

at some length in my last, and that your Lordship's answer will be favourable. If it were convenient, I should be glad to have a conversation with your Lordship for a short time. I am, &c.,
(Signed) DUGALD SHAW.

Faichem, Oct. 8, 1817.

At length his Lordship condescends to answer: REV. SIR,—I returned no answer to your first letter to me, because it was not written, *I conceive, in a respectful tone*. You now press for an answer, and I will give you one. As long as the law of the land upholds the established church of Scotland, I shall countenance no other; nor will I do any thing for a body whom I hold to be *Dissenters, stirrers up of strife, and most unchristian in spirit*. Do not suppose that this is an opinion hastily formed. I was in Scotland when the question was first raised, and was thoroughly instructed in its meaning and tendency by a clergyman, who has now seceded; but as I did not adopt any views hastily, neither shall I be induced to alter them. One word more, and I have done. *You reside in this Glen by sufferance on my part. If there was a clergyman of the Established Church here to take care of my people, I should not permit you to stay here to thwart his labours*. There is none at present, and I prefer your teaching to the knowledge that there is no pastor in the Glen. You may forward this letter to the committee of the Free Church, if you will, and express at the same time my determination to grant no site to the authors, aiders, and abettors of this movement on my property; and I am, Rev. Sir, your very obedient servant,

(Signed)

WARD.

Glengarry, Oct. 9, 1817.

POPERY.

IN IRELAND.—In this unhappy island, and as one striking cause of its wretched state, there are at this moment 2,735 Roman Catholic priests, 2,205 Roman Catholic churches, 25 Colleges, 50 Convents, 93 Nunneries, and 42 Monasteries. And acting on the principle, "no penny, no patronage," the Irish priest wrings from the poorest population of Europe a revenue which can scarcely be believed. One who formerly officiated in the extreme west of Ireland has lately shown the account of his average annual income—in which, for confessions, baptisms, marriages, anointings, masses, collections, &c. &c., his share was £345 14s. 4d., or nearly \$1800. Who can wonder at Ireland's degradation and misery.

IN NEW YORK.—In this State, so important and influential in the Union, there were, according to a recent report of Bishop Hughes to the Leopold Society in France, twenty-four years ago, three priests, two churches, and 16,000 Roman Catholics—now there are 56 priests, 49 churches, and more than 200,000 Roman Catholics. In that time, Protestants of New York, what have you done?

IN PHILADELPHIA.—In a mass meeting recently held for the purpose of taking steps to prosecute the erection of a stupendous Cathedral in this city, it was stated that there are in the county of Philadelphia sixteen Roman Churches, and about 80,000 members, and about \$10,000 were collected or subscribed on the spot. In the civil courts, juries have recently awarded nearly \$47,500 damages to the congregation of St. Augustine, and \$27,000 to that of St. Michael in Kensington, whose chapels were destroyed during the riots of 1843.

IRELAND.—This ill-fated land is likely to experience another trying winter. Famine, with its fearful and deadly attendant, fever, is again stalking over the country. The home government are making every prudent preparation to meet, and, if possible, mitigate the approaching evil. The relief stores are in process of being again filled, and orders have been given to those in charge of them how to comport themselves. It is not, however, the intention of government to contribute, for the Irish poor, so largely as they did last year. They intend to make the poor rates responsible to a great extent, and the owners of property will, in such a

case, be compelled to exert themselves to a much greater extent than they have ever yet done. The two bills of last session of Parliament, for the improvement of Irish estates, and for the sale of parts of them, so as to enable their owners to improve them if they choose, or if not, to sell them to those who will—are, it seems, to be introduced this session. Ireland is at present in a most fearfully disturbed and lawless state. Hardly a single paper from the south can be taken up, without finding in it details of some fresh murders or attempts at assassination. The government are evidently at a loss what measure to adopt; and I would not wonder if a new coercion bill be passed this session. Some most astounding disclosures have just been made in reference to some of the recently perpetrated murders. The persons assassinated had been denounced, it seems, from the altar, at Mass, by the priest, and they were the same day, or the next, shot dead. Major Mahon was denounced by the priest on Sunday, and on the Monday he was shot dead in his carriage, while returning from Roscommon, where he had been making arrangements for the employment of the idle peasantry. One case is especially noticeable—it occurred in Tipperary. A poor man named Callaghan was murdered. The priest, a Rev. Mr. T., gave the following evidence at the trial of the assassins. "Did you denounce the murdered man from the altar?" "I did." "When did you denounce him?" "On Sunday at Mass." "When was he murdered?" "At five o'clock the same evening." Even the repealers are getting utterly shocked at the lawless state of matters. In a letter by John O'Connell, in the Dublin Freeman of the 24th ult., he says, "Oh how doubly fatal are the hideous agrarian outrages, at such a time! They steel the hearts of the government and parliament to our distresses, they weaken our best efforts, and must, if continued, utterly baffle us, and bring ruin and destruction upon the land." J. B.

Glasgow, Dec. 1, 1817.

HOLY WATER.—A constant reader informs us, that at a certain Tractarian meeting of Clergy, the question was raised, What should be done with the surplus baptismal water? as it would be a desecration to waste it after it had been consecrated. Whereupon one of the priests suggested that it should be saved to wash the surplices with; and this superstitious suggestion was actually applauded.

STATE OF EDUCATION IN ENGLAND.—At the South Lancashire Assizes, in course of being held, the calendar contains 104 prisoners, of whom only seven are set down as being able to read and write well; and 25 can do neither.

STATISTICS OF THE ROMAN CATHOLIC CHURCH IN GREAT BRITAIN.—The "Catholic Directory for 1818" contains the following statistical information respecting the Catholic Church in England. The total number of Churches and Chapels in England and Wales is 545, of which 534 are in England and 11 in Wales. The greatest number in any one county is in Lancashire, where there are 105. * * * In Scotland there are 85 Chapels and Churches, besides 22 stations where the Roman Catholic service is performed, * * * making a grand total of Churches and Chapels in Great Britain of 630.

In England there are ten Roman Catholic Colleges. In Scotland one, viz., St. Mary's, Blair, Kincardineshire. In Great Britain there are 33 convents and 11 monasteries; of the convents 12 are in London. There are also 806 Missionary Priests, including the Bishops; 630 of these are in England, 27 in Wales, and 99 in Scotland.

There are said to be in the United States 1,190, 700 Roman Catholics, with three Catholic Archbishops, 24 Bishops, 890 Priests, and 900 Churches. Twenty priests died last year, and in the same period of time 76 priests were added, and 94 additional Churches erected or dedicated.

MIRACLES.

A miracle is an immediate interposition of divine power, suspending some one or more of the laws of nature, or producing effects different from, or opposite to, such laws. The laws of nature, for ex-

ample, will not restore to life a dead man. The tendency of those laws is to the fulfilment of the decree—"Dust thou art, and unto dust shalt thou return." The raising of a dead body to life, therefore, would be a miracle. It is a well established fact, that no law of nature would restore to sight a man born blind. The immediate restoration of such a man to sight, without the use of means, therefore, would be a miracle. If a man, incapable of walking from infancy, should be enabled by a word, to walk and leap, this would be a miracle.

That many real miracles have been wrought by men professing to be inspired of God to teach the people, or to fulfil some important office for the church, and even by the disciples of such men, is clear; and those miracles are amongst the conclusive evidences of the truth of Christianity. But the question arises—Do the scriptures authorize the belief that miracles are to continue to be wrought in the church of Christ to the end of time? If so, can any church claim to be Christ's, without the power of working miracles? If not, when did miracles cease to be wrought?

To answer these questions satisfactorily, we must first ascertain for what purposes miracles have been wrought.

The first man who was enabled to work miracles, of whom the scriptures give us an account, was Moses. The purpose of some of the miracles he wrought was to convince the Jews that he had been commissioned of God to deliver them from Egyptian bondage, and to conduct them to the promised land. "That they may believe that the Lord God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath appeared unto thee." Exod. 3: 5. Some of his miracles were wrought for the purpose of giving evidence to Pharaoh, that he was directed of God to demand the release of the Jews, that he might have no excuse for refusing. Exod. 4: 8. Others were wrought for the purpose of confirming the authority of Moses, and, at the same time, of preserving the lives of the Jews in the wilderness; as when he brought water out of the rock. And under the Theocracy of the Old Dispensation, miracles were frequently wrought, not only for the purpose of establishing the mission of inspired men, but of delivering the people of God, or individuals of them, from imminent peril.

But we are not now living under a Theocracy. Let us, therefore, inquire for what purposes miracles have been wrought under the New Dispensation. John the Baptist, though called to an extraordinary work, wrought no miracles. The reason is obvious. He was a priest of the Aaronic order, and consequently was authorized, by virtue of his office, to confirm the church in accordance with God's word. He did not introduce the New Dispensation, but only prepared the way for it. He established no new ordinance in the church, nor did he add anything to the canon of the scriptures.

Jesus Christ claimed to be the Son of God, the long expected Messiah, the Saviour of men. His was the most extraordinary work ever undertaken in our world. He could not, and did not, require men to receive him, without giving them evidence the most conclusive, that he was what he professed to be. To his miracles he appealed as one of the evidences of the truth of his claims. "For the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me." John 5: 36.

When the Apostles were sent forth to preach the Gospel amongst all nations, they professed to speak under the immediate guidance of the Holy Spirit, and called upon men to receive their testimony and their doctrines with implicit confidence. Such claims could not be admitted but upon evidence the most conclusive. They were empowered, therefore, to work miracles in the name of Jesus. He would interpose miraculously to establish the truth of Christianity, to confirm their authority to introduce the New Dispensation, and to prove their inspiration. In his name they healed the sick, raised the dead, and cast out evil spirits. They were also enabled to speak languages fluently, which they had never learned. "And they went forth, and preached everywhere, the Lord working