a judgement from God."

Having now ascertained both the meaning of St. Paul's expressions, and the nature of the case to which they were applied, we are prepared to come to the main question, which I proposed to consider next; namely, how they are applicable to ourselves, and in what manner it is possible for us to incur the same danger of "kindling God's wrath against us."

You must at once perceive that we cannot offend in the same shocking way that the Corinthians did. We have now churches, in which we meet together to worship God, and to receive the bread and wine; and no person ever thinks of coming to the Lord's Table as to a place where he may satisfy his hunger and thirst. Yet, beyond all doubt, we may "receive unworthily," and in the exhortation we are warned against doing so. But the authors of that exhortation do not thus warn us without at the same time pointing out how the offence may happen. We have referred to St. Paul for the interpretation of his own meaning; let us now allow the compilers of our Liturgy (and we can have no higher authority except Scripture itself) to interpret theirs.

You have not far to look for the explanation.—You have only to cast your eye backwards upon the first portion of the very same sentence on which your question was founded; and forward upon the sentence which immediately follows the warning of danger.—"As the benefit is great, if with a true penitent heart and lively faith we receive that holy sacrament; (for then we spiritually eat the flesh of Christ, and drink his blood; then we dwell in Christ, and Christ in us; we are one with Christ and Christ with us) so is the danger great, if we receive the same unworthily." &c. This, surely, is sufficiently clear. They who have a true penitent heart and lively faith will receive worthily; they who have not a true penitent heart and lively faith, will receive unworthily. But to prevent all possibility of mistake, (unless persons are determined to deceive themselves,) read what follows the mention of God's possible judgements on the unworthy receiver. "Judge therefore yourselves, brethren, that ye be not judged of the Lord; repent you truly for your past sins; have a lively and steadfast faith in Christ our Saviour: amend your lives and be in perfect charity with all men: so shall ye be meet partakers of those holy mysteries."

Now, what more is there to be said? Have you repentance? Have you faith? Do you resolve, by God's grace, to amend your life? Are you in perfect charity with all your brethren? In one word, are you a sincere Christian? Then will you be a meet partaker of those holy mysteries.

On the contrary, are you without repentance? Are you without faith? Have you no intention to amend your life? Are you not in charity with your neighbour? Are you without the essentials of Christianity? Then, indeed, we bid you not to come. Your coming would be a mockery, a provocation of God's wrath, just as any other act of religion, expressing or implying repentance and faith, (which all acts of religion do,) is a mockery on your part. Most assuredly we bid you not to come. But are we therefore to leave you in so awful a state? Are we to cease from endeavouring to open your eyes to the certain consequences?

It is not my intention to go into the cases of those persons who are in fact quite fit to be communicants, but are kept away by "the cares of a family," "constant engagement during the week in worldly business," "their youth," "their want of learning," and other such unapplicable reasons. They are all to be met by the simple questions, Have you repentance and faith? Do you consider yourself bound by the conditions of the Christian covenant or not? But I confine myself to cases of real unfitness. A man is leading a life of general carelessness and immorality; or he is addicted to some one sinful habit, which he is unwilling to break off, and therefore cannot go to the Table of the Lord, and say that he "intends to lead a new life, following the commandments of God, and walking from henceforth in his holy ways;" (the latter part of which, if I mistake not, Powell, is your own case.) Now, I ask you again, how can we, the ministers of Christ, allow any one of our hearers to remain undisturbed in such circumstances as these? how can we be content to leave them subject to so fatal a delusion? You scruple not to profess repentance and faith day by day; provided you do it not at the Lord's Table. You live in sin, and think all is well, so long as you abstain from the sacrament of the Lord's Supper. That feeling of alarm which is so easily awakened in one instance, is torpid in every other. You cautiously shun a path which threatens destruction, but are quietly following another that leads precisely to the same fatal point. You fly from a practice, which you have reason to believe would endanger your health, but in the mean time pay no attention to a disease already contracted, which is actually preying on your vitals!

And thus it is, that the absence of our people from the sacrament of the Lord's Supper becomes a matter of primary importance for us to notice, both in our public discourses and our private exhortations; not ("as we are slanderously reported, and as some affirm our meaning to be) that all may come and partake of it without further delay; but that all may be urged to consider what it is that they are omitting to do, and their reasons for the omission; and that those who are really unfit may be moved to look at the consequences of their acknowledged disqualification, their verdict of GUILTY (as it were) against themselves.—Our blessed Saviour instituted the holy ordinance (among other reasons) as a test of discipleship; and such truly it proves to be. The persons who refuse to come shrink from that test, and thus betray symptoms of a state of danger which otherwise, in many instances, would remain concealed. Those symptoms must not pass unnoticed; the disease which they indicate (in the cases of "real unfitness") must be declared; its fatal tendency must be pointed out; its progress must, if possible, be arrested.

Neither must we omit any opportunity of counteracting, to the utmost of our power, the baneful effects of the example so generally set. All you who absent yourselves from the Lord's Table, (especially if you are persons of education and of fair character in the world) contribute to establish the notion that this solemn command is not one of necessary obligation upon all his disciples. You lead people to believe that they may pass through life without ever partaking of the Holy Communion, and be very good Christians all the while; or, at all events, that they may safely put it off till their latter days arrive. You thus uphold the worldly, but most unscriptural maxim, (whether you avow it yourselves or not,) that "pure and undefiled religion," and a strict regard to the terms of the Christian covenant, are required only from the aged, "when the evil days come, and the years in which they shall say, I have no pleasure in them." You give strength and weight to the vain imagination, that the laws of God are relaxed for all those who do not own their allegiance at his altar. You propagate the dangerous, though absurd and inconsistent persuasion, that the rule which is applicable to one portion of Christ's followers is not applicable to the rest, although all unite in calling Him Master and Lord. And, lastly, your course of proceeding, and the reasons which you assign for it, tend to sanction insincerity in all other acts of religion, and inattention to all the threatenings contained in God's word, except one. "He that eateth and drinketh unworthily, eateth and drinketh damnation (a judgement) to himself." This single text is fixed upon and remembered with awe; the following, stamped by the very same authority, is heard with indifference. "Now the works of the flesh are manifest, which are these: adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like, of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God—(Gal. v. 19-21.)"

There are few persons, indeed, who do not intend, as they say, "at some time or other," to partake of the Holy Communion. But what is the result of this intention (which, no doubt, is yours)? The "some time or other," "the convenient season," if it ever comes at all, comes only, in the generality of cases, when the person perceives that his departure out of this life is drawing near. Then the minister is anxiously summoned, and placed in the painful situation of having to decide whether he can with propriety administer the holy rite or not; then its importance appears to the dying person to be great indeed; then he has no scruples as to any part of the service in which he is to join. Observe, therefore, what is the principle on which he acts, and has been acting through life. He has always felt unfit to approach the Lord's table, and has been content to remain in that condition. Why? Because he was unwilling to break off his sins, and to promise, in a manner which he deemed peculiarly solemn and binding, to lead a new life. Now, he is ready to promise all that is required. Why? Because he is no longer able to break those promises; he is no longer called upon to make any sacrifice; he is passing away from the scene of temptation. He may, indeed, now at last, be a true penitent; "the remembrance of his past sins," (and among others his neglect of this sacred ordinance, and the causes of that neglect,) may indeed have become "grievous unto him;" and trusting that it is so, after due examination, the minister, commending him to the mercy of God, may consent to perform the office. But, alas! it is not without painful reflections that in such a case we repeat the words, "Ye that intend to lead a new life, following the commandments of God, and walking from henceforth in his holy ways, draw near with faith and take this holy sacrament to your comfort;" it is with a heavy heart that we kneel down beside the dying man, and hear him join in the petition, "Grant that we may ever hereafter serve and please thee in newness of life." We trust, as I said before, that he is indeed penitent, and that God, who seeth the heart, will accept and forgive him for Christ's sake. But is such a system of life, such a course of proceeding, to be drawn into an example for the Christian? Is it possible to warn you in language too strong, not to allow the same track, but to do your appointed work "while it is day, for the night cometh, when no man can work?"

Observe, again—it is sometimes alleged, and you, indeed, seemed disposed to think, that our frequent admonitions are calculated to lead people to the notion, that a participation in the sacrament of the Lord's Supper (to use the common phrase) is "to do every thing for them." Now, I think you may perceive that your plan of delay, and the prevailing practice which I have just been noticing, have precisely that effect: and that one of our many reasons for pressing the subject on the attention of our hearers is this—that we deprecate most earnestly so dangerous a maxim; that we protest in the strongest manner, against the supposition, that the sacrament is "to do every thing" for a man at the last; and that we deem it needful for him to repent, now, in "the accepted time," while there is opportunity for him to "bring forth fruits meet for repentance."

P.—I have attended closely, sir, to all you have said, and you have almost persuaded me to—  
C.—"To be a Christian"—a consistent Christian—a Christian in practice, as well as by profession.—Am I wrong in finishing your sentence?  
P.—Why, sir, what I was going to say is this; that you have almost persuaded me to try and see if I cannot prepare myself for the Lord's Supper on the great Festival, which is now approaching.  
C.—May He who has put into your heart this good desire, enable you to bring the same to good effect! And in order to strengthen it, allow me, before I part, just to call your attention to a portion of the Exhortation, addressed to those "who mind to come to the Holy Communion," which is strangely overlooked, or at least disregarded, while the words immediately following are so generally remembered and applied. I allude to the mention that is made of the benefit of that holy sacrament, if worthily received. The course of our argument has led me to speak to you entirely of the expression of duty on our part; (obedience to the Divine command, the act of commemoration, the proof of discipleship;) but consider now, I beseech you, what we are taught to believe of the inward grace, efficacy, and power, of those "holy mysteries," the pledges of our Saviour's love. "The benefit is great, if with a true penitent heart and lively faith we receive that holy sacrament; for then we spiritually eat the flesh of Christ and drink his blood; then we dwell in Christ, and Christ in us; we are one with Christ, and Christ with us." In conformity with this statement, we are also reminded by the same faithful interpreters of Scripture, that Christ is "our spiritual food and sustenance in that holy sacrament;" that the communicants are those "who come to feed on the banquet of that most heavenly food;" that they are made "partakers of his most blessed body and blood;" and that it becometh them most "heartily to thank God, for that He doth vouchsafe to feed them, who have duly received these holy mysteries, with the spiritual food of the most precious body and blood of His Son our Saviour Christ." Is it imagined that all these expressions mean nothing? and that the texts of Scripture on which they are founded, mean nothing? Can they mean anything less than the highest spiritual blessings which God has bestowed on "the Church militant here on earth?" See, then, what a privilege you have hitherto neglected! what a remedy you have very injudiciously under which you labour! what a divine medicine to heal and sustain the soul—"the medicine of immortality," as a father of the apostolic age described it! "Of God's only gift it cometh that his faithful people do unto him true and laudable service." "Draw near then with faith," come in the true garb of humility and repentance, and you shall acquire a degree of "fitness," which you do not at first possess; you shall "grow in grace," and be enabled to receive more and more worthily; you shall derive all the benefit to be expected from a sacrament which was ordained "for the strengthening and refreshing of our souls by the body and blood of Christ." "How shall we escape, if we neglect so great salvation?" "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?"

P.—Enough, Sir: I will go home and "try to examine myself," and see you soon again.  
C.—Do so, and "the Lord be with you!"

Advertisements.

**RATES.**  
Six lines and under, 2s. 6d. first insertion, and 7d. each subsequent insertion. Ten lines and under, 3s. 6d. first insertion, and 1s. each subsequent insertion. Above ten lines, 4d. per line first insertion, and 1d. per line each subsequent insertion. The usual discount is made where parties advertise by the year, or for a considerable time.  
From the extensive circulation of *The Church*, in the Province of Canada, (from Sandwich to Cape), in Nova Scotia and New Brunswick, in the Hudson's Bay Territory, and in Great Britain and Ireland, as well as in various parts of the United States, it will be found a profitable medium for all advertisements which are desired to be widely and generally diffused.  
Advertisements from the City of Toronto, may be left in the hands of the Agent of this Journal, THOMAS CHAMBERS, Esq., 144, King Street, and will be forwarded by him free from the charge of postage to the parties advertising.  
Advertisements, without written directions to the contrary (post-paid) inserted till notified, and charged accordingly.

**FASHIONABLE TAILORING ESTABLISHMENT,**  
No. 6, Waterloo Buildings,  
NEXT DOOR TO STORE'S HOTEL, TORONTO.  
**ROBERT HAWKE**, in tendering his sincere thanks to his Friends particularly and the Public generally, begs leave to inform them, that he keeps constantly on hand a well-selected stock of  
**West of England Broad Cloths, Cassimeres, Doelins, &c. &c.**  
WITH  
**VESTINGS, IN GREAT VARIETY,**  
Which he is prepared to put up to order in the most fashionable manner, and on moderate terms.  
N.B.—Cassocks, Clergymen and Queen's Counsel's Gowns, Barristers' Robes, &c., made on the shortest notice and in superior style.  
Toronto, May 30, 1844. 359-1f

**THOMAS H. EDMUNDS,**  
**TAILOR, ROBE MAKER, AND DRAPER,**  
NO. 2, CHURCH STREET, TORONTO.  
IN returning his most sincere thanks to his friends and the public generally, for the liberal support hitherto extended to him, would most respectfully inform them that he has just received (per Great Britain from London) a large assortment of Goods, adapted for the present and coming seasons, which, for quality and elegance, cannot be surpassed in the Province. Also, materials for University, Barristers', and Clergymen's Robes, from ADAM & EDIE, Robe Maker to Her Majesty's High Court of Exchequer, Chancery Lane, London. And as the advertiser has had considerable experience in Robe making, as well as all other branches of his business, he hopes, by unremitting attention to business, to merit that patronage which it will ever be his study to deserve.  
Toronto, May 23, 1844. 385-1f

**NEW ESTABLISHMENT.**  
THE Subscriber begs leave to inform the gentry of this city, and inhabitants generally, that he has commenced business as an  
**UPHOLSTERER AND UNDERTAKER,**  
AT NO. 94, YONGE STREET.  
THREE DOORS ABOVE THE GREEN BUS INN.  
Mattresses, Palliasses, Feather Beds, &c. &c. made to order; Church-Pews lined and Cushioned; Furnerals Furnished; Hearses and Palls kept for hire.  
G. W. W. has also erected a STEAM APPARATUS for CLEANING AND RENOVATING FEATHERS, by which all moths and insects are destroyed—grease, dust, and unpleasant odours are removed—the Feathers are expanded, and restored to their original lightness. The above Apparatus is an improvement on the Machine known as "Williams' Feather Renovating Machine." All persons who consider their health and comfort, or who study economy, will find on trial perfect satisfaction, as those who have hitherto favoured him, have experienced.  
CHARGES MODERATE.  
GEORGE W. WILLIAMS.  
We, the undersigned, having made trial of the above Apparatus, do recommend the same to the public.  
(Signed) WALTER TILGNER, Surgeon,  
J. O. DILL, Surgeon, &c. &c.  
JOHN KING, M.D.,  
ALEX. BURNSIDE, Physician.  
Toronto, February 7th, 1845. 397-3m

**CARVING, GILDING,**  
**LOOKING-GLASS & PICTURE-FRAME MANUFACTORY,**  
A FEW DOORS WEST OF THE MARKET,  
King Street, Cobourg.  
**SIMON MUNRO**  
RESPECTFULLY begs leave to announce, that he has opened, in the TOWN OF COBOURG, an establishment for the above Business,—such as Carving, Gilding, Looking-glass and Picture-Frame Making; House, Sign, and Ornamental Painting; Glazing, Graining, Marbling, Paper-hanging, &c. &c.  
Gilt Window Cornices; Rich Ornamental Frames for Oil Paintings; Plain Gold, and White and Gold Frames for Prints,—made to order, and on the shortest notice.  
Prints, Maps, and Oil Paintings, Cleaned and Varished in the best style.  
Gilt Mouldings, for bordering rooms, always on hand.  
Orders from the Country punctually attended to.  
Cobourg, 12th June, 1844. 361-1f

**JOHN HART,**  
**PAINTER, GLAZIER, GRAINER AND PAPER-HANGER,**  
(LATE OF THE FIRM OF BART & MARCH.)  
RESPECTFULLY returns thanks for the kind support he has received while in partnership, and desires to acquaint his friends and the public that he has removed to the above lately occupied by Mr. POWELL, King Street, two doors east of Mr. ROWSELL'S, where he intends carrying on the above business, and trusts, by attention and liberal terms, still to merit a continuance of public patronage.  
Toronto, 25th May, 1842. 47-1f

**EMPORIUM.**  
UNDER THE PATRONAGE OF THE UNIVERSITY.  
**W. H. EDWARDS,**  
**HAIRDRESSER AND PERFUMER,**  
No. 2, ST. JAMES'S BUILDINGS, KING-STREET.  
BEGS respectfully to acquaint his Friends and the Gentry of this City that he has recently fitted up  
A PRIVATE DRESSING-ROOM  
for their convenience, and he hopes they will favour him with their patronage.  
Also, a Room for the accommodation of Ladies and Children.  
He would mention that he has on hand a quantity of  
RAZORS, HAIR-BRUSHES, AND PERFUMERY.  
—ALSO—  
A Composition for the certain cure of Ring-worms.  
HAZARD CAREFULLY SET.  
Private Entrance to the Dressing-Room, one door west of the Shop.  
Toronto, May 1844. 359-1f

**JOHN BROOKS,**  
**BOOT AND SHOE MAKER,**  
FROM LONDON.  
THANKFUL to his friends and the public in general for the very liberal support received since he commenced business in this city, begs leave to intimate that he has REMOVED TO  
**NO. 4, VICTORIA ROW,**  
(his former Shop having been partially destroyed by the late fire in King Street,) where he hopes, by close diligence and punctuality in business, to merit a continuance of the favours hitherto extended to him.  
Toronto, September 26, 1843. 326-1f  
A SHOP AND OFFICE TO LET at No. 4, Victoria Row. Apply to JOHN BROOKS, on the premises.

**A. McMORRIE,**  
**UPHOLSTERER AND PAPER HANGER,**  
One door West St. Peter's Church.  
Sofas, Couches, and Chairs, stuffed and neatly repaired; Mattresses and Palliasses always on hand; Curtains and Carpets cut and made to order.  
391-1f

**THOMAS WHEELER,**  
**CLOCK AND WATCH MAKER,**  
ENGRAVER, &c.  
**191, King Street, Toronto.**  
References, for integrity and ability, kindly permitted to the Lord Bishop of Toronto. 370

**OWEN, MILLER & MILLS,**  
**COACH BUILDERS,**  
FROM LONDON.  
CORNER OF PRINCESS AND BARRIE STREETS, KINGSTON.  
AND KING STREET, TORONTO. 329-1f

**G. & T. BILTON,**  
**MERCHANT TAILORS,**  
NO. 2, WELLINGTON BUILDINGS, KING STREET, TORONTO.  
[LATE T. J. PRESTON.] 307

**T. M. BURGESS,**  
**MERCHANT TAILORS,**  
(LATE G. BILTON)  
NO. 128, KING STREET, TORONTO. 343

**MR. W. SCOTT BURN,**  
**ACCOUNTANT,**  
NO. 8, WELLINGTON BUILDINGS, KING STREET, TORONTO.  
Toronto, June, 1844. 364

**FOR SALE,**  
**BANK STOCK, LAND SCRIP, &c.**  
BY EDWARD G. O'BRIEN,  
CHURCH STREET, TORONTO.  
Current Prices of Bank and other Stocks, as well as rates of Exchange, &c., may be ascertained on application to the above.  
January, 1844. 339-1f

**WILLIAM A. GARRETT,**  
**ATTORNEY AT LAW, &c. &c. &c.**  
(Over the Store of J. V. Boswell & Co.)  
COBOURG, CANADA.  
Cobourg, Dec. 18, 1844. 388-1f

**MESSRS. BETHUNE & BLACKSTONE,**  
**HARRISTERS, ATTORNEYS, &c.**  
OFFICE OVER THE WATERLOO HOUSE,  
No. 134, King Street, Toronto,  
ONE DOOR EAST OF RIDOUT, BROTHERS & Co  
December 1, 1842. 282-1f

**DR. PRIMROSE,**  
(Late of Newmarket.)  
OPPOSITE LADY CAMPBELL'S,  
DUKE STREET,  
Toronto, 7th August, 1841. 7-1f

**MR. BEAUMONT,**  
Professor of Surgery in the University of King's College,  
FELLOW OF THE ROYAL COLLEGE OF SURGEONS OF ENGLAND,  
REMOVED TO BAY STREET,  
NEAR FRONT STREET,  
At home for consultation from 10 a.m. till 12 daily.  
Toronto, April, 1844. 353-1f

**MR. MEREDITH,**  
**SURGEON DENTIST,**  
FROM ENGLAND,  
239, KING STREET, NEAR CHEWETT'S BUILDINGS,  
TORONTO. 402

**DENTISTRY.**  
DR. COWLES has removed his Office to his intended residence, on King Street, the house formerly occupied by Mr. SIMON, nearly opposite Messrs. Gravelly and Jackson's Store.  
Cobourg, June, 19, 1844. 362-1f

**J. W. BRENT,**  
**CHEMIST AND DRUGGIST,**  
KING STREET, KINGSTON.  
PHYSICIAN'S AND FAMILY PRESCRIPTIONS CAREFULLY COMPOUNDED.  
July 14, 1842. 292-1f

**MR. J. D. HUMPHREYS,**  
(FORMERLY OF THE ROYAL ACADEMY OF MUSIC)  
PROFESSOR OF  
**SINGING AND THE PIANO FORTE.**  
Toronto, Oct. 7, 1843. 330-1f

**W. W. PHILLIPS,**  
**WHOLESALE AND RETAIL GROCERS,**  
DEALERS IN WINES AND LIQUORS,  
Wellington Buildings,  
CORNER OF KING AND CHURCH STREETS,  
Toronto, February 2, 1843. 291-1f

**EDWARD GEORGE O'BRIEN,**  
**GENERAL AGENT,**  
**Accountant and Notary Public,**  
CHURCH STREET,  
TWO DOORS SOUTH OF KING STREET,  
TORONTO: 332-1f

**JUST RECEIVED,**  
THE TRIAL OF THE  
**RIGHT REV. BENJAMIN T. ONDERDONK, D.D.,**  
**BISHOP OF NEW YORK,**  
PUBLISHED BY AUTHORITY OF THE COURT,  
334 pages, price 3s. 1jd.

**BISHOP ONDERDONK'S STATEMENT**  
OF FACTS AND CIRCUMSTANCES connected with the Trial.  
Price 9d.  
H. & W. ROWSELL, King Street.  
Toronto, February 10, 1845. 390-1f

**THE CALL TO THE SACRED MINISTRY:**  
**A DISCOURSE,**  
Addressed to Members of the Church of England,  
BY A CLERGYMAN.  
Price, 3d. each; 2s. 6d. per dozen.  
May be had at the DEPOSITORY OF THE CHURCH SOCIETY OF THE DIOCESE OF TORONTO, and of Messrs. H. & W. ROWSELL, King Street, Toronto.  
March 1845. 400

**Ecclesiastical Music.**  
SHORTLY WILL BE PUBLISHED,  
BY H. & W. ROWSELL,  
WITH THE SANCTION OF THE HON. AND RIGHT REVEREND THE LORD BISHOP OF TORONTO,  
A Selection of Psalm Tunes, Chants, &c.  
EDITED BY J. P. CLARKE,  
ORGANIST OF CHRIST'S CHURCH, HAMILTON,  
(Formerly of St. Mary's, Glasgow.)  
Toronto, August 1st, 1844. 369

**LANDS TO LEASE,**  
ON FAVOURABLE TERMS.  
District. Township. Lot. Con. Acres.  
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Carrville...Do.....14...5...200  
Seymour...Do.....6...4...200  
Do.....Do.....18...4...200  
Do.....Do.....E. half 4...8...100  
Colborne...Moriposa.....8...10...100  
Fenton...Do.....1...1...200  
Belmont...Do.....W. half 5...11...100  
Home...Brook.....W. half 1...2...100  
Do.....Do.....S. half 11...4...100  
Usbridge...Do.....W. half 18...7...100  
Do.....Do.....E. half 8...5...200  
Mara...Do.....14...4...200  
Simcoe...Innisfil...S. half 25...8...100  
Do.....Do.....S. half 26...8...100  
Teumesseth...Do.....S. half 1...12...100  
Do.....Do.....S. half 2...12...100  
Do.....Do.....6...12...200  
Do.....Do.....S. half 1...14...100  
Do.....Do.....S. half 2...14...100  
Orillia South...Do.....16...1...200  
Do.....Do.....15...2...200  
Do.....North...W. half 1...5...100  
Tiny...Do.....S. half 7...15...100  
Tay...Do.....97...18...2...200  
Do.....Do.....17...18...2...103  
Do.....Do.....17...3...200  
Do.....Do.....18...5...100  
Do.....Do.....E. half 8...10...100  
Oro...Do.....W. half 19...4...100  
Nottawasaga...Do.....S. half 26...7...100  
Gore...Nelson (New Survey)...W. half 13...2...100  
Fuslinch...Do.....14...3...200  
Wellington...Garrafrax...E. half 11...11...100  
Do.....Do.....17...1...200  
Do.....Do.....E. half 6...5...100  
Do.....Do.....E. half 7...5...100  
Amaranth...Do.....W. half 28...6...100  
Do.....Do.....W. half 29...6...100  
Do.....Do.....14...8...200  
Eramosa...Do.....E. half 32...6...100  
Brook...Nissour...33...1...200  
Talbot...Townsend...S. half 20...5...100  
Western...Do.....15...6...200  
Do.....Do.....W. half 16...10...100  
Dawn...Do.....E. half 29...4...100  
Raleigh...Do.....19...4...150  
Do.....Do.....S. half 25...9...50  
Sarnia...Do.....17...4...88  
Harsheville...Do.....18...3...200  
Brooke...Do.....E. half 11...11...100  
Do.....Do.....E. half 13...4...100  
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ELEVEN splendid Building Lots for sale, containing about half an acre each, beautifully situated on the East Bank of the River Don, about a quarter of a mile from the Bridge, and well adapted for the erection of Rustic Cottages with urban tracts, several of the lots run down to the river, the soil is excellent, and the price extremely low.  
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