exempt from the obligation of giving as much to the consequence as to ascribe it to a direct or supernatuservice of God as were the Jews. If they had a ral interposition of the Evil One. This, we conceive, magnificent temple, and a daily sacrifice at morning would be yielding more to the direct power and and evening, to maintain, it is a sad reflection upon influence of that fallen and malicious Spirit than, we that if a magnet is held near to iron, it becomes heavier raged. But the case of this woman completely overand evening, to maintain, it is a sad reflection upon us, as Christians, that scarcely a provision exists for the becoming fulfilment of this public service even on the Lord's day. We contend, then, that, in conscience, Christians are bound to such an appropriation of their worldly substance as will afford to their own that taken and maincious spirit than, we that if a magnet is held near to iron, it becomes heaver to the hand in the exact amount of the lifting power of the magnet exerted on the iron. It is also true in electricity, as is seen by the fact that bodies in certain electricity, as is seen by the fact that bodies in certain electricity, as is seen by the fact that bodies in certain electricity, as is seen by the fact that bodies in certain electricity, as is seen by the fact that bodies in certain electricity, as is seen by the fact that bodies in certain electricity, as is seen by the fact that bodies in certain electricity, as is seen by the fact that bodies in certain electricity, as is seen by the fact that bodies in certain electricity, as is seen by the same works, done without the agency of any learned or bodies of men. If, taking these Mesmeric influences in the magnet exerted on the iron. It is also true in electricity, as is seen by the fact that bodies in certain electricity, as is seen by the exact amount of the electricity as is seen by the exact amount of the electricity as is seen by the fact that bodies in certain electricity, as is seen by the magnet is held near to iron, it becomes heaver to the hand in the exact amount of the lifting power of the world in the exact amount of the leaver to the hand in the exact amount of the electricity, as is seen by the magnet exerted on the iron. It is also true in electricity, as is seen by the same works, done without the agency of any learned to the hand in the exact amount of the electricity. altars, and to their own ministering servants, that support which God originally insisted upon from his chosen people.

such similarity of obligation; and we know the motive.

We know why men in general are reluctant to appropriate to God's service this generous proportion of their worldly means: it is because they would spend it upon themselves. While so many are ambitious to live in "ceiled houses," and to be surrounded by the appendages of earthly elegance and comfort, nothing, in their estimation, can be too homely or too simple for the senetuary of God: and as for the preaching.

and the diminsion are and wide of her sober and coursing in the understanding of a free deliberating agent. Now the first thing in Messnerism is, to put a person out through the state of the allotted by gentlement of the understanding of a free deliberating agent. Now the first thing in Messnerism is, to put a person out through the state of the allotted by the most capter as person of the understanding of the region of the understanding of the matural use of his faculties and three sits as God in the temple of God, of a reference to our advertising columns, our read of the subject of the natural use of his faculties and three sits as God in the temple of God, of the subject of the subje

acted upon: if this solemn duty were to the letter appear to enjoy. fulfilled, what glad and glorious results should we not behold? How many a spiritual waste would be the lessons of the Gospel point out so well.

impracticable thing. Let us not be discouraged by and permanent blessings to the Church in this Colony. the marks of coldness and deadness, far and near, as a pervading principle of the world; but let us, in a We are requested to announce the following donabecoming spirit, view our own individual talents, and tions from his Excellency the Governor General, with feel that those are talents not to be buried in lonely the respectful thanks of the parties to whom they or unprofitable sequestration, but used for the service have been made:-In aid of the completion of the and henour of our God.

a portion of their substance is thus indefeasibly the John's Church, Peterboro', £25. right of God and his Church, would not, -as is too much the case even with those who bear the Christian name,-look with suspicion and coldness upon projects for the physical relief, or moral renovation, or spiritual benefit of their fellow-creatures; but rather they would rejoice that the Providence of God had opened to them a way in which the required attachment to His cause and service might be made available to His honour and to His people's good. In such a case, the circulating subscription, or the Church Collection would never be regarded, as sometimes it is, as an offensive or repulsive thing,-provoking expresoccurrence; and that, not because they are not right and proper in themselves, but because they are felt to abstract just so much from the means of carrying into effect some favourite speculation, or of advancing God given to the material world, and to human nature in some object of worldly comfort or ambition.

We may well pronounce it strange that, with confiding Christians, the sentiment should be overlooked, that means thus contributed, and wealth thus appropriated to sacred objects, comes back to the bestower with a vast increase of temporal as well as spiritual blessings,—that it all comes back again, in the increased blessing and bounty of Almighty God upon all their own understand and their identification with their own understand and their identification with their carry understand and their identification with their own understand and their identification with their carry understand and their identification with the carry of the serious forms and their identification with the carry of the serious forms and their identification with their carry of the serious forms and their identification with the carry of the serious forms and their identification with the carry of the serious forms and their identification with the carry of the serious forms and their identification with the carry of the serious forms and their identification with the carry of the serious forms and their identification with the carry of the serious forms and their identification with the carry of the serious forms and the preference of the serious forms and the carry of the serio all their own undertakings and pursuits. It is strange that they should not understand, how the moral renovation of a community, the spiritual improvement of society, an increased sacredness of regard for all vailing form of the infidel mind which will admit of no Christian duties, -which their contributions to God's service will be the means of promoting,-are a direct and positive benefit to themselves, as they must also prove to be to their children after them.

a Christian's duty is, in regard to the furtherance of the cause of God by his substance and his energies, we should feel that we could with confidence entrust the visible world, which it is impossible for man to sustain the visible world, which it is impossible for man to sustain the visible world. to Christian Churchmen the noble Society in whose pend, and which, under Him, are indispensable in their behalf and aid we are about to be called upon to make a contribution. That this appeal will be widely and and do tend to plunge us into all absurdities, and belief faithfully responded to, we cannot entertain a doubt; in things impossible and perhaps we shall not estimate too highly the Christian liberality of our brethren in anticipating, that the result of the proposed Collection throughout the Diocese will afford the means of establishing and perpetuating one Mission forever.

We have allotted an unusual space in our columns Of the merits of this question, we know nothing personally; though what we have heard resand the various discussions upon it which have met

who preach the Gospel should live of the Gospel."—
In correspondence with this principle, it is a sufficiently established matter of history, that wheresoever the alleged Mesmeric influence, and any known laws of physical science; and therefore, presuming upon the alliance of the State, a public provision, on the fact of such an influence, he infers that it must be ages; and although it has often been assailed, we believe it to receive in our Mother Country, in the believe it to receive in our Mother Country, in the present day, a more enlightened and cordial support than it has done for centuries.

We might very reasonably ask ourselves,—setting any requisitions of the law of the land out of the question,—upon what grounds we, as Christians, are exempt from the obligation of giving as much to the and counteracting agency for good; we should be obliged, in short, to believe that the age of miracles is netiser, by this power of attraction in his hands held over the Rev. Mr. Townshend most blasphemously calls it chosen people.

We are well aware that many persons think differently,—that too many profess not to recognize any such similarity of obligation; and we know the motive.

obliged, in short, to believe that the age of miracles is not yet gone by, whereas for such a belief the history of the last fifteen centuries, at the least, affords no reasonable argument or authority.

obliged, in short, to believe that the age of miracles is not yet gone by, whereas for such a belief the history without any sense of additional weight upon his own hands; the limbs of the person in the mean time being as rigid as if there was not a joint in his body.

The Functional most masphenously cans not a prostrate subject, lifted him up into an erect posture without any sense of additional weight upon his own hands; the limbs of the person in the mean time being as rigid as if there was not a joint in his body.

The Functional most masphenously cans not a prostrate subject, lifted him up into an erect posture without any sense of additional weight upon his own hands; the limbs of the person in the mean time being as rigid as if there was not a joint in his body.

guarantee of the solidity and usefulness of these Insti- only door left which can be imagined as the real actor-And if this principle were by Christians universally tutions, is the unabated public confidence which they

We are happy to learn that the Collection of the cleared up, -how many a spot, now in every moral second year's subscription to the "Church Society," and religious sense a wilderness, would be made to in the City of Toronto, is proceeding vigorously, and rejoice and blossom? Not only should we see a vast that, at our last accounts, £117 7s. 6d. had been paid multiplication of the blessed sanctuaries of prayer, by Mr. Sutherland, the energetic Collector, into the keeping consistent pace with all the other improve- hands of the Treasurer. We feel well assured that ments which men are wont to pride themselves so the Christian liberality of the Churchmen of Toronto much upon; and not only should we see those sanc- will be always found enlisted, largely and cheerfully, tuaries served by ministers of the Lord, duly set apart in behalf of an Institution, the good results of which and consecrated to that office; but much of that are already so visible in the vast amount of invaluable religious tone and sanctity would be restored to the publications which it has been the instrument of disworldly speculation has well nigh absorbed it all—when should we be able to unite.—as Christians, for our columns have the new they can, are bound to do,—in the daily worship of our God and Saviour: then would Christian communities come to wear an aspect and understanding, combined with a high degree of cul
sorreery upon a boy and a girl, whose jaded, piaing, haggard appearance proclaimed them making in the scale of intellectual pride—the making gard appearance proclaimed them have as a Christian control of man's intellect the highest thing in the scale of intelligence that man's spirit and reason have to encounter—the head, they treat the human subject as they vould a gard appearance proclaimed producing the head, they treat the human subject as they vould as a Christion Minister,—in your newerying, kind and charitable attention the scale of intelligence that man's spirit and reason have to encounter—the was said the poor boy did die shortly after leaving the barrel organ, grinding out whatever times were liked.

The privous sin of intellectual pride—the making gard appearance proclaimed them making in the scale of intelligence that man's spirit and reason have to encounter—the was said the poor boy did die shortly after leaving the barrel organ, grinding out whatever times were liked.

Look too at the monstrous idea that a mere quality, or some irrational power, as electricity, can be capable of of faith in the unseen—in every thing that of our brethren who are without a spiritual instruction" indeed! Why was not the making of man's intellect the highest thing in the scale of intelligence that man's spirit and reason have to encounter—the was said the poor boy did die shortly after leaving the barrel organ, grinding out whatever times were liked.

The head, they treat the human subject as they vould a subject as they vould a spiritual intervention of our aproclams of our factors. munities come to wear an aspect, and evince a temper, where, the spirit and the will to present the Church worthy of their distinction and their name. Then which we reverence and love, in the fulness of her ter.—It is one of the immutable laws of our being, that one! "A hymn to the Creator!"—and a Christian priest munities come to wear an aspect, and evince a temper, where, the spirit and the will to present the Church should we see the institutions multiplied for the religious instruction of the voung; the poor provided for.

Our columns have also served most satisfactorily to

the human will cannot by any possibility act directly upon any particle of matter except the muscles of the body in

14. I cannot conceive the possibility of words being on the principles of a wide and holy charity; and shew, that a similar spirit has manifested itself in the every species of affliction and distress, which God sister Diocese of Quebec; while in Nova Scotia and allows, placed beneath that congenial care which all New Brunswick, the establishment of a Church Society years ago may be said to have set us the example of Nor let us regard all this as some visionary and starting an Institution which promises such abundant

Church in Nassagaweya, £25; in aid of Christ's Persons acting upon this principle, and feeling that Church, Emily, £25; in aid of the enlargement of St.

## Communication.

CLAIMS AND CHARACTER OF MESMERISM RATIONALLY CONSIDERED.

To the Editor of The Church.

Rev. and dear Sir,-Considering the claims of what is called Mesmerism to be worthy of examination, because they are far from being moderate, and have a most important bearing upon the faith and works of Christians, I beg to submit the following observations, in the hope sions of wonder and animadversion at their frequent | that they may help to undeceive men touching this "strong

> the midst and a part of it as to the body, and by necessary consequence in its bearing upon the facts and doc-

The facts of Mesmerism are become too notorious for any well-ordered mind to doubt them. Facts in substance lentical with them I shall shew to have long existed those other facts, no one, that I am aware, has ever thought

of. Perhaps the reason of this is, the general rejection fact that cannot be explained away into a natural occurrence. Of this, Sir Walter Scott's book on Demonology

is a sufficient proof. Wishing to be brief, I shall therefore assume the facts With this plain and obvious consideration of what Christian's duty is, in regard to the furtherways of world.

I adduce, without feeling the necessity of any formal citation of authorities. The facts are sufficiently before the world.

1. The facts of Mesmerism contradict and arbitrarily constant operation to its order and well-being: and these facts, with the doctrines set up upon them, are calculated

Be it remembered, that the worshippers of Mesmerism disclaim for it in tote all miraculous or supernatural character and agency. The Rev. Chauncy Hare Townshend, A.M., of Trinity Hall, Cambridge, its great historian and apologist, the frontispiece of whose book shows a Mesmeriser making a man with his eyes bandaged read a book with the top of his head, and the back of the book to-wards it, says: "Mesmerism is no miracle, but a development of faculties inherent in man." This is a broad to-day, to the promised communication on "Mesmer- claim that its laws are among the laws of man's being, that it is the common property of humanity, and in per-fect unison with those laws, and with the laws of nature generally. But here is a law prominently introducedpecting it, is by no means calculated to dispose us to I might have said paradingly—which at a blow dashes of coarse wit and satire, and evidently composed at the view it favourably or indulgently. From all the representations which have been made of this system, practice of all ages and nations. It disclaims the mira-culous, and presents a miracle on its very front as the our eye, we should be disposed to regard it as a mere effect of an ordinary law of man's being, which both God print through a deal board with her eyes shut in a dark juggle, -adopted, in many instances, for sinister, at and man declare not to lie within the region of the super- room; tell who came in, the colour of their clothes, and

centre of gravity between any two of the heavenly bodies is not in the centre of either of them, but placed between them, as the pivot in the steelyard in the act of weighing. The same law holds in magnetism; for every one knows

in their estimation, can be too homely or too simple for the sanctuary of God; and as for the preaching and spread of the Gospel of Christ to all who are without the sound of its joyful message, they are continuous tent to leave that to the goodness of the cause itself, and, without personally contributing to its furtherance, to be satisfied that it must advance and spread from its own intrinsic excellence!

Christian world, and injure the moral tone of society. Against these complicated mischiefs, our best safe-guard, as we firmly believe, is in the maintenance of the unity of the Church;—the surest preservative against all "false doctrine, heresy and schism," will against all "false doctrine, heresy and schism," will be found in the vigorous inculcation of her principles, and the diffusion far and wide of her sober and edifying ministrations.

Christian world, and injure the moral tone of society. In the simple fact, which every one knows, that if one otherwise, the addresses the other's will through his understanding by intelligible words or signs; and the other does the act by an independent personal act of his own will, unconstrained by any extraneous necessitating power overwhelming and the diffusion far and wide of her sober and edifying ministrations.

The simple fact, which every one knows, that if one of society. In the simple fact, which every one knows, that if one other safe-person wishes another to do any act, he addresses the other's will through his understanding by intelligible words or signs; and the other does the act by an independent personal act of his own will, unconstrained by for it sets as a set of his own will, unconstrained by any extraneous necessitating power overwhelming and the unity of the Church;—the surest preservative against all "false doctrine, heresy and schism," will human experience and probability; for it is also an assertion that a person is improved the unity of the cause itself, and the other does the act by an independent personal act of his own will, unconstrained

some similar obligation to honour God with their substance? how, if they do not feel themselves bound by the force of this obligation literally, are they to rid themselves of the conviction that they are bound by the society of it?

The Meshersers do hot, the lemselves do these things—which inspect themselves do hose themselves do these things—which inspect themselves do these things—which is active to the semicrost the semicrost that the dead part themselves do these things—which is active to the semicrost themselves do these things—which is active to the semicrost to do any thing of himself, all his active to the semicrost themselves do these things—which is active to the semicrost themselves do these things—which is active to the semicrost themselves do these things—which is active to the semicrost themselves do these things—which is active to do any thing of himself, all his active to the semicrost themselves do these things—which is active to the semicrost themselves do these things—which is active to the semicrost themselves do these things—which is active to the semicrost themselves do these things—which is active to do any thing of a useful and ornamental education, is ably and faith-field the semicrost themselves do these things—which is active to themselves do these things—which is active to do any thing of a useful and ornamental education, is ably and faith-field themselves do these things—which in the deed they cannot if they would, because they lack both the mecessary faculty and the art; and it is too much to say that the dead part. The Mesmerse active themselves do these things—which in the deed they cannot if they would, because they lack both the deed they cannot if they would, because they lack both themselves do these things—which in the distribution of a useful and ornamental education, is ably and faith—active themselves do these things—which is active to the set of the does this power, I say, thus surprisingly potent, stand in a personal will, united with active intelligence and acting by manifest design? or is it an unintelligent, irrational , acting, like gravitation, because it cannot but act? If this power stands in a person, who can that person be but one of the wicked spirits that fight against God, and

> o, or as a piece of machinery, the other in the mean time being as unconscious as a stone, or conscious only in an uncertain dreaminess? for in the case of outhing

merism-"Yea, hath God said? He hath not said. Ye ligently (and in numerous instances learnedly and

and said to be by the sense of touch. This is one and the same with reading black print on white paper with serted; the belly or the scalp. But I deny the possibility of so distinguishing colours, on the ground that God made the eyes to see with, and not the fingers. I admit that one might by the touch distinguish bodies of such or such colours, provided they so modified the surface thereof as to render it sensible to the touch, each colour in a peculiar manner. This however is not the fact. But seeing that that can be given of the matter, however distasteful it olour itself is as subtle as the light in which it resides, I deny the possibility of distinguishing colours by the fingers, upon the simple ground again, that God made the fingers utterly insensible of light. Who ever thought f holding out his hand to feel whether it were day or night? And moreover, colour being resident in light, now can it be distinguished in total darkness by any ower of vision? But I admit the power of the devil to ractice such a delusion upon those who by any means

8. That such wonderful natural powers and faculties should so long have lain undiscovered in human nature, and no hint thereof have been given in all God's revelaations by His servants "for the perfecting of the saints," corporeal, in the Scriptures of truth, as well as in the writings of learned men. It is no less incredible that such a play-the-fool method of bringing them into exercise uch outrage upon the decencies and becoming forms of personal respect due from man to man-such trampling pon the dignity and responsibility of a creature made in God's image-such requisition upon true self-respect even to the degradation out of self altogether into a mere puppet, as if in mockery of manhood in its privileged essor as a member of Jesus Christ,—I say it is no less incredible, that such as we see it in the disgusting mum-mery of the Mesmerisers, should be the way of bringing powers of humanity into exercise and manife And then-what or wherein lies its utility? How can hat be useful which degrades a man out of himself into he mere puppet of another, for the gratification of that profane curiosity which can be amused and fed by such

grievous abuse of a human person?
9. There was an instance in Canada about ten years ago, of a sick woman exhibiting all the material characteristic facts of Mesmerism, and most strikingly too, in an apparently spontaneous manner; that is, without the intervention of a human magnetiser. Her physicians, three in number, treated her case as one of nervous affection, the effect, not of the magnetiser, but of disease. She was helplessly sick when this came upon her, and so coninued during the seven or eight weeks it beset her. It fell upon her, say once a day, or at times oftener; continued the matter of an hour, more or less. When the power came upon her, she herself became instantaously as unconscious as a stone, and never had the least glimpse of recollection of what passed while she lay unler it; and her return to self-consciousness was as instetaneous as her rapture out of it. Under the

13. Memory is part of man's rational endowment. Ordisarily, it is impossible for a person to forget all he has been doing for the last hour or half hour. But this is a common thing in Mesmerism; and thus it strikes a deathblow at the facts of human rationality and responsibility but one of the wicked spirits that man use ungodly men for their wicked work?

5. The utter contradiction of all this to all human exercise. The utter contradiction of all this to all human exercise that the salvation of the world depends upon every man and beast in it becoming swallowed up for the Magmaria trance: but certainly the Rev. C. in the possession of self, and every thing decent and

was said the poor boy did the shortly after teaving the country.

"Fraught with instruction" indeed! Why was not the arm of the Magistrate stretched forth to arrest this monarm of the Magistrate str tivation and art, under the guidance of intelligent mind. strous traffic in human life, and pluck the victims of the

which the individual will resides; and upon nothing else uttered in any form of speech, and acts done, in a human except mechanically by means of those muscles, according to certain well known mechanical laws. The case dinality, without a personal free will intellligently acting of lifting up a human body without using any mechanical and using the members needful thereunto. If the man means, by merely willing it and waving the hand, sets himself does it, he is conscious thereof of his own free will aside that law of God, and declares that mechanical ope- with previous design; for a man has power over his rations need not be connected with mechanical means.
This being in itself an impossibility, naturally falls under sible for them: and ordinarily the memory of things said of miraculous or superhuman power, which not and done remains with him for a time unimpaired being of God, must be of the devil; whose power I admit this general fact the common experience of all men abunto be equal to such an act, because God's word shews that dantly testifies. In numberless Mesmeric cases the ostennembodied spirits are not bound by the laws of our na- sible speaker and actor is, as to intelligent will and meture in these matters. God hath limited human power in such and such things: the devil saith through Messent personal will must have been within him thus intelare as Gods in power as in knowledge. Ye can see without eyes—ye can act without intelligence—ye can excel in the absence of all qualification." This is what the devil saith.

7. Under the same category I class the well known facts of persons appearing to distinguish colours by their fingers, and without light—for it has been done in the dark and use his members in speech and action. That this is immediately of God, no one that I know has as yet asand indeed the followers of this Satanical delu sion, as I believe, generally deny the manifestation ernatural power in persons either good or bad. But the thing is done, and done too by an intelligent personal will; and there remains none to charge it upon but an unclean spirit from the pit possessing the person, according to the Scriptures. This is the only rational account

may be to this Sadducean age of light to maintain it. 15. The same reasons will hold of sleep-walkers, eping preachers, and maniacs generally. Of these last it is well known, that often on their reason returning they have no recollection whatever of long periods of their nsanity; or only a dreamy recollection and consciousness of having been driven about by some controlling power. When a boy, I knew a woman who had periodical fits of raving madness of several months duration, parts of which were afterwards to her a mere blank, and parts not; and it was her belief that a devil had possessed her, and impelled her to do things which she regarded with the most aversion. A young man, in deep sleep, has been known to get up at night and go to a frame raised the previous afternoon, climb the frame at one corner, ascend he rafter to the head, and step to the other end of the frame on the heads of the rafters, and then climb down and return to his bed, with his eyes shut all the while, d he unconscious of what he was doing; a thing natu rally impossible, but not more so than very many things ded of sleep-walkers. One sleeping preacher could not be awakened even by the application of fire to his eet, but kept on preaching his usual time. Another uld be waked, but with great difficulty; and invariably the waking him before the time was followed with severe a strange character. Now this burning the man's flesh without awaking him, while this preaching power was upon him, is just one and the same with the Mesmeric fact of cutting off a man's leg and extracting eeth while in the Mesmeric sleep, without the patient's nowing it. The whole of these are natural impossibili-They are not of man, nor are they of God. mpossible for a man himself to take a text and preach and extracting teeth. It is the work of the devil in all

16. The physicians, in the case of the sick woman ed, attributed the strange things she did to the power of her disease. Wonderful! that disease should possess the power of enabling a patient to see through ny opake substance and without light! to sing exquisitely without a natural voice, knowledge of music, or perso onsciousness! and make her so cunning in this state that those about her could not deceive her! Passing wonderful that men can be found so void of sense and discernment as to attribute such consummate rationality and art to a mere negation-a diseased condition of the human body! Did we see such absurdity in a Hottentot, we should profess pity for his stupidity or his superstition while the far more rational savage attributes to supernatural agency whatever he cannot account for on natural principles, many of the wise men of this age, who glory so much in their logical acumen, have generally determined, in their zeal, to put down all belief in supernatural gency, and who stoutly deny the existence of evil spirits, all events for selfish ends; while, in other cases, the motives for adopting it may possibly be well-meant and philanthropic. Our correspondent, in his able and philanthropic. Our correspondent, in his able and man declare not to he within the region of the superflowing ten who came in, the colour of their counes, and the time on their watches in their pockets, she lying with the time on their watches in their pockets, she lying with the time on their watches in their pockets, she lying with the back of her head towards them; and would do many such things equal to any that have passed under the hands of this or that Reverend Manipulator; and what is more, and the time on their watches in their pockets, she lying with the time on their watches in their pockets, she lying with the time on their watches in their pockets, she lying with the back of her head towards them; and would do many such things equal to any that have passed under the hands of this or that Reverend Manipulator; and what is more, and the time on their watches in their pockets, she lying with the time on their watches in their pockets, she lying with the time on their watches in their pockets, she lying with the back of her head towards them; and would do many such things equal to any that have passed under the hands of the within the region of the within the

for by supernatural agency.

17. Let the worshippers of Mesmerism get along with

these difficulties, and reconcile them to rationality, com-mon sense, and the established order and laws of the natural world, and the laws of human nature in the midst of it, if they can. Let them compare those "lying won-ders" with the holy works of God recorded in the Scrip-tures, and see the wide difference of character both moral and physical between the two. I know that in common all miracles must violate the laws of nature, whether God or the devil work them. But God's miracles profess to be done by his supernatural power, and therefore involve no lie, nor any contradiction to human reason; for right reason doth ever rejoice to acknowledge His irresistible power over all creatures and the laws of their being, which He in wisdom and in truth hath imposed upon them; while here the devil insinuates himself into region of humanity as a natural faculty or power which God endowed it with in its creation, and under this filmsy mask seduces those who love not the truth, but have pleasure in unrighteousness, into the voluntary renuncia-tion of all sense, discernment, and rationality, and the assertion of doctrines so monstrously preposterous as to contradict all human experience, and upset all the laws of the visible universe,—laws which all men have relied apon in every art and science that have benefitted manand, with the same assurance as they do upon the immutable faithfulness of Him who in wisdom ordained them.

18. A Christian Priest has presumed "to identify" this power of Satan "with what Coleridge has called the fundamental life?" and declared it to be "a boon granted by God to confirm our faith, and to cheer us on our way?" and if these things do not involve the service and worship of Satan, which we renounce in holy baptism, I am at a loss to say what would. If Mesmerism does not confound the miraculous with the natural,—the superhuman with the human—the rational with the irrational—the spiritual world with the visible—and smite down all certainty and truth, and overturn all the laws of nature,—never yet did imposture require men to give up all their senses, and subscribe to palpable absurdities. And this is a masterstroke of the devil's policy, namely, to take possession of

adversary deceives and oppresses men. Truly the world lieth in the Wicked One; and nothing but the coming the regular performance of Divine Service every Sunday

acted upon the sound and rational principle, that we wment. Orget all he has
But this is a
But this is a
But this is a
But this is a run into those monstrous absurdities which I have pointed | firewood, to get in his crops should be have any, or who tions to all truth and consistency in the economy of nature and of man. Indeed, this never could have happened among a peculiar to the nature and of man. happened among a people who believe what is written in perience, and to all rationality, the law of rational creatures and the Word of God, I need hardly point out. For whenever did the Church teach such monstrous things, so subversive of herself? Or who ever until of late believed it possible for one human person to use another in this manner without the assistance of the devil? Who ever believed that one man could have the power to use the believed that one man could have the power to use the believed that one man could have the power to use the believed that one man could have the power to use the believed that one man could have the power to use the believed that one man could have the power to use the believed that one man could have the power to use the believed that one man could have the power to use the first to fall before him, and next in danger are those who have denied the existence of light and things." Witness, for instance, a man who traversed Canada last winter, and for gain exhibited to crowded audiences of Christians his feats of degrading murderous sorgery upon a beyond a gain to be seed in a milder climate the renovation of that health, sorgery upon a beyond a gain to possess and drive men mad as he did in days of old. The grievous sin of intellectual pride. audiences of Christians his feats of degrading murderous sorcery upon a boy and a girl, whose jaded, pining, haggard appearance proclaimed them sell such extensions of man's intellect the highest thing in the scale of intel-

> tion; -all these lie at the root of the matter touching our ancovered condition on the side most open to this new form of Satan's assaults upon the faith of men, and his arge one:—it is sad and sorrowful in the extreme; and spirit has been stirred within me in the contemplation.
>
> There is not a heart among us but will offer up its ferspirit has been stirred within me in the contemplation it, since I have seen the enemy invading my native land with these lying wonders, after which the reputed wise and respectable have swiftly turned aside. I could say very much more, but desist; thinking it enough now to set forth the main features of the delusion, trusting that God will speedily stretch forth His hand of help, and for ever destroy the works of the devil, and deliver those who are taken captive by him at his will: which of His eve and mercy may we live to see, through Jesus Christ

Rev. and Dear Sir, Your's faithfully, A. H. BURWELL. Kingston, 20th July, 1843.

Canadian Ecclesiastical Intelligence.

TESTIMONIAL TO THE REV. ADAM TOWNLEY.

On Sunday morning, the 16th July, the Rev. Adam Townley preached his farewell sermon in Trinity Church, Thornhill, after having acted as Assistant Minister to the Rev. G. Mortimer, the Rector, for the last three years .-Mr. Mortimer having experienced a surprising and Mr. Townley has already taken charge of th sive and important Mission of Dunnville, on the Grand River, in the Niagara District, left vacant by the resignation of the Rev. C. B. Gribble. His appointment to this station may be regarded as a proof of his Diocesan's

The text selected for the occasion was 2 Thess. iii. 18, The grace of our Lord Jesus Christ be with you all." The reverend preacher exhibited much good taste in making no personal allusions, but what were indispensably necessary, and took advantage of his last opportunity to impress upon the minds of his heavers the obligation of adhering to the great and unadulterated truths of the Gospel, and of regarding the Church as the divinely appointed preservative of those truths. He pointed out how faithfully the Word of God and the Holy Sacraments were set forth in the United Church of England and Ire land, and in those other pure branches of the Christian the Church in the United States, and the Epis pal Church in Scotland. The sermon was altogether judicious and appropriate, addressed to no particular party in religion, and well adapted to keep the people in that safe and scriptural path which the Church of English land has plainly marked out for her members. It was also pervaded by a tone of deep, yet subdued, feeling, and was listened to, throughout, with no other regret than what the preacher's approaching departure suggested.— In a few days afterwards the following Address was forwarded to Mr. Townley :-

. To the Rev. Adam Townley, lately Assistant Minister of Trinity Church, Thornhill.

"Reverend and Dear Sir,-It would be injustice towards you, and a suppression of our real feelings, were we to allow you to depart in silence to a new and extensive field of ministerial labour.

in that condition of dead sleep that fire burning his flesh could not arouse him. And just so of cutting off the leg and extracting tooth. United the could not arouse him. And just so of cutting off the leg which, during the last three years, you have rendered to our esteemed Rector,—for your efficient and unremitting services, both in the House of God and in other departments of clerical duty,—for your faithful adherence to the doctrines and discipline of the United Church of England and Ireland,-and for the conformity of your life with the precepts which you have taught.

"Your name will long be remembered and respected in this neighbourhood, and we beg your acceptance of the accompanying testimonial, as a sincere but imperfect token of the estimation in which you are held. always feel a lively interest in the welfare of yourself. Townley, and your family, and in the words of the text, which you appropriately selected for your last very excellent sermon, we now bid you farewell, and say, The Lord be with you all. On behalf of the Parishioners and Congregation of

Trinity Church, Thornhill. "WM. PARSONS, Churchwardens, R. C. GAPPER,

Thornhill, Yonge Street,

" 18th July, 1843." The above Address was accompanied by four large volumes, very handsomely bound, containing the Holy Bible and the Apocrypha, with the Commentaries of MR. TOWNLEY'S REPLY.

"To Wm. Parsons and R. C. Gapper, Esquires, Church-wardens of Trinity Church, Thornhill, Yonge Street. "My Dear Sirs,—In acknowledging the receipt of your most affectionate and gratifying address, and of the very handsome testimonial which accompanied it, I shall not attempt to express all that my heart would dictate, but content myself with in some been fo The

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but content myself with saying, that few circumstances but content myself with saying, that lev circumstances in my life have afforded me more comfort than has the hope, which I have long entertained, that I possessed the confidence and affection of the beloved people amongst whom I was ministerially labouring. That they have whom I was ministerially labouring. That they have now, through you, thus ripened that hope into conviction, does indeed cheer my spirit. And more especially do I rejoice in these evidences of your love and respect, because, as they are offered to me for my work's sake, they make me hope, feeble and imperfect as I know my labours were, that yet they have not been entirely with-out the Divine blessing.

'That it was most painful to myself and family to say 'farewell' to our much valued friends at Thornhill and its neighbourhood you well know, but next to the peace which results from quietly walking in the path appointed by God and the Church, one of our most pleasing reflecions is the conviction that we 'shall be long remembered' by you all.

"Fully believing also your declaration, that 'you shall 'Fully believing also your declaration, that 'you shall 'You shall 'Fully believing also your declaration, that 'you shall 'You sh

always feel a lively interest in our welfare,' I am glad that the delay in my receiving your address, (from causes with which you are acquainted), enables me to assure you, after having spent two weeks amongst the flocks you, after having spent two weeks amongst the flocks committed to my charge here and at Dunnville, that their Christian cordiality affords pleasing promise that here also we shall obtain that pious co-operation and experience that personal friendship which did, and ever must, make Thornhill so dear to our hearts.

"To yourselves and all other of our beloved friends, the Parishippers and Congregation of Trinity Chem.

"To yourselves and all other of our beloved friends, 'the Parishioners and Congregation of Trinity Church, Thornhill,' whom you officially represent, permit me to return my sincere thanks, not only for this last very valuable token of your esteem, but also for those other numerous evidences of it, both towards my family and myself, which marked your conduct while it was our happiness to reside amongst you.

"And now, brethren, commending you to God and to the word of his grace." I will only add a fervent prayer

the word of his grace,' I will only add a fervent prayer that you may thereby all be enabled to seek with in ing earnestness for a full participation in all the blessings that salvation which has been purchased for us by our Lord and Saviour Jesus Christ,—and to cling with a yet firmer grasp to our Reformed and Apostolic Church, as the appointed channel by which our Heavenly Father is pleased to convey those blessings to the true believer.
"Believe me to remain,

"My dear Sirs,
"Ever most faithfully your's.

" ADAM TOWNLEY,
" Late Assistant Minister of Trinity Church, Thornhill. Grand River, Lake Erie, " 3rd August, 1843.

On these interesting documents we have nothing to observe but that, while gratifying as regards the past, they hold out cheerful hopes for the future. It is but just to add, in conclusion, that the congregation of St. Stephen's Church, in Vaughan, owe much to Mr. Townley for the manner in which,—assisted principally by some youthful members of the Church, resident at Thornhill, evening, a Sunday-school has been established, and a large Parochial Lending Library obtained.

all His saints can dispossess him.

20. And, finally, let it be recorded to the praise and glory of God, that the Roman Catholic Priesthood have not fallen into this snare of the enemy; but from the first have declared it to be Satanical agency. They have exhibiting the sound and scriptural principle, that the should not attempt to explain the operations of spiritual power by the laws of physical science. From the above poral comforts of their Minister, and dimish his pecuniary

THE REVEREND T E WELLY

poor of your parishioners, those who have listened to and profitted by your discourses, and those who have been form of Satan's assaults upon the faith of men, and his touched by your kindness in the hour of sickness,—in power over their body, soul and spirit. The subject is a this testimony of the deep affection and respect we bear

vent aspirations to Heaven now, and if we be spared, not only now, but in after-life when years have intervened that health, sought by you and your amiable family, may be vouchsafed to you all,-that you may live lo gladden other hearts with the teachings of pure and ndefiled religion; and that when your race shall be run nd your warfare accomplished, you may receive that glorious recompense which is promised to the faithful Minister of Christ.

Sandwich, 8th August, 1843.

MR. WELBY'S REPLY. My Dear Friends and Christian Brethren,-I know not how to express to you my feelings on this occasion. I could not, under any circumstances, have parted from those, among whom it has been the will of God that I should exercise the Ministry of the Gospel, without much sorrow and regret; but the warm and affectionate address, which has just been presented to me, makes me doubly

experience in parting from his flock.

That I should carry with me such a tribute of your Christian regard is in the highest degree gratifying to me, as it is an evidence of your kindly feelings towards myself, and a proof that you are not insensible to th stimable blessings of the glorious Gospel of our Lord

sensible of the pain which a Christian Minister must ever

and Saviour Jesus Christ.

If those imperfect ministrations, which have called forth so unmerited an expression of your approbation, have been in any measure profitable among you, let thanksgiving and praise be rendered unto Him who has condescend at the condescend of the condescen condescended to commit His heavenly treasure to earthly

I sincerely thank you for your sympathy with myself and my family, and for your united prayers for our wellbeing and happiness.

I need not assure you that, should it please God to spare my life, and to permit me to occupy another field of labour, neither years nor distance will ever weaken the deep and tender interest I have felt, and must ever continue to feel in your spiritual welfare. May God of His infinite mercy bless you with all His choicest blessings, both in soul and in body; may His spirit dwell in your hearts, and may you daily grow in grace and in the knowledge of our Lord and Saviour Jesus Christ; is the earnest and fervent prayer of your sincere friend and late

THOMAS EARLE WELBY. Sandwich, 8th August, 1843.

CHURCH SOCIETY OF THE DIOCESE OF QUEBEC. This Society held its anniversary on the 5th of last month. It combines the objects of a Missionary, School, Bible and Religious Book, and Church Building and Endowing Society, and designs to gather within it every member of the Church of England, to engage all in this Christian work, and, by means of Parochial Associaons, to facilitate even the poorest in handing in their contributions. Although its objects are so many and mportant, any subscriber feeling himself more deeply erested, and inclined to promote a certain object stated, rather than the others, may specify to which he desires his contributions to be applied. After attending Service at the Cathedral, where the Rev. W. Dawes, Rector of St. John's and Acting Secretary of the Society, oreached, the General Meeting was held at the National Preached, the School House, at two P.M.; the Lord Bishop of Montreal presiding. There were also present the Honbles. J. Stewart, A. W. Cochrane, W. Sheppard, W. Walker, Geo. Pemberton; J. G. Irvin, Esq., J. Trigge, Esq., H. Geo. Pemberton, J. Bonner, Esq., A. Gowen, Esq., W. Jessopp, Esq., J. Bonner, Esq., A. Gowen, Esq., W. Chapman, Esq., &c. &c.; The Revds. Dr. Bethune, M. Willoughby, J. J. Wood, G. Mackie, E. Sewell, J. Abbott, R. R. Burrage, W. Thompson, H. Burgess, W.W. Wait, W. Chadderton, W. Morris, C. J. F. Haensel, and

. Knight. The proceedings commenced with prayer, after which his Lordship addressed the meeting in his usual effective anner, eloquently expatiating on the objects and claims of the Society.

The Secretary then read the Annual Report of the Society, which stated that the contributions, though not equal to what might have been expected, owing chiefly the depressed condition of the commercial and agricultural interests throughout the country, were sufficient to excite a hope of greater success in future. The gross ntributions for the year amount to £960; donations in land, 5,400 acres. The Diocese has been subdivided into nine Districts; in six of which, District Associations have been formed in connexion with the Society; and

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