

even the roughness and uncouthness of his manners become positive traits of excellence, under the magic touch of money!

Such are the opinions of the world,—such the principles on which modern society is based, and, unhappily, such a state of things is but too much sanctioned and encouraged by men who profess to be followers of Him who said: "Seek not the honour that cometh from men only." Is it, therefore, matter of surprise, that all classes of society are endeavouring to become rich—any wonder that this is the great goal to which all tend—any marvel that days and nights are spent in devising plans to amass wealth—and that, in their unhallowed efforts to lay up treasures upon earth, many fall into a snare and divers hurtful lusts, which drown them in perdition?

We are no levellers, though we thus speak. We know that ranks and conditions, "principalities and powers," exist among men, and properly so; but we do most strongly object to the making of gold and silver, houses and lands, the criterion—or pounds, shillings and pence, the rule of respectability.

A man may indulge in all the fashionable vices of the day—he may plunge into every variety of excess and dissipation—and yet, because he owns a certain amount of property, he is a gentleman; while his poor neighbour, who has barely the necessaries of life, though he excels in every grace and virtue that adorns the Christian character, is—not a gentleman. Strange perversion of language! Strange prostitution of common sense!

The time was, however, when it was not considered a disgrace to be poor. Even among pagans, wealth was not the standard of excellence. And is it not most devoutly to be desired, that a period may arrive when men will be accounted respectable in proportion to their piety and intelligence—when the patent of nobility that shall be held in the highest esteem will be that which is granted by the King of kings, and when the character drawn by the pencil of inspiration will be that alone which shall be recognized as constituting the real gentleman,—"gentle, easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy.

It will be seen by the following articles, that Puseyism continues to spread its baneful influence to an alarming extent in the Mother Country; and, like the Upas tree of Java, is scattering the seeds of spiritual death wherever its principles are received and reduced to practice. While we sincerely regret the increase of this most destructive species of error, we are led to rejoice in the weighty testimonies which are almost daily furnished by the highest authorities in the Episcopal Church,—proving that there are many holy and devoted men in the venerable Church of England, who are determined to discountenance this most mischievous evil. The opinion of the Bishop of Norwich, which is given below, will be read with deep interest:—

THE APOSTOLICAL SUCCESSION.—At the recent London Anniversaries, the Bishop of Norwich preached the Annual Sermon in behalf of the Society for the Propagation of the Gospel in Foreign Parts, at St. Paul's Cathedral, on the 19th of May.

The sermon seems to have created some sensation among the high church party, against whom the Bishop aimed an unexpected blow. He denied the Apostolical Succession of the priesthood of the English Church; that it was a necessary mark of a true church; that it could be traced with any degree of certainty, &c. However much he admired the zeal, learning, and piety of a large party in the Church, he said he could not concur in their pretensions to almost

divine and miraculous powers, and he disapproved of the "innovations" which had been introduced. Their claims to Apostolical Succession rested on the transmission of priestly authority in a direct line from apostolical and primitive times. The links of the chain it was very difficult to ascertain; they were attenuated to a thread in many cases; and some of the individuals represented by them had been reprobates and monsters. He thought that the claims of the Church to an apostolical character rested on the purity and scriptural character of its doctrines.

One of the high church journals is quite horrified at this sermon, and even expresses the modest hope that the Society will not permit the sermon to be printed with its Annual Report, adding, "should it appear there, the hand-writing is upon the wall, declaring that the days of the Society are numbered."—*Boston Recorder*.

THE OXFORD HERALD, which has lately changed hands, having given great offence to the Puseyites, (whose organ it was under the old proprietorship,) they have determined on starting a paper in opposition, to come out early next term. The management, editorship, &c., will be completely under the control of the Tractarians. —*Manchester Herald*.

PRACTICAL PUSEYISM.—In a village not five miles from the town of Sevenoaks, Kent, a poor man who had lived in a gentleman's service, but was out of a situation, who was in a desponding state, bordering on insanity, applied to the clergyman for spiritual advice. The curate, who is a Puseyite of the first water, immediately prescribed for the relief of his troubled conscience.—"You must give alms," said the priest. "But what can I give?" replied the agitated man.—"How much money have you?" asked the interrogating confessor. "About ten pounds," was the reply; "the remains of careful savings of former years of service." "Then you must give two pounds, and bring it to me," said his reverence; "and you must have given more had you not been out of a situation." Away went the poor man and got his money. The conscience-quieting alms were placed in the hands of the clergyman; but the matter did not end thus. It so happened that the wife of the poor man had not quite so much faith in the merit of such good works, and supposing, moreover, that the Rev. gentleman had only resorted to this measure in his kind endeavour to pacify the disturbed mind of her husband, went in her simplicity to this priest of the Church, hoping to receive back again what had been deposited with him under such extraordinary circumstances, and urging her request by the forcible arguments, that they could not afford to make such a gift; that, her husband being out of a situation, their little stock would soon be exhausted, and that such was the state of her husband's mind, that he really did not know what he did. But entreaty and remonstrance were alike in vain. The alms were sacred, and the Church could not be despoiled, and so the poor creatures were mulct of their money.

At one of our churches, says a correspondent at Lynn, we have the imitation candles on the altar, morning prayers at half-past eight, a careful observance of saints' days, and a church day school on a graduated scale of charges, daily inspected by the Puseyite curate, who has established it. An infant child, the child of poor parents, died on Friday; the nurse applied, to the chaplain to the jail and work-house, to bury the child, producing the certificate of the child's death. He resolutely refused to bury the child, expatiating upon their neglect in not having the child "regularly baptised;" and intimated that it was quite a favour to let it lie in the consecrated ground; that, if it had been sprinkled, it had been sure of heaven, but now the certainty was on the other side!—*London Record*.

We have to acknowledge the receipt of a neat weekly periodical, entitled the "Olive Branch," published at Halifax, N.S. It is devoted principally to the interests of temperance. The cause is a good one—and we wish the publishers every success.

Our latest dates from England reach to the 19th ultimo. A brief summary, containing the substance of the most important news, will be found on our last page.

THE Leeds Mercury, of a late date, in a report which it furnishes to its readers of a great temperance demonstration at York, in which Father Matthew took a conspicuous part, publishes the speech of this great champion of temperance, from which we extract the following:—

"I have received several anonymous letters this evening, accusing me of leading the people astray—of leading them into superstition—(Shame)—and of substituting teetotalism for the gospel. I have never done so. I consider teetotalism the foundation of every gospel virtue, for there can be no virtue without temperance. By teetotalism I have brought down in Ireland the wall that separates the people from the ordinances of religion and the services of God, banished vice and crime, emptied our jails and bridewells, and raised the people to a height of moral elevation to which no one ever expected to see them raised. (Loud applause.) I have not, as I said lately to a gentleman who made the same charge against me in London, substituted teetotalism for the gospel—but, on the contrary, from my own resources, I have distributed in Ireland thousands of copies of the sacred Scriptures. (Immense applause.) We have now in the press in Dublin a cheap edition of the Holy Bible, which will be printed and sold in numbers at 6d each, to be only 6s for the entire twelve numbers, and which places the sacred Scriptures within the reach of every teetotal head of a family in Ireland. (Loud applause.) I consider teetotalism as the harbinger of happiness, not only for Ireland, but for the entire empire; it has not only broken down the wall of separation that kept the people of Ireland from the discharge of their religious duties, but also that which kept them so long from their fellow men; for teetotalism will enable us all to see in the face of every human being a brother. (Loud applause.) I have always advocated teetotalism on these principles, and I shall always, with the Divine assistance, continue to do so. (Applause.) I take no credit to myself for the marvellous result, for it is not he that planteth nor he that watereth, but God that giveth the increase, to whose name be praise, glory, and honour, for ever, Amen. The only credit that I can take to myself is for untiring energy in the great and sacred cause. [Hear.] I was charged myself this evening and to-day, with what to me, being a minister of the gospel, may be attended with serious consequences—I was charged with being a Manichean, condemning wine, as created by the evil principle and as being bad in itself. Now, I never uttered a word on that subject; I never went farther than to say, that those who were moderate in strong drink did well, but those who abstained from it altogether did better. I acknowledge many poisons are good creatures of God, but they may be abused, or taken for our destruction. [Hear, hear.] I would admonish all teetotalers to follow the plan I have done, which God Almighty has so marvellously blessed, to abstain themselves from all intoxicating liquors, and obtain as many converts to our cause as they can by argument; but at the same time to exercise charity to those who will not join them. [Hear, hear.]"

WHAT WE OVER-LOVE, WE SHALL OVER-GRIEVE.

Rachel set her heart too much upon her children; and when she had lost them, she lost herself too. Such a vein of grief was opened, as could not be staunch. She refused to be comforted. Here was discontent. When we let any creature lie too near our hearts, when God pulls away that comfort, a piece of our heart is rent away with it. Those that would be content in the want of mercy, must be moderate in the enjoyment. Better have a spare diet, than having too much, to surfeit.—*Vincent*.

THE RICHES AND DIGNITY OF BELIEVERS.

All the kingdoms of this world, and all the glory of them, are not worthy to be compared with the smallest of the benefits of redemption. He that is least in the kingdom of God, is greater than the greatest earthly monarch that ever wore a crown. What then must they be who are rich in faith, who stand high in God's favour, and are blessed with all spiritual blessings in heavenly things in Christ Jesus!

SELECT SAYING.

As a man may forget his prayer, and yet after find the fruit of it; so it is with many a minister for his sermons: yea, some may persecute a preacher even to death for some doctrine; and yet many years after, reap the benefit of it, when affliction or death comes; for when by that means the heart is broken, that knowledge that did swim in the head before, falls down into the heart: for this we see in nature; when the husbandman hath sown his seed, though he sleep or die, yet it grows.

DIED.—In this city, on the 2d instant, after a few days illness, Mr. James M'Donough, for many years book-keeper to Robert Campbell, Esquire, aged 26 years. His pleasing and pious demeanour won for him the esteem and affection of all who had the pleasure of his acquaintance.