

but the most captivating; the selfish, or indifferent, the most accommodating; the wicked, none at all. Those who most require reformation will be the last to seek it. An established church, and ecclesiastical property, are required to relieve the teachers of religion from the necessity of bending to the views, or sharing in the fanaticism of the age. Those who live by the support of the public, will never be backward in conforming to its inclinations. When children may be allowed to select the medicines they are to take in sickness, or the young the education which is to fit them for the world, the clergy may be left to the support of the public, but not till then.—Alison's History of the French Revolution.

THE CHURCH.

TORONTO, SATURDAY, JUNE 5, 1841.

The reflections offered in our last number upon attendance at DIVINE SERVICE, might be prosecuted with much benefit to the Christian community; and, without meaning to enter minutely into the subject at present, we shall trespass upon the attention of our readers with a few additional remarks.

The long existence of error or irregularity,—receiving a sort of sacred sanction from time, and almost endeared to us from habit,—diminishes not the reality of such error nor removes the impropriety of such irregularity. The disease, though inveterate from time, is a disease which, and which can be removed, without endangering the life of the patient, we ought equally to admire the skill and be grateful for the kindness which, however late, effected its eradication.—Such was the corrupted state of the Christian Church, when certain of its fathers in the sixteenth century determined upon its reform: it was difficult, certainly, to effect the removal of a corruption so deeply rooted and so long established; but it was no less a duty to attempt it. To restore again the genuine features of the overclouded Truth, was an obligation of Christian responsibility from which the awakened and the enlightened could not safely free themselves. The work of purification was accordingly commenced; and in the English Church, as we have often shewn, the effect of great and sudden changes was wisely foreseen and prudently guarded against. Our English Reformers were careful not to destroy the fabric, while they cleared away the foul and unseemly additions which time had gathered and rash hands had placed upon it: in extirpating error and removing abuses, they piously retained what would permit us to recognize the identity of the Church as then purified and revived, with the Church as planted and built up by the Apostles.

Yet, with the Reformation it would be unfair to deny that errors and irregularities of another nature arose; and, in many instances, the identity of the modern Reformed with the Apostolic Church was well nigh lost. What we are now, however, concerned to notice is, the introduction of such novelties as have tended to diminish the reverence of Christian people for the Services and Sacraments of the Church, and to cause them to yield indirectly to the servant the homage which is due only to the Master. What we mean is, the baneful influence of that innovation which has, to so great and alarming an extent, substituted preaching for prayer, and has thus reduced what ought to be a love for the courts of the Lord's house into a morbid and vicious appetite for a sort of spiritual dramatic show,—a scene where passion may have its excitement and where fancy may enjoy its revelry. The consequence has been, that the main stimulant to attendance at Divine Service is not to unite in prayer and praise to the Most High God, but to hear the expositions of His word from the lips of the human and fallible teacher. We are far from meaning to underrate preaching, or to disparage its efficacy as a most important and blessed auxiliary to the great object of Christian worship; yet do we contend that it should be made to take its place in a subordinate rank, and not usurp a station to which it has no inherent claim, and certainly no precedent from the best and earliest examples of the Church of Christ.

Amongst the evils which have arisen from the gradual exaltation of preaching above prayer, not the least has been a growing neglect of public worship itself,—a gradually diminished attendance of all classes at the house of God. How often, for example, does it happen that when the church is opened for Morning or Evening Prayer, without a sermon, we find the great body of ordinary worshippers absenting themselves because there is no sermon. Of course they thus tacitly make the admission that with them the sermon is everything, and the Prayers comparatively nothing. Again, in many cases, where a sermon accompanies the prayers, it is by no means an uncommon thing to find a very considerable number of persons steadily absenting themselves from the Lord's house, not because the minister of the sanctuary is deficient in punctuality, or neglectful of his general duties, or immoral or un holy in his conduct, but because he is not an eloquent preacher! His manner, they contend, is dry and tame; his discourses, say some, want energy and grace; others affirm that they are without point and without unction; and, therefore, not being completely edified or rather gratified by his doctrine or delivery, they feel themselves justified in omitting altogether the duty of Divine worship. More than this, we have cases where two or more clergymen officiate in the same church,—one, perhaps, a lively and impressive expositor of Divine truth; the other comparatively inanimate and uninteresting. At the hour, therefore, when the lively and popular preacher is known to officiate, there is a good attendance; but when his coadjutor, less physically endowed, has his turn to minister in the sanctuary, numbers stay away, or, with admirable fidelity to their pledged allegiance to the Church, repair to some conventicle where rampant gesticulation, a sonorous voice, and noisy declamation create at least that temporary excitement of the feelings, and its attendant gratification, which seems to be with them the main object of spiritual aspiration!

These are some of the results of the unscriptural exaltation of preaching above prayer,—of the human exhortation to Christian duty above the duty to which it exhorts,—of the fallible exposition of the Divine Word above the unerring Word itself. People,—professedly Christian people, too,—come to view God's temple in something of the light of a play-house: the best actors gain the best patronage; and where there is a failure of clerical "stars," that temple is gradually deserted, and by and by perhaps shut up! The history, rather the vicissitudes, of many a Dissenting chapel will bear more feeling testimony to the truth of what we say, than could the most melancholy story of the kind which any of our own churches can furnish. Not only does such a system serve to abolish the grand principle and meaning of Divine worship, but it goes to substitute for the claims of an apostolically, my divinely constituted ministry, the incidental possession of powerful lungs, a lively manner, and a graceful composition,—it gives strong countenance to the opinion that the most influential call to the ministry consists in a natural volubility or a pleasing elocution!

In addition to the gradual destruction of all devotional feeling on the part of the flocks through this vicious and unchristian system,—substituting, as it manifestly does, an evil spirit of captious criticism and a morbid passion for excitement in the room of that humble watchfulness, meditation, and prayerfulness which

our public services ought to be a great means of fostering,—it is not difficult to foresee the disastrous effect which it must have upon the pastors of those flocks. In some, how deplorably must it nurture that spiritual pride and self-exaltation to which the corrupt human heart is so prone, and for the correction even of the danger of which a "thorn in the flesh" was in mercy vouchsafed to an inspired Apostle; and to others,—to the neglected and the forsaken,—with what a dispiriting, what a calamitous influence must it be attended!

Were we briefly to furnish a reason for this alarming depravation of the religious taste of the age, we should ascribe it to the infrequency of our public religious services,—more especially to the abolition of a custom so truly Christian and Catholic as the DAILY MORNING and EVENING PRAYER. Until this is generally restored, we fear the vicious system we have alluded to will prevail; but when the stated services of the Church have gained their legitimate hold upon the minds and hearts of Christians, they will learn to regard as extraneous and unessential things, those appendages of human oratory and skill which modern degeneracy has magnified into the "one thing needful" of devotional exercise.

Conjoined necessarily with this cause for a general disparagement of the office of public Prayer, is that depreciation of the Sacraments of the Church into mere inefficacious and beggarly signs and elements which is one of the errors of modern divinity. Many causes might be assigned for this gradual disparagement of the positive ordinances of the Lord; and the disrespect having gained ground, the opportunities for communion were gradually stunted to an accommodation with the taste of the age. This infrequency of communion naturally increased the indifference to it; and if it was not uniformly regarded as a mere outward memorial which it was of no consequence to omit, as being untended with the slightest internal efficacy, it would, from this rareness of celebration, come to be viewed as an awful mystery by which the simplicity of godliness was thought to be depressed rather than assisted. If, therefore, the Sacraments be disregarded or thought lightly of, the whole system of public worship will necessarily fall into disrepute, and the sacerdotal office sink correspondingly into contempt. In the words of a writer in the British Magazine, "it is impossible not to feel that here has been the fatal sin. Our forefathers and the whole catholic church, in all time, looked on the Christian sacrifice as the great religious office—the fit beginning for every day's militancy on earth. When we proudly rejected this ancient tradition, and removed to obscure and infrequent celebrations that divine service on which the believers' faith had always hitherto been fixed, we took away the great moving cause for public devotions in taking away the chief medium of their efficacy."

We lately alluded to an occurrence at Leeds, in England, during a meeting of the Society for Promoting Christian Knowledge, upon which was founded a good deal of needless vituperation of Dr. Hook, the respected Vicar of that parish; and since that time, we have perused in the John Bull newspaper, of April 17, a letter from Dr. Hook to his Diocesan, the Lord Bishop of Ripon, upon the subject. The following extract from this letter fully explains the nature of the interruption which Dr. Hook was alleged to have received: how far it amounted to a rebuke from his Diocesan, or a "call to order," as some have characteristically represented it, the reader will best judge from Dr. Hook's own version of the matter:—

"At the meeting of the District Committee of the Society for Promoting Christian Knowledge, which was held in my parish on the 31st of March, and at which your Lordship kindly presided, I commenced a statement with reference to the condition of parties in the Church of England, which your Lordship considered to be irrelevant to the purposes of the meeting, and which, in obedience to your Lordship's command, I did not continue. But it seems to me that I was permitted to proceed so far in my statement as to render it expedient if not necessary for me to inform your Lordship and my parishioners that it was that I intended to say, in order that I may not be misrepresented or misunderstood, and this, with your Lordship's permission, I propose in the present letter to do. At the same time, my Lord, I wish it to be clearly understood that I have no intention whatever to question the propriety of your Lordship's conduct in interrupting me; for I can fully understand your Lordship's apprehensions on the subject. There was considerable excitement of feeling exhibited by my parishioners assembled at the meeting, from the circumstance of their having supposed that on a late occasion I had been unjustly attacked. Your Lordship evidently feared lest in proceeding with my statement I should excite that feeling still further. I can assure you, my Lord, that nothing was more distant from my intention, but my intention was unknown to you, and knowing as I should do to the decision of the Chairman under any circumstances, I felt peculiar pleasure in submitting to your Lordship's wishes, for of all your Clergy none can respect or reverence your Lordship more than myself."

Dr. Hook subsequently stated it as his intention, in relation to the tract of Mr. Newman, (No. 90), which has excited so much discussion, and which has led to the discontinuance of those publications, to have "pointed out in a pamphlet what he considered to be its errors." But the course pursued by the Hebdomadal Board at Oxford,—it should be understood that it was not the Convocation of the University which expressed that decision,—induced him to change his intention, and he adds that Mr. Newman's explanatory letter to Dr. Jell was to his mind perfectly satisfactory.

Upon the merits of either the Tract or the Defence we are, of course, incompetent to judge, as having seen neither; but we conceive that benefit must accrue from a careful consideration of the views upon Church principles which Dr. Hook, in his letter to the Bishop of Ripon, thus advances:—

"Now, my Lord, the two parties into which the Church of England is divided are, as I have said, the High Church party and the Low Church party. And on these I propose to make a few observations, in a spirit which, I hope, will not, which I am sure ought not, to provoke controversy."

"The High Church party is accused by indiscriminating zealots of the Low Church party of Popery: the Low Church party is accused by indiscriminating zealots of the High Church party of Socinianism. And both parties are false. For all know that among those who hold Low Church views, the generality hate Socinianism as cordially as Popery is abominated by the generality of those who hold High Church views. But the accusation on either side would not have been made, or would not have been entertained, unless there was something of truth mixed up in it; and we must admit that in all principles, as held and applied by fallen man, there is a tendency to a vicious extreme."

"Let us, then, candidly, and at once, admit that of High Church principles, the vicious extreme is Popery. I do not admit it, but I proclaim it. As it would be absurd to deny that there is a division in the Church, so it would be worse than absurd to deny that, of High Church principles, Popery is the vicious extreme. Most unfair and most wicked it is to accuse those of Popery who carefully avoid the extreme, and warn others against it as being vicious; but when High Church doctrines are very generally preached, when they are unconsciously held by men who profess to oppose them, perversions to Popery may be feared, and, therefore, ought to be guarded against. For what is Popery? It is the corruption of the truth. We are not to suppose that men sat down, like Calvin or Socinus, and determined to form a system of theology, and so produced Popery. No, God's truth was held in God's Church for a long period, pure and uncorrupt. At length the Church became allied to the State, and in union with the world, highly important to that State, in order that the Church might discharge the duties of its office, namely, that of being the salt of the earth, to season and to civilize society, had also, too often, the ill effect of introducing a worldly spirit into it. Men began to think of the Church as an important and useful institution. Instead of acting towards her as dutiful children, they styled themselves friends of the Church; and thought that they benefited her best, not when they assisted her in promul-

gating unpopular truths, but when they rendered her popular by inducing her to suppress that which was contrary to the spirit of the age, and to adopt every innovation which the spirit of the age demanded. In deference to the spirit of the middle ages, which was superstitious, in order that the Church might become popular, that the number of its members might be increased, that weaker brethren might not be shocked, many of the high truths of religion, many ancient and primitive practices, were perverted to the purposes of superstition. The very power of the Pope, in spiritual affairs, how did it originate? There were controversies and disputes, as among sinful men there always will be, and by those who cared not for the truth, but desired only the temporal welfare of the Church, it was desired that these controversies and disputes might be put an end to. For this purpose the Pope was permitted to usurp an authority which he could not plead the shadow of a claim: he called himself the Head of the Universal Church, and those whom he could not silence by argument he silenced by authority.

"But, not to proceed further on this point, I say that the sin of Popery consists not in the deliberate invention of wrong doctrines, but in the gradual corruption of the truth, the gradual perversion of what in practice was originally right. And while I do not deny that *corruptio optimi est pessima*; still I humbly contend that we are no more called upon, on this account, to give up the truth, or denounce practices primitive and apostolical, than the rich man is bound to give up his wealth because wealth is liable to be misapplied, and so to involve the owner in endless misery."

"I admit, then, fully, that the vicious extreme of High Church doctrine and practice is Popery; but I maintain at the same time that this is to reason why that doctrine and practice should be renounced. And now having said thus much on the vicious extreme on the High Church side, I proceed to a few remarks on the vicious extreme on the other side.

"The distinguishing principle of the Low Church party is the assertion of the sufficiency of private judgment in the interpretation of Scripture. The High Church party take Holy Scripture for their guide, and in the interpretation of it defer to the authority of primitive antiquity; the Low Church party contend for the sufficiency of private judgment. But if the sufficiency of private judgment be admitted, it follows that there is but one heresy, and that is the rejection of Holy Scripture as the word of God. Receive the Scriptures, and then, on this principle, you are safe whatever construction you put upon them. The Socinian understands them in the sense which, by attention to minute criticism, by comparing them with what he witnesses of the work of God in nature, and by consulting manuscripts, and various versions, he thinks they will bear. They who hold the sufficiency of private judgment, may discuss with him, but further than this they have no right to go, if they would be consistent. They have no right to call any one a heretic, who, receiving the Holy Scriptures, understands them to the best of his judgment. Hence it is that the tendency to low churchism is to Socinianism; not that I mean to say that low churchmen may not hate Socinianism; but this is the tendency. Whenever Low Church principles are extensively prevalent, Socinianism is the result. Low churchism was the prevalent system of the last century." Many high establishments were low-churchmen. And what was the last century? It was the age of Socinianism. All churchmen who held what would now be called liberal principles, were, like Hoadly, socinianized. All alterations of the Liturgy—all the reforms which were suggested as the means of strengthening the Church by the worldly friends, were projected with a view of enabling the Socinians, who formed the influential persons in most of our large towns, to conform. If the effect of preaching High Church doctrines be to create in weak minds a tendency to Popery, the prevalence of Low Church doctrines led to Socinianism—a soul-destroying heresy now almost extinct. Who, indeed, would now propose to alter the Liturgy to conciliate the Socinians?"

These are sentiments, we repeat, worthy of careful consideration; and while Dr. Hook portrays the evils to which the opinions of the party who oppose him have a tendency, he has the candour to acknowledge the danger also to which the religious views of his own party, when indiscreetly employed, are liable. If we may borrow from the phraseology of politicians, we should say that the Low-Church party are the Whigs and Radicals of the Establishment, and the High-Church party the Conservatives: both may be actuated by a sincere love for the Church itself; and the one may honestly think that they are promoting her benefit in pruning away regulations of order and discipline which the other, with a similar motive, are desirous of maintaining. Differences are often widened by a want of free communication betwixt the contending parties; and the fusion of conflicting views will be most effectually promoted by a more unreserved and more frequent intercourse. The following suggestions of Dr. Hook are, therefore, worthy of serious consideration, and they evince, to our mind, as much of true philanthropy as of wisdom:—

"I am sure, my Lord, that you will pardon me if here I pause to observe that as awful responsibility rests upon our spiritual rulers. Most humbly and most heartily do I pray that to them may be vouchsafed that spirit of wisdom and sound discretion which may enable them to moderate between parties without declaring themselves for either. And I have the less hesitation in venturing to say this to your Lordship, since I know and am sure as I have been hitherto, will ever since I have been your object. And guided by the wisdom and piety of our Bishops, we may hope to see both parties ere long united as before my many things: united in a full determination to resist Rome, while Rome continues as she now is, and in the words of Mr. Newman, brings in another gospel; and at the same time united in so solemnizing her offices as to give free scope to those feelings of awe, mystery, tenderness, reverence, and devotion, which the Scripture would excite, and which, if our Church were to neglect them, would lead men to Rome, who appeals to them: united, if not in reverence for antiquity, in loyal love to our Mother the Church of England, through whose instructions, we agree with Professor Sewell in thinking, we who are her children are to imitate Catholic truth:—united in a desire to maintain a wholesome discipline in the Church, and through the Church to preach repentance towards God and faith in the Lord Jesus Christ. But union we shall never have, unless we convince our rulers that our strength is sufficient to demand their consideration; and that, if concessions are to be made, there is a conscience to be considered on one side as well as the other. The Low Church party have declared a war of extermination against High Church principles, and peace will not be restored to the Church until it is made quite clear that we are too strong to be put down by clamour. We have only to rivalry but consist in an endeavor to show which system is most productive of gentleness, and peace, and forbearance, and kindness, and Christian love; which system most conducive to purity of morals, to charity of sentiment, and to elevation of character. If we are to be engaged in controversy, I hope that they will not be conducted by evil speaking, lying, and slandering, which seem to be the besetting sins of the religious world; nor by recourse to the petty manoeuvres of political warfare; nor by the bitterness of sarcasm; nor by attributing the worst motives of stating an untruth; nor by suggesting the worst motives where charity ought to suggest the best. Let the weapons of our warfare be not carnal but spiritual; let them be sound arguments from the pure word of God, incessant prayer, and such good works as God hath prepared for us to walk in. In all the controversies in which the two parties I have referred to may be engaged, it is always to be remembered that we are brethren; and I hope that while we contend for the truth, we shall contend, as brethren amicably discussing, not as foes engaged in deadly feud. It is not like a controversy between ourselves and those who are out of the Church: on many occasions we must act together: we must often meet in friendly intercourse: our pulpits ought to be open to one another, with the understanding, of course, that we refer to our sermons on such occasions to the many points on which we agree, and not to the few on which we differ."

We have before us the Third Report of the "Montreal District Branch of the Society for Propagating the Gospel among the Indians and Destitute Settlers in Lower Canada." This is a very gratifying Report; and the proofs of efficiency and success which it furnishes, must afford a strong inducement to the friends of the Society to continue their exertions for its maintenance and extension. Two travelling Missionaries are employed,

the Rev. W. Dawes and the Rev. P. J. Maning; and the extracts from their Journals annexed to the Report manifest as well their own zeal in the performance of their arduous and laborious duties, as the encouragement they have received to persevere in their good work. The average number of services performed by Mr. Dawes during the month is twenty-seven; which, with his superintendence of several schools established within the Mission, catechising the children, and visiting the sick and the well, sufficiently evince the onerous nature of his duties. A church at Sherrington has been completed, and two others are in progress, at Lacolle and Hemmingford. The mission of Mr. Maning is chiefly confined to the northern bank of the Ottawa, and comprehends several stations which, with the supervision of schools under the auspices of the British America School Society, and constant intercourse with the scattered objects of his charge, fully occupy his time and labours.

The Report is annexed also a brief but interesting account of the labours of the Rev. W. B. Bond, a great portion of whose services are of a Missionary character. He has fifteen preaching stations, at each of which divine service is performed once a fortnight; and much time is also given to the superintendence of schools and the private visiting of families.

The funds of the Society appear to be in a flourishing state. No less a sum than £151 18s. 8½d. was contributed during the year by congregational collections in Christ Church, Montreal; and several large donations from friends of the Society whose names are unknown, are also acknowledged. A balance of £190 17s. 9½d. remained available in the hands of the Treasurer, after paying the whole expenses of the year. We cannot but wish a long continuance to the great prosperity of this excellent Society, nor can we withhold a devout hope that many other congregations of the Church of England will be induced to follow the noble example of that of Christ Church at Montreal.

We have just received a very welcome little volume, being "Four Sermons preached in the Parish Church of St. Paul, Halifax, N. S., during the season of Advent, 1840, by the Rev. William Cogswell, M.A., Curate of that Church." We beg the author to accept our thanks for the kind manner in which this volume has been transmitted to us, and we assure him that it shall receive our earliest and best attention.

A great Meeting was held in London on the 27th April, for the purpose of establishing and perpetuating a fund for the maintenance of additional Colonial Bishops. His Grace the Archbishop of Canterbury presided, and the subscriptions announced at the close amounted to the large sum of £28,000. The following were amongst the donations to this important object:—

- "Her Majesty the Queen Dowager, £2000; the Society for Promoting Christian Knowledge, £10,000; the Society for the Propagation of the Gospel, £5000; the Church Missionary Society, £600 a-year, to continue until they should be enabled to make a grant of land, which it was their intention to make as soon as possible; the Colonial Church Society, £412; the Archbishop of Canterbury, £1000; the Archbishop of Armagh, £500; the Bishop of London, £1000; the Bishop of Winchester, £300; the Bishop of Durham, £315; the Bishop of Calcutta, £25; the Bishop of Bangor, £200; the Bishop of St. Asaph, £200; the Bishop of Landaff, £200; the Bishop of Salisbury, £100; the Bishop of Chester, £50; the Dean of Chester, £200; the Dean of Westminster, £200; the Dean of Leighton, £100; Sir Thomas Dyke and Mr. Acland, £500; Lord Bexley, £100; Colonel Austen, £100; the Marquis of Cholmondeley, £500; John Gladstone and Sons, £1000; Mr. George Frere, £100; Mr. John Hardy, £250; Mr. Benjamin Harrison, £100; Mr. Justice Patteson, £50; Mr. John Lubouchere, £100; Messrs. Manning and Anderson, £100; Rev. T. Randolph, £100; Rev. H. Randolph, £100; Mr. Henry Sykes, Thornton, £100; Sir H. Dukenfield, £100; Mr. Joshua Watson, £100," &c.

ECCLESIASTICAL INTELLIGENCE.

We observe, with much pleasure, that the Queen Dowager, with her accustomed liberality, has subscribed £20 towards the erection of the new parish church of Portsea. Her Majesty has also given £20 towards the erection of a new church at Stokes Bay, near Gosport.—Hamshire Telegraph.

The Bishop of Bath and Wells has given £100 towards defraying the expenses of the building of a new church at Yeovil.

Some benevolent person has, within the last few days, sent anonymously the magnificent sum of £5000 towards building a new church at Lenton.—Derby Mercury.

The Countess of Powis had the first stone of Chisbury New Church, Middleton, Salop, on Monday last, the Earl of Powis and the Ladies Herbert, Sir O. P. Wakeman, Bart., and a large circle of the local gentry, were present.

We understand a chapel-of-ease is about to be erected in the hamlet of Plesley Hill, owing to the liberality of S. Siddon, Esq., who has kindly offered to give an eligible site for the erection of one there, and to contribute also to the expense which will be incurred in building it.—Nottingham Journal.

There is a common error generally prevalent that the bishop receives a fee of £1000 on the consecration of a new church. We are glad to be enabled to give a practical denial to this report in the instance of the consecration of the new church at Walsall, on which occasion the bishop, instead of receiving £1000, gave the amount of his actual and ancient fee, namely, £6 13s. 4d.—Staffordshire Advertiser.

CHURCH EDUCATION SOCIETY.—There are, at present, 60,000 children receiving instruction under this invaluable Society. Free grants to schools have been made, amounting to £800; and twenty-eight masters have been trained, or are in course of training, to conduct those schools. It is, as our readers are well aware, but a short time in existence. It has sprung, as they also know, out of the necessities of the times, and owes its origin to the discouragement which all who profess the religion our Government is sworn to maintain and advance, receive from that Government. It is supported, exclusively, by voluntary contributions. It purposes to train the children of Protestants in the system, and according to the formularies of the Established Church, contained in the liturgy and prescribed by the rubric. But it offers to such parents as entertain conscientious objections to these forms, to educate their children simply in the knowledge of the Holy Scriptures. A system so simple and intelligible cannot fall to pieces by a mistake and dispute among its supporters about its character and objects. As, therefore, it advances the knowledge of the truth, it spreads peace along with it, and thus ensures its permanence and stability with its usefulness.—Ulster Times.

PROSELYTISM.—We have just been acquainted with a circumstance, stated to have taken place in the Havre Hospital, on Monday last, and which, if correct, as we have reason to believe it to be, demands the attention of the authorities. A poor Protestant woman, of the parish of Ingouville, was removed to that establishment about fifteen days ago, in a hopeless state of suffering, so much so that it was with difficulty she recognised her nearest relatives. On Monday morning, M. Poullain, the French Protestant clergyman of Havre, was informed by her family that she had expressed a desire to see him, at the same time stating that, in all probability, she had but a few moments to live. He lost no time in proceeding to the hospital. There he was subjected to a delay of four hours, previous to being permitted to administer the consolations of religion to a dying member of his flock, and when at length they were offered, were accepted by her; but the moment he left the bedside, he was met by the chaplain of the hospital, who declared to him that the woman he had just visited had already been converted by him to the Roman Catholic faith, and had renounced Protestantism. He added that similar conversions were frequently occurred. A very warm discussion took place between the two clergymen. The Protestant clergyman accused the chaplain of having exceeded the bounds of his duty, and infringed the rules of justice, by taking advantage of the unprotected and weak state of the sufferer, to undermine her faith. He forcibly contended the value and reality of a renunciation made under such circumstances. The scene produced a great sensation in the hospital. The woman expired on the Tuesday morning. It was feared that her interment would have given rise to a dispute, but her family having made a formal demand that the last rites should be paid to her according to the Protestant Church, it was granted without opposition.

The eagerness for proselytism which urges a minister of religion to seize upon a dying agonizing creature as upon a prey belongs not to this our day. That he should seek to convert those who are in full possession of their faculties cannot be too highly commended, but to attack the faith of a poor creature in the agonies of death, separated from family and friends who could protect her, is neither legitimate nor honest. If these digressions of intolerant zeal were not restrained, it would be said that the Havre Hospital is only open to those who profess the Roman Catholic religion. What Protestant family, however poor it may be, would wish to send one of its members into this establishment, if it knew that the moment was watched when the faculties were expiring, to compel a renunciation of the faith of a whole life? The health of the body is doubtless of great price, but the scruples of conscience ought not to be valueless. We hope that the Mayor of Havre, who has so often given proofs of his tolerance, will take measures that the principles of law and justice may for the future be more respected in our hospital.—Havre Journal.

At a public meeting of the Protestant inhabitants of the Isle Jesus, held on the 27th March last, in the parish of St. Martins, it was resolved, that for the accommodation of Protestants, residing on that Island, it was expedient to procure the erection of a Church for public worship, according to the forms of the Church of England, and that the most eligible situation for the Church would be in or near the village of St. Martins. A Committee were named to carry the views of the meeting into effect, consisting of the following individuals:—Wm. Evans, Esq., Cote St. Paul; Mr. Wm. Woodruff, St. Rose; Wm. Oliver Stephens, Esq., J. P., St. Martins; Benj. Esty, Esq., J. P., St. Martins; Mr. James Park, St. Martins; and Mr. S. Cloney, St. Martins. Dr. Smallwood, of St. Martins, was appointed Secretary and Treasurer. A subscription was then entered into by those who composed the meeting, joined afterwards by other Protestant residents in the neighbourhood. Wm. Oliver Stephens, Esq., one of the Committee, offered, as a gift, an acre of ground, near the village of St. Martins, for erecting the Church thereon, and for a future burial ground; and the Committee having approved of, and accepted the gift, the whole proceedings were submitted to the Lord Bishop of Montreal, who signified his approval, and gave the most satisfactory encouragement to the undertaking, together with a promise of pecuniary aid from the funds at his Lordship's disposal for such purposes.

The Committee, sensible, however, that it would be almost impossible to collect sufficient means in the country to erect a substantial stone building, suitable for a Church, took upon themselves to solicit subscriptions in the city of Montreal, and with very considerable success. At a subsequent general meeting of the parties directly interested in erecting the Church, which took place at St. Martins, a part of their proceedings was the unanimous adoption of a resolution, offering their most grateful acknowledgments to the Lord Bishop of Montreal, for the encouragement given by his Lordship to the undertaking—to the Rev. Dr. Bethune and the Rev. Mr. Robertson, for their judicious advice—and to all those generous individuals, who cheerfully and liberally contributed towards the erection of a Church for the use of a community, with whom they had scarcely any connection, except that they were members of the same great British family—a connection that never will be separated by Britons, however widely they may be scattered over this globe.

Contracts have been made for the erection of the Church, to be built of stone, the front hammered, with cut stone piers at each corner, finishing in two pinnacles, of the same material, and to the height of the roof. It will have two gothic windows; the ceiling will be seventeen feet high from the floor, and a gallery will be placed over the entrance door, for the reception of a small organ, the gift of Dr. Smallwood, and thirty-three feet wide. The work is now in progress, and is expected to be finished for Divine service by the 1st of October next.

The church will be about half a mile from the village of St. Martins, on the road from that place to St. Eustache, handsomely situated on high ground, and the first building dedicated to Protestant worship on the Isle Jesus.—Montreal Gazette.

Civil Intelligence.

EXTRACTS FROM OUR FILES BY THE CALEDONIAN.

THE COLLEGE OF MAYNOOTH.—The person upon whose authority it was first reported to fall into conversation with a young man named, plainly by nature a well-disposed and intelligent man, though sadly perverted in principles, and miserably deficient in what all the world outside of Maynooth regards as learning. The person in question had to listen to the usual amount of nauseous panegyrics upon the valour, virtue, and genius of Irishmen—panegyrics by which Irish Protestants often make themselves ridiculous—and which were therefore patiently endured from a Romish priest. Next in praise of Mr. O'Connell and his order, the Maynooth man stated that Ireland is ripe for a desperate rebellion—that there is not a village without its Ribbon lodge, all the lodges communicating with a central lodge in Dublin, and that Mr. O'Connell and the priests alone have the power of restraining the impending insurrection, and keeping the people under legal control. The last boast suggested the question—why, if the people are under legal control, do we daily hear of murders, the actors in which are never punished? The priest replied, with a promptitude which plainly proved that he had answered the question before, "Because there is Scripture warrant for protecting men who shed blood under such provocation as is common to all Irish people." Scripture warrant—where? was the reply of the amazed querist. "Do you not remember," rejoined the priest with great calmness, "that God, by Moses, appointed cities of refuge for murderers; but he appointed no refuge for thieves or any other offenders?" Such are the unwritten doctrines of Maynooth, and we need scarcely wonder that they produce the fruits they do.—St. James's Chronicle.

ENGLISH SUBJECTS AT MACAO.—In January last, when the furious denunciations of the Chinese government against her Majesty's subjects rendered their residence in Macao dangerous to their personal safety, an English sailor had occasion to land from one of the ships in the roads, and, as a necessary precaution (under the circumstances most natural and certainly justifiable) took with him a pocket-pistol. Though perfectly sober and orderly in his conduct, the man was searched by some Portuguese soldiers on landing, and cast into prison on a charge of carrying concealed arms. At that period it appears that the judge had no criminal jurisdiction over British subjects, and had to obtain authority from the Portuguese Government, at Goa, for this purpose. Time passed on, while the unfortunate prisoner was languishing in a dismal dungeon, confined in a hot climate, with five or six wretched Caffre slaves, amidst filth and stench frightful to think of, with an allowance of food scarcely sufficient to sustain life; when, after eleven long months of misery, the required authority from Goa was at length received, and the unhappy sailor was tried, acquitted, and released—but in what a condition! From a hale, robust, and powerful man, he is reduced to a skeleton, his spirit utterly crushed, and suffering from a disease consequent upon such brutal treatment, which in all human probability, will terminate his existence in a few weeks, and as the only remaining chance of saving him he has been sent home; but consumption and depression of spirits have obtained too strong a mastery to leave any hopes of his recovery. This is no exaggerated account. The imprudence of our seafaring countrymen but too frequently affords our "faithful" but degenerate Allies in this part of the world pretexts for the exercise of their spiteful hatred towards "all our tribes;" at the present moment there are five or six Englishmen in nearly the same situation;—one has been incarcerated for 18 months for some frivolous offence, for which one month's confinement in a comparatively comfortable goal in England would be deemed ample punishment; and all the remonstrances and appeals on the part of the superintendents on behalf of these unfortunate men have been, and are still, of no avail.—Correspondence of the Bombay Times.

FOR THE BLIND.—Mr. Alston, of Glasgow, having completed the publication of her Majesty's subjects whom it has pleased the Almighty so severely to visit, by placing within their attainment the knowledge of those sacred truths from which they can derive their best consolation under their afflictions of this world, and their surest hope in that which is to come. Her Majesty is pleased to express the volumes which you have undertaken, and to express her hope that so charitable an undertaking may be blessed.

"I have the honour to be, sir, Your obedient servant, "NORMANBY." "To John Alston, Esq., Rosemount, Glasgow."