

National "Church" Brothels and Dissenting Meeting Houses.

The Dean and Chapter of Gloucester, derive large incomes from Brothels of the lowest character, situated within two minutes walk of the Cathedral and their own residences! The same is the case with the Dean and Chapter of Westminster. Yet these State Hirelings, while deliberately tolerating those sinks of iniquity, did, not long ago, by express provision in the renewal of a lease, shut up a House on that property which for 40 years had been used as a Dissenting place of worship! Hear this all non-Episcopalian Christians! Those pure and disinterested successors of the Apostles—thus declare that the existence of *Houses of Bad Fame* on the Estates of the National Church, are *less offensive*, in their estimation, *than the existence of a place of Worship*, occupied by Protestant Christians not of the National Establishment!!!

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An Egyptian in Scarborough,

Or, Principle versus "Bread and Butter."

* *We remember the fish, which we did eat in Egypt freely; the cucumbers, and the melons, and the leeks, and the onions, and the garlic.* --Numbers xi., 5.

When the question of the glorious disruption in the Kirk of Scotland came up for discussion before the Synod of this Province, a Minister in Scarborough came out like a Boanerges—a son of thunder—in favor of the Free Church movement. On that occasion he burst out in the following strain of impassioned Chalmesian eloquence, when Mathieson of Quebec wanted "a clear call of Providence" (*Query*, a call from 3 to 5!) before he would give his consent even to discuss the subject!—"Are we (said "Boanerges) to maintain a shameful and sinful silence, while all Scotland was burning with the subject, and the whole world was astir? This Synod (said he) did not always hesitate thus:—WHEN WE WANTED "MONEY, Sir, we could speak plainly enough! (*verily this was a true saying.*) "It was (he loudly proclaimed) the duty of every man to cry out his admiration of the Secession until the vault of heaven re-echoed the sound!" Now, one would naturally have supposed that this "Scottish Worthy" would have been one of the Captains of the Lord's Host to lead the people out of Egypt,—but where is he? Echo answers—Where? Is he yet on the other side of the Red Sea—by the muddy banks of the Nile—near to the Brickyards of Sir James Graham and the Earl of Aberdeen—where the Slaves of Pharaoh get their Bread and Butter? Go and See.

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The African Negroes in advance of the State Bishops.

An African Missionary writes,—*"One peculiarity of Caffreland is that as soon as a Caffre is converted to the faith, he thinks it his bounden duty TO PREACH THE GOSPEL.* He has no idea of keeping his religion to himself, but he will assemble his countrymen together, and tell them what he has learned and experienced, and such has been the influence of this kind of preaching and teaching that the great bulk of the Caffre people are now believers in Christianity." The poor Christian Africans in this follow the example of the early Christians (See Acts viii., 4) and obey the command of their Master, who taught by His Apostles—"Let him that heareth say COME." Now in this the Negroes are more enlightened and consistent than our national State Bishops; for the latter claim

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