

great advocate of charity died at his house near Dublin. His death was signally pious and resigned, and in addition to his celebrity as a preacher, he left behind him a high reputation for integrity, generosity, kindness, and domestic virtue. He was survived by his wife and two sons, and two daughters.

Congregational Journal.

A series of able letters addressed to the R. C. Bishop Hughes of New York, by a writer who assumed the signature KIRWAN, and was in reality a convert from Romanism like the Dean, of the name of Murray, now a Protestant Minister, is referred to, in the introduction to the above article. The Bishop felt the force of Kirwan's letters so strongly that he entered into the field by replying in a series of articles in a New York paper advocating the cause of Romanism.

THE PAPAL POWER.

What will be the effect of his [the Pope's] fight? What will he do? What can he do? Will he thunder his edicts from Avignon, the unrenowned residence of alien and schismatic-Popes, or shoot them over the Neapolitan border? Is his flight only a ruse, or is it not rather an abdication? Can "the thunders of the Vatican" be fulminated from any place but the Vatican? The Papacy was an institution essentially belonging to the middle ages. Its long and slow rise has been followed by a long and slow decline; it rose to its utmost power in the middle ages - it was the civilization of that period; it has declined with the advancement of modern civilization. It has been destroyed, no doubt, by the consolidation of monarchical institutions; but for reasons totally different from monarchical and Republican antagonism. Spiritual authority was at its height when intellectual power was at its lowest point, when civil authority was undetermined, when the lands were given up to incessant war. Consecrated by his vocation, venerated for his mediating offices, useful for his learning, the ecclesiastic passed from the palace to the hut, from the council chamber to the camp, the sole representative of civil union. While feudalism was still contending against the rise of monarchy, while every land-owner's residence was a castle, every country a battle-field illustrious for its deeds of chivalry, infamous for its deeds of oppression—while an oppressed race of villains groaned amid the waving corn, and the traders of the towns were struggling to found the commerce of modern times—the Papacy was the only widely extended, stable, and intelligent power; the only possessor of any widely spread public opinion; the only authority common to many classes; and it was in those days that Gregory planned the crusades which made the Pope Commander-in-Chief of Christendom's armies—that Innocent the third trampled on the necks of the German Frederick, the Gallic Augustus, and the English John. That was the zenith of Papal power; but all the circumstances which favoured the development of that power belonged purely to the middle ages; and from the days of Innocent to those of Pius the Sixth, the decline has been progressive.

The first expatriation of the Pope was found to weaken authority; the Pope of Rome, it was found, must be the Pope at Rome. The first emancipation of opinion by the consolidation of states under established monarchy permitted the growth of Protestantism; Huss and Wickliffe troubled Rome long before the Pope had sunk to the level of an ordinary prince, long before the refined worldliness of Leo the Tenth had exposed the traffic of the Church to the dangerous enthusiasm of Luther. Protestantism is modernism.

In more recent times, smaller internal Protestantisms have convicted the Papacy of incapacity, of corruption, of weakness; the reforms of Ricci, under Leopold the First of Tuscany, exposed tyrannies and profligacies like those which gave strength to the earlier Reformation, and the Church has never got well over the scandal. Pius the Sixth was beaten with an ill grace. His successors were not men to restore vigour to the Vatican; Pius the Seventh was a gentlemanly man, best known as being the sport of Napoleon, and a foil to the low bigotry of Leo the Twelfth; the reign of Pius the Eighth was short, but not sweet; Gregory the Sixteenth assumed the name and policy of Gregory the Seventh, but could not restore the middle ages—a mimic Jove, he launched his thunder-bolts from an obsolete Olympus, and they hurt nobody. Pius the ninth was appointed as a forlorn hope; he made the effort at regeneration manfully and generously; but it is in vain. The Pope is but a relic. The mediæval empire of Papal Rome falls as the last traces of feudalism are disappearing from Eastern Europe.

What power of restoration remains—what influence—nay, what motive? The Pope, wandering in the lands of other princes, or floating on the Mediterranean, "terris factatus et alto," is Pope of Rome no longer. It has been argued that, separated from his temporal responsibilities, the spiritual influence of the Pope would be more effective. This may be true of a spiritual leader who is in immediate contact with his followers—but it cannot be assumed of a distant leader, to whose authority a fixed, central and commanding position is essential. A dislocated Pope—a Pope on roving commission—cannot be the centre of the world. Even the prestige of stability, surviving that of power, has at last departed. The Pope is nowhere—an appeal can hardly lie from an ecclesiastical dignity, say of France or Ireland, to a nomadic head.—London Spectator.

The Berean.

QUEBEC, THURSDAY, JAN. 25, 1849.

In our number of November 9, 1848, we inserted an extract from Bishop Wilberforce's primary Charge, part of which has since their coming to our eyes again repeated. In various periodicals, as a testimony against worldliness in the Clergy. His Lordship after noticing the natural tendency to the re-production of the pastor's character among his flock, alludes to the numerous and important duties

of the Clergy, and very naturally concludes that

"he did not see how engagements in the sports of the field and the public amusements of the world were reconcilable with those requirements. The evident result of such conduct must be, that their flocks would be led to believe that, after all, the Clergy were but mere decent men of this world. The character of Christ's ambassadors must be lost in them, and the ministry of the word must lose its effect when entrusted to such hands."

The remainder of the article may be referred to in our page 139 of this volume. It did not strike us, at the time, as particularly requiring comment, because we not only "did not see" how the inconsistencies referred to were reconcilable with ministerial faithfulness, but it seemed to us unlikely that, in this part of the field of labour, where the Church of England possesses few of those advantages in keeping her members together which at home arise from her being the Establishment, any of the Clergy who profess to have her interests at heart, could for one moment allow themselves to be allied into those conformities with the world, to which reference is made in the above extract.

By seeing, however, the Bishop's warning inserted in a variety of papers printed on this side of the Atlantic, we have been led to consider that it may not be needless to offer a few remarks upon the subject of worldly conformity on the part of the Clergy. Adverting to the terms of Bishop Wilberforce's warning, we do not conceive that participation in "the sports of the field" are that kind of inconsistency into which the Clergy on this side of the Atlantic are at all likely to be misled. The sports so designated in England are, in fact, partly unknown among us, and partly assume here a character of exposure and absence from home which keeps the temptation removed from the Clergy. But the wide extent of what may be called "the public amusements of the world" includes various pursuits which the young and pleasure-loving, who make no profession of seriousness, judge lawful and in character for themselves, and which many in mature life and of steady habits countenance because they are linked in with the young through family-ties, even though at their age the selfish for gaiety may have passed away for more congenial (though not any more sanctified) pursuits. The ball-room has not really any attractions for the aged, or for heads of families, yet they are found to patronize it; the theatre attracts both old and young; and the card-table is perhaps more peculiarly to the taste of those in mature life; yet there is a general admission, that these amusements are inconsistent with the cultivation of the serious, humbled, watchful mind which becomes the sinner who bears the cross after the Saviour; and accordingly, at the season of Lent, it is generally considered decorous to have a suspension of public gaieties, and to give to society an outside appearance of gravity and thoughtfulness.

We have not time, now, to enlarge upon the delusion which multitudes practise upon themselves by means of this periodical religiousness. Our object is, to point out the inconsistency of a Clergyman's being found at the party avowedly arranged for pleasure—public or private, does not make any essential difference. It is their place to be of a serious, humbled, watchful mind ALWAYS; because their services at the house of mourning may be required at any hour; they ought to be at all times in the frame of mind which men commonly admit to be suitable for LENT; and a sad day it is for the Church, when the Clergyman, whose presence is solicited in a sick-chamber or at a dying-bed may possibly have to be fetched from a dancing-party.

It is the Clergy whose conformity to the world marks them as unfit to be guides of anxious souls to Christ, that have been the great fomenters of dissent in England; and they will be so, wherever the Church shall be afflicted with such to occupy the place of Shepherds to Christ's flock.

But after all, the inconsistencies which are peculiarly flagrant in those who bear the responsibilities of the ministry, are inconsistencies, wherever found. It is only because the Clergyman ought *ex officio* to be a real follower of Christ, that his deficiencies become so very striking, and tell so disastrously on the prosperity of the Church. But the private Church-member is as truly called to follow Christ, as the Clergyman; and if his practice does not appear so much to affect the interests of the communion to which he holds on, he does not the less jeopard his own most important interests by pursuits unfavourable to his growth in grace—or to the admission of grace into his heart if he is as yet a total stranger to its blessed influences.

Our columns, last week, became filled up, at the time for "locking up" as the Printers phrase is, so rapidly that a portion of the quotations which we had marked from Archdeacon Manning's Charge was "shut out," and our article remained very imperfect. We endeavour to give it completeness by inserting the following, which succeeds the extract in our last number.

"Again, it is not only possible, but it is just, to use this equity of individual judgment; because, at various, and some of them, most solemn times—as at the moment of consecration—the right reverend person, of whom we speak, declared his acceptance of the whole doctrine of faith. He was consecrated, not upon the confession of his theological works, but on public subscription of the Catholic creeds. Sincere subscription, thereby condemning all heresies, is all that has ever been required to renege any, howsoever compromised by heterodoxy, in the peace of the Church. Of subscription, the fact of consecration is our pledge; of sincerity, who dares conceive a doubt? For these reasons it appears that we are now released from the necessity of forming opinions as to past theological statements, justly censured. We may accept the last public subscription as a fact closing up a retrospect which nothing but new necessity can re-open.

"No one, surely, can have lived in the study of truth without feeling, even year by year, that his past thoughts are faint and in-

adequate—his past words either too narrow or too large—too peremptory or too doubtful; and yet the faith is the same yesterday, today, and for ever. And our conceptions of it are formally the same; but they have gained in intensity or in extension—in the light which comes from love or in the reality which springs from adoration of the uncreated Truth. And as we enter more deeply into the eternal objects of faith, so we find that our past words have been but a stammering tongue—that we have been speaking we wist not what—that when we have been choosers of our own words we have said too little or too much—that we have seldom spoken with severe truth and fearless certainty, except in the traditional language of the Church."

What the writer here attributes to "the traditional language of the Church," we should ascribe to the words of Holy Writ. It is in them alone, and in words which accurately represent their meaning, that we can speak with fearless certainty. Our liability to err multiplies, in proportion as we break away from the alone safe vehicle of divine truth, God's inspired Word, and attribute the character of "severe truth" to that which rests upon the traditional language of men.

We now quote Archdeacon Manning recommending that we should rejoice over that which we can agree in, with "our separated brethren," rather than dwell upon that which keeps them and us asunder:

"Our next duty at all times, but chiefly at such a time as this, is a plain positive affirmation of the faith and laws of Christ. The aim of the apostles was not controversy, but to make disciples of all nations. They preached, not argued; they wielded truths, not negations. They had learned of their divine Lord, who, to cast out falsehood from the earth, came Himself—the Truth—and dwelt among us; and where truth is, falsehood cannot be; and this gives us the law of our labour. It is not to deal with negatives and refutations, but with life-giving, substantial, verities. Destructive theology is necessary, like warfare; but the end of man is peace. The true life of man is in tranquil and fruitful labour—in the gathering and use of God's good gifts. So, in revelation, the true theology is affirmative and constructive—not to destroy, but to fulfil—to conserve what exists, to add what is wanting—building up, fulfilling, perfecting the body of Christ by the substance of living truth; and in the midst of a controversial age, let this be our aim and toil. While others debate, let us build; while others spend time and strength in contradictions, let us firmly and peacefully teach, leaving to conscience and to God the issue of our work. Far be it from us to seek unity by vague generalization of doctrine—far also from us the self-deceit that men do not differ in essential truths, and oppose each other with irreconcilable contradictions. That, alas! is too certain. Nevertheless, there are great truths on which many who differ in matters of opinion are deeply agreed: for instance, communities most opposed to us agree with us in this: First, that the only hope of our salvation is in the ever blessed Trinity, through the Incarnate Word, by very and true union and incorporation with Him; next, that this union and incorporation is wrought in us, on God's part, by the gift of His sovereign grace, and on ours through a living faith; and lastly, that our Lord Jesus Christ has ordained certain means through which this grace is given and this faith is exercised."

One could almost imagine that the Archdeacon is contemplating a junction with the EVANGELICAL ALLIANCE; and if that supposition were premature, at all events we would earnestly pray that he may have influence enough to propagate these sentiments among those with whom he has hitherto been understood to act, and to lead them to adopt the course recommended in the succeeding passage, with which we conclude these extracts:

"In the two first points there is no diversity—it is only in the last, and there not in principle, but in detail. We believe those means to be in His Church and Sacraments—the mystical body and the joints and bands whereby it is united and nourished.

"May we not believe that, if in the two first we had been more positive and fervent witnesses, fewer would have stumbled at the last? Is it any wonder that men should recoil from the teaching of means when the end is faintly propounded? The very grace of regeneration which is in us—the consciousness of living spiritual realities in the kingdom of the Son of God—rises up against a tone which lowers the Church of Christ to the ceremonial of the Mosaic law. Such is the view sometimes taken of the Church by earnest men among our separated brethren. It is our duty to undo this wrong. Happily the last ten years have helped to correct it. The positive assertions of spiritual origin and independence, forced from us by political events, have shown to many among them that we owe no civil descent, and render to civil rulers none but a civil obedience. But this will not suffice. Let us all the more clearly bear our witness to the great mysteries of the person and work of our Divine Redeemer, as the foundation, centre, and life of all. Let us show that we love the Church because it is His body—and the Sacraments, because they are the bonds of our fellowship with Him, the very and true communication of Himself to us."

"The consciousness of living spiritual realities in the kingdom of the Son of God"—six years ago stirred up a small circle of Christian brethren in Quebec against the "tone which lowers the Church of Christ to the ceremonial of the Mosaic law," and they united in urging upon one who knelt with them in prayer, and sat among them in council, that he should undertake the publication of a periodical which, while honouring

THE MEANS, should not FAINTLY PROPOUND THE END which those means are designed to promote: a periodical which was to be a "positive and fervent witness" to the essential verities of our Christian faith, and remove stumbling-blocks out of the way of those whose attachment to our Church became shaken through the egregious iniquities inflicted upon her by a party in the Church, of whom we would almost hope that the author of the Charge is no longer to be counted one.

The BEREAN arose, five years ago, out of the urgencies here referred to. The course it has pursued lies before the public. It has been deficient every way: but it has aimed to bear a clear testimony to "the great mysteries of the person and work of our Divine Redeemer, as the foundation, centre, and life of all;" and to the value of the Church of England just in so much as the Church holds on to HIM as her HEAD—severed from whom she would become a worthless carcass. Thankful indeed should we be, if we could hope that such services as we have endeavoured to render to the cause of truth are no longer required, and that we may lay down our pen, as the warrior takes off his armour when the battle is fought and the victory won. It does not seem to us that such is the aspect of affairs in the Church, either at home, or nearer to ourselves. Thanks, therefore, are due to those friends who have interested themselves in the subject of consideration stated to our readers in the last number in December: and while we regret that nothing has as yet been elicited to settle the question of editorship, we are gratified by the determination which is manifested, that the publication of a periodical like this need not, and shall not be discontinued for want of funds to sustain it. If we are tardy in returning written answers to communications which have reached us, we must hope that our peculiar circumstances will be admitted as an excuse.

SCRIPTURE-READERS' ASSOCIATION.—The parishioners of St. George's, Southwark, assembled on Tuesday evening, at the National School-rooms, Banqueting-house, to meet a deputation from the Parent Association, and to extend the working of it in the borough of Southwark generally.

The Rev. JOHN HOBBS, M. A., presided, and told the Meeting that he could vouch for the good effected in his parish by the lay-readers employed in it, and this he could do not merely from reading their own journals, but by following up their report by personal observations. They (the Scripture-readers) were instrumental in introducing the word of God into places where it might perhaps never otherwise find its way. Their object was not sectarian; they in no way interfered with the doctrinal tenets of those whom they visited. They gave the parochial clergy the most valuable assistance, and afforded them greater facilities for pastoral superintendence and visitation, and had induced many sceptics to become constant communicants.

The Rev. R. MITCHELL moved the first Resolution, to the effect that the spiritual wants of multitudes in extensive and populous parishes exceed the ordinary means for their religious instruction, and urgently call for the application of such lay-agency as is afforded by the Scripture-readers' Association.

Which was seconded by the Rev. EDWARD GABRETT, who detailed the following statistics:—That the Association afforded to the Scripture-readers employed in this parish 2,901, annually; that seventy-two incumbents were at present assisted by the Association with Scripture-readers; that the average number of their congregations was 13,000, or about 7,000 to each clergyman, whilst it was well-known, from the accounts of working clergymen, that 3,000 were as many as could be spiritually attended to by even the most zealous individual; that of 93,078 persons lately visited by the readers, 21,000 lived, not in scepticism or infidelity, but in absolute and total ignorance, not merely of the atonement, but even of the existence of a God and of a future state. The funds of the Association were nowise in a flourishing condition; in fact, that for the last three years its outlay exceeded its income by 1,000, annually.

The Rev. Mr. SIMPSON and other gentlemen subsequently addressed the Meeting.

PERVERTS TO ROMANISM. "Oxford List (No. 70).—The Rev. Robert K. Sconce, B. A., of Brasenose College, Oxford, ordained in 1845, has conformed to the Church of Rome. In his reasons for secession he states that he had, previously to leaving the Church, been permitted by his Diocesan to hold and teach the identical doctrines which he now holds in communion with Rome; and that the only doubt existing in his mind for a considerable time previous, was whether his own diocesan or the Bishop of Rome had the greater claim on his obedience!"

"Oxford List (No. 71).—The Rev. J. C. Robertson, M. A., Oxon, who succeeded some years since from the English Establishment, and has been officiating as minister of the Scottish Episcopalians at Dalkeith, Scotland, has finally joined the Roman church, having been received into that communion a few days since by the Rev. Mr. Brownbill. Rumour is rife, in Tractarian circles, that this secession will shortly be followed by that of a distinguished member of the same party, who has taken a somewhat active part in the dispute between the Committee of the National Society and some of its members; but, in the recollection of how frequently the lay communion secession, and even apostasy, has been threatened, with a view to extort from members of the episcopal bench concessions of a questionable kind, we must hesitate to go further than notice the report as currently circulated at Oxford, as well as in the diocese to which the Rev. waywaver belongs.—Church and State Gazette.

The former of the above two articles was read by us, more than a month ago, and we took no notice of it, because we considered it unjust to make use of the assertion of the Pervert against his former Bishop. Since then, we have seen the article in the above

terms, in several periodicals; and we have made up our mind to give it insertion, for the purpose of subjecting to it our protest against the admission of any unfavourable judgment upon Mr. Sconce's late Bishop, upon the strength of the erring man's declaration.

But it is nevertheless a fact, that tolerance towards Romish doctrine, held and taught by Clergymen in the communion of the Church of England, has been shown to a perilous extent, in quarters where the solemn responsibility dwells "to banish and drive away all erroneous and strange doctrines, contrary to God's word;" and it may be well, that an assertion like the above which, in the particular case which has produced it, we trust to be misapprehended, should have gone forth, to remind our Church-rulers that it is a dangerous thing to allow any uncertainty to hover around the question of their attachment to the principles of our own Church, both as she maintains evangelical truth, and as she declaims unscriptural error.

BIBLE READING AT BIRMINGHAM.—[See Berean of the 11th instant.] The Rev. J. Greaves has published the following additional letter:—

To the Editor of *Iris's Gazette*.
Sir,—It is with much regret that I am obliged again to come before the public on the subject of the Testament which was burnt in London, Prentice-street, in this town, by the Rev. W. Molloy, a priest of the Church of Rome; but the cause of truth demands it of me. It is stated in the apology put forth by that Rev. Gentleman and his coadjutors, that the act was regretted afterwards by the Clergyman by whom it was done, and strongly disapproved of by his brother clergy as soon as known; and that it was under the excitement of the moment that the act, which it is not attempted to justify, was done."

"Now, Sir, I ask you, and I ask the public, are these statements consistent with the following facts:—The Testament was burnt on Thursday, Nov. 16, about two o'clock p. m., and it was not till the following Saturday, about mid-day, that I had any conversation with the priest on the subject.

"Being in London, Prentice-street on the Saturday, Mr. Molloy sent for me to the house where he had burnt the Testament, to ask if I supposed that the woman to whose daughter the book had been given was a Protestant; because he had heard that I had visited her the day before. It was upon that occasion that I inquired of him whether or not he had burnt the Testament; he told me that he had, and would burn every Bible or tract he found in the houses of his people. I warned him that I should make his words public, and he told me I was perfectly welcome to do so. I further remember saying that I had often been told that I had unjustly charged the Romish priests with denying the Bible to their people, and his reply was to this effect:—You have stated the truth, and are perfectly welcome to state it when you will; you are furthering our objects in doing so; there are several other points in the apology on which I should much like to dwell, but I think it best simply to state facts, and leave the public to judge for themselves whether the apology that this act was done in the excitement of the moment can apply to Mr. Molloy, who, after the reflection of two days, threatened to repeat the act again and again.

"I remain, Sir, your obedient servant,
JOSHUA GREAVES."

THE WRONG SIDE OF THE STREET.—In a town of Oxfordshire, favoured by the existence of one of those systematic structures for the relief of the poor generally, yeapt "Lions," not long ago the following singular mistake happened:—the chaplain of the Union, the Rev., having been called to a distance on business, engaged his friend, the Rev., to perform divine service in the Chapel of the Union on a certain Sunday. The latter, an excellent mathematician, but a singularly "absent man," was punctual to the hour in his visit to the town on the morning in question. It happens that the Union chapel is faced by a Romish Catholic Chapel, into the vestry of which, about the hour for commencing service, walked a gentleman, a stranger to the sexton, but showing enough of the "points" of the profession to satisfy the latter that it was some strange holy father come to officiate at Mass for the priest, then in charge of the Mission. The stranger being apparently chary of words, intimated by familiar gestures his wish to be robed; and, accordingly, the priestly paraphernalia was speedily displayed upon his person. Apparently, it struck him that he had donned rather more than the usual vestments for the reading desk. He was absorbed in wondering at his finery, and busily engaged in feeling the stiff embroidery of his cape, and regarding with wonder the silky texture of his either flowing robes, when another gentleman entered the vestry-room, and the following colloquy took place:—Second Comer: may I enquire who it is that I have the pleasure to address? First Comer: by all means; my name is—, and I have come here this morning to officiate for Mr.—. Second Comer: but, my dear sir, Mr.— is a clergyman of the Church of England, and this is a Catholic Chapel! First Comer: a what? Catholic Chapel? So, so! I beg a thousand pardons. I have made a very singular mistake. I thought it was the Union over the way!—Forrester Herald.

PAROCHIAL RETURN OF THE PROTESTANT PARISH OF QUEBEC, for the year 1848.

CATHEDRAL CHURCH:	
Marriages	37
Baptisms	136
Burials	96
CHAPEL OF ST. PETER:	
Marriages	7
Baptisms	25
Burials	53
(including, we suppose, those of strangers from the Marine and Emigrant Hospital.)	
CHAPEL OF ST. PAUL:	
Marriages	3
Baptisms	43
Burials	16
Total Marriages	47
Baptisms	207
Burials	167

We subjoin to the above the Return, lately published in one of our City-papers, of the Roman Catholic Parishes for the same year, which will complete a somewhat interesting article of statistics:

PARISH OF NOTRE-DAME:	
Baptisms	1082
Deaths	637
Marriages	196
PARISH OF ST. ROCUS:	
Baptisms	910
Deaths	632
Marriages	126

For the Berean.

It is nothing to expect wars and tumults and commotions in the world without: we must look for them also in the Church,—which is a far more overwhelming consideration. From the present aspect of political affairs, it must be confessed by every reflecting mind that we are now at an eventful period in the world's history; a period replete with the deepest interest, not only for the present appearances which it presents, but for the unknown approaching future. But how much is this augmented when we regard it in a religious point of view! Nor do we merely allude to large bodies and communities of professing Christians, in the outward and visible Church; but to the little flock of Christ scattered here and there through those communities. We have seen the kingdom of Antichrist—that stronghold of Satan for ages—shaken to its base by the revolutionary whirl-blank, while the so-called Vicar of Christ, unable to withstand the shock, was glad to seek the safety of his person by flight. This, however, need not much astonish or alarm us, as the time predicted in Scripture for the downfall of the Polish delusion is, doubtless, nigh at hand. But what much more concerns us, the Church of England, our own protestant Church, seems to be influenced in certain quarters, and among certain classes of her ministers and members, by the evil spirit of the times. The conflict between her spiritual and nominal adherents seems to have commenced, and none can argue to what it will grow; except that all may know that Christ's true Church, his mystical body, shall finally and universally prevail. But what trials and fierce struggles may first come, who can tell? Need we say how necessary it is for all who love "the truth as it is in Jesus" to be on their guard, and prepare themselves for those things that are coming upon the earth. The hour has arrived which is destined to mark out with a wider and clearer distinction the different classes and characters of professing Christians. It is a fatal delusion to judge of the prevalence of true religion by the outward flourishing state of a Church. Yet this seems to be an error peculiar to the times. Now again is reviving a strong attachment to an external and ceremonial system of piety. It has ever been the favourite of mankind, because it falls in with the natural bent and inclinations of the carnal heart: and in all ages of the Church up to the present time the greatest number have eagerly clung to it. Say what you will about Baptismal Regeneration; those that are "born after the spirit," in the true significance of the term, are few in comparison of those who "live after the flesh." But to compensate for this, and give a pleasing colour to the eternal prospects of the careless and ungodly multitude, it is now discovered that men may be "born after the Spirit," and yet "live after the flesh;" that they may be regenerate, and yet escape the unpleasant necessity of being converted; that they may have a good hope for the world to come, and yet build all their hopes on this; that, in short, they can be sufficiently religious for all purposes of salvation, without any extraordinary self denial or exertion on their part; while nonconformity to the ways and means of the world means little more than conformity to all the outward observances, rites, and ceremonies of the visible Church. This, we say, is the religion now so zealously advocated by a large and respectable party within the bosom of the church, both clergy and laity: a religion daily gaining ground indeed among all classes, but chiefly the high and the fashionable; it is a religion which shuns not the holy temple of God; it fears not to participate in the most sacred rites and ordinances which Christ and his apostles have instituted; and is peculiarly favourable to a devout and constant attendance at the holy Communion. Were such a creed to be universally adopted, all might become pious with but little difficulty. It is easy to attend church once or twice a day, or occasionally during the week, if required; a discourse may be tolerated, especially if it make not too large demands upon the consciences of the auditors, nor interfere too much with the worldly amusements and gaieties of the day. Confirmation and the Lord's Supper are very necessary and useful in their season, because they are open signs of a firm and faithful attachment to the Church, and no way repugnant to the feelings, now that it is found that they are not so sacred and holy in their nature, or so stringent in the obligations they entail, as to be at all incompatible with a very large and full enjoyment of the world and its giddy pleasures and vanities. All this is easy, very easy indeed. Salvation is cheaply purchased at such a price: any thing will find ready acceptance and be heartily complied with, but that which calls for a life of genuine evangelical piety. It is wonderful, what a variety of self-imposed duties and formalities men will submit to, if only they can console themselves with the pleasing thought that this is leading a godly life, that it is true religion before God. But oh! the fearful consequences of such a delusion, who can tell! Awful must be the account which they shall have to render at the Bar of God who are the main pillars and supporters of such a system of outward religion, to the neglect of holiness of heart and life. It needs little to recommend it to the minds of the vast multitude of professing Christians; it is of itself so congenial to their tastes, and so exactly suited to win over every unstable soul to a compliance with all that it requires. How surely then must it prevail, acquire increasing strength, and find rapid and extended circulation among all orders of men, when rank and talent are lured together to give it influence, and send it through the world with a high sanction affixed to all its specious pretensions!

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PAYMENTS RECEIVED.—Dr. Staunton, 2 copies, No. 231 to 250; Messrs. T. Poston, No. 209 to 250; J. Bate, No. 219 to 253. Miss Penny, No. 190 to 211.

TO CORRESPONDENTS.—Received W. C. E; Doncaster paper;—also Oxford.

Local and Political Intelligence.

INQUIRY Juries ON THE STATE TRIALS.—The London Times, on the charge of "packing" Juries to the exclusion of Roman Catholics, to suit the purposes of Government.—"Before we make any comment on this unwarrantable charge, we beg to remind the memorialists that if they have stated part of the case, they have omitted other parts quite as much to the purpose. They have ignored such particulars as did not suit their end, quite as freely as they pretend the officials have shut out Roman Catholic jurors. They have totally omitted all allusion to the setting aside of Protestants, whether by the Crown or the accused, so that a foreigner—and these documents are fabricated with a special view to foreigners—might naturally imagine that this practice of challeng-