SOCIETY FOR PROMOTING CHRISTIANITY AMONG THE JEWS. (From the London Ecclesiastical Gazette.)

JERUSALEM .- JOURNAL OF THE REV. F. C. EWALD. Our monthly correspondence from the members of department of the Mission.

The building of the church was progressing rapidly; 30,000 cubic feet of masonry had been laid under ground, from the laying of the foundation-stone up to diately granted.

churches in the Holy City.

The Bishop's Visit to Bethlehem.

May 4.—His Lordship had long ago intended to He come forth unto me, that is to be ruler in Israel, whose goings forth have been from of old, from everhad been fixed upon to see the birth-place of our of his honorary chaplain, Mr. Williams being prevented was in this country. The environs of Bethlehem are resting very delightful, and have quite the aspect of the south of France.

Friendly Reception by the Greek Bishop. We alighted at the Greek convent. His Lordship and the whole party were introduced to the Bishop of Bethlehem, who received us kindly. After the first compliments were paid, refreshments and coffee were handed round. We then proceeded to the church, which is said to be built over the spot where our Saviour was born. Three different gates lead to this remarkable spot; one of them is in the hands of the Greeks, another in those of the Roman Catholics, and the other in the hands of the Armenians. As the birth-place of our Saviour is under ground, the Bishop gave each of us a wax candle, and we then followed him. The cave is most handsomely ornamented, and a great number of silver lamps are burning round the place where the Saviour of mankind came into the world. The place where the star stood still is pointed out, as also the very manger in which the child Jesus was laid after his birth.

I cannot say what were the feelings of the rest of our party when beholding the spot whence the salvation of the world proceeded; I felt overpowered with the thought that here I was on the very place where the Son of God entered into the world, which was then a mere stable, and had nothing of the ornaments of which it is now full. We were seated around the memorable manger; one of the gentlemen took out his Bible, and Miss Anna Alexander read the history of our Saviour's birth, to which we all listened with the interest which such a spot was calculated to inspire. The Greek Bishop said that he would now read the same; but as it was in Greek he thought it would not edify us. His Lordship, however, expressing a wish to hear it, the venerable prelate immediately sent for his episcopal dress, which having put on, he read the second chapter of St. Matthew, in that peculiar manner in which all Eastern nations recite their prayers.

We then left the cave, and went up into the Greek chapel. Then we took a view of the Armenian, and afterwards of the Roman Catholic chapels, all of which are built over the cave where it is said our Saviour was born. I observed to the Greek Bishop, that the Armenians and the Greeks do not differ much in their religious opinious,; upon which he replied, "O, yes; look at their altar; you see all those vases of flowers on it, which they consider a decoration; we have nothing of the kind upon our altars." We then went about in the church itself, which is a handsome building; the roof is supported by forty-eight fine marble pillars. The edifice, which was erected by Helena, is now, however, out of repair. The Greeks wished long ago to repair it, but the Armenians would not permit it; they have, however, now received a firman from Constantinople to do so: and soon we shall see that memorable edifice of antiquity restored to its primitive splendour.

I could not help smiling when a native of Bethlehem pointed out to me the form of a hand eugraven on one of the pillars, which he devoutly assures me Odd Fellows wished to read their address before the grave was done by the Virgin Mary, when entering the cave, putting her hand on that pillar. I told him, "This church was built several centuries after the birth of Christ, it was therefore not possible that Mary should have made this impression." I had a long conversation with a Greek priest of Bethlehem, who accompanied the Greek Bishop, respecting the sacrament of have accompanied his mortal remains to the place of the Lord's Supper. He plainly told me that they interment. believe in transubstantiation; and various paintings in the Greek chapel represent transubstantiation.

which they say the Virgin Mary had secreted herself with Jesus for forty days, and then went to Egypt. In this cave there is a stone which they call "the milk this stone. And now this milk-stone is used as a medicine for those women who cannot nurse their with the inestimable blessings we enjoy under the mild children for want of milk; for as soon as they dissolve a little of this stone in a cup of milk and drink it, their to all our superiors, and a most sincere good-will to all wants are supplied. We next proceeded to a spot whence we could see the field where the angels appeared to the shepherds. We saw also the village where the shepherds dwelt.

We then returned to the apartments of the Greek bishop, who insisted upon our dining with him,-a kindness Which could not be refused. After dinner we took [walk in the garden of the convent; and we all wished that we might have a building like this convent n Jerusalem for our own use. Bethlehem is a tolrable village, exceedingly fruitful. Here a colony of laborious, enterprising, and pious families could easily settle. The whole village is almost entirely inhabited by Greeks, Armenians, and Roman Catholics. There are very few Mahometans. Those Christians would sell to the new comers both fields and houses without difficulty. No Jew is permitted to live at Bethlehem, nor even to visit the place. In the cool of the evening we left the hospitable Bishop of

Celebration of the Queen's Birth-day.

May 24.—This being our Queen's birth-day, his Lordship invited all the members of our congregation to spend the evening at his residence. At our evening service there were four Greek priests present, with whom I conversed in Arabic after service. We often have Greeks and Armenians at our services, and they express great admiration in seeing the manner in which Lordship's to join with us in prayer for our gracious Queen. Rabbi J. S. offered up a prayer in Hebrew, the case, I subjoinharmony that exists between the first Jewish rabbies and our beloved Bishop, and how willing they are to hear from his lips the doctrine of salvation.

1 am of opinion that the Dissenting Minister cannot claim a right to precede the corpse to the grave in the churchyard, and sing a hymn over the remains, though the afterwards retire outside the walls and there offers up prayers and delivers his address.

1 am of opinion that the Dissenting Minister cannot would naturally conceive that there are many uses of a Church besides its adaptation to the hearing of sermons. Is it superstition to say that a Church ought to be vast enough for that as well as for other purposes—that it ought to be an earthly symbol of the eternal temple not of the top opinion that the Dissenting Minister cannot would naturally conceive that there are many uses of a Church besides its adaptation to the hearing of sermons. Is it superstition to say that a Church ought to be vast enough for that as well as for other purposes—that it ought to be an earthly symbol of the eternal temple not of the top opinion that the Dissenting Minister cannot would naturally conceive that there are many uses of a Church besides its adaptation to the hearing of sermons. Is it superstition to say that a Church ought to be vast enough for that as well as for other purposes—that it ought to be an earthly symbol of the eternal temple not of the temples of religion. Now surely a devout heart would naturally conceive that there are many uses of a Church besides its adaptation to the hearing of sermons. Is it superstition to say that a Church ought to be vast enough for that as well as for other purposes—that it of the Hon. JOHN BEVERLEY ROBINSON, Moved the would naturally conceive that there are many uses of a Church besides its adaptation to the hearing of sermons. Is it superstition to say that a Church besides its adaptation to the hearing of sermons. It is to precede the corpse of the following the sermons are superstituted in the top of the top of the top of the

Invitation from the Armenian Patriarch.

May 27,-The Armenians here have, ever since our arrival, shown a friendly disposition towards us. On the first day of our arrival the Patriarch sent to our Bishop to inquire whether he could be of any service to his Lordship. This good feeling has hitherto continued, and the Jerusalem Mission contains most satisfactory ac- I trust will go on increasingly. A few days ago a counts of general progress and improvement in every message came from the Patriarch to his Lordship, stating that an Armenian priest was about to proceed to India, for whom he was anxious to procure a letter of introduction from our Bishop, which was imme-

To-day another message was sent by the same We select from the various communications before Patriarch to invite his Lordship and other members us, the following extracts from Mr. Ewald's journal, of our Mission to dine with him, which invitation was as having reference to the friendly relations subsisting accepted. Accordingly, after evening prayers, his between the Anglican Bishop and the heads of other Lordship, Mr. Williams, Mr. Rolland, Mr. Johns, and

myself, proceeded to the Armenian convent. When we arrived at the gate of the convent, his Lordship was received by three Armenian bishops, all pay a visit to one of the most interesting spots in the of them venerable and aged persons. Thus conducted Holy Land, to the place of which the prophet says, into the convent, we passed a spacious court-yard and "But thou, Bethlehem Ephrata, though thou be little entered the garden, where the Patriarch was waiting among the thousands of Judah, yet out of thee shall for his Lordship, and received him most cordially. Chairs were then placed, and we all seated ourselves. I stood as interpreter to the interpreter of the convent, lasting," but had been hitherto prevented. This day who spoke Arabic. Neither the Patriarch nor the three Bishops are acquainted with this language.-Saviour, and therefore, after morning service, his Lord- While conversing a shower came on, which compelled ship, Mrs. Alexander, and a part of the family, set out us to enter a fine garden-house, where we remained on horseback. Several English travellers accompanied | till dinner was announced. We were then led up to them; and I went with his Lordship in the capacity an open terrace, which was over-shadowed by the branches of a most magnificent fir-tree, under which from joining the party by indisposition. We left the the dinner-table was laid out in European style. The Holy City by the Jaffa gate, went down the lovely storm had passed, and the evening was splendid .valley of Hinnom, turned then to the left, and made | The Patriarch and the three bishops sat down with for the Greek convent of Mar Elias, which is about an us to dinner. The view from hence was delightful. hour's ride from Jerusalem, and situated on an emi- Before us we had the ever-memorable Mount of Olives; nence. From hence we had a fine view of Bethlehem. to the right, the country round the Dead Sea; to our The Greeks had a short time ago enlarged the con- left, several mountains were towering up, which are vent of Mar Elias, and were about to build a church round about Jerusalem. The conversation, though there, but were stopped by Seraskier Pasha, when he carried on by interpreters, was animated and inte-

The Patriarch, a noble-looking gentleman with a long beard, may be about sixty years of age; the Bishops about seventy. The dress of the Bishops is the common oriental flowing one, of black-colour; that of the Patriarch was of the same cut, but of a brown colour, which was the only distinction I could

The Armenian convent at Jerusalem is of very ancient date; the Patriarch said, that it was built on the very spot where the apostle James had dwelt .-It is very spacious; it has room for 2500 pilgrims. During the last Easter there were 2000 pilgrims lodged within its walls. There are at present forty friars, five Bishops, and the Arch-patriarch living here, including the minor clergy and servants; the whole population of the convent consists of 150 persons. ormerly the Armenians had seventy-six convents in | Gospel has undertaken to assist in thus providing for the the Holy Land, which are now reduced to four. They had one on the Mount of Olives; but the Roman Catholics and the Greeks procured a firman from the Sultan, which ordered it to be levelled to the ground, which was done only a few years ago. When asked what their belief was respecting those who do not belong to their Church, the Patriarch replied, "All who are baptized in the name of Jesus, and receive the doctrines of the Gospel, and act accordingly, enter

Meanwhile, as night was coming on and our party was neither ready nor willing to break up, large lanterns with candles burning in them were brought and nung on the branches of the tree under which we were seated, which greatly enhanced the beauty of the scene. The Patriarch and the Bishops expressed themselves in the most friendly manner, and said that his Lordship should consider their convent as his own. Many questions were asked and answered on both When asked what their opinion was respecting Israel, they replied, "That Israel will be converted before Christ's coming." They showed throughout our conversation that they were well acquainted with About nine o'clock we left the convent.

May the Lord bless this beginning of union! May t lead to a closer intimacy with the prelates of our Church! and may Christ be glorified through it!-His Lordship and our whole party were delighted with the open, frank, and hospitable manner in which we were treated by the venerable Patriarch.

English Ecclesiastical Intelligence.

ODD FELLOWS' FUNERALS AND ORATIONS.

From a Correspondent of the London Church Intelligencer.) Sir,—I wish to call the attention of the Clergy, through your excellent paper, to the subject of Odd Fellows' Funerals. The members of this Society have twice attempted to read an address in my churchyard; the first time I put a stop to it by the aid of the friends of the deceased, who was a member of the Church; the second time, when the deceased was also a member of the Church, I had to call in the police before I could get them to desist. There was, in fact, a complete riot in the churchyard, and was filled up. The fact is, they wanted to bury the corpse; they thought nothing of the prayers of the Church, offered up by an ordained minister, in comparison with their own heathen effusion. In order that you may see that I am not using too strong an expression, I subjoin the address of the Odd Fellows:—

"At the request of our deceased brother, whose loss we

"At the request of our deceased brother, whose loss we lament, but whose memory we cherish and revere, we

"Some of you, spectators, may be anxious to know what are our professions. We inform such, that the Order of which we have the honour to be members, is From the church we were conducted to a cave, in hich they say the Virgin Mary had secreted herself to promote the happiness of mankind generally, but that of its own members particularly; and we accomplish this ultivation of friendship and social and beneficent virtues government of our beloved Sovereign, we pay a willing obedience to the laws of our country, a proper deference

"What man is he that liveth, and shall not see death? The living know they must die. Man cometh up like a flower, and is cut down like the grass: he heapeth up ches, but cannot tell who shall enjoy them: naked we came into the world, and naked we return out of it. The Lord giveth and the Lord hath taken away: blessed be

the name of the Lord. "To the dark grave, the last retreat of all, we have consigned the mortal remains of our departed brother; but though his voice can no more be heard among us, to gladden our passing hours-though his hands can no more extend their wonted benevolence, nor his informed mind impart his sage intelligence—yet in pious recollection of days that we passed together, we will follow him beyond the grave, and he shall still have a place in our memory, till we too pay the debt of nature, when we hope we shall once more meet in a happier Lodge, and live in perfect unison of friendship before the All Beneficent and Most High God.

"To us, who still remain candidates for holy bliss and

never-fading crowns, do Thou, O Most Holy Father, shower down Thy grace, and bless us evermore." Now this is a mere Heathen prayer; the name of our Blessed Saviour is never mentioned. They expect to obtain "holy bliss" and "never-fading crowns," without Christianity. In short, they are "without Christianity," and consequently "without God in the world." Why do Churchmen, and especially Clergymen, belong to such a Society; which is a profane imitation of the Catholic Church, and wishes to make all people brethren, not as Christians, but as men? The Odd Fellows' Society is composed of Jews, Turks, Infidels, and Heretics, (alas! that I should have to add, and Churchmen), and therefore express great admiration in seeing the manner in which our service is conducted. This evening there was also one of the first rabbies of Jerusalem present at his Lordship's to join with us in prayer for our gracious. In order that the Clergy may be aware of the law of

g to the rites of the Church of England: and that the cumbent has the sole and exclusive right, as well as ty, of performing such offices—even a Clergyman epistally ordained could not perform any ceremony within churchyard without the leave of the Incumbent, nor en then, except according to the forms of the Church. It have read the statement drawn up by the Baptist in the read the read the statement drawn up by the Baptist in the read the statement drawn up by the Baptist in the read the statement drawn up by the Baptist in the read the statement drawn up by the Baptist in the read the statement drawn up by the Baptist in the read the statement drawn up by the Baptist in the read the statement drawn up by the Baptist in the read the rea

"I have read the statement drawn up by the haptist Minister. It does not alter my opinion—that opinion and seraphic, fit for a martyr to play and an angel to hear." Such is the character of the ancient music of the Church man of the Church of England, by his permission, can perform any description of funeral rite in the churchyard, times by the introduction into many of our churches of vulptus and the statement drawn up to play and an angel to hear." Such is the character of the ancient music of the Church man of the Church and the churchyard, the character of the ancient music of the Church modern perform any description of funeral rite in the churchyard, the character of the ancient music of the Church modern performs any description of funeral rite in the churchyard, and seraphic, fit for a martyr to play and an angel to hear." and only such rite as the Church sanctions. "STEPHEN LUSHINGTON.

"Aberystwith, Sept. 17, 1835."

It is quite clear from this, that they have full power to nain, Sir, your obedient servant,

MALTA.—The Malta Mail, a newspaper published in the island, and just received, contains a full report of a meeting of the British inhabitants at Valletta, held for the purpose of aiding the endowment of the bishopric of Church Property and the Clergy.—Rudyard ex-

Earl of Devon, Lord Lyttelton, Lord Courtenay Lord Ashley, Lord Sandon, the Hon. Francis Baring, Sr Stephen R. Glynne, Alderman Thompson, John Abel smith, Esq., M. P., Captain Hine, the Rev. Dr. Hinds, and several of the metropolitan clergy, have formed themselves rail of the metropolitan clergy, have formed themselves. into a special committee, in connection with the standing and then where shall we find men able to convince an pel in Foreign Parts, with a view to the provision of adeate spiritual instruction for the inhabitants of tha cony. The New Zealand Company have offered an eli-ple purchase of land, and have granted the sums of 20001, 5001, and 50001 for the use of the Church in their settlements at Wellington, New Plymouth, and Nelson, respectively, on condition that the Bishop shall raise an equal sum for the same purpose; or, until he is able to do so, shall make annual payments at the rate of five per cent. on these contributions. The directors of the com-pany have expressed a hope that they shall be able to same object. The Society for the Propagation of the

religious wants of the colonists, and for the instruction and conversion of the native inhabitants. Out of a large mual grant which they have made for the support of clergymen in the colony, they have allotted 250% to the the general fund. The sums of money thus contributed by the company and the society have been paid to the Earl of Devon, Archdeacon Hale, and the Rev. Dr. Hinds, as trustees of a church fund, to be expended under the direction of the Bishop, for the support of the Church in New Zealand. There is little doubt that if the present efforts be attended with success, the Bishop will be enaed in a few years to make a permanent endowment for

the Church in his diocese. FOREIGN TRANSLATIONS OF THE LITTINGY .- The atention of the committee of the Society for Promoting Christian Knowledge has been directed during the pre sent year to the preparation and completion of several new versions of the Liturgy. The first of these is a ver-sion of the Liturgy of the Church of England into the Amharic or modern Ethiopic—the language of a great part of the country of Abyssinia. This has been translated by the Rev. C. W. Isenberg, a clegyman of the Church of England, in the service of the Church Missionary Society. During his residence as a missionary in Abyssinia he found a great want of such a translation, and upon his return he devoted hisself. our conversation that they were well acquainted with the Scriptures, which are freely read among them.— Christians in Abyssinia a clear view of the doctrine and discipline of the Church of England, but also in advancing Christian knowledge among the Mahommedan and hea-then tribes, by whom the Amharic is spoken. A translation of the Liturgy into the Turkish language has been undertaken by the Rev. Mr. Fieldshed, of the Church Missionary Society, assisted by a native of Constantinople. Great care has been taken to avoid the florid style of the modern Turkish, and to adapt the language, as far as possible, to Christian devotional usages. So ardent a desire has been manifested by many of the Turks to become better acquainted with the religion of England, that little doubt can be entertained of the usefulness of this transladoubt can be entertained of the usefulness of this transla-tion. Portions of the Liturgy have been translated into Armenian. Modern Armenian has been chosen in pre-ference to ancient Armenian or Armeno-Turkish. The Prayer-book has been translated into modern Greek, and a large number of copies distributed. It has also been translated into French, Portuguese, Dutch, and portions of it, at the request of the Bishop of New Zealand, into the language of that distant country. The Old and New Testaments are also in course of translation into different

anguages, by clergymen and eminent linguists connected WESLEYAN CONFERENCE PUSEYISM .- We copy from the Globe the announcement of the names of the car for the president's chair for the ensuing year. We aware some months since that Dr. Hannah and J. Scott would be put in nomination, and we were also acquainted of the unusual course in which certain influential parties have treated the respective merits and claims of those gent men. It appears that, as a matter of business, it would be convenient for Mr. Scott, who is treasurer of the Wesleyan Missionary Society, to reside in London another year, but that having such a powerful antagonist, in the minds and affection of all the preschere. in the minds and affection of all the preachers, as Dr. Hannah, unworthy means have been resorted to in order Hannah, unworthy means have been resorted to in order to see are this object. Amongst others is the following:—
The look steward, in his monthly printed circular, writes, or causes to be written, at the bottom,—"Who is to be president? They say, John Scott." But will it be credited, that a charge of Puseyism! was raised in London against the Rev. Dr. Hannah, and which has been so industriously circulated, that he has been openly decoursed as well by a wretedict procedure. nounced as such by a methodist preacher in this town -a man equally known for his radical politics and his "fervent zeal for ultra protestantism." Poor Dr. Pusey!
you have much to answer for—for you frighten more hildren (large as well as small) than did that other great children (large as well as small) than did that other great bugbear Napoleon Buonaparte himself. But there are some very strong resemblances between the two—Dr. Pusey is a gentleman—so is Dr. Hannah. Dr. Pusey is a learned man—so is Dr. Hannah. The great Oxford divine is a much ill-used person. Is not the theological tutor of the Wesleyan College also? So, after all, the methodist preacher is "a Puseyite." We have not one word to say against the qualification of Mr. Scott for the office of president, and we know that he will be the first to decry any attempt to slander his opponent. We may return to this subject again.—Eng. paper. [We insert this paragraph with which we have met, just as it is in the Halifax Times, to show the folly of scattering charges of Popery against the Church: for the kind of authority upon which these charges are made is about the same in the case of Dr. Hannah, as in that of the Church. "English paper" is a very vague and not a very honest quotation—it would be much better to state the full name of the paper, and not to imitate the furtive practice of the Lo don Record. Our honourable cotemporary, the Halifax Times, doubtless copied it as he found it quoted, and our remarks are by no means levelled against him. Ep. Ch.]

SCOTTISH CHURCHES IN ANCIENT TIMES .- It is a omewhat curious circumstance that Scotland, which appears in ancient times to have been distinguished among the nations for her magnificent temples, should have be come remarkable for the adoption of the most short-sighted notions with regard to the use of Churches. The sound opinions formerly entertained in Scotland on this subject have been noticed by the excellent Bishop Jeremy Taylor, whose soul loved every thing that was beautiful and grand, and who speaks of our country as being "famous in former times for so much piety that the devotion of the naives under so cold a clime-whether you consider rich endowments, or the magnificent structures of places dedicated to God's service—can hardly be matched." Now-a-days a Church appears to be considered by many people to be nothing else but a place for hearing ministers speak in; and consequently it is thought that it should be a house just capable of holding as many people as can hear the minister's discourse, and that it should have no ornaments which a mob could destroy. It is also a down laid principle that too little money cannot be spent upon the temples of religion. Now surely a devout heart would naturally conceive that there are many uses of a Church besides its adaptation to the hearing of sermons.

"It is true that the freehold of the churchyard is gene- made with hands-a place to which the thankful and THE CHURCH SOCIETY OF THE DIOCESE OF TORONTO rally, but not always, in the Incumbent; but the law does not rest particularly on that foundation. The principle is, that the ground is consecrated for divine offices, according to the rites of the Church of England: and that the

Such is the character of the ancient music of the Church gar and light productions, devoid of the slightest pretensions to taste, and full of the grossest offences against the laws of musical composition. Such psalm-tunes as those composed by B. Milgrove, Shoel, Madan, Tucker, Husband, It is quite clear from this, that they have full power to put a stop to so great a nuisance. If once Odd Fellows are permitted to read prayers in our churchyards, we shall have popish priests, and dissenting ministers of all kinds attempting to do so. In short, our churchyards, will be taken from us, and all kinds of objectionable. Jackson of Exeter, Hays, Wainwright, J. Smith, Stanley, Jackson of Exeter, Hays, Wainwright, J. Smith, Stanley, Jeremiah Clark, Nares, &c., made use of. We are quite possed by B. Milgrove, Shoel, Madan, Tucker, Hussand, Rippon, Leach, and a host of other pseudo-musicians of the same stamp, full of solos, attempt at fugue, and the like, should be most rigidly excluded; and the compositions of such men as Croft, Green, Boyce, Battishill, Arne, Jackson of Exeter, Hays, Wainwright, J. Smith, Stanley, Jeremiah Clark, Nares, &c., made use of. We are quite prayers will be offered up in them. The best way is to stop the evil in the bud; it would be well if the Clergy would examine into what is done in the churchyard after they have retired from a funeral, as I believe, many parish clerks and sextons connive at these improper proceedings, of odd ich the Clergy are often totally ignorant. syntax and prosody, was superior to the poetry of Shak-speare, Milton, Pope or Dryden. Music has its grammar, as well as language; and any composition in which the rules of musical grammar are disregarded, must be bad,

the purpose of aiding the endowment of the Dishopric of Gibraltar. The governor presided in the chair, and resolutions were carried to the effect that the meeting was especially grateful for the exertions of the Archbishops and Bishops of the Church of England to promote the endowment of the bishopric of Gibraltar; that, as the bishop's principal place of residence would be the city of Valletta, the appeal of the sub-commistee for the see of Gibraltar had the strongest claims on the co-organism of all agest, that now there can be no reformation without destruction, as if every sick body must be pre-Valletta, the appeal of the sub-commistee for the sec of Gibraltar had the strongest claims on the co-operation of the Maltese public, and that a committee should be appointed to receive subscriptions. Contributions to the amount of 576l. were immediately made.

New Zealand Mission.—The Church in the distant colony of New Zealand is likely to become a very-fficient institution under the episcopal superintendence of the Right Rev. Dr. Selwyn, the first Bishop of that diocese. The Earl of Devon, Lord Lyttelton, Lord Courtenay Lord ttee of the Society for the Propagation of the Gos-Foreign Parts, with a view to the provision of ade-priritual instruction for the inhabitants of tha cohim not to live mechanically and sordidly, he must be given to hospitality. I do know, myself, a clergyman, no dignitary, whose books have cost him a thousand pounds, which, when he dies, may be worth to his wife and children about two hundred ... I am as much for reformation, for purging and maintaining religion, as any man whatsoever, but I profess I am not for innovation, demolition, or abolition."—Life of Sir B. Rudyard.

SCANDALOUS MINISTERS .- In a debate in the House of Commons in 1626, Sir Benjamin Rudyard, whilst sup-porting a bill for the better maintenance of the inferior lergy, stated, that whereas there were many accusation against scandalous ministers, he was bold to tell the house that there were also scandalous livings, which were much the cause of the other; livings of five pounds, yea, even five marks a-year, and that men of parts would not be muzzled up to such pittances. Though the calling of ministers be never so glorious within, outward poverty will bring contempt upon them, especially among those who measure men by the acre, and weigh them by the pound, which is indeed the greatest part of men. For scandalous ministers, he continued, there is no man shall be more forward to have them severely punished than I will be, but let us deal with them as God hath dealt with us. God, before he made man, made the world, a handsome place for him to dwell in; so let us provide them convenient livings, and then if they do amiss, or neglect their duty, punish them in God's name, but till then, scandalous livings cannot but have scandalous ministers.—Life of Sir B. Rudyard.

Advertisements.

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in Abyssinia he found a great want of such a translation, and upon his return he devoted himself to the accomplishment of the work. It may be hoped that these copies of the Liturgy may be useful not only in affording to Pulpit and Church Furniture imported

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DOCTOR SCOTT, ATELY House Surgeon to the Londonderry City and Com-Infirmary, and Physician to the Fever Hospital, REMOVED FROM 144, KING STREET, TO NEWGATE STREET, Opposite the Brick Methodist Chapel. Toronto, May 25, 1842. MR. SAXON,

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