

HOSPITIUM, OR REFUGE FOR DECAYED CLERGYMEN.—Of all the objects of sympathy and benevolence, we can imagine none more calculated to awaken the deepest interest than the faithful minister struggling with penury, and bowed down by age or infirmity.

"Allured to brighter worlds and led the way," he is not now in his fallen fortunes the less deserving of love and esteem. It is, however, surprising that while the other professions have their hospitals, or asylums for decayed members, such an institution for Clergymen is yet a desideratum; and we perceive from a circular which is now before us that a gentleman in a neighbouring county has awakened attention to the subject.

"Almost every profession and trade have established asylums for their old and decayed members, yet the Clergy have no establishment of the kind, although, perhaps, there is no class of men who, from education and previous habits of life, feel more acutely the reverses of fortune. Men having been employed in the sacred performance of their holy office should not be allowed by their order to sink into the misery which dire poverty too frequently occasions.

The object does indeed appear most praiseworthy, and as the cry of the widow and orphan is not disregarded, so we trust that the wants of the surviving but fainting labourers in the Lord's vineyard will not remain un supplied.—Hereford Journal.

Mr. NEWMAN.—Our readers will perceive, under the head of University Intelligence, that Mr. Newman has resigned the Vicarage of St. Mary's in Oxford. We know not if we have communicated any intelligence with greater pain since we have commenced the duties of a journalist; partly because we cannot forget that from the pulpit of this church were delivered those noble volumes of sermons, now before the public which have exerted a more beneficial practical influence upon our theology than any publication that could be named; and against which we have never heard the slightest breath of censure: but more particularly are we grieved at this step, because we write under the belief that it has been taken at the prompting of a delicate sensitiveness, which Mr. Newman's opponents are quite unable to appreciate.

The fact is that, for a length of time, Mr. Newman has been exposed to a systematic opposition from the heads of houses, who have resorted to every possible means in order to prevent young men attending his sermons. It is now two years since Mr. Newman publicly alluded to these circumstances, and intimated to the Bishop that he contemplated the resignation of his cure in consequence. We regret most sincerely that he has done so. And we ask more—what to what extent do these anti-catholic zealots wish to push matters? Having had occasion to mention Mr. Newman's name, it may be as well to allude to another circumstance with which it has been associated during the past few days in the public prints—we mean the lapse of Mr. Lockhart, of Exeter College, into the Roman schism; which it is insinuated is the result of his residence at Littlemore. The facts of the case we understand to be these:—Mr. Lockhart was on the point of declaring himself a Romanist about twelve months since, when he was admitted by Mr. Newman to occupy some rooms in his house at Littlemore, on the promise that he would take no step of the kind within three years, which period Mr. Newman considered necessary in order to qualify him to form an opinion upon the questions in dispute between the Churches of England and Rome.

He left Littlemore about a fortnight since, without communicating his intention to Mr. Newman; and the next thing heard of him is that he has joined the Romanists.—English Churchman.

THE REV. MR. SIBTHORP.—A correspondent of the Morning Herald at Hyde, says:—"I find the Rev. Mr. Sibthorp is here, and has been frequently seen at church at Brading. It is considered by the people here that he is veering about again; and also I am informed positively that the [Roman] Catholic Bishop has suspended him for two years owing to some irregularity, his not submitting to some rule of the Church—I understand his refusing to pray to the Virgin Mary."

EXETER.—The annual meeting of the Exeter Branches of the Society for the Propagation of the Gospel in Foreign Parts and for Promoting Christian Knowledge, was held last week. The children of the Diocesan Society's schools (to the number of 2,470) attended divine service at the Cathedral, and sang the 16th and the 100th Psalms. An eloquent sermon was preached by the Rev. Canon Medley; and a collection was made at the doors, amounting to £134 6s. 5d. The Lord Bishop of the Diocese afterwards presided at the anniversary meeting, and the sum of £13 5s. 7d. was collected; making a total of £147 11s. 7d.

A DANGEROUS COLLISION.—Last Friday afternoon, as the Rev. J. W. Whitehead, of Ripon, late of Keswick, and the Rev. Dr. Singer, of Trinity College, Dublin, were proceeding in a cab from Ambleside towards Keswick, at a sharp turn of the road, by the side of Grassmere Lake, they suddenly came in collision with a phaeton coming in the opposite direction, in which were Mr. and Mrs. Robinson, of Ambleside, a lady and a son of Mr. and Mrs. Robinson. So great was the shock that both carriages were overturned, and the parties thrown with violence to the ground, Mrs. Robinson having an arm dislocated, and the gentleman being much cut and bruised. It fortunately happened, that soon after the accident a carriage came up with some ladies, who very kindly gave it up to the sufferers, and the Rev. J. W. Whitehead was taken back to Ambleside in it, and Mr. and Mrs. Robinson to their residence near Ambleside. The Rev. Dr. Singer, after a short time, was so far recovered as to be able to proceed on his journey to Keswick, where they were going to attend a meeting that evening, as a deputation from the Society for Promoting Christianity among the Jews. The latest account from Ambleside is, that although the parties are suffering a good deal from the effects of the accident, they are all out of danger.—Carlisle Journal.

"THE GRASPING CLERGY."—The list of subscribers to the National Society, supplies a triumphant refutation of the estimates with which the Clergy of the Church are assailed, on the ground of their want of liberality.—Of the 700 names on the list of subscribers, upwards of 300 are those of dignitaries and Ministers of the Church. Nor is it in numbers only, that the Clergy have come forward to aid this grand movement for the intellectual and moral advancement of the people. We find that out of 110 persons, comprising the class of contributors of £100 each, no fewer than 81 are Clergymen. These facts are no less honourable to the Clerical than they should prove stimulating to the lay members of the Church.

MARLBOROUGH COLLEGE.—We are happy to announce the opening of the school at Marlborough for the education of the sons of Clergymen and others, which took place on Friday last. As became the importance of the occasion, the President, the Bishop of the Diocese, accompanied by the Marquis of Aylesbury, the Mayor

and corporation of Marlborough, the Rev. Sir Erasmus Williams, Rector of St. Peter's, several members of the school council—viz, the Earl of Eldon, the Venerable Archdeacon Bevis, the Rev. G. H. Bowers, the Rev. J. G. Brett, Mr. R. Few, Sir Stephen Glynne, M.P., the Rev. R. Gordon, Mr. Christopher Hodson, the Rev. B. Harrison, Mr. F. A. McGee, M.P.; Mr. Joseph Neill, M.P.; the Rev. C. E. Plater, Mr. T. H. S. Sotherton, M.P.; the Rev. I. Ward, the auditors, Mr. J. Shepherd, Mr. W. Pott, and the masters and scholars of the school, after Divine Service, in St. Peter's Church, foundation, went in procession to the Bishop of Salisbury preached a most eloquent and admirable sermon, explanatory of the great and important objects such an institution is calculated to attain, if based, as all education must be, to insure success in its results, on the sure foundation of the Christian religion. A more important movement in the course of education has not occurred in these times: it will give to that large and influential body of men, the clergy of the country, the means of providing for their children that measure of classical instruction which, before, could only be obtained in our great public schools, but at an expense which entailed upon them far greater sacrifices than in many instances their limited incomes rendered prudent or even justifiable. The same education is also offered to the sons of laymen at a comparatively small expense. The number of pupils is limited at present to 200, of whom two-thirds are sons of Clergymen, and one-third sons of laymen. They are under the superintendance of the Rev. M. Wilkinson, M.A.; the master, assisted by the Rev. W. C. Sharpe, M.A.; the Rev. T. B. Cornish, M.A.; the Rev. J. Brackenbury, M.A.; the Rev. J. B. Hughes, M.A.; the Rev. E. R. Pimant, B.A., and other gentlemen as masters of modern languages and in the drawing, writing, and arithmetical departments. The magnificent mansion of the former Duke of Somerset, known for late years as the Castle Hotel, at Marlborough, has, by the liberality of the executors of the council and committee, been adapted and fitted up, together with extensive new buildings, for the reception of the pupils and the requisite establishment. The arrangements for the domestic comforts of the boys, and for discipline and superintendance on the part of the masters, have been carried out to the admiration of all who have seen them. Friends who accompanied the pupils on the days of their admission, as well as of those noblemen and gentlemen who visited every part of the buildings and grounds on the day of opening. The ultimate intention of the council is to provide accommodation for 500 pupils, and efficient arrangements will be made for this purpose whenever the funds necessary to carry out an increased plan shall be placed at their disposal. The Mayor and inhabitants of the town of Marlborough entertained the Bishop and the members of the council at dinner on the occasion of the opening.—Correspondent of The Times.

The Garner.

THE MYSTERIES OF PROVIDENCE.

As to the government of the world; though from consideration of the final causes which come within our knowledge; of character, personal merit and demerit; of the favour and disapprobation which respectively are due and belong to the righteous and the wicked; and which therefore must necessarily be in a mind which sees things as they really are; though I say, from hence we may know somewhat concerning the designs of Providence in the government of the world, enough to enforce upon us religion and the practice of virtue; yet, since the monarchy of the universe is a dominion unlimited in extent, and everlasting in duration; the general system of it must necessarily be quite beyond our comprehension. And, since there appears such a subordination and reference of the several parts to each other, as to constitute it properly one administration or government; we cannot have a thorough knowledge of any part, without knowing the whole. This surely should convince us, that we are much less competent judges of the very small part which comes under our notice in this world than we are apt to imagine. "No heart can think upon these things worthily; and who is able to conceive his way? It is a temple which no man can see: for the most part of his works are hid. Who can declare the works of his justice? for his covenant is afar off, and the trial of all things is in the end." i. e. The dealings of God with the children of men are not yet completed, and cannot be judged of by that part which is before us. "So that a man cannot say, This is worse than that; for in time they shall be well approved. Thy faithfulness, O Lord, reacheth unto the clouds: thy righteousness standeth like the strong mountains; thy judgments are like the great deep. He hath made every thing beautiful in his time; also he hath set the world in their heart; so that no man can find out that which God maketh from the beginning to the end." And thus St. Paul concludes a long argument upon the various dispensations of Providence: "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! For who hath known the mind of the Lord?"—Bishop Butler.

PARADOX AND CONTRADICTION.

When two distinct propositions are separately proved, each by its own proper evidence, it is not a reason for denying either, that the human mind, upon the first hasty view, imagines a repugnance, and may perhaps find a difficulty in connecting them, even after the distinct proof of each is clearly perceived and understood. There is a wide difference between a paradox and a contradiction. Both indeed consist of two distinct propositions; and so far only are they alike: for of the two parts of a contradiction the one or the other must necessarily be false,—of a paradox, both are often true, and yet when proved to be true may continue paradoxical. This is the necessary consequence of our partial views of things. An intellect to which nothing should be paradoxical would be infinite. It may naturally be supposed that paradoxes should abound most in metaphysics and divinity, "for who can find out God unto perfection?"—yet they occur in other subjects; and any one who should universally refuse his assent to propositions separately proved, because when connected they may seem paradoxical, would, in many instances, be justly laughed to scorn by the masters of those sciences which make the highest pretensions to certainty and demonstration. In all these cases, there is generally in the nature of things a limit to each of the two contrasted propositions, beyond which neither can be extended without implying the falsehood of the other, and changing the paradox into a contradiction; and the whole difficulty of perceiving the connexion and agreement between such propositions arises from this circumstance, that by one institution of the mind these limits are overlooked.—Bishop Horley.

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THE VINEYARD OF ENGLAND.

Now it behoveth the visitor to take great heed what vine he planteth in this vineyard. Thorns will not bring forth grapes, nor thistles figs. If thou sow the giddy dandel of human traditions, look for like fruit; for he that conceiveth vanity shall bring forth like. But our skilful householder, our wise governor, hath planted in this vineyard neither thorns nor thistles, but the true vine Christ, growing in the hearts of his elect. This vine hath been diligently watered with the dew of God's truth sincerely preached; it hath been cherished with his sacraments, reverently administered according to his will; it hath been under-prop'd with the continuance of authority, and with the zealous Christian magistracies; pruned with the two-edged sword of God's Spirit, working by the ministry of his servants, who with the sweet promises of the Gospel have reared up the drooping branches overburthened with sin, and with the sharp threatenings of the Law have cut off the lascivious wild-ling of wickedness. No flock better fed, no people more instructed, no vineyard in the world more beautiful or goodly to behold. This vineyard so prepared; this vine so planted, watered, and under-set, hath also been strongly hedged and fenced with godly laws of good discipline, to put back all enemies, to punish all transgressors, to bridle the unruly, and to keep men in order, that the Church of God may live in all peace and tranquillity, with all piety and honesty. This is the flourishing vineyard of the Lord, the beautiful ark of covenant, wherein are reposed the treasures of God, the golden pot with manna, the rod of Aaron, and the tables of Moses. No Church under heaven more enriched with treasures and gifts of God; so that we may truly say, "We are enriched by him in all knowledge and in all speech, inasmuch that we are not destitute of any gift." The Lord may justly say to us as to his people of old, "What might I do for my vine which I have not done?" And we may well sing the song which the Spirit hath indited, even of purpose as it seemeth for us, *Vinea nostra floravit*—"Our vine hath flourished!"—Archbishop Sandys.

HERESY IS A VICE, AND THE VICE CRIMINAL, AND SO THE SIN TO BE ESTEEMED IN ITS DEGREE OF MALICIOUSNESS; AND MEN BE SO ZEALOUS AGAINST IT AS THEY CAN, AND EMPLOY THE WHOLE ARMENIAL OF THE SPIRITUAL ARMY AGAINST IT: SUCH IS THIS SIN WORSE THAN ADULTERY OR MURDER, INASMUCH AS THE SOUL IS MORE NOBLE THAN THE BODY, AND A FALSE DOCTRINE IS GREATER DISSEMINATION AND EXTENSIVE THAN A SINGLE ACT OF VIOLENCE OR IMPURITY. ADULTERY OR MURDER IS A DUAL; BUT HERESY (TRULY AND INDEED SUCH) IS AN UNLAWFUL WAR,—IT SLAYS THOUSANDS. THE LOSING OF FAITH IS LIKE DIGGING DOWN A FOUNDATION; ALL THE SUPERSTRUCTURES OF HOPE AND PATIENCE, AND CHARITY FALL WITH IT. AND BESIDES THIS, HERESY, OF ALL CRIMES IS THE MOST INEXCUSABLE, AND OF LEAST TEMPTATION FOR TRUE FAITH IS MOST COMMONLY KEPT WITH THE LEAST TRIBUTE OF ANY GRACE IN THE WORLD; AND HERESY OF ITSELF HATH NOT ONLY PLEASURE IN IT, BUT IS A PURE PUNISHMENT; BECAUSE FAITH, AS IT OPPOSES HERETICAL OR FALSE OPINIONS, AND DISTINGUISHES FROM CHARITY, CONSISTS IN MERE ACTS OF BELIEVING, BECAUSE THEY ARE OF TRUE PROPOSITIONS, ARE NATURAL AND PROPORTIONABLE TO THE UNDERSTANDING, AND MORE HONOURABLE THAN FALSE.—Bishop Jeremy Taylor.

DOCTRINE AND DISCIPLINE.

Though I cannot but feel that the minister of God is in his highest and happiest vocation when he is preaching repentance to God, and faith towards our Lord Jesus Christ, and nothing else; yet I cannot but feel too that the vital of the Gospel are intimately concerned in its ordinances, that if the body more than the meat, meat must be supplied; if the body more than the raiment, raiment must not be cast away; and that whilst St. Paul laboured so hard and so earnestly in despatching the great doctrines of the cross, his spirit stirred within him at the spectacle of wickedness the world presented, and the great remedy confided to him, still he took occasion to attend to the economy of a congregation, the regulators of a household, or even the ordinary and almost indifferent habits of the individual minister.—Rev. J. J. Blunt.

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JOHN HART, PAINTER, GLAZIER, GRAINER AND PAPER-HANGER.

(LATE OF THE FIRM OF HART & MARSH.) RESPECTFULLY returns thanks for the kind support he has received while in partnership, and desires to acquaint his friends and the public that he has removed to the house lately occupied by Mr. FORRESTER, No. 223, King Street, two doors east of Mr. Forrester's, where he intends to continue his business, and trusts, by strict attention and liberal terms, to still merit a continuance of public patronage. Toronto, 25th May, 1842. 47-1f

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IN the village of Grafton, a Village Lot, containing One-fourth of an Acre, with a Cottage erected thereon, nearly opposite the Store of John Taylor Esq. Apply to Wm. BOSWELL, Solicitor, Cobourg, Cobourg, 12th July, 1843. 313

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