

"Its doctrines," says Dr. Balguy, "are those of dark, and ignorant ages. It contains," he adds, "ambiguities, and inaccuracies; some things unphilosophical; and some things, which may mislead, and draw men into erroneous opinions." "Are the 39 articles," says the author of 'The Pulpit,' "preached in the Church? There seems much reason to conclude, they are not. It is one thing to subscribe to them; but quite another to feel, and preach them." Sterne used to maintain, that it is absolutely impossible for the same man to believe them all.—See Paley 'Of Subscription,' &c. Paley also declares, that he is "persuaded," that the generality of those, who subscribe to them, do not believe them.

Speaking of the obligation, which our established clergy are under of swearing to the 39 articles, Count Le Maistre makes the following observations upon the awful circumstance: "The church of England is the only association in the world, that has declared itself null, and ridiculous in the very act which constitutes it. In this act, it has solemnly declared, that 39 articles, neither more nor less, are necessary for salvation; and that to belong to this church, men must, moreover, swear to them. Now, one of these very articles declares solemnly, that God, in forming his church, left no infallibility on the earth; that all churches have fallen into error, beginning with that of Rome; and that they have been grossly deceived, both in relation to doctrines, and to morals; so that none of them possess the right to prescribe what men should believe; and that the Scriptures alone are the sole rule of faith.—Therefore, the case is, that the Church of England declares to its members, that it has a right to command; but, that they, also, have a right not to obey. So that, in the very same moment; with the very same pen; with the same ink; and upon the same paper,—it declares the dogma, and declares, that it has not any right to declare it. I hope that, in the endless catalogue of human inconsistencies, this will also hold one of the first places." *Id.*

SECTARIAN VULGARITY.—This appropriate designation of the term *Romish* has called forth the zeal of the editor of the Banner of the Cross, in defence of the good manners of Mr. Odenheimer.—The editor alleges that in the creed of Pope Pius IV, the holy Roman Church is mentioned. True, but not the *Romish* church, which is a nickname. In that formula, the Nicene Creed, as used by the Apostolic See, which is styled the Holy Roman Church, is embraced by its professors. When the universal church is spoken of, it is called *Catholic*, as in the Nicene creed; and at the end of the formula, the whole body of doctrine is styled *THE TRUE CATHOLIC FAITH*. If we designate us Catholics, or Roman Catholics, be a concession, the English Parliament has already made it, and immemorial and universal usage authorises it, the editor cannot comprehend the complicity of the term *Roman Catholic*; but is not above ordinary capacity. We are not called *Romans* much less *Roman* by Pius IV., nor is the universal church designated by him, *Roman*.

Learned expounders of Greek and Hebrew to young ladies, should take pains to understand a very plain Latin formula, and not confound a reference to a particular church, with the designation of the universal church; or make it a pretext for the use of nicknames. The Editor is as unfortunate in his chivalrous defence of the elegant manners of Mr. Odenheimer, as in his reckoning.—*Catholic Herald.*

THE ESTABLISHED CHURCH IN IRELAND.

The following is an extract from the Probate of Wills, as presented in the House of Commons, by Mr. Grattan, July 12, 1832.

Fowler, Archbishop of Dublin, left	£250,000
Beresford, Archbishop of Tuam, left	250,000
Agar, Archbishop of Cashel, left	400,000
Stopford, Bishop of Cork, left	25,000
Persy, Bishop of Drome, left	40,000
Cleaver, Bishop of Ferns, left	50,000
Bernard, Bishop of Limerick, left	60,000
Porter, of Clogher, left	250,000
Hawkins, of Raphoe, left	250,000
Knox, of Killaloe, left	100,000

Total, £1,575,000
Besides maintaining their wives and families during life.

The report of the commissioners state that in Ireland there are 151 parishes having no member of the Church of England, and 860 parishes having less than 77 Protestants.

Parliamentary grants since the Union in 1800:

For building Protestant churches	£525,277
For building glebe houses there	336,831
For Protestant charity schools	1,105,869
For church societies to discountenance vice	101,930
For Kildare Place Society	170,503

Total, £2,310,626
Nonconformist.

PROTESTANT MISSIONS.

Sailing of Missionaries.—Rev. Messrs. J. B. Binney, and Edward B. Bullard, and Mr. Thomas B. Ranney, with their wives, and Miss Lathrop, sailed from Boston Harbour 17th inst. as Missionaries to the Birman Empire. The former two gentlemen are to be devoted to the work of teaching and preaching to the Karens—the latter to take charge of a missionary printing establishment. They go out under the auspices of the American Baptist Board of Foreign Missions.—So. Pat. Nov. 23d. 1843.

"But I would have you to be without solicitude. He that is without a wife is solicitous for the things that belong to the Lord, how he may please God. But he that is with a wife, is solicitous for the things of the world, how he may please his wife, and he is divided. And the unmarried woman and the virgin thinketh on the things of the Lord: that she may be holy both in body and in spirit—but she that is married thinketh on the things of the world, how she may please her husband. And this I speak for your profit, not to cast a snare upon you, but for that which is decent, and which may give you power to attend upon the Lord without impediment"—St. Paul's Epistle to the Corinthians, ch. 7. v's. 32 to 35.

The former paragraph gives the language and sentiment of the American Baptist Board of Foreign Missions; the latter that of St. Paul. Which is the most authoritative; which the language of inspi-

ration? If even to those who intend to devote themselves to an exclusively religious life, the great Apostle of the Gentiles so strongly inculcates a life of celibacy, with what peculiar force are the arguments in favor of celibacy, addressed to those who take upon themselves the office of preaching the ministry of the Gospel of Christ to the benighted heathen?

What success can be expected to attend the efforts of those in making converts to Christianity, who utterly set at nought the great lessons taught by St. Paul. The most characteristic feature of the christian code as a lesson of practical morality, is that of self-denial; and how can men undertake to preach to others, doctrines which they do not practice? What can be looked for from such efforts but disappointment and mortification? Such ever have been and such ever must be, the result of undertaking to propagate the christian faith by instruments acting in direct opposition to the inspired counsels and the express teachings of the word of God.

Are the heathens to be dealt with as intelligent or sensible beings? If so, what reply is to be made to them, when they say that altho' you preach to us a great many doctrines which you require us to reduce to practice, we find that in the sacred book which you tell us to be our rule of faith, those who devote themselves to a religious life of celibacy, how comes it that you do not practise this plain lesson of self-denial to qualify yourself more effectually, as St. Paul says, to serve God? How can you expect us to reduce to practice the lessons of the Gospel while you only preach and do not practice? *Missionaries* forsooth! What clever young man would not be willing to go to India as a missionary, with a young wife and a handsome competency; the wife handsome too no doubt? Whom in these hard times would regard this as an arduous undertaking? A voyage to India with a pretty wife and all expenses paid—a competency while there, and the only duty required, occasional lectures upon the truths of the Gospel, not illustrations of conformity with its lessons of self-denial, enlivened with awful denunciations of Popery, and gross misrepresentations of the religion of the vast majority of Christendom. **CATHOLICUS.**

Cath. Miscellany.

ENLIGHTENED ENGLAND!—At the last Taunton Sessions, the Chaplain of the prison said that no less than "360 prisoners had come under his notice during the last two years, who were ignorant of the name of the Saviour! and unable to repeat the Lord's Prayer." The truth is, that the great majority of the people in the north of England are as ignorant as Hottentots; and notwithstanding that, how often are insidious sneers thrown out against Ireland, in consequence of the "gross ignorance" of her people, and who, in point of fact, are as superior to the same class of Englishman in intellect and moral virtue, as they are in political virtue and patriotism.

The perfumed and shallow minded sop, and the besotted and uncharitable Protestant, clerical as well as lay, are in the habit of turning up their noses at the "Ir-

ish," but the Irish hold them in contempt, because, in the natural endowments of the mind, they are the masters of those who, forsooth, affect to look down upon them—*N. E. Reporter.*

UPHOLSTERY AND CABINET MAKING:

Oils, Colours, Putting, Glazing & Gilding.

THE Subscribers, thankful for all past favours, desire to inform their Friends and the Public, that Messrs. HAMILTON & WILSON have recently retired from the firm—and that having considerably enlarged their old premises; and acquired greater facilities for carrying on their business, they are now prepared to manufacture any article, or execute any order in their line; and as they have assumed the entire responsibility of the business, they intend to put every kind of work at the lowest prices for Cash, or short approved Credit—hoping by strict attention to every department of their business, to merit a continuance of the kind support they have heretofore received.

Feather Beds, Hair and Wool Mattresses, Gilt and plain Window Cornices, &c. made to order, to any design, and at short notice.

A good assortment of Looking Glasses of various descriptions and sizes kept constantly on hand, Wholesale and Retail.

MARSHALL SANDERS,
JOSEPH ROBINSON.
King street, Hamilton,
May, 1843. 38

MEDICAL HALL.

OPPOSITE THE PROMENADE HOUSE,
King-Street, Hamilton.

C. H. WEBSTER,
CHEMIST AND DRUGGIST,
GRATEFUL for the very liberal patronage he has received since his commencement in Hamilton, begs to inform the inhabitants of Hamilton and vicinity, that he has just received a large supply of DRUGS, CHEMICALS, AND PATENT MEDICINES,

which he will sell as low as any establishment in Canada; and begs further to state, that he is determined to keep none but pure and unadulterated Medicines, & trusts by strict attention, to receive a continuance of their confidence and support.

A large supply of Hair, Hat, Cloth, Tooth and Nail Brushes; also, Paley's fragrant Perfume.

Horse and Cattle Medicines of every Description.

Physicians' prescriptions accurately prepared.

N. B. Cash paid for Bees Wax and clean Timothy Seed
Hamilton, Dec. 1842 45

DENTISTRY.

N. R. REED, M. D. Operating Surgeon Dentist, would respectfully announce to the Ladies and Gentlemen of Hamilton and its adjoining towns, that he has located himself permanently in the town of Hamilton where he will be happy to wait upon all who wish to avail themselves of his services.

Consultation gratis and charges moderate.

N. B. Persons or Families who desire it may be waited upon at the residence.

Office above Oliver's Auction Room, corner of King & Hughson Streets.
Hamilton, Sept. 6, 1843.

T. BRANIGAN
Is now paying
The Highest Price in CASH for
WHEAT & TIMOTHY SEED,
At his General Grocery and Liquor Store,
King Street.
Hamilton, Sept. 13, 1843.