

of moral principle and love; and this may be found in the humblest condition. For the greatest man is he who chooses right with the most invincible resolution—who bears the heaviest burdens cheerfully—who is calmest in storms, and more fearless under menaces and frowns—whose reliance on truth, on virtue, and on God is most unflinching.

THE BANK OF ENGLAND coffers are now overflowing with nearly twenty millions of gold—a fact unparalleled in the history of the institution. It is compelled by law to purchase all the gold of standard purity which may be offered to it at the price of £3 17s 9d. per ounce, and to re-sell the same, in exchange for its notes, at £3 17s. 10½d. per ounce. The transaction leaves a fractional profit for the manufacture of the notes with which the gold is paid, and which cost little to the Bank, as the stamp duty is compounded for with the Government, by the payment of £60,000 per annum, which upon an aggregate issue of nearly thirty-three millions sterling, is a sum too trifling to be taken into account.

Colonial.

The St. Thomas *Courier* of the 14th inst., says, that on Sunday last, as the Rev Mark Burnham, Pastor of St. Thomas, was about to return from Westminster, where he had been celebrating Divine Worship, he met with an accident which well nigh proved fatal. In attempting to mount his horse, the animal became restive, and precipitated Mr. B. to the ground, with one foot in the stirrup. In this manner the Rev. gentleman was dragged some distance, the horse kicking furiously, and, had not his foot providentially drawn from the stirrup, there is no doubt he would have been instantly killed. We are glad to learn that he was not hurt.

TO CORRESPONDENTS.

We return sincere thanks for the offer of the article on baptism, but regret that at present it will be out of our power to make use of it.

THE CHURCH.

TORONTO, THURSDAY, APRIL 22, 1852.

THE ARCHDEACON OF YORK will, with Divine permission, hold a Visitation of the Clergy and Churchwardens of the Archdeaconry of York, in this Diocese, on the days and at the places below mentioned:—

Of the Clergy and Churchwardens of the NIAGARA AND GORE AND WELLINGTON RURAL DEANERIES, in Christ Church, *Hamilton*, on Tuesday, April 27, next, at 11 o'clock, A. M.

Of the Clergy and Churchwardens of the BROCK AND LONDON RURAL DEANERIES, composing the Brock and Talbot, London, Huron & Western Districts, in St. Paul's Church, *London*, on Thursday, April 29, next, at 11 o'clock, A. M.

The Clergy who may be present at the above Visitations respectively, are requested to hand to the Archdeacon a list of the names of their several Churchwardens, prior to the hour of Divine Service.

Cobourg, March 15, 1852.

DIOCESAN PRESS.

By desire of the proprietors of this association, expressed at a meeting held by them at Toronto, on the 13th February last, a general meeting of the said proprietors will be held at Toronto on Friday the 23rd April instant, at the Parochial School House, at ten o'clock, A. M.; when it is designed to make a final adjustment of the affairs of that association.

By order of the meeting,

A. N. BETHUNE, *Chairman*.

Cobourg, April 3, 1852.

THE BANISHMENT OF THE BIBLE.

The next step in the progress of the infidelizing tendency of the Free School system is the act by which the Holy Scriptures are either entirely excluded, from the course of instruction or are used simply as an ordinary class book, placed in the same category with Murray's primer or books hujus generis.

It cannot be denied that if taught to regard the Sacred volume as a prohibited book, the young mind will speedily acquire the habit of disregarding it altogether, and from this indifference will arise a distaste for its pure and holy teaching. Looking at it with suspicion, and knowing nothing of its essentiality and inspired character, the belief which is fostered into vitality by early association, will degenerate into scepticism. If read at all it will be viewed rather as a traditionary record of circumstances connected with the early history of the human race, and a compilation of biographies illustrative of events calculated to arouse the spirit of controversial interpretation.

It is contended by some that the advantage of withholding the Scriptures from common use, is to prevent the growth of a disregard resulting from a too familiar acquaintance with them and so to preserve a reverence for their sacred character. But in the attempt to avoid Scylla, the advocates of exclusion here fall into Charybdis; for the ignorance arising from disuse will assuredly promote the growth of indifference and lay open the channels of the mind for the reception of error and unbelief. And it is mainly on the latter ground that we apprehend the danger of purely secular teaching. The close connection subsisting between every department of human knowledge and the

fundamental principles of religion, leaves a gap if purposely avoided, which must be supplied with some element of instruction, and gives the teacher a most favorable opportunity for instilling his own preconceived opinions, an opportunity which the tendency of human nature forcibly prompts him to embrace, and which are thus necessarily removed from the test of revelation and doctrinal truth. Hence we find the scholar ultimately proceeding to the investigation of the Holy writings, if he ever does commence it, with a mind either totally void as regards the true nature of their import or filled with impressions at variance with their spirit. Like the barren sandy soil in the one case, it requires the supply of invigorating principles or like the rich loam crowded with weeds in the other, it calls for the labour of the skillful husbandman to eradicate them.

Again, it is objected to the practice of distinctive religious training that it is opposed to the right of conscience, and that it is the offspring of intolerance. And here what a wild field is opened up for the dissemination of error. On this point we cannot forbear quoting the following striking passages from a sermon of Dr. Wordsworth on a prominent characteristic of the new system of Education. They are introduced in the course of an able review in the *John Bull*; the prefatory remarks of the reviewer we also give.

There are few subjects on which the public are not prepared to listen with great deference to the grave and thoughtful counsel of Dr. Wordsworth, but on none has he entailed himself to a more attentive hearing than Education. We rejoice, therefore, to find that he has made the points recently mooted with reference, to National Education the theme of his instruction from the pulpit. He treats the question in a lofty tone of spirituality, soaring high above mere party strife and consideration of temporal policy. The danger of "reaping the whirlwind" in National Confusion, if we "sow the seed" in Secular Education, is forcibly urged; the religious character of Education, as part of the Apostolic Commission, sustained by the power of the Holy Ghost, is admirably vindicated; and the attempt to exercise religious tyranny under the cloak of religious liberty is ably exposed.

It makes a profession of Religious Toleration.

But what is the fact?

It says to all classes of sectaries, "Teach any kind of discordant opinions. Provided you have the Bible in your hands, teach any doctrine you please. Teach with Sabellius that the Persons of the Holy Trinity are mere influences. Teach with Nestorius that Christ has two Persons. Teach with Eutyches that He has not a human soul, or with Socinus that He is a mere man. Teach with Macedonius that the Holy Spirit is not a Divine Person. Teach with the Manicheans that there are two essential and opposite principles in the universe. Teach with the Pelagians that Divine grace is not necessary to the right motions of the human will. Teach with the Anabaptists and Quinto-Monarchists that civil governments are unchristian. Teach one or all these things, but do not embody your doctrines in a public formula, so that the world may know what they are;—for if it did, perchance it might shun them and excrete you;—but wrap them up in the leaves of your Bible. Teach them privately, insinuate them surreptitiously and clandestinely into the minds of your scholars. Be a wolf, if you please, but remember to be a wolf in sheep's clothing. Then, whatever your doctrines may be, you are safe; you will be guaranteed by us to parents and the public as fit instructors in a State, as excellent teachers of religion, as admirable guides to their children, for time and for eternity."

But what does this system say to the Church? "You have, it is true, the Scriptures in your hand. So far you comply with our demands. You have also supplied us with the authorized version of Scripture, which we adopt as our term of union. So far we thank you. But, unhappily, you have a definite public exposition of Scripture by which the world may know what your doctrine is. You take the work of education without informing the world what you profess to teach. We cannot tolerate this: it is not to be endured. We will permit a private individual to inculcate his own interpretation of Scripture on all his scholars in his school; but we cannot allow you to teach your public exposition of Scripture to all your scholars in your schools."

What then, my brethren, is the state of the case? Individuals holding any variety of error, are to be indulged in their caprices, and allowed to teach them to others at the public charge. But the Church, which holds a definite form of faith, hallowed by antiquity, and sanctioned by the public consent of Christendom, is to be required to renounce it, if she desires to erect a school, or else she is to be excluded from public aid, and stigmatized as unworthy of confidence!

Thus while the system professes a regard for the right of conscience, and respects the peculiarities of individual consciences however erroneous, it will not allow the Church to have any conscience at all! It calls upon her to abdicate her functions, to renounce all! It calls upon her to abdicate her functions, to renounce the truth she has received, to rescind her own commission from Christ, and to be treacherous to her Divine Lord.

And this, my brethren, is toleration.

The remaining arguments on this subject we must reserve.

THE PRESENT SEASON.

The past winter, whether it has been unusually severe and protracted or not, has been at least quite severe and long enough, to cause every one to hail with pleasure the returning spring. We know that to a large number of poor and humble, the privations consequent upon the inclemency of the weather have been most trying, and for their sakes we rejoice that a more genial temperature is at hand, and that occupation, much needed by them, will now be abundant. Already the city presents a bustling and animated appearance. The departure of the ice rendering the lake waters once more navigable, has brought to our wharves vessels from every port.

The noise of the mallet and the chisel, the plain and the hammer, sweet music to the ear of industry, is again heard. The mattock and spade are seen in every quarter and all the evidences of enterprise and fruitful labour surround us. Amid this scene of desirable change how thankful should we be to the merciful and beneficent Power who hath hitherto preserved us from the dangers which beset us. Oh! let us not forget in the occupation of the present His goodness during the past—His forbearance—His unutterable love!

While we sedulously improve the opportunity graciously granted for gathering the harvest of temporal benefits, let us not neglect to seek for the treasures of eternity.

A CHRISTIAN STATESMAN.

The few remarks—the offspring of happy feelings, unfortunately of late years too seldom awakened by the political declarations of Ministers of the Crown—that we made upon the Christian and Constitutional tone of Lord Derby's speech, upon accepting the Premiership of England's government, have, we perceive, called forth a bitter and uncharitable attack by our contemporary "*The Examiner*" upon the Established Church of the Empire. It would be beneath the dignity of that venerable and venerated institution to be defended against such an assailant. The noble and docile elephant cares not for the little trifling animals which may bark at his heels. The Church, which has withstood alike the shock of Infidel philosophy, backed by revolution, and blazoned with the attractions of democracy; and the hostility of a King, invested with the power of his own great state, and of others as deeply interested in his success as he was himself, can afford to look down with Christian pity upon the attacks of a petty writer in the back woods of Canada.

But though the attacks of such foes are unworthy of attention, the consolation to the steadfast members of the Church, wherever they may be situated, at a truly Christian statesman's being placed at Britain's helm, is a different matter. Trimming—compromises with error and iniquity, have been leading characteristics of Statesmen of our day. Men who commenced public life, with sterling principles emblazoned on their banners, have ended it by their principles being well nigh obliterated, not through contests with the enemy, but by righteousness having given up, little by little, its all, to keep on good terms with sin. Statesmen, whom the Church's good will and best wishes sent on their way rejoicing, got into such bad company on the way, that their friends knew them not at the journey's end; and what should have been a pillar of strength became but a broken reed.

In view of these painful experiences we did, and we do now, deeply rejoice at Lord Derby's elevation to power, and his noble avowal of his principles. After much experience of public life, and connection with, or proximity to, the wily and trimming, he has grown strong in honest candour, and bold in the expression of righteous principle. With the history of the last twenty years before us, these came upon us like an oasis in a desert; and every one who knows any thing of what British liberty, civilization, and true Christianity are based upon in Britain, must have felt similarly upon reading Lord Derby's noble and eloquent speech.

ST. GEORGE CHURCH BAZAAR.

We have been requested to notify that the Bazaar in connection with this Church has been postponed till the Autumn, at which period it will take place contemporaneously with the Annual Agricultural Exhibition, when many persons from other quarters will visit our city. From the specimens we have seen of the various contributions which have already come in we think there is every promise of its being the most attractive exhibition of the kind which has taken place in the city for some time.

A NEW JOURNAL.

In another column will be found the advertisement of a most valuable paper for Canadian readers, viz. a tri-weekly issue of the *DAILY MORNING CHRONICLE*. We have not as yet had an opportunity of seeing a copy, but from the testimony of those who have and who are capable of judging, it is said to be a most useful addition to the periodical press. We know well what the quality of the articles it contains are, from our familiar acquaintance with them in the daily issue.

DIGEST OF COLONIAL NEWS.

The Ministry, (says a correspondent of the *Pilot*) are to originate a measure for rendering the Legislative Council elective! What next?—A draft of the 71st Highland Light Infantry consisting of one officer, two sergeants, and ninety rank and file is about to join the reserve battalion in Canada; a draft of the 20th regiment consisting of an officer and 85 men, is also to join the service companies here.—The Provincial Parliament of New Brunswick was closed on the 7th inst.—The telegraph office in the town of Niagara has been re-opened.—On Friday the 9th inst. the cars of the Rome and Cape Vincent Railroad came, for the first

time, into Cape Vincent. The *Owen Sound Comet* is still in existence.—Mr. Beatty Graham, an Esquimaux farmer died on Thursday evening last of hydropneumonia; the disease was contracted about nine months ago, and was communicated, it is supposed, through a hog or an ox which had been bitten by a rabid dog, and which Mr. Graham had been subsequently manipulating.—The Steamer *Lord Elgin* recently carried a cargo from Oswego to Toronto valued at \$492,000; Her manifest was nine feet long; so much for "ruin and decay."—The body of an infant was found on the third line of Esquimaux about three weeks ago; No clue to its exposure has been discovered.—Mr. Lyons, tobaccoist, was, on Friday, fined £2 10s. for an assault upon Mr. Ord of the 71st regiment; Mr. Lyons appealed to the Recorder's Court.—The ice is rapidly leaving Kingston harbour.—The steamer *Ottawa* is ready to commence her trips to Ogdensburg.—The Middlesex *Protophyte* has abandoned its non-political character, and declared its adhesion to Conservative principles.—On Thursday night the fall rope used for hoisting stone at the new building of Messrs Ross, Mitchell & Co., Yonge st., was nearly cut through by some worthless scoundrel; being discovered in time no damage resulted to the men.—The *Patriot* says that some Streetsville and Brampton speculators are desirous to purchase the *Debris* of the Toronto streets, for manure.—According to the last census, the population of the County of Lincoln is 23,868. Last year 356,354 bushels of wheat were raised in the County.—The Welland Canal is now open. The N. B., House of Assembly have passed an address to the Lieutenant Governor, expressing its opinion that his salary should not be more than £1500 per annum.—Mr. Hincks states that Canadian credit never stood higher in England than it does at present.—Amongst the current quackeries of the day is a "*Napoleon coup d'état* hat."—The navigation between Chatham and Detroit, is now open.—On the 12th June the first sod of the Great Western Railroad is to be turned in Chatham.—The Mayor of Toronto has offered a reward of £50 for the discovery of the persons who broke several street lamps a few nights ago.—It is said that the Home Government is not favourable to the "construction of the Halifax and Quebec Railroad."—The population of the County Missisquoi shows a population of 13,464.—The St. John (N. B.) *Loyalist* says that it is the intention of his Excellency Sir E. Head, His Lordship the Bishop, and the Chief Justice, to visit England this Spring.—The following gentlemen have been licensed as land-surveyors in Canada West; Charles Lennox Davis of Toronto; Charles Unwin, do.; G. Z. Rykert, St. Catharines; and John Burchell of Burritts' Rapids.—A medal has been presented by the Royal Humane Society to Miss Macdonald, daughter of Mr. A. Macdonald of the Hudson Bay Company for saving three boys from drowning in the Ottawa. The personal friends of the lady have likewise presented her with a handsome tea service.—Some fossil remains, apparently of antediluvian trees have been found at Kingston. They are of a round form, and appear to be composed of carbonate of lime in a state of chrysalization resembling quartz.—The ladies of Montreal threaten to adopt the Bloomer costume if the authorities do not immediately clean the streets.—The bodies of Law and Pearson who were months ago drowned in the bay have been found near the Humber.—A few days ago the floor of the Division Court room of Grafton gave way, when several persons were much bruised.—It is reported that Bytown and Bradford are to become Ports of Entry.—A little girl of Huron named Donaldson was recently burned to death by her clothes taking fire.—Mr. Hanna of Whitby was killed on the 10th inst, by a tree falling upon him.—The Council of the United Counties of York, Ontario, and Peel, meet on Monday the 3rd of May.—The ploughmen of Vaughan have accepted the challenge of the ploughmen of Scarborough to plough for £300.—Only five cases were tried at the late sitting of the Hamilton Recorder's Court.

ENGLISH SUMMARY.

We have two arrivals from England since our last issue. Under their respective headings will be found several items of considerable interest, and in the following column we give the latest intelligence gathered from the telegraphic reports given in the daily papers.

The Parliamentary proceedings during the week preceding the departure of the *America*, were interesting. Mr. Secretary Walpole had introduced the new Militia Bill in the House of Commons. Its provisions aim at raising a force of eighty thousand strong; 50,000 to be raised the first year by voluntary enlistment. The term of service to be five years, and the bounty £4 or £5 in one payment, or by monthly instalments. The time for discipline, &c., to be twenty-one days in each year; but power is given in case of emergency, to increase it to seven weeks; or, on the contrary, to reduce it to three days. The estimated expense is £400,000 the first year, and £550,000 per annum afterwards. Lord Palmerston gave the measure his support and advocacy. Lord John Russell, although not opposing it, was disposed to find fault with some of its provisions. Mr. Hume protested against the doctrine of numerous armaments, when they were by no means needed. Mr. Cobden ridiculed the idea of an invasion, and complained of an expenditure being incurred to provide against an imaginary evil. The bill was read a first time.

Mr. Anderson had made an effectual attempt to induce the Commons to place the British commercial marine so as to be available as a reserve force, to assist in the defence of the country.

The bill to provide for taking the votes at the Parliamentary election by ballot, was rejected by a majority of 102.

Mr. Bailey Cochrane had given notice that after Easter he would move a resolution, having for its object the establishment of communications between the Canadian and Newfoundland colonies, and Great Britain.

Mr. Monckton Milnes moved a resolution, expressing the disapprobation of the Commons at the measure of Austria, threatening British travellers with inconvenience and annoyance, in consequence of the refusal of the British Government to expel foreign refugees.—Lord Dudley Stewart seconded the motion, and declared against the illiberality, faithlessness and mean tyranny of Austria and other despotic powers in Europe. Mr. Walpole considered that the passage of such a resolution might interpose difficulties to the maintenance of present relations with friendly States. Lord Palmerston took a similar view, and eventually the resolution was withdrawn.

In the House of Lords, on the 2nd instant, Lord Derby intimated that it was not the intention of Government to interfere with the Maynooth grant.—On the same night, in the Commons, Mr. Disraeli, in answer to Lord John Russell, stated that Parliament would be dissolved as soon as the measures for the