

profit under such conduct as we have witnessed to-day. Brother Newton," they added, "go back and take the pulpit in spite of all consequences." He refused to do so, and he also refused to preach out of doors because it was so very cold. Several then asked if he would go into the schoolroom, and he consented. (Cheers.) Mr. Earnshaw heard of this movement, and he and the remainder of the congregation left the chapel and followed him. In accordance with his (Mr. Newton's) suggestion, the children were arranged in different classes, and he did not preach. He, however, began to teach a Bible class, and the policeman was set to teach a reading-made-easy class. He (Mr. Newton) was exceedingly pleased to see the policeman so diligent in teaching the little ones. (Cheers and laughter.) Mr. Earnshaw sat in the room hanging down his head a true object for pity. At the close of the morning duty he (Mr. Newton) asked if he would allow him to preach in the afternoon. He replied "No," so he set off for Shire Green."

Here again we are reminded of the early struggles and buffings of "the people called Methodists." Search Wesley's "journals" from beginning to end, and we will defy you to find a "surplined opponent to the truth" more "truculent" and "overbearing" than this same "Paul Earnshaw," who not only prohibited "brother Newton" from preaching, but did his best to put that persecuted professor "under the clock," the Sheffield slang term, we presume, for incarceration! It may be pleaded by the *Christian Guardian* that the aforesaid "Brother Newton" was irregular in his attempt to hold forth at Grimsthorpe 'preaching-house.' This does not appear from the record before us: on the contrary, if we may trust the veracity of the "brother" who so narrowly escaped the horrors of "the clock," he had "engaged to take the appointment of a regular local Preacher who was 'planned' at the aforesaid euphonious locality. But admitting, for the sake of argument, that "Brother Newton" was not strictly in order according to the *Canons* of Conference, surely he was as much justified in his proceedings as Wesley was, when he strove to obtrude himself into the parishes of clerical brethren, who approved not of his tenets or style of expounding!

If "Brother Newton" be a man of energy, we would counsel him to commence a "Journal" forthwith. The incident of the policeman teaching "a reading-made-easy class," instead of dragging the worthy man "under the clock," is quite equal to anything in the autobiography of his celebrated prototype. Who knows but in process of time the expelled one of *Grimsthorpe* may come to be the architect of a new "Society," and the name of *Newton* occupy an equally prominent place in the Denominational dictionary with that of *Wesley*? This is the age of *Free Trade*, both as regards religion and commerce: the field is ample, and Methodism is unhampered by the restrictive chains of "Apostolic order!" Really "Brother Newton" should take our suggestion into consideration!

We have heard of various methods of conversion, but one propounded at the meeting immediately above referred to, strikes us as somewhat original. One of the orators, after dwelling upon the degeneracy of the travelling preachers, exclaimed, amidst "loud applause," "Stop the supplies, and bless the preachers with cleanness of teeth till they were converted into primitive soul-saving men!" If this process were continued for any length of time, it would soon convert the patients into their primitive clay!

On second thoughts the above "plan" is not altogether novel. The Church of Rome occasionally acts upon the same principle, with this amendment, that in the converting process, she employs fire instead of starvation! In both cases, the ultimate result is pretty nearly identical!—"Clean teeth" and scorched bones may be said to be distinctions without difference!

The Romanists have been blamed, and justly, for their idolatrous invocations of the Virgin Mary. Our friends, the Wesleyans, however, can hardly venture to cast a stone at their brother Schismatics for this offence, after the occurrence which we proceed to relate in the words of the advocate of the "clean teeth" process of conversion. That thorough-going inquisitor, speaking of an examination which a certain refractory brother underwent before Conference, remarks: "The Rev. John Burdall demanded that his accusers should appear face to face, and they were called upon several times. When none answered, the President said, 'IN THE NAME OF JOHN WESLEY, I COMMAND YOU TO HOLD YOUR PEACE!'"

Exhausted as our limits are, we can make no comment on this most blasphemous and revolting exclamation. But indeed comment is uncalled for! The most enthusiastic admirer of the founder of Methodism, would never exalt him above the mother of our Lord;—and yet if Pope, Cardinal, or Begging Friar, presumed to impose silence upon an accused heretic, in "THE NAME OF THE VIRGIN MARY," reformed Christendom would vibrate from East to West with indignation and horror! But the *Conference* enjoys an impunity which the *Vatican* cannot boast of!

THE LATE MISS BETHUNE.

Our obituary last week contained a notice of the death of Jane Eliza, eldest daughter of the Ven. the Archdeacon of York. We extract from the *Cobourg Star*, some remarks called forth by this mournful visitation, and cordially join with our

contemporary in his expressions of sympathy, and concluding hope:

"It is with the sincerest sorrow we record in our obituary the death of one, who, with an engaging person and manners, possessed a well cultivated understanding and all those amiable qualities of the heart which justly endeared her to a numerous circle of relatives and friends amongst whom she was distinguished by sweetness of disposition, by purity of mind, and consistency of life, by affection to her parents and reverence of her God. Her venerable father will long and deeply feel and lament her loss. Her afflicted mother of whom she was the constant and beloved companion mourns, as none but mothers can mourn, over the loss of her child, and her surviving friends, can never call to mind her various virtues and her early removal without the mournful tribute of a sigh."

It is the glorious doctrine of the resurrection, which, in a measure, reconciles us to that severest of all trials, the loss of dear friends, or of valuable members of society. If our friends have been the 'friends of God' and have lived and died 'in His faith and fear' we are taught to believe, that though no longer visible to us they are not lost.—The separation, if we follow in their footsteps will only be temporary; a time of reunion will come, we shall see their faces and hear their voices again.—But though these cheering considerations forbid us to sorrow for departed friends 'as those who have no hope' neither reason nor religion requires us to be insensible of our loss, or to regard with unconcern the removal of the 'excellent of the earth.'

On the part of the parish we offer our sincerest sympathies to the bereaved family of our beloved Rector humbly hoping that the Almighty will bestow upon them strength to bear this heavy weight of affliction."

DEATH OF THE REV. DR. OGILBY.

It is our painful task to record the decease of the Rev. John D. Ogilby, D.D., Professor of Ecclesiastical History in the General Theological Seminary, New York.

Our much esteemed and deeply lamented brother sailed for Europe in 1849 by the directions of his medical advisers, and strong hopes were entertained by his friends that the influence of a genial climate would check the progress of the disease, which had compelled him to intermit his useful labours. God, however, had otherwise determined. He expired at Paris on the 2d ult.; his closing hours being soothed by the attentions of his affectionate spouse.

Dr. Ogilby was one of the brightest ornaments of our sister Church in the United States. To borrow the words of *The Banner of the Cross*: "none could know this excellent and distinguished servant of the Lord, without admiring and loving in him a rare combination of qualities of mind and heart; and his memory will always be fondly embalmed in their bosoms."

The following documents connected with the departure of this excellent Divine have been transmitted to us, and we willingly give them insertion in our columns:—

General Theological Seminary,
Feb. 22, 1851.

At a meeting of the Students held this day, Mr. Eugene Augustus Hoffman announced the death of the Rev. JOHN D. OGILBY, D.D., "St. Mark's-Church in the Bowery," Professor of Ecclesiastical History;

Whereupon Messrs. E. A. Hoffman and Jubal Hodges, of the Senior class; Messrs. W. E. Armitage and John Philson, of the Middle class; and Messrs. E. A. Fogg and E. M. Peck, of the Junior class; were appointed a Committee to draft Resolutions expressive of the feelings of the Students on the sad event. After retiring, the Committee adopted the following Resolutions:

Resolved,—That we have learned with the deepest regret the decease of our late beloved Professor of Ecclesiastical History, the Rev. John D. Ogilby, D.D.

Resolved,—That while we bow our heads in submission to this afflictive dispensation of our heavenly Father, in removing him from his sphere of usefulness in the Church militant, we cannot but mourn the loss of his deep learning, untiring energy, and self-consuming zeal, which he always employed to advance the interests of the Church he loved so well.

Resolved,—That in him we have lost one whose heart ever overflowed with sympathy for the Student, whether at the bedside of sickness or amid the perplexing mazes of Ecclesiastical history; whose wise and careful instruction was ever wont to kindle in us a filial love and reverence for our Mother the Church, and whose devotion to this her chief school of the prophets, was manifested by his "constant prayer that God might keep us by His grace from all temptation, and prepare us to serve Him in His Church to His honour and glory, and our own eternal gain."

Resolved,—That we sincerely sympathize with the bereaved family of the deceased, and commend them to the protection of Him who alone can "endue their souls with patience under their affliction, and with resignation to His blessed will."

Resolved,—That a copy of the foregoing Resolutions be transmitted to the family of the deceased, and to the Church papers for publication."

Which Resolutions were unanimously adopted.

(Signed) LAWRENCE S. STEVENS, Chairman.

(Signed) W. W. MONTGOMERY, Sec.

* Last words of the deceased to the Students.

At a meeting of the Faculty of the General Theological Seminary of the Protestant Episcopal Church, held in the Seminary, on Friday, the 21st of February, 1851, the Faculty ordered the following entry to be made upon the minutes:

"The Faculty have this day heard, with emotions of deep and heartfelt sorrow, of the death, in a foreign land, of their beloved brother and associate, the Rev. JOHN D. OGILBY, D.D., 'St. Mark's-Church-in-the-Bowery,' Professor of Ecclesiastical Literature. For nine years had he fulfilled the duties of his arduous station, with great fidelity, unremitting industry, and distinguished ability; respected and beloved by the Students,—honoured and esteemed by his colleagues in office. Health, impaired by his severe studies, forced him to seek rest from his toil, and a more genial climate. The hopes and fervent prayers of many went with him; but it has pleased Almighty God not to permit him to return to us; and his chair is now,

in the wise providence of our heavenly Father, vacant. Mourning his loss as of one endowed with many virtues—the kind and generous friend—the ripe and accomplished scholar—the humble and devout Christian—the zealous and devoted Minister of the Cross—the Faculty would yet bow with submission to the decree of the all-wise and merciful God, and not sorrow as those without hope. And while they weep for themselves, they would mingle their tears with those of his attached pupils, and especially with those of his bereaved family and mourning friends, and offer their fervent prayers, that He "who hath taken away" will pour into their bleeding hearts the soothing balm of his heavenly peace and consolation."

Ordered,—That in respect to the memory of our lamented associate, the chapel be hung in black; that the Faculty wear the usual badge of mourning for thirty days; and that a sermon commemorative of his life and character be preached on Quinquagesima Sunday morning, by Professor Haight, before the Professors and Students; and that the resident Trustees be invited to attend."

THE YOUNG CHURCHMAN.

We are requested by the publisher of the *Young Churchman* to intimate, that in compliance with a desire very generally expressed, it will in future appear monthly instead of fortnightly. The fourth number containing sixteen pages will be published tomorrow.

Further Extracts from our English Files.

FURTHER PAPAL AGGRESSION.

The *Limerick Reporter*, a high authority on Romish ecclesiastical affairs, announces that the Pope has thought proper to confer the dignity of Cardinal on Dr. Cullen, "Lord Archbishop of Armagh, Primate of all Ireland, and Apostolic Delegate." It is also announced that the Very Rev. Tobias Kirby, president of the Irish College at Rome, has been appointed coadjutor Bishop of Dromore to the Right Rev. D. Blake.

"JOHN OF TUAM."

Archbishop M'Hale has written an extraordinary epistle to the Prime Minister, charging him with converting the House of Commons into a stall of theological debate—with having depopulated villages and made churchyards flourish in Ireland—with having caused a perishing people to fly hither for self-preservation, and with thus having been "one of the most successful architects of the growing structure of Catholicity in England," from which he now recoils. The persecution and force of his lordship will, we are told, operate like a mysterious instrument in the hands of Providence for increasing the influx of Irish into this country, until at last they will fill our cities, towns, fields, armies, and senate, and leave the conventicles alone to us. He tell the Prime Minister that "wisdom counsel him to pause in his intolerant career," the end of which must be the annihilation of his power.

LORD MINTO'S INTERVIEW WITH THE POPE.

Dr. Ullathorne, the Roman Catholic "Bishop of Birmingham," has published a letter to Lord John Russell, in which he makes the following statement on the disputed question, whether or not the apostolical letter appointing the English hierarchy was shown to Lord Minto by the Pope, when the former was at Rome:—"True, the identical letter that was finally published could not have been shown, for the hierarchy was twice remodelled in a portion of its details. But at Rome they print documents of this nature at each stage of proceedings. As I have heard the history from a very good source, before any discussion arose on the point, his holiness took up the printed document, of course the one first prepared, and put it into his lordship's hands, saying, 'This concerns England,' and Lord Minto laid it down on the table without saying a word. I can perfectly understand that his lordship, not aware of the importance of the communication, and occupied with other thoughts, did not advert sufficiently to the circumstance to remember it; but the conclusion drawn by his holiness was of a different character. He read in it the continuance of the policy of non-interference in our spiritual affairs."

SECESSIONS!

The Roman Catholics have put forward several secessions of late, all we believe equally unfounded.—The last list included three noblemen—Earl Nelson, Lord Byron, and Lord Norreys, M.P. for Oxfordshire, and eldest son of the Earl of Abingdon; and the *Tablet* adds, "A member of the Royal Family is on the point of coming over." The *Record* contradicts the report concerning the second mentioned nobleman, and the first has addressed the following indignant denial to the papers:—

"Trafalgar, January 30, 1851.

"SIR,—I have heard this morning from three different quarters—one, by the bye, from Italy—that a report has been promulgated by some newspapers that I had joined the Roman Catholic Church.

"I should feel much obliged if you will allow me, through your paper, to expose the meanness of this thoroughly un-English way of attacking the Church of England by throwing false suspicions upon those who are most deeply attached to her, and ever forward in her defence.

"I know nothing that could have given the slightest cause for such a report. It is a pure and deliberate fabrication.—I am, sir, your obedient servant,

NELSON."

THE SEASON AT THE ISLE OF WIGHT.—Such is the uncommon mildness of the season, that the trees are bursting buds and blossoms, the banks are covered with primroses, the turnips are running up to seed, and the birds are full of song—the daisies deck the lawns, and the fields look as gay as May.

LORD BYRON'S SON.—On Saturday, at the Marylebone Police Court, a man, with a fine intellectual countenance, who gave his name Iacchino Guiccoli, and stated himself to be a natural son of the late and great Lord Byron, was placed before the bench, very nearly in *puris naturalibus*, and shivering from head to foot, like a dog in a wet sack, charged with being drunk. The miserable plight of this scion of a noble house seemed to excite universal compassion. He told the magistrate he had but just returned from the Archipelago, and had fallen in with some land sharks, who had stripped him of all his worldly wealth and worldly garments likewise.—The magistrate dismissed the case.

DR. WISEMAN AT HOME.—The big priest in the scarlet hat and scarlet stockings continues to be the talk of the town,—and not of the town only, but of his own co-religionists, who seem to think that his is,

after all, a bad "eminence." The Romish priesthood—the true original breed, not the pervers—are generally understood to take no very great delight in their chief pastor, less so than ever, since he has become almost more than mortal. Report says that at dinner no one is ever permitted to sit at the same side of the table with himself, and that the dishes are presented to him on bended knee. This, we presume, is mere embellishment; imposing as the Romish Church is, in every sense and in every way, even one of her "Princes" would hardly, we should think, in England at all events, venture to put on such Sultanic airs; and in mentioning the story, we do not wish to be understood as asserting the fact, but as wishing rather to elicit from the "eminent" individual himself a contradiction as flat as the crown of his hat.—*John Bull*.

The Roman Catholics were waxing furious in relation to the anticipated bill. Archbishop Cullen and his clergy, in Armagh, had passed resolves to "maintain with unshaken confidence their right and that of their Catholic brethren to a free and unrestricted intercourse with the Holy See."

Father Ignatius (Mr. Spencer) promises that as soon as "a crusade of prayers is rightly taken in hand by the Irish for the conversion of England, Ireland will become a land of saints, and the happiest and most prosperous, not only in heaven but in earthly good!"

In Rome some amusement has been excited by the furnishing of certain nude images and statues with garments of stucco. Lord Fielding has presented a silver cradle to a wooden image called the *Bambino* in the church de Ara Coeli in hopes that the honours of his name and house may be perpetuated thereby!

A controversy has commenced between Dr. Brown, the R. C. Bishop of Chepstow, and the Rev. J. Baylee, Principal of St. Aidan's College, Birkenhead, the former binding himself to defend "all doctrines and practices" that have received the "formal sanction" of his Church, the latter everything contained in "The Book of Common Prayer." Mr. Baylee has opened the controversy, by an attack "on the Infallibility of the Church of Rome." Bishop Brown has given notice that he means to object to the sixth of the 39 Articles.—*Guardian*.

A scheme is afloat, and is said to have received the support of a noble Duke connected with Sir R. Peel's administration, for the complete union of the Scotch Episcopalians with the Established Church of England in *spiritualibus*.

The clerks of the peace in Ireland have been called upon by Government to make a return of all the Jesuits and Monks registered since the 1st of January, 1850.

Canada 6's were quoted at 107½ a 108 in the London Money Market previous to the sailing of the Europa.

Further particulars by the ship *Natchez*, state that Sir Harry Smith having left Capetown, and gone into the interior, was hemmed in at Fort Cor by the Caffres; with 250 mounted Cape Riflemen, he fought his way out without sustaining any loss.

Lamartine, the poet politician, is about to be appointed to the Court of St. James, as French Ambassador.

The British and Foreign Bible Society have had space granted to them in the Crystal Palace, to exhibit Bibles in one hundred and fifty different languages.

In a parish in the suburbs of London, a marriage took place on Thursday, under circumstances which are, perhaps, unparalleled. The bridegroom and bride, and the party who acted as father to the bride, were severally blind, while the bridesmaid had only one eye.

United States.

REPUBLICAN ECONOMY.

The Hon. Mr. Mann, a Senator of the State of New York, in a speech on the jobbing practised in the administration of public affairs in the State said:—

"Last year, according to the report of the Comptroller, the amount paid for printing up to the 1st of January, during a period of fifteen months, was \$166,095 17, and if Senators would refer to the Comptroller's report, made at the commencement of the Session, they would ascertain that this was not all nor near all that was due on the 1st of January. The Comptroller tells us that the appropriation for the printing for this season, amounting to \$60,000, was all exhausted before the 1st of January, and that an immediate appropriation of \$30,000 would be required to be appropriated upon the publishing of the documentary history, &c. Just look at it a moment—\$197,95 17 for public printing for fifteen months, and that, too, without embracing the item of \$30,000 for the printing of the documentary history!"

CHEAP POSTAGE ON CONTRACT.—Barnabas Bates, Esq., has manifested his sense of the practicability of Cheap Postage, by offering to contract, with ample security, to carry all letters at two cents per half ounce, pre-paid; to collect and deliver letters in all towns of 10,000 inhabitants, without charge; to carry newspapers and pamphlets at half the present rates; to guarantee money and business letters for a reasonable premium, to supply each M. C. with 2,500 stamps yearly, and to pay \$100,000 a year for the privilege for ten years, Congress guaranteeing to him the powers and facilities of the post-office department.—*N. Y. In- dependent*.

TORONTO MARKETS.

TORONTO, March 5, 1851.		s		d		a		q	
Fall Wheat, per 60 lbs.	3	9	a	4	0				
Spring do.	3	5	a	3	6				
Oats, per 34 lbs.	1	4	a	1	6				
Barley, per 48 lbs.	3	0	a	3	4				
Peas	2	3	a	2	6				
Rye	2	6	a	3	0				
Flour, superfine (in Barrels)	21	3	a	0	0				
Do. fine (in Bags)	20	0	a	0	0				
Market Flour, (in Barrels)	17	6	a	18	9				
Do. (in Bags)	16	0	a	17	6				
Oatmeal, per barrel	18	9	a	20	0				
Beet, per lb.	0	2	a	21	4				
Do. per 100 lbs.	15	0	a	21	4				
Pork per lb.	20	0	a	25	0				
Do. per 100 lbs.	0	23	a	4	0				
Mutton per lb.	30	0	a	35	0				
Bacon	35	0	a	40	0				
Hams, per cwt.	2	6	a	2	9				
Potatoes, per bushel	0	8	a	0	10				
Butter, fresh, per lb.	0	6	a	0	7				
Do. salt, do.	0	32	a	0	5				
Cheese, per lb.	6	3	a	7	6				
Apples per barrel	0	9	a	1	0				
Eggs	2	6	a	2	9				
Ducks	3	6	a	4	6				
Turkeys, each	2	0	a	2	9				
Geese, do.	0	0	a	0	0				
Lamb per quarter	1	6	a	2	0				
Fowls	27	6	a	35	0				
Straw	46	6	a	65	0				
Hay	13	9	a	15	0				
Fire Wood per cord	0	44	a	0	5				
Bread	32	6	a	35	0				
Coals per ton	0	41	a	0	0				
Lard, per lb.	0	41	a	0	0				