

which would seem to include Ireland under its provisions, for the sake of logic and consistency, but which would really exclude it; and he contended with all his power against the introduction of a phrase, which would place the matter beyond the possibility of a dispute. He would, besides, allow to one to prosecute for an act of violence, except the Attorney General, the result of which would probably have been, that no prosecution would have been ever instituted. Had the government bill been carried as proposed, in its last form, it would have been a dead letter, a mockery of legislation. But the bill, in despite of the opposition of its authors, has received royal assent. One now knows what it means. It includes Ireland by name. Any person may now institute a prosecution,—object, however, to the sanction of the Attorney General in England and Ireland, and the Lord Advocate in Scotland. The bill is probably not worth so much as respects Great Britain, but it will do much good upon the Continent of Europe. The objections of religious parties among ourselves are not there under load, and it will be regarded in papal and despotic countries as a national protest against the errors and abominations of Romanism.

Meanwhile, a great battle has yet to be fought. Romanism has thrown down the gauntlet, and is uttering great swelling words. It is much better that she appear in her true colours. A large association is being formed in Ireland. Dr. McHale has given in his address to it, a letter in which he designates himself wholly as Archbishop of Tuam. The Tablet thus speaks of the meeting where the association is to be formed:

"As the time for holding the aggregate meeting draws near, it becomes more and more certain that the demonstration will be worthy of the occasion. Our readers already know that the primate, the Archbishop of Armagh—the only Archbishop of Armagh (a certain Lord John George Bessford, who sometimes receives that title, being the nearest of shams and impostors)—the successor of St. Patrick, the representative of the Holy See and St. Peter's chair, the chief teacher of Christianity in the island, authorised and commissioned as such by our blessed Lord and Saviour, has been requested, and has kindly given his consent, to occupy the chair. Cardinal Wiseman, and all the other archbishops and bishops in the three kingdoms—and we repeat, including in that description the superintendents of certain Protestant congregations appointed by the state to receive stolen goods and to teach falsehood, but all the archbishops who are archbishops, and all the bishops who are bishops, have been invited to support his Grace on the occasion, and to lend the weight of their influence and authority to this great event."

This is not all. Mark the Jewish spirit of the following passage, which is published in a recognized organ of the party, signed by Dr. Cahill, and dated from the Roman Catholic seminary of Londonbury. We all know that the feet of Irish papists are swift to shed blood, how can it be otherwise, when such liberal instruction is given them, from those who profess to be messengers of peace?

"But, fellow-countrymen, England shall not have everything her own way. We are now forming a society such as has never been seen in Ireland before. It will be a society fairly embodying the mind, and the heart, and the service of every man, woman, and child in the kingdom, and we shall live and die in defence of the decision (sic) of this new and glorious, and, with the blessing of God, successful association. Depend upon it that England has sapped her own foundations. Depend upon it that France is not settled, and that France owes England a grudge, which never will or can be forgiven. There is not one Frenchman, or one Frenchwoman, or one French child, who would not dance with transport at the prospect of the annihilation of the French empire, and of burning their eager swords, and plunging their crimsoned French feet in the inmost heart of every man bearing the hated name of Englishman. Therefore keep up your courage, and wait your opportunity in a strictly legal attitude, and England will very soon be in your power. We shall now demand perfect equality with our oppressors,—we shall demand the complete annihilation of the temporalities of the Protestant Church—and I tell you we shall have all England at our back,—we shall have the moral support of Europe and of the civilized world."

We cannot withhold the forcible remarks of the Times on this atrocious document:—

"Such, it seems, are the sentiments of the Reverend Principal of the Catholic seminary of Londonbury, and such are the objects ascribed by that high authority to an association formed under the direction of the strict hierarchy to which he belongs. From whatever church they proceed, and to whatever political objects they tend, such sentiments are abhorrent to God and man. They are the heinous principles of the night of St. Bartholomew, aggravated by the guilt of foreign treason. They unite the double curse of priestly domination and civil anarchy, falsely attributing to a foreign nation, the diabolical passions which exist only in a Irish seminary, and appealing for the promotion of these detestable objects to an aggregate meeting of the Roman Catholics of the United Kingdom. Which of them, we are curious to learn, will respond to such an appeal? Which of the Roman Catholic gentlemen of England—and not of England only but of Ireland—will lend his name and his fortune to a cause which, thus described, is an outrage upon the nation and upon humanity? We trust the authors of such schemes have overshot the mark, and that not even religious passions will sanction a work of treason, confiscation and revolt."

Obituary.

Our readers are, no doubt, aware, through the newspapers, of the death of the Rev. Mr. Rintoul, of St. Gabriel Street Free Church, Montreal. He was truly a zealous, consistent, liberal minded Christian minister.—We give the following short, biographical notice from the *Ecclesiastical and Missionary Record*:

"D. Sabbath August 31st, Mr. Rintoul preached in his own pulpit at Montreal, in perfect health, and on Monday he set off on a missionary tour of three weeks, intending to proceed as far as Meville, 200 miles below Quebec, a place rendered pecuniarily interesting by the success which seems to have crowned the labours of our excellent young missionary, Mr. Keeley. Mr. Rintoul had arrived at Trois Pistoles, a place considered below Quebec, when he was taken very ill of dysentery, with symptoms approaching to cholera. One of his sons was sent for to Montreal, and Dr. Macgregor, of the 20th Regt., an esteemed friend and office-bearer of the congregation, cheerfully volunteered his services to go down and attend on the sick-bed of his respected friend. But the illness of death was upon him, and neither fluid aliment nor the best medical treatment could save the fatal issue; and on Saturday the 13th Sept. Mr. Rintoul breathed his last. The remains were consigned to the grave on the following day and now, in a strange place and far removed from the scene of his longest continued labours, all that was mortal of this valued servant of God, repose till the resurrection day shall dawn. Mrs. Rintoul has been in Scotland for some months past and is expected to sail by the beginning of October. She may not learn the sad event till she reaches Halifax or New York. How all the intelligence, come whenever it may."

"Mr. Rintoul was a native of Tulliallan, or Kincaidine, in Clackmannan-shire, Scotland. He studied at the University of Edinburgh, and was held in high estimation as a promising young man, by Dr. Davidson, Dr. Buchanan, and other eminent evangelical theologians. His first settlement was at Maryport in Cumberland; but his heart was, from an early period, set on the Colonies, and while at Maryport he published a pamphlet on the "views of the colonists on the churches at home." In 1831 he was appointed by the Glasgow Colonial Society to the charge of St. Andrew's Church, Toronto, and to that congregation he faithfully ministered for three years. In 1834 he became minister of Streetsville, where he continued for fourteen years. The formation of Knox's Church brought Mr. Rintoul into a new sphere, and for some time he was Hebrew Professor in that Institution. About a year ago he was called to the ministry again, in St. Gabriel Street Church, Montreal, where he was much esteemed, and where his memory will be long cherished by a congregation that was gradually consolidating and increasing under his pastoral inspection.

"Mr. Rintoul was a man of sound judgment, of very considerable attainments as a scholar, particularly in the department of Hebrew; of deep personal piety and distinguished pastoral qualifications. His mind was enlarged and liberal, and his truly catholic feelings led him to take a deep interest in the Bible and Tract Societies of Toronto, with which his close connection continued even after he had ceased to be a resident in this city. Indeed, of these two valuable institutions he was one of the original promoters, and he ever gave them his hearty support.

"Few men there are who have displayed such ardent regard to the best interests of the Canada, and particularly of Upper Canada. From his first settlement in this Province he directed himself to the formation of a Collegiate, or Educational Institution, for training young men for the ministry. His letters and papers on this subject, as published in the *Canadian Examiner*, are numerous and valuable. With great modesty and little pretension, he was a man of warm affections, deeply concerned in the religious upbringing of the young, and mainly desirous to see the cause of God prosper by means of a pious ministry. Of the genuine sincerity of Mr. R., there ever was but one opinion among all that knew him; and we believe there are not a few who bid a sad adieu to Mr. Rintoul set his feet on the shore of Canada. The labours of twenty years as a Colonial missionary and pastor, will not soon be forgotten, and a Christian can point to him as one who has exemplified its principles by a most exemplary walk, and has gone down to the grave without a single stain upon his character."

DIED, in Dauphin County, Pennsylvania, the Rev. John Cross, pastor of Middleton congregation, in connection with the Old School Presbyterian Church of the United States.

He was a licentiate of the United Presbyterian Church, and emigrated from Scotland in 1842. From that period he laboured with fidelity and success in the cause of Christ, until on the 20th of the month of August, last, when after a short, but severe, illness, by fever, he fell asleep in Jesus. He was a man of untiring diligence in his Master's work. His acquirements in learning, in piety, and in real Christian experience, were far above what is common, and his meekness and humility, were ever prominent, and commended him to the esteem and admiration of all his friends. In his whole deportment he magnified his office as a minister of Christ, maintaining, as he eminently did, dignity and seriousness along with the most conciliatory and engaging manners, and the most amiable and devoted dispositions. He had the respect and affection of all who knew him; and his death will be an unspeakable loss to his family and congregation, and to the Church with which he was connected.—Cox.