TORONTO, CANADA, FRIDAY, NOVEMBER 12, 1847.

WHAT IS TO BECOME OF MY CHILDREN? (From the Evergreen.)

Fathers and mothers, this is a question for each of you. However strange the assertion may at first appear, it certainly is true that one of the greatest events of which we can form any idea, is the birth of a little child. An immortal spirit has begun to exist. The invisible machinery of a mind has been set in motion, and that motion shall not stop, so long as there is a God to take care of the universe. "The heavens shall pass away with a great noise, and the elements works that are therein, shall be burnt up;" but the soul of that little one shall exist, and know that it exists, and have an unceasing consciousness of its identity, when a hundred thousand periods, each as long as the time from the Creation to the Judgment, shall have

A birth is indeed a great event, although like other common occurrences it is scarcely noticed beyond the their place among the inhabitants of eternity. Chrisriousness which the subject demands?

of greater apparent magnitude than the sun, we could find no words to express our astonishment. The philosophers of every nation would be occupied with the company of everlasting spirits—is an event of incomworld would be. The material world may pass away future of never-ending happiness or of never-ending

If you desire to measure your responsibility as a parent, look at the consequences that may follow your neglect. If the souls of your children should finally be lost, because you do not now train them up "in the way they should go," the results of your sin will it is to over-estimate the extent of eternity.

This, then, is a thought which may well prompt you to review your conduct in the management of your children, and resolve to act more faithfully in the time to come. You ought frequently to ask yourself such questions as these—Am I really training my children for the everlasting existence that is before them? Am I educating them, not merely for time, but for eternity? If I were to be called to the world of spirits this day, could I feel that I have discharged my duty to those of whom God has made me the natural guardian? Have I done what I could for the salvation of their souls? Have I prayed for them, and with them? Have I diligently taught them the commandments of God? Have I laid before them on all feast-day. suitable occasions, the conditions and promises of the Gospel? Have I, both by example and precept, endeavoured to win them to Christ? And have I constantly impressed upon their minds their solemn obligations as baptized members of the Church of Christ? By such a process of self-examination as this, you will Perhaps find that you have not been so devoted to the highest welfare of your children as you might have en; and that, while you have laboured unceasingly ten those spiritual interests that stretch out into

If you are sincerely anxious to discharge with fidelity the trust that has been committed to you, the following practical directions will secure at least your attention.

Show your children a good example-First-By assembling them regularly for Family Worship. Family worship, both in the morning and evening, ought never to be omitted in a Christian household. To read a portion of Scripture and offer that no one can plead want of time as an excuse for the omission of this sacred duty. Your chief buhow small a portion of life is usually devoted to the duties of religion! Suppose you should live to three score and ten. Allowing eight hours a day for sleep, you will have lost more than twenty-three years in bed. If you work for eight hours a day, upwards of twentythree years will have been spent in providing for the Of the remaining time, how little is devoted to the concerns of the soul! In infancy and old age both body and mind are feeble; and, at every period amusement. For all this no deduction has been made. Is it possible, then, that you will grudge to spend a few minutes every morning and evening in family-worship? While professing to believe in Christianity, are you so wedded to the world as to be unwilling to spare a fraction of an hour each day, for the purpose of joining with your children in praying to God, and

It is not enough that you pray in secret: you are ainfully neglecting a valuable means of grace, if you do not assemble your family for the worship of your heavenly Father. If you have a desire to evade this duty, inquire of your heart the real cause. If you feel dis-Posed to make various excuses to your conscience, search out the hidden motive, and see whether it will

bear the scrutiny of the Omniscient. If you were sure that the effect of regular devotions in your family, every morning and evening, would be add a considerable sum daily to your property, fully do, for the sake of temporal profit, what you are unwilling a sake of temporal profit a sake of temporal pro unwilling to do for the sake of those spiritual blessings not have been forbidden. which are promised in answer to the prayers of the

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heart is not right in the sight of God. asking God to bless and preserve them: and the good lead to the ruin of his soul. effect of this daily sacrifice of prayer and praise will haps, far away from the paternal hearth, and in the midst of strong temptations,—or even if they should you. fall into actual crime, the thought of their early days

Be careful, when you are angry, lest you say or do

Be careful, when you are angry, lest you say or do and of the prayers that were offered up for them at anything that may imply a wish to injure your neighthe family altar, may, by God's blessing, induce them bour. resist the devil," and "with hearty repentance and true faith" turn unto God. Such results have often followed the performance of this duty. Remember the

and his ears are open unto their prayers." Show your children a good example,

Secondly,—By keeping the Lord's Day holy. Never let indolence, or unnecessary business, or a cloudy spend the forenoon in sleep, or employ yourself with envy. worldly concerns, or stay at home because it looks like If you show your children such an example as this, instead of the respect your precepts. Let your They know very well that the excuse which you make in spirit, in faith, in purity."

would not prevent you from attending church, if you were heartily anxious to be there.

Besides being punctually in your place at church, you must be careful that your conduct and conversation are suitable for the day. Many a man on return- brought rather prominently under the notice of English ing home from the House of God, takes up the secular and Irish Churchmen, and a good deal of ignorance paper and reads aloud the news of the week; thus and misapprehension were then displayed, it may not giving his family to understand that he regards not the be uninteresting to some of your readers to be supsacredness of the day, and that the services of the plied with a sketch, however brief and imperfect, sanctuary have left no serious impression upon his of the real position and condition of that pure and heart. Or he spends the evening in frivolous conver- venerable branch of the Catholic body. sation and merriment, wholly occupied with the things Among other matters it does not appear to be geneshall melt with fervent heat; the earth also, and the no soul to care for. Children brought up under the would have received the support of William of Orange influence of such an example are in the utmost danger. if the bishops had consented to recognise his title to It is probable that the teachings of the pulpit and the the throne. Indeed there was then good reason why Sunday-school are, in this case, more than neutral- the new sovereign should have desired to preserve the ized by parental misconduct. Fathers and mothers, ecclesiastical constitution of Episcopacy which he who act thus, have a fearful account to render to their found already established in Scotland since the Resto-

family circle. Your children are destined to take a disposition to recommend such fanatical austerity on their place are a disposition to recommend such fanatical austerity on their place are a disposition to recommend such fanatical austerity on the two kingdoms, which various ancient is a disposition to recommend such fanatical austerity on the two kingdoms, which various ancient is a disposition to recommend such fanatical austerity on the two kingdoms, which various ancient is a disposition to recommend such fanatical austerity on the two kingdoms, which various ancient is a disposition to recommend such fanatical austerity on the two kingdoms, which various ancient is a disposition to recommend such fanatical austerity on the two kingdoms, which various ancient is a disposition to recommend such fanatical austerity on the two kingdoms, which various ancient is a disposition to recommend such fanatical austerity on the two kingdoms, which various ancient is a disposition to recommend such fanatical austerity on the two kingdoms which various ancient is a disposition to recommend such fanatical austerity on the two kingdoms which various ancient is a disposition to recommend such fanatical austerity on the two kingdoms which various ancient is a disposition to recommend such fanatical austerity on the two kingdoms which various and the two kingdoms which various and the two kingdoms are a disposition to recommend the dispos the Lord's Day, as would make it a day of miserable union of the two kingdoms, which various ancient jeatian parent, have you thought of this, with all the secheerfulness, and children ought to be trained in such pairing and distracting. Besides though, for a long If we were to see in the sky a newly-created world, a manner that they will rejoice at its return. Cheerfulness, indeed, is a natural effect of genuine religion. ed to prelatical government, still, at this period, a large The thought that God freely pardons our sins for Christ's sake, and that, as believers endeavouring to study of the wonderful phenomenon. But the creaobey the commandments, we are on the way to heaven, and, indeed, almost all of any eminence for rank, or position of a new soul—the accession of one to the great is not calculated to make Christians gloomy and mo-

you cannot but deplore your short-comings and errors; be infinite. It is as impossible to exaggerate them, as yet it is to be remembered that the Lord requires not ence to the Christian duty of fasting :- "Moreover, when ye fast, be not, as the hypocrites, of a sad countenance; for they disfigure their faces that they may appear unto men to fast. Verily I say unto you, they have their reward. But thou, when thou fastest, annoint thine head, and wash thy face; that thou appear not unto men to fast, but unto thy Father which is in the Church as he found it. Accordingly we find that secret: and thy Father, which seeth in secret, shall the offer was made to the Scottish bishops, to preserve reward thee openly." By Chtistians of every name, the Church as the religious establishment of the counthe Lord's day has been regarded as a weekly fes- try, provided they and the rest of the Clergy would cession was always, by God's providence, carefully tival. If, then, it is hypocritical to be of a "sad transfer their allegiance from James the Second to preserved. And many of those through whom it was countenance" on a fast-day, how much more on a

would probably be tedious and irksome, even to the angels in heaven. Accustom your children to come Bishop Rose (of Edinburgh,) however. has preserved course, devoted themselves to all sacred learning, and round your arm-chair on Sunday evening, and ask you an account of a curious conversation which passed bequestions about God, and Jesus, and the Holy Spirit; tween him and the Bishop of London (Compton) on dark and trying days the Scottish Church, forsaken and the patriarchs, and prophets, and apostles; and that occasion: Joseph in Egypt,—about Moses in the ark of bulrushes,—about the passage of the Red Sea,—about the manna that rained from heaven,—about David and Goliath—about Elijah and the false grounders—about the the Bible, and death, and immortality. Tell them for their temporal benefit, you have too often forgotten those spicified in the gradent of Eden,—about discourse to me, said, 'My Lord, you see the King,
having thrown himself upon the water, must keep himthose spicified in the gradent of Eden,—about discourse to me, said, 'My Lord, you see the King,
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having thrown himself upon the water, must keep himthe through the gradent of Eden,—about discourse to me, said, 'My Lord, you see the King,
having thrown himself upon the water, must keep himthe through the gradent of ing your children pleasant stories, you are at the same time implanting noble principles. You are teaching are for Presbytery. Wherefore he bids me tell you, United States of America. up a prayer, will not occupy more than ten minutes; time implanting notice principles. out regard to immediate consequences; and to live that he is served here in England, he will take you by under a sense of the superintending providence of the hand, support the Church and order, and throw off siness in this world is to prepare for leaving it; yet how small you again and again, begging you to repeat the same narratives. After you have told them the story twenty times, they will gather around you and climb on began its sittings, the Duke of Hamilton informed himyour knee, asking you to tell them once more about self and the Archbishop of St. Andrews, Joseph in Egypt; and when you describe the more touching incidents of that beautiful history, you will see the bright tears running down their cheeks, while Episcopacy in Scotland, in case the bishops could be the account of Joseph's elevation to dignity and honor will fill them with unspeakable delight. Be assured prayed us most pathetically, for our own sake, to folof life, much time is wasted in idleness or consumed in that children who are trained thus, will not be likely to bring down the gray hairs of their father with sorrow

to the grave. Show your children a good example,

Thirdly,-By endeavouring to keep all the other commandments of the Decalogue. Let it be manifest from your conduct that you have no idol in your heart, which you prefer to the true God; that your affections are not set upon riches, luxury, or reputation, but upon those higher objects which can really satisfy the soul-spiritual blessings that flow from an inexhaustible fountain. It is very important that your children should have a correct idea of the value of money. Be careful that they do not regard it as an end, rather than as a means. Show them that you believe yourself to be a steward for God, and that you never forget the account of your stewardship, which you must one day render.

Never countenance by your presence a form of worwould you not be punctual and constant in the obser- ship in which men bow down to graven images. If

To admit this, would be to avow that your abhorrence of profane swearing, by shunning the Doxology and the recommending to the people such likely to fall. On serious reflection you cannot deny that familygusting practice. Avoid such an one, as you would
gusting practice. company of those who are guilty of this vile and disforship is a duty. Let it therefore never be omitted avoid a leper. Every time you listen to his profanity a your dwelling. Let all your children who are at helps to blunt the finer sensibilities of your heart.—

In your conversation and conduct be pure. In your dealings be scrupulously honest.

In speaking of others, be cautious, charitable, and that "the eyes of the Lord are over the righteous, truthful. Where there are vacant minds there will be gossip; and where there is much gossip there will be slander. "Thou shalt not go up and down as a

out you from going to church. If you prefer ed,—that you do not cotte the property, bis out the property out of the property, and the property of the property of the property of the property. this out; and they will see that you are not actuated by high Chair and they will see that you are not actuated that you can rejoice with them in their prosperity, and acknowledged the rresoyterian as the only say the least, suggests that, on ordinary occasions, some two or three of the most palpable and intelligible by high Christian principle. If they observe that you are not actuated that you can rejoice with them in their prosperity, were prohibited from administering Baptism and solemwithout harbouring for a moment either jealousy or three of the most palpable and intelligible were prohibited from administering Baptism and solemwithout harbouring for a moment either jealousy or three of the most palpable and intelligible were prohibited from administering Baptism and solemwithout harbouring for a moment either jealousy or three of the most palpable and intelligible were prohibited from administering Baptism and solemwith the first prosperity were prohibited from administering Baptism and solemwith the first properties and the first properties are not actuated that you can rejoice with them in their prosperity.

THE CHURCH IN SCOTLAND. (From the Irish Ecclesiastical Journal.)

As the affairs of the Church in Scotland were lately

ration. For, in the first place, such an agreement in It must not be supposed that these remarks indicate ecclesiastical discipline between England and Scotland rose. "Rejoice in the Lord alway," saith the Scrip- mentioned by an historian of the time, that there were parably greater moment than the creation of a new ture. The Lord's Day is a special season of rejoicing, but three or four Presbyterian meeting-houses in that -the day on which our Saviour burst the bands of part of the country lying to the north of the Tay; and and be forgotten: the immortal soul shall endure forever. The insensate mass has no capacity for enjoyment or suffering; but for the living spirit there is a rebellion against God have at all times cause for sadness; but they who are striving to be obedient disci- shires of the west. There were not fifty gentlemen it ples may with good reason enjoy the present, because is said in all Scotland, putting the west apart, who left they can look forward with holy confidence to a blesattend other places of worship, and scarcely a fifth or Let your children see that your religion, instead of sixth of the whole mass of the people. The Clergy, making you miserable, makes you happy. It is true, too, it is stated, were almost manimously in favour of the Episcopal Government, there being out of a thousand scarcely twenty of different sentiments. The a rueful countenance, but a contrite heart. Think of vast majority in the Universities too held the same what our Divine Redeemer has said, even with refer- views; in all of them there were not four masters, heads, or fellows, inclined to Presbytery. The same thing is asserted of Colleges of Justice and of Physic. The members of these indeed, were ready to take up arms in defence of the Episcopal Clergy.

Under these circumstances it is not surprising that William should have desired to maintain the state of William of Orange. On the arrival of the Prince in perpetuated have left names and memories which will Do not sit down in your dwelling with a sour aspect, delegated by their brethren as Commissioners to Eng- in obloquy and persecution, resisted by those who mmanding your little ones to remain silent and mo- land. But as William had been recognised as King should gladly and willingly have submitted to their tionless for several hours in succession; such discipline previous to their arrival, the delegates could not, on godly rule and admonitions, neither flattered by pro-

that if you will undertake to serve him to the purpose

The same writer informs us, that afterwards on his return to Edinburgh, before the Scotch Convention

"That he had it in especial charge from King William, that nothing should be done to the prejudice of brought by any means to befriend his interest; and low the example of the Church of England."

One need not stop here to comment on the miserable disposition shewn in these proposals to make the support or overthrow of Christ's Church (so far as men can do either) depend upon grounds of mere secular convenience or political compliance. As the bishops were not able to accept these conditions, the Church was doomed to give way to the dominancy of a schismatical establishment; and the super-session was finally accomplished in the year 1690, when by the Convention, now converted into a Parliament, the Presbyterian sect was formally established by law.

From this time forward, and through almost the whole of the eighteenth century, the Church continued in a state of depression, obscurity, and sometimes of rigorous persecution. By the Act of Parliament which established Presbyterianism, a meeting of the General Assembly was appointed to be held in the same year; and powers were conferred upon it, "to try and purge out all insufficient, negligent, scandalous, and erroneous ministers;" a commission which was held to refer to all who refused to abjure Prelacy as an antichristian usurpation. This body, it appears, soon proceeded to exercise their powers. One of the Speak the name of God with reverence. Manifest charges against the Episcopal Clergy was the using the superstitious books as Scougal's Catechism, and the

prohibited from exercising their functions in any place years, and that they still continue, occasionally, to ocunless they would appear before the Privy Council, cur. The Church has, therefore, two dangers—two William and Mary as king and queen.

Tail dip concerns, or stay at home because it looks like temple," they will grow up in the belief that your protest of religion is hypocrisy, and that you take no real delight in services which you profess to admire.

They know very well that the excuse which you make the concerns, or stay at home because it looks like temple, or stay at home because it looks like them, instead of going to worship the Lord "in his holy temple," they will grow up in the belief that your protest of religion is hypocrisy, and that you take no less than thirteen Episcopal congregations in spirit, in faith, in purity."

Isaiab 27. 2. 3—26. 9—55. 1—Danel 1 5. 1. Fimothy 5. 23. In this state things continued during the remainder of which passages recomply condends, section of the ground, or sangible differences. But it surely cannot be right to leave the mind, and less tangel during the remainder of the passages recomply condends, section of the reign of William and Mary. The accession of the reign of William and Mary. The accession of the reign of William and Mary. The accession of the reign of William and Mary. The accession of the reign of William and Mary. The accession of the reign of William and Mary. The accession of the reign of William and Mary. The accession of the reign of the reign of William and Mary. The accession of the reign of th

Edinburgh, and some molestation which was offered to one of the clergy by the General Assembly drew the attention of the Imperial Parliament in such a manner that an Act of Toleration was passed in 1712, which gave some limited countenance and protection to the lacero, and signifieth any sinful division among Chris-

passed reviving in a great measure the statutes for- its different degrees and aspects, and then continues merly enacted against exercising any ecclesiastical as follows:- "By this that I have said, you may perfunction without taking the oaths, and praying for the ceive who they be that are guilty of Church divisions, as eigning family by name. This Act, however, was not very rigidly enforced, and for some time the Church self-conceited persons are brain-sick in the fond estienjoyed a happy interval of rest and quietness.

in 1745. After this movement had been crushed, the such an accession of heavenly light, that if they should Episcopalian party were the object of suspicion and ill- not bestir themselves to make all of the same mind, treatment. Some of their churches were thrown down, they should be betrayers of the truth, and do the and their clergy exposed to great personal indignity and world unspeakable wrong. When they measure, and danger. In 1746 an Act was passed subjecting any censure men, as they receive or reject their peculiar clergyman who should officiate without having taken discoveries or conceits, schism is in the egg. the oaths and praying for the Royal Family, to the "II. The fire is blown up, when men are desirous 1748 it was enacted that no letters of orders should mind, and do speak perverse things, to draw away dis-1748 it was enacted that no letters of orders should mind, and do speak perverse things, to draw away disturbed to himself with his own precious blood, I testify to you, that equal destruction will be your portion. The hose granted by bishops of the Church of England or the masters of a party. of Ireland. Assemblies in which any other than clergy- "III. The flames break forth, when, by this means, Any person attending them was subjected to fine and several parties, burning in zeal against each other,— and the outward reformation of a single vice is nothing imprisonment. No peer should be capable of electing abating charity,—censuring and condemning one ano- while the heart continues unsanctified." or of being elected a representative peer, and no com- ther, -backbiting, and reviling each other, through noner should be capable of electing or being elected envy and strife; when they look strangely at one anobeen twice present at such meetings. It ought to be children of the same Father, nor members of the same exhorting some candidates for holy orders, before laymentioned that this act was strenuously opposed in the House of Lords by some of the bishops, and was only Paul, and another of Apollos, and another of Cephas, in the strength of the bishops, and was only Paul, and another of Apollos, and another of Cephas, is signed to supersede the plans which Christ has given passed there at length by a majority of five votes, and every one of a faction; letting out their thoughts for the reformation of man," commend themselves to very existence of the Scottish Church; however, it ing the words and actions of each to an ugly sense, vows of the ministry on them, possess the moral courage had not this effect, as, though it produced some instan-ces of individual persecution, it was, after a while, fools, or odious to the hearers; as if you should plainly "You are not to oppose any benevolent effort of was preserved, still it did not escape without harm sore; it is schism in the bud. Episcopal clergy without a bishop, without benefit for and increase their parties, and speak against those that themselves and their congregations of any Episcopal are not on their side; schism is then ready to bring oversight or Episcopal rites.

During all these changes and chances that befell and begone London in 1688, two of the Scottish bishops were not easily be forgotten. In obscurity and poverty, and forgotten of man, was the faithful depository and "The Bishop" (says Bishop Rose,) "directing his witness of Catholic truth, and many of her prelates

THE TEACHING OF THE CHURCH. (From the English Churchman.)

"Low Churchmen" who never raise a warning voice the coercion of any "society" wrought the total demand for teachers is far greater than the supply. your dwelling. Let it therefore never be omitted me be present; let them reverently listen to a porof Scripture, and join (if you please) in the sake of your children, so for a psalm; let them here at let the tion of Scripture, and join (if you please) in the sake of your heart.—

so of a psalm; let them hear their father or mother sking God to bless and preserve them: and the good follow there and possible of this daily sacrifice of prayer and praise will of the sake of your children, the sake follow them as long as they live. When they are, perlaps, far away from the daily sacrifice of prayer and praise will

If your parents are living, treat them with becoming liate the Church of England, was seriously displeased, and at length dissolved the Assembly that sat in 1692.

When they are, peraffection and respect. If you neglect them, your chiland at length dissolved the Assembly that sat in 1692.

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When they are, peraffection and respect. If you neglect them, your chiland at length dissolved the Assembly that sat in 1692. If your parents are living, treat them with becoming liate the Church of Eugland, was seriously displeased, been, and is still, mainly in an opposite direction, The Parliament, however, gave their aid in the were not before us the painful fact that several sework of oppression. The deprived clergy were soon cessions to Rome have taken place within the last few

take the oath of allegiance, and consent to pray for evils to contend with, and though the one is far more extensive, and much less generally understood and re-Soon after they were required to acknowledge these cognized as an evil than the other, yet the faithful and princes as not only de facto but also de jure, sovereigns attached members of the Church must, occasionally, of these realms; and though this oath was disliked and use both hands to protect her ignorant or weak sons refused by the Presbyterians themselves, and even by and daughters from either temptation. This may be, the members of the General Assembly, still the de- and should be, done without exaggerated statements of our differences—without violent language, or need-lessly offensive epithets—but at the same time, faith-fully, firmly, and definitely. In treating of Romanism in England, or of ultra-Protestantism, good policy, to say the least, suggests that, on ordinary occasions, some two or three of the most palpable and intelligible errors be dealt with, in preference to swelling the ca-talogue with minor and less tangible differences. But prived clergy were interdicted from celebrating the of our differences—without violent language, or need-Let it be seen by your family that you are content-Let it be seen by your family that you are contentbell, indulge the possessions of those left, indulge the possessions of those left, indulge the possessions of the possessions of those left, and also received the Westminster Conin England, or of ultra-Protestantism, good policy, to fession, and acknowledged the Presbyterian as the only in England, or of ultra-Protestantism, good policy, to

SCHISM. (From the "Christian Directory," by the Rev. Richard Baxter, the celebrated Non-conformist.)

"The word 'schism' cometh from σχιζω, disseco,

During the reign of George the First an act was Having thus defined schism, he goes on to explain

"I. The sparks of it are kindled, when proud and mation of their own opinions, and heart-sick by a Vermont when the question was first mooted, "is the This state of comparative rest and peacefulness feverish zeal for propagating them. Ignorant souls entinued until the attempt of Prince Charles Edward | think, that every change of their opinions is made by

penalty of six months' imprisonment for the first of- to have a party follow them, and cry them up, and, will, and taken the blessed yoke of Christ upon you, fence, and of transportation for life for the second. In thereupon, are busy in persuading others to be of their

nen so qualified officiated, were declared to be illegal. the same Church, or divers Churches, do fall into stream is nothing when the fountain must be cleansed;

Thus hey held the singular and anomalous position of to one another, to propagate their singular opinions, religious world is full of such instances." forth and multiply, and the swarm is ready to come forth

"V. When these people actually depart, and renounce or forsake the communion of the Church, and cast off their faithful pastors, and draw into a separate body by themselves, and choose them pastors, and call themselves a Church, and all without any sufficient or sent letters to the various diocesan boards, requesting in just cause: when, thus Churches are gathered out of Churches, before the old ones are dissolved, or they have any warrant to depart; when, thus pastor is set present time:-

TEMPERANCE SOCIETIES. (From " Waylen's Ecclesiastical Reminiscences")

Goliath,—about Elijah and the false prophets,—about the good king Josiah,—about the good king Josiah,—about the patience of Job,—about Nebuchadnezzar's about the patience of Job,—about Nebuchadnezzar's about the patience of Job,—about Nebuchadnezzar's me tell you, that he now knows the state of Scotland sertion. Soon was fulfilled in her the comforting the head of "intoxicating drinks" it will be remembered to remedy the defect in the trust sertion. dream, and Belshazzar's feast, and the hand-writing much better than he did when he was in Holland: for words of the prophet, "More are the children of the bered the society includes all wines, beer, cider, or deed. The number trained since 1840, up to the date of on the wall, and Daniel in the lions' den, &c. Such topics as these, if agreeably presented, have strong attractions for the volume ninds and while you are tells. The author to the date of the propher, whose are the condens to the propher, whose are the condens to the propher, whose are the condens to the propher, whose are the condens of the propher, whose are the conden tractions for the young mind; and while you are tellthat the great body of the nobility and gentry are for Episcopacy, and it is the trading and inferior sort that are for Presbytery. Wherefore he bids me tell you, that if you will undertake to serve him to the purpose that if you will undertake to serve him to the purpose that it impeaches the moral character of diocese an institution for 60 female pupils, at a cost of the control of the contr the Saviour of the world!!!"

mony of several elergymen, present at the convention; such the grave offence brought against the framers of The Mission of the Catholic Church is to teach the truth, and to administer those Sacraments which, by Divine institution and appointment, confer grace to keep and practice the truth; to this mission the Church solemnly ordains her ministers; she tells them where, and what the truth is; and she binds them to obey the laws, and observe the rites and ceremonies which, she, in her wisdom, and by her legitimate authority, has judged necessary or desirable, for the due fulfilment of her mission. But, if error springs up, thority, has judged necessary or desirable, for the due fulfilment of her mission. But, if error springs up, and, in any way, obstructs or obscures, the truth, it is the office of the Church to separate them, and to define the limits of each—without reference to the quarter from which the error proceeds. To this two-fold duty of teaching and maintaining the truth, and of industry of teaching and maintaining the truth, and of industry of the companies of the com duty of teaching and maintaining the truth, and of indicating and denouncing error, the Church of England solemnly pledges those to whom she commits the spiritual care of her children; and woe to her minister who allows error to grow up on either side of her truth.

We neither desire, nor claim, anything beside on beyond truth and justice: we have no preferences for the errors of any party or individual. With the formularies of our Church, and the writings of her most orthodox Divines, in our hands, we plainly recognize, in this country, the existence of "false doctrine, heresy, and schism," in every religious body external to the Church of England: and we apprehend that, in the present done and under existing circumstances, there are solutions [they have long since] driven from their ranks numbers who properly belonged to them.† Mr. Colton's strictures under this head were true enough; and the result has shown most demonstratively that, after all, the Church of God in the world, is the one great temperance society, is the only effectual and legitimate instrument for reforming public morals, and the one by which the work will ultimately be alone effected. The sentiment it is true, is scouted by infidel philosophers, but it has nevertheless been long gaining ground in the belief of the community at large. Deny it who can—it was public opinion alone, under the influence of Christian principles and teaching, that commenced, and has effected them. A colton's strictures under this head were true enough; and the result has shown most demonstations and the absence of co-operation on the part of the archdeaconry of Coventry, have presented great obstacles, but them.† Mr. Colton's strictures under this head were true enough; and the result has shown most demonstation.

Lichfield.—The Lichfield training section from them.

Lichfield.—The Lichfield training section for the accommedates 26 pupils. Forty competent teachers have seven will be made to overcome them.

Lichfield.—The Lichfield training is in initiation, some ca church of England: and we apprehend that, in the present day, and under existing circumstances, there ples and teaching, that commenced, and has effected is a special call upon the Bishops and Pastors of the the reformation already wrought in the drinking habits Church, not only to explain, vindicate, and enforce, the genuine doctrines and practices of the Church, but to expose and denounce those errors or schisms into which their hearers, or readers, are more especially more to do with it, than the fly on the coach-wheel likely to fall.

Whilst we protest against the conduct of those "see what a dust I make!" Public opinion, without the latter are now in residence. The former and four of the latter are now in residence. The former and four of the latter are now in residence.

> "temperance" question has become in too many cases the mere tool of intriguing politicians, and religious anarchists; and this to an extent that has made it in some quarters absolutely disreputable. Its professed champions now turn it against its first founders, whom they unsparingly denounce in language which too truly proves the truth of our Saviour's declaration, that it is from within, from the heart, that evil thoughts, false witness, and bloomlessed. It is too from within the complete of the National Society have resolved that grants should be offered out of the special funds towitness, and bloomlessed. witness, and blasphemies, proceed. It is too frequently the shield behind which infidelity, and licentiousness tories, that such grants should be at a rate varying from entrench themselves, while aiming their poisoned darts at the very guardians of public morals, and the best institutions of that country. Its system of espionage,

larder, and cellar are laid open to the inspection of the "temperance" agent. An inquisitorial court sets up the right of analyzing his neighbour's affairs, and of an inspection over his private conduct "and when once," remarks Mr. Colton, "the prying eye and usurping tread of impertinence have obtained access within the sacred precincts of our domestic retreats, and dragged out the secrets of our closets to view, it is not only less easy to eject the intruder, than to have barred the door against him, but he considers himself entitled to that as a right which he gained by stealth

"The Church" boldly wrote the gifted Bishop of true school of virtue, the true temperance society, the true preservative from all the vices which infest our miserable world; because the almighty Saviour is its guide, its pledges are blest by the power of God, and its rewards are pre-eminent in temporal comfort and eternal joy. Away from Christ you can have no safety; out of his Church you can have no peace. If you have not sought his forgiveness, through repentance and faith-if you have not subdued your rebellious and given your inmost hearts to him, who bought you pruning of a single branch is nothing when the whole tree needs to be grafted; the damming up a single

Similar sentiments have been publicly expressed by Member of Parliament, who within the past year had ther, as being on several sides, as if they were not all. The following arguments by Bishop McCoskry in This measure was of course intended to undermine the in jealousies and evil surmises of each other; pervert- the consciences and judgments of all who, having the

allowed to become inoperative. Perhaps its very severity mitigated its effect. But though the Church hate and despise. This is the core of the plague-wherever found, you go, and are found ready to preach wherever found, you go, and are found ready to preach Jesus. This cannot be done in these societies! A and oss. A number of clergy of English and Irish "IV. When people in the same Church, do gather minister therefore loses his influence, becomes secuordination settled in Scotland, and proceeded to exer- into private meetings, not under the guidance of their larized, and oftentimes excited in a manner unworthy cise the functions of their office without acknowledg- pastors, to edify one another in holy exercises, in love of his character and calling, and soon fails in the pering the jurisdiction of the bishops of the country. and peace, but in opposition to their lawful pasters, or formance of the appropriate duties of his office. The

Ecclesiastical Intelligence.

ENGLAND.

EDUCATION .- THE NATIONAL SOCIETY. The committee of the National Society has recently

formation as to the means possessed by them for promoting education by means of training schools. The answers received, subjoined, are full of interest at the

up against pastor, Church against Church, and altar against altar, this is schism ripe and fruitful. The swarm not contemplated establishing any training establishment

at present.

Durham.—The training school in this diocese, partly built by aid from government before the issue of the recent minute, is capable of accommodating 20 pupils. The demand for masters has exceeded the supply in the ratio

the Saviour of the world!!!"

True, undeniably true!—and such was the testi£3000 will be obtained from the Committee of Council,