

RECANTATION OF SIX ROMANISTS.—(From the *Liverpool Standard*.)—The Church of St. John, in this town, was, on the evening of Tuesday last, the scene of a most gratifying and impressive public ceremony—six adult converts having on that occasion renounced the heresies of Rome, and declared their adhesion to the Church of England. The sacred edifice was crowded by a most attentive audience, including a large number of the humbler class, to which some of the converts apparently belonged. The Evening Service having been read by the Rev. Mr. Mattheus, one of the Curates, the converts were ranged around the altar, and the customary questions were addressed to them by the Rev. W. F. Taylor, Incumbent. Each of the adults having replied to these queries without any reservation, they were accordingly received into the communion of the English Church. Eight children—some belonging to the present converts and others to Romanists previously converted—were then, at the express desire of their parents, likewise received into the Church; after which Mr. Taylor offered up an impressive prayer that the converts might be protected from the revilings of their enemies and the scoffs of the indifferent, and that they might become instruments for good to their poor fellow-creatures who still lived in darkness. After an appropriate hymn had been sung Mr. Taylor delivered a brief and appropriate discourse, founded on Romans, xvi., 17-17:—“Now, I beseech you, brethren, mark them which cause divisions and offences, contrary to the doctrine which ye have learned, and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly, and by good words and fair speeches deceive the hearts of the simple.”

A return to an Address of the House of Commons, moved by the Marquis of Blandford, has just been printed, setting forth the information received by the Commissioners appointed to inquire into the practicability and mode of subdividing parishes, respecting the immediate want as reported by them, for 580 new Churches which the commissioners say are required in the various Dioceses of England and Wales at the present time, they assign to Canterbury, 5; York 17; London, 58; Durham, 25; Winchester, 30; Bangor, 11; Bath and Wells, 2; Carlisle, 6; Chester, 21; Chichester, nil; Ely, 4; Exeter, 20; Gloucester and Bristol, 23; Hereford, 3; Lichfield, 73; Lincoln, 11; Llandaff, 35; Manchester, 80; Norwich, 6; Oxford, 14; Peterborough, 11; Ripon, 67; Rochester, 7; Salisbury, 5; St. Asaph, 5; St. David's, 19; Worcester, 21; and Sodor and Man, nil.

A buried city has been discovered in Egypt named Saekarah. It is about five hours journey from Cairo, near the first cataract. An Arab having observed what appeared to be the head of a sphynx above the ground, drew the attention of a French gentleman to the circumstances, who commenced excavating, and laid upon a long buried street, which contained thirty-eight granite sarcophagi, each of which weighed about sixty-eight tons, and which formerly held, evidently, the ashes of sacred animals. The French gentleman has got a grant of the spot from the Egyptian Pacha and has exhumed great quantities of curiosities. This street when lit up at night, forms a magnificent sight. It is upwards of 1,500 yards in length. Many of the curiosities dug out have to be kept buried in sand to preserve them from perishing.

A curious occurrence took place at Letham-grange-house, the residence of Mr. John Hay, on the forenoon of Monday last. While Mr. Hay was engaged writing in his library two panes of the window were simultaneously broken, and the glass scattered about his writing table and about the room. Mr. Hay's first impression was that a couple of shots had been fired, occasioning the crash; but on further examination he discovered that a blackbird, which had been pursued by a large sparrowhawk, had in its eagerness to escape dashed through the window, and taken shelter in a terrible state of trepidation, between two panes which were lying on the rug before the fire. It would seem that the hawk had been no less anxious to get at its prey than the blackbird to elude its pursuer; and that it had also flown against the window, broken a pane, and precipitated itself into the room at the further end of which it lay extended. The poor blackbird, though much exhausted, after a time recovered and was set at liberty. In securing the sparrowhawk Mr. Hay had his hand slightly injured by its talons.—*Edinburgh Courier*.

The Pope has conferred the dignity of a Knight Grand Cross of the order of Pius IX., upon the young Earl of Shrewsbury, who is now at Rome.

Mr. Edward Bates, of Welbec-street, has discovered “A Perfect Railway Break,” which will stop a train going at the rate of twenty miles an hour, in a space of six yards with perfect safety, and, singularly enough, offers a reward of £100 to any engineer or railway board that will enable him to prove the value of his discovery.

We understand that the very large sum of £43,000 has been paid into the savings-bank, connected with the Sailor's Home in Well-street, in the last year. This is among the many proofs of the great benefit that these establishments have conferred upon the seamen of the country. We are also informed that in consequence of the benefits of the system, the Government has resolved to establish savings-banks at the shipping-offices throughout the kingdom.—*Shipping Gazette*.

The *Jewish Chronicle* announces that “the Earl of Aberdeen, who was a conscientious opponent of Jewish emancipation, has, within the last few

months, seen reason to change his opinion on our subject, and is now a firm supporter of the claims.”

From an advertisement in our columns, we are happy to find that the project of raising a Memorial Window to Wordsworth in the Church of Cockermouth, his native town, receives the support of those who appreciate his genius. We understand that a large sum is still required, but, from the appropriate nature of the tribute, and Wordsworth's numerous admirers, we entertain no doubt that ample funds will be received to perpetuate his memory in a fitting manner.—*English Churchman*.

There are daily plying through the streets of London 3,000 omnibuses, each carrying 300 passengers daily, or 2,000 a week, which makes for the entire omnibuses 6,000,000 a week, or 300,000,000 passengers a year. Supposing each passenger paid a threepenny fare, the amount expended annually would be £3,000,939. An omnibus coachman driving an omnibus 60 miles a day, passing the same ground over and over again, would in course of seven years perform the extraordinary distance of 173,880 miles, or 521,640 miles in twenty-one years, which several coachmen have done without varying their route—say from Chelsea to the Bank. The manual labour employed comprises the following:—Coachmen and conductors, 6,000; horse-keepers, 3000; occasional drivers and hangers-on, 2,000; total 11,000. The value of the metropolitan omnibus establishment is estimated at £962,000, viz., horses worth £600,000; omnibuses, £309,000; harness, £6,000; and sundries, 2,000. The expenditure figures £787,000 for corn, £225,000 for straw, £750,000 for hay, and £7,800 for horse-shoeing; to which are to be added £156,000 for wear and tear, and £180,000 for harness, exclusive of stabling and its incidents. The Government duty amounts to £393,756.

THE LAW OF DIVORCE.—A very important measure will be introduced into the House of Lords immediately on the re-assembling of Parliament, by Lord Brougham, by which the present tedious system of divorce will be abolished, & a new statute framed, doing away entirely with the enormous fees which are now paid, thereby bringing the law within the reach of the poor. By the new law, the proceedings in the Ecclesiastical Court, and also the action at law which are now necessary, will be abolished.

FRUIT IN OLD AGE.—Dr. Routh, President of Magdalen College, Oxford, is now in his 97th year, and is editing and publishing Bishop Burnett's History of James II. As an under-graduate he knew Dr. Leigh, then Master of Balliol, elected to that post in 1726, being at that time more than 40 years of age, and consequently born in the reign of James II.; so that, says the *Athenaeum*, “here is a book, narrating events all of which occurred 161 years since, given to us by a friend of one who knew the principal actors in them.”

THE SCRIPTURES AND THE CHURCH OF ROME. (To the Editor of the *Christian Times*.)

Sir,—Some months ago I fell into conversation with an Irish Roman Catholic, a very intelligent young man, and, for his station in life, very well informed. I asked him if he had a Bible or a Testament. He said that he formerly had a Testament, but that he had parted with it some years ago. I asked him if he would not like to have one again. “Yes,” he replied; “but your Testaments are not faithful versions.” Without attempting to go into that subject, a very wide one, and one too erudite for either myself or my companion, I said, “Grant that to be the case, as there never was any version that could be pronounced perfect, there is enough both in your version and ours to point out clearly the mind of God and the way of salvation; would you like to have a Testament of the version of your own Church?” “O yes!” “What will it cost you?” “A shilling.” “Then here is one; when will you purchase it?” “O, the Priest will be here shortly, and I can buy one from him.” “Will you promise me to do so?” He promised with an air of sincerity and ingenuousness, and we parted. I felt assured that the Priest would neither give nor sell to him “THE WORD OF LIFE,” even in the form recognised by Rome; but I waited to learn the result of the poor fellow's application.

About a month afterwards I met him again. “Well have you had your Testament?” “No, Sir; the Priest came over, but he had none with him.” Another interval passed, and again I asked, “Have you had your Testament?” “No, Sir; the Priest came over, but there were none in the county-town (where the Priest resided). Again we met. “Well, have you had your Testament?” “No, Sir, the Priest says, THEY ARE OUT OF PRINT.”

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THURSDAY, MARCH 3, 1853.

DR. ROLPH'S MARRIAGE BILL.

We subjoin from the “*British Colonist*” an abstract of the marriage Bill which has just been introduced by Dr. Rolph.

“In the first place all inconsistent laws at present in force are to be repealed.

Second, after the bill will be passed, Marriage as a Civil Contract, shall be valid in law.

Third, any Minister, Priest, Pastor, Religious Teacher, recognized by any Church or Religious Denomination, the Mayor or any Alderman of any city or town, or Judge of any County Court, the Warden of any County Council, or Reeve of a Township, may receive contracts, which they will be bound to register, from the contracting parties.

The form of the contract to be as follows:—“Whereas A. B., of—, in the county of—, in Upper Canada, bachelor (or widower, as the case may be), son of—, (carpenter) and C. D., of—, in the county of—, spinster (or widow as the case may be), daughter of—, (Grocer) and—of the Township of—, in the County of—, have a mutual purpose of marriage, for the carrying out of which they are desirous of entering into the contract by law in that case made and provided, severally declaring that there is no legal impediment against it: Now these presents witness that the said A. B., and C. D. have this day mutually agreed to enter into the relation of man and wife from henceforth, according to the laws of Upper Canada. In witness whereof the said A. B. and C. D. have hereunto set their hands in the presence of E. F., of—, in the county of—, (addition) and G. H., in the county of—, (addition) and before I. K. Registrar (or Judge, &c., as the case may be) in the county of— (the signatures, seals, &c., follow). Such is the form of the contract, which has certainly the merit of being comprehensible.

Fourth, any former marriage, which is not considered perfect, may be made so, by a similar contract.

Fifth, two witnesses must subscribe to a contract, one of whom shall be personally known, and both shall be known or vouched to be of satisfactory credit, to the persons to whom the contract shall be delivered and in whose presence executed.

Sixth, the person receiving the contract shall sign a declaration in duplicate, that it has been duly made.

Seventh, if the witnesses be of doubtful sufficiency, other inquiries must be made, by the person who receives the contract.

Eighth, a penalty will be inflicted for receiving a contract known to be illegal.

Ninth, penalties will be imposed for making false statements in the contracts.

Tenth, the person receiving the contract to keep a record of them in alphabetical order.

Eleventh, contracts and copy of record to be sent periodically to the county Registrar.

Twelfth, the County Registrar to transmit these yearly to the Provincial Registrar.

Thirteenth, persons who receive contracts to give duly certified copies when applied to for them.

Fourteenth, these copies to be *prima facie* evidence of marriages.

Fifteenth, provides for fees, left blank.

Sixteenth, no religious ceremony will be necessary, nor will any be prevented.

Seventeenth, no banns or licence will be required.

Eighteenth, provides that marriages of all persons not under legal disqualification to contract matrimony, that have been publicly contracted in Upper Canada before a Justice of the Peace, Magistrate or Commanding Officer of a post, or any priest, minister, or clergymen, or between any person belonging to the Society of Friends commonly called Quakers, or persons professing the Jewish religion, before the act comes into force are to be valid. Nothing in this section to affect any marriage declared invalid by any court of competent jurisdiction, &c. Nor to affect any act done before this bill will come into force relating to the administration of any personal estate or effects, &c.

Nineteenth, confines the operation of the bill to Upper Canada.

Schedules of forms follow.

Without hesitation do we affirm that a more objectionable and demoralizing measure than the above, never was brought under the consideration of a legislature making the slightest pretensions to Christianity. As the able Quebec correspondent of the *Daily Patriot* justly remarks, it is the exact counterpart of “the marriage system recommended by the celebrated Thomas Paine to the people of America, at the Rebellion.”

What could have been the motive of Dr. Rolph in so wantonly outraging the feelings of the respectable denizens of Upper Canada, as even to propose such a Bill?

He cannot plead any thing in the shape of “pressure from without,” in palliation of his conduct. The most clamorous of our demagogues, agitated for no change in the law as it presently stands. With the solitary exception of William Lyon Mackenzie, no journalist, however deep dyed his liberalism, asked for greater freedom in the “trade” of matrimony, than that which now exists.

Dr. Rolph is not a professed infidel. If he had been, we should have had no difficulty in discovering a key to the principle and object of this atrocious measure. The palpable tendency of the Bill is to encourage the most sordidly secular views of the marriage bond. Religious ceremonies are not positively prohibited, but on the other hand the fact is ostentatiously paraded that they will not be considered necessary.

Had Thomas Paine been Commissioner of Crown lands—and if alive and in Canada in these piping days of non-sectarianism, most probably such would have been his

status—we would at once have recognized in this marriage Bill a legitimate bantling of the author of the “Age of Reason.” The old adage “like father, like son” would have been most applicable to the case. But the Doctor, we believe, has never renounced his profession of Christianity—has never like Paine, publicly declared the Bible to be a cunningly devised fable consequently, as we said before, we can find no clew to the escapade which he has committed. Charity would entertain the hypothesis that the faculties of the aged reformer have failed him, and that dotage has engendered the measure against which we protest!

An advertisement of a peculiarly suggestive nature recently appeared in a newspaper of the United States. A man and a woman announced that they had entered into a sort of copartnership to live together as man and wife. Not wishing to fetter themselves for life, they had declined to go through the marriage ceremony, and intended to separate should inclination or convenience suggest such a step!

Should the bill of Dr. Rolph become law, is it unreasonable to anticipate that in the course of time Canadian Journals would exhibit frequent notices similar to the above? Once indoctrinate a community with the notion that matrimony instead of being a holy ordinance instituted by God, is a mere matter of business like the hiring of a horse or cook, or the granting of a promissory note, and thousands would be found to dispense with it altogether as a life engagement. Nay the reckless Doctor might live long enough to hear the *vox populi* yelling out for the repeal of all laws compelling unwilling parties to maintain the relation of husband and wife, as being inimical to the “rights of man,” and repugnant to the enlightenment of “an age of reason!”

LITURGICAL REFORM, IN THE CHURCH OF ENGLAND.

ARTICLE III IN THE NORTH BRITISH REVIEW, AUGUST, 1852.

The remainder of the article under our notice, which is indeed the largest portion of it, is principally occupied with passing in review those parts of the Prayer-book most obnoxious to the so called evangelical or low Church party in the Church, laboriously endeavouring to prove that the doctrines therein set forth, are in direct opposition to Holy Scripture; at the same time the Reviewer undertakes to justify the Clergy who disbelieve the said doctrines, in continuing to minister at the Churches altars; and this he does with such an almost avowed disregard of the ordinary principles of truth and sincerity, as will we hope be indignantly denounced by those whose cause he has undertaken to advocate. If the disingenuousness pleaded for—while to make the matter worse its supposed necessity is mourned over,—is to be openly permitted in the Anglican Church, then indeed her glory is departed, for she is truly a Church of fearful “compromise,” not the compromise of doctrine, but infinitely worse, the compromise of truth and honesty?—Thank God, however, the Church sanctions no such unholy duplicity, and, as we have before remarked, for the secret thoughts of men's hearts she is not responsible, yet we trust that the day is not far distant when she will be able to prevent such unworthy conduct in any of her ministers.

We had hoped to follow this assailant of the Prayer-book step by step in his efforts, to prove its heterodoxy, our notice however has already extended to such a length that we must content ourselves with showing the fundamental errors upon which his entire reasoning is based, and with endeavouring to refute one or two of the most dangerous of his unsound principles, we reserve to ourselves however the right at some future period, to resume our task, especially that of noticing his bold attempt to overthrow the evangelical character of infant baptism, as being the only method he can find of destroying the “Sacramental system and the priestly theory” which the Prayer-book inculcates!

We proceed however to note the two great errors or rather perhaps, deficiencies in our Reviewer's estimate of the Church, because though probably not himself a Churchman, he may herein be taken as a representative of that Geneva party, in the Church herself whose cause he is endeavouring to sustain. And it is these deficiencies which cause both him and them, so unhappily for themselves so injuriously to the Church, and so dishonourably to Christ, to oppose so much of the Church's most beneficent and most