

the Scriptures, than in the Socinians to own them with these irrational incoherences. It may be difficult to believe a Trinity; but it is much easier, than to believe the Scriptures do not teach one; the former is an object of faith; but against the latter we have the testimony of our senses.

THE CHURCH.

TORONTO, SATURDAY, JUNE 4, 1842.

THE LORD BISHOP OF TORONTO, will preside at a Public Meeting at Cobourg, on the evening of Monday the 13th June, instant, at 7 o'clock, and at Kingston on the evening of Wednesday the 15th instant at the same hour, for the purpose of forming Branch Associations of THE CHURCH SOCIETY for the Districts in which those towns, respectively, are situated. It is expected that the former Branch Association will comprise the Districts of Newcastle and Colborne; and the latter, the Midland, Prince Edward, and Hastings Districts.

The Clergy and Laity residing within those Districts respectively, are earnestly requested to give their attendance at the Meetings to be held within their proper bounds,—those of the Newcastle and Colborne Districts at Cobourg, and those of the Midland, Prince Edward, and Hastings Districts at Kingston. It is the request of the Lord Bishop that the Clergy on those occasions appear in their robes.

The first Annual General Meeting of The Church Society was held, at the District School House, in this City on the 1st instant,—the Lord Bishop, the President, in the Chair. The speeches, usual upon such an occasion, were rendered unnecessary by the previous Meeting on the 28th April; and the present assemblage was in accordance with one of the Resolutions, on which the constitution is to be based, and not for any particular despatch of business.

Some minor matters, however, were discussed and arranged: and the third Tuesday in June, the 21st instant, was appointed as the day for the first Meeting of The Lay Committee.

The friends of the Church will be glad to hear that the Sub-Committee, entrusted with the establishment of a Depository, have not been idle. They have engaged the eastern-most of the twobrick houses recently erected on the Southern side of King Street, by Mr. Thomas Clarke, the Hatter and Furrier; and, besides obtaining this eligible site, which is within two doors of Yonge Street, and in the centre of the most frequented and business-doing part of the city,—they have secured the services of a very efficient and zealous Superintendent to conduct the affairs of the Depository. The Society hope to take possession of these premises early in July, and to commence forthwith the sale of Prayer-Books and Tracts, of which they have a stock to the amount of several hundred pounds in hand, on which not one single farthing has to be paid. Moreover, the Rev. H. J. Grassett, now on his way to England, has received the necessary powers to order an extensive assortment of Bibles, Testaments, Prayer-Books, Books, Tracts, and publications for the use of the Clergy: so that there is every prospect of a prosperous commencement of the Depository, and of its being carried on with increased resources, vigour, and success.

The Pastoral Letter of the Bishop has been prepared by his Lordship, and will appear in our next number: after which it will be printed in pamphlet form, together with the Constitution of the Society, for general distribution. In the mean while the Subscribers to the Society are proceeding steadily and satisfactorily; and from various parts of the Province, we learn that there is a general Church-feeling abroad which augurs well for the formation of the District Societies. Our brethren in the Gore and Wellington Districts have already put themselves into action. The letter of the Rev. A. Palmer contains some valuable suggestions, which, for our own part, we should, with certain qualifications, be glad to see carried into practice.

Several of the gentlemen who have undertaken to solicit and collect subscriptions, have expressed themselves as much gratified with the reception they have experienced,—a refusal being an occurrence almost entirely unknown. The unabated zeal of these valuable auxiliaries of the Holy cause, and liberal hearts, with promptly-paying hands, on the part of the subscribers, are absolutely necessary to enable the Society to accomplish its manifold and important ends.

Our friendly, but mistaken, contemporary, the Montreal Herald, has made some remarks in his paper of the 28th ultimo, which shall receive our early attention. Puseyism, if it means a tendency to Popery, is not gaining ground in England; if it means a growing conviction of the sinfulness of Dissent, it certainly is gaining ground, and we trust, will long continue to do so. Will the editor of the Herald be so good as to read the Bishop of Salisbury's Letter on his withdrawal from the Bible Society?

We thankfully acknowledge the receipt of the following sums, (during the past week,) towards paying off the debt of 20l. which we have incurred in printing and distributing Tracts: Ameenboan, 10s.—Amicus, 5s.—A well-wisher, 10s.—C. B., 10s.—An Officer, 5s.—in all 21l., leaving us still in want of 18l.

The Christian Guardian has lately contained some very prolix and elaborate editorial articles, continued through successive numbers, on the Rev. T. B. Fuller's Sermon, which was occasioned by the fanaticism of those religious excitements, in vogue amongst some Dissenters, and improperly called revivals. In the commencement of these editorial articles some strictures were directed against the five signers of the letter prefixed to the Sermon, impugning their veracity, and endeavouring to deny their statements. Mr. Wellsted, one of the five, has addressed to us a letter, in self-defence, from which we extract the most material portion, remarking, by the way, that Mr. Wellsted in a previous part of his letter, satisfactorily proves that the irrelevant language respecting our Saviour alluded to in Mr. Fuller's Sermon, was really used in the Methodist chapel. Mr. Wellsted thus rectifies other mis-statements of the Guardian, and strengthens the original position of the five signers: I will now refer to my notes; some of them will refute the Editor of the Guardian's philippic against Mr. Fuller's sermon better than any observations that I could possibly offer.—However, I shall not let this opportunity slip of rebutting the falsehood (which I shrewdly guess might be put down as number three) of the assertion, that Mr. Fuller's Church is "nearly forsaken": the real fact is, that Mr. Fuller's powerful preaching of sound doctrine and true religion, draws such a congregation, in point of numbers, that I doubt if they are exceeded in any part of Canada, where the population is not greater than in this village and neighbourhood. "There is nothing in the Editor's remarks that strikes every reader of them hereabout as a greater falsehood than that "random" assertion.

We will now proceed with the notes: First,—May 2. Mr. A. called on me and says, that he is ready to attest, at any time, that Mr. B., in conversation with him, said, that he had been sick for some time, and that a friend persuaded him to go to a Protracted Meeting, and there he was deranged by them in the same manner as Mr. Fuller stated in his sermon, and that he

had never come to his right senses since, and that, although he belongs to the Methodists, he prefers the Episcopal Church, because there is so much order in it. Mr. B. further said, that he sometimes shouted so loud that he could not hear himself, and then he would have to stop. Mr. C. informed me that he had asked Mr. D., a very good upright old man, what he thought of Mr. Fuller's sermon; he said it was a very good sermon, and that he wished that there was more order kept among the Methodists. Mr. A. heard Mr. E. say that the sermon was full of lies, and that it was to say that the Methodist Church [?] was divided. "Now John," exclaimed E's wife, "don't you lie, for you know very well that P. does not belong to the same Church [?] that we do." This must suffice for the present, or I fear I shall trespass too much upon your room and patience. I am, Sir,

Your's respectfully,
JOHN WELSTED.

I have read the above letter and approved of it.
TOS. M. MOUNT.

Our Thorold friends will be pleased to learn that Mr. Fuller's sermon is appreciated by those, whose judgment and piety render their commendation valuable. The Rev. Dr. Rupp, of Utica, long known in this Province as the excellent and truly evangelical editor of the Gospel Messenger, expresses himself on the merits of the Sermon in the following terms,—adding to his favourable critique, some sound and necessary remarks:

"There is much sound sense, and proof of careful observation in this discourse; indeed we generally expect to find these qualities in the productions of our brethren over the Ontario, for, according to our observation, a more intelligent, faithful, and laborious body of clergy are not in reason to be looked for than those in the Diocese of Toronto; and well may it be so, under the supervision of the able and practical Diocesan whose life has been devoted to this wide field, now brightening every day with proofs of vigorous and faithful culture."

"There can be no advancement of Christianity, or of moral reformation, but upon the basis of the Gospel, and the Church of the Gospel. If very many good men would abandon their own whimsies, and instead of flattering their own pride as the organs and agents of human associations, would spend the time, now devoted to their own vapouring barangues, in the study of the constitution, order, and quietness of the Church of God, they would more effectively promote the cause which they do not doubt desire to advance, but which they are actually retarding."

While good and wise men view Mr. Fuller's Sermon in such a light as this, our reverend friend may smile at the attempts made to controvert his positions; and, while fanatical ravings and gross familiarities with the names of the ever Blessed Trinity, are unhappy of such frequent and notorious occurrence in the conventicles of this Province, the five signers need entertain no fear that the correctness of their particular statement will be doubted by any, but those whose interest and policy it is to disbelieve it.

Dr. Whately, the Archbishop of Dublin, has lately written a book, called The Kingdom of Christ delineated, selections from which the Dissenters are pressing into their service. As our sectarian brethren pay so much respect to the opinions of his Grace, perhaps they will apply this passage, which occurs in the course of the work, to their own case:

"If any number of individuals—not having the plea of an express revelation to the purpose, or gain, of their deliberate conviction that the Church they separate from is fundamentally erroneous and unscriptural—take upon themselves to constitute a new Church, according to their own fancy, and to appoint themselves or others to ministerial offices, without having any recognized authority to do so, derived from the existing religious community of which they were members, but merely on the ground of supposed personal qualifications, then, however wise in themselves the institutions, and however, in themselves, fit, the persons appointed, there can be no more doubt that the guilt of schism would be incurred in this case, than that the other just mentioned would be an act of rebellion. If the apostle's censure of those that cause divisions does not apply to this case, it may fairly be asked what meaning his words can have."

Mr. Tyson's "Discourse &c.," rendered doubly welcome to us by the courteous manner in which it has been sent,—the most interesting "Report of the Bishop White Prayer-Book Society,"—and several other pamphlets, together with many items of Ecclesiastical Intelligence, shall receive our earliest attention. Our next volume will commence in July with an enlarged sheet; and we then hope to keep pace, much better than at present, with the influx of valuable matter, of all descriptions, with which we are at present quite flooded.

THE PROFESSOR OF THEOLOGY appointed by the Lord Bishop of the Diocese, will resume his course of Lectures at Cobourg, after the Whitsuntide recess, on Friday the 27th May instant,—to be concluded on Wednesday the 17th August next.

The subjects of the ensuing Course will be,—The Evidences of Christianity, the Thirty Nine Articles (commencing with the Sixth), and Church Government; accompanied with exercises in the Gospels in Greek, the Septuagint Version of the Book of Genesis, and Grotius de Veritate.

The Books required in the prosecution of the above Course may be ascertained upon a reference to the List published by authority of the Lord Bishop of the Diocese, in The Church of the 4th April, 1840.

Communications.

(We deem it necessary to follow the example of the London Church periodicals, and to apprise our readers that we are not responsible for the opinions of our Correspondents.—Ed. Church.)

THE CHURCH SOCIETY.

Parsonage Guelph, May 30, 1842. My dear Sir,—One of the most important events that has happened in this Province for a long time is unquestionably the recent formation of The Church Society of the Diocese of Toronto. It is impossible for any true Churchman to contemplate the glorious objects at which that society aims without feeling himself animated by a holy zeal to aid in this "work of faith and labor of love," nor without gratitude to God for having put it into the hearts of his Servants to originate it. And I am happy to be able to say that but one feeling prevails in the minds of those members of the Church, by as well as clerical, with whom I have had an opportunity of conversing, as to the benefits likely to result from the formation of the Society, and as to the great importance of working it out with steady and persevering zeal. The great point that it now seems desirable to accomplish, is to make the Society thoroughly known in every District and Township throughout the Diocese. This will no doubt be extensively effected through the instrumentality of the several District and Parochial Associations, which are now going into operation,—but it appears to me that here the Press can render our cause an important service; and it is for the purpose of offering a suggestion on this point that I trouble you with the present communication. Extensively as the Church is circulated throughout the Diocese, there are nevertheless many of the members of our communion, who seldom or never have an opportunity of perusing it, and who are therefore ignorant of the very existence of The Church Society—others there are who have only heard of the Society from rumor, and to whom it is desirable to afford the means of deliberately considering its nature and objects, by bringing them before them in an authentic form.

I therefore beg to suggest the expediency of publishing in pamphlet form the correspondence between the Bishop of Toronto and the Chief Justice, as given to the public by the Bishop in The Church of the 26th of March; also the account of the meeting to form The Church Society, that appeared in The Church of the 30th April; and the report of the speeches made at the meeting, as given in the following number, together with a list of the donations and subscriptions in money and land up to the date of publication. Such a pamphlet, if generally circulated, would prepare the way for the Episcopal Address which the Bishop has been respectfully requested to issue, and would place within the reach of every member of the Church, accurate information as to the objects which The Church Society proposes to accomplish.

Should it be thought proper to act on this suggestion I shall be happy to order a hundred copies, and I think it probable that the Committee of The Gore and Wellington District Branch Association, which will meet the first Tuesday in July, will order a supply for distribution within the bounds of their association. Faithfully yours,
ARTHUR PALMER.

THE TOWNSHIP OF ZONE.

Chatham, W. D., May 23rd, 1842. Sir,—It is not usual for me to notice the contents of public Journals, however directly, or however covertly conveyed, but I deem it my duty, as the Clergyman of this Township, to notice a correspondence which you were pleased to insert in your paper of the 21st inst. addressed, it would seem, to some Clergyman, privately, and who was a predecessor of mine,—from the "Township of Zone, in the London District," and in which my name is introduced in a way most painful to my feelings, inasmuch as it insinuates a charge of neglect of ministerial duty on my part. And if, Sir, you allow your paper to be the vehicle of public censure and attack, you must, in common fairness, and in strict justice, allow place for reply and vindication. I cannot but deem it unfriendly and unkind on the part of the Clergyman who thought it right to hand over on your part to insert it, at least, so much of it as respects myself, thus dragging my name unnecessarily before the public, and thereby deeply wounding my feelings, without any righteous cause. Occupying a public station, I am perfectly willing to be judged by my official, and by my private conduct, in my parish, or within the bounds of my Mission. But, I cannot, for a moment, admit, the justness of the censure conveyed in your correspondent's letter, and could confidently and safely leave my own vindication to my kind and affectionate parishioners who attend my constant ministrations.

Sir, from the date of my appointment to this parish, it has always been my wish and anxious desire, to attend those distant Missionary stations as often as it was practicable for me to do so; but a unusual season we have had in this part of the Province, of much rain, &c. and little snow, has rendered the roads, almost, and in many cases, entirely impassable. Now, Sir, I put it to your candour, how, under such unfavourable circumstances, it is practicable or possible for me to visit those remote stations as often as was desirable, as often as my own heart wished, and as often as the people there wished? When I last visited those stations, I surprised all and left behind me, if any were left undisturbed. Moreover, at the very date when your correspondent's letter appeared, I had made my arrangements to visit those stations on Monday and Tuesday next, the 30th and 31st inst., and had requested all those who had children unbaptized, to bring them, according to their convenience, to the respective places, where divine Service was appointed to be held.

I think it right to state further, that since my appointment to this parish, I have had new claims, and have visited new places, which had long been neglected, and which had not been visited by my more immediate predecessors, and where there are many true friends of the Gospel. But, Sir, it is impossible for the Clergyman, in the midst of a widely scattered population, and in a district of vast extent, to meet all claims, or to satisfy all wishes.

And I would state yet further, that on my arrival in Chatham, I found the Church here in a less prosperous condition than might have been hoped, or than was desirable; and hence, I deemed it my imperative duty to give the best and the most of my official labours to this important station, and this rapidly increasing town. And it is to me, Sir, a matter of grateful satisfaction to know that I have not labored in vain, nor expended my strength in vain; but that I have, by the blessing of the Lord, and my work with my God. The average attendance at Church is more numerous and respectable, than it has heretofore been; and as we cannot immediately compass the building of a new Church in a more convenient site, we have it in contemplation, in carrying out the decisions of a recent Vestry, to erect a gallery, the proceeds of the pew rents for one year to be appropriated to the liquidation of the cost, the Clergyman having voluntarily relinquished all claim to such pew rents for the year, and for the object specified. And, Sir, permit me to say, finally, for the credit of myself, for the credit of my Church in Chatham, was never so respectable as it is now. Under all these considerations, Sir, I cannot but think, that I have been unfairly dealt with, by your inserting the above mentioned correspondence in your paper.

I yield to no one in the zeal for our common Church, or in devotion to the duties of my office, and in which I have had some experience; but I must claim the right of judging for myself, and of acting with prudent discretion, for myself, and for my people, according to the circumstances in which we are mutually placed, and of which we are, mutually, the best judges. There are, in this town, various opposing sects, who are doing their utmost to erect meeting-houses, and to "go a head," and therefore, Sir, under all the circumstances of difficulty and anxiety, alluded to in this letter, I feel justified in the course I have taken, and repudiate blame.

And, Sir, I would respectfully suggest that, in future, it would be well, before inserting any correspondence of the same, or similar character, to consider well its immoderate and present influence, as well as its "ergo sequitur."

I have the honour to be, Sir, your obedient serv't,
W. H. HOBSON,
Resident Clergyman, Chatham.

We regret that Mr. Hobson should consider himself so seriously aggrieved, and are very sorry if we have in any way wounded his feelings. The clerical friend who sent us the letter of the Zone Churchman wrote kindly of Mr. Hobson, and by no means intended to impute neglect to him. The Zone Churchman himself uses language that may be construed into a reflection on Mr. Hobson; but we really think that it was merely meant as a plain statement of facts. As Mr. Hobson remarks, "it is impossible for one Clergyman, in the midst of a widely scattered population, and in a district of vast extent, to meet all claims, or to satisfy all wishes." Fully appreciating the justice of this observation, we have earnestly asked, and still do earnestly ask, Ecclesiastical Intelligence from the Clergy to do us the favour, because the more our wants are made public, the sooner will they be supplied. Whether we be right or wrong in this respect, we deem it of the most vital importance that the religious state of every settled Township should be fully known, both to the people in this Province and to our friends in England. In our endeavours to procure this information, we have, with a few exceptions, received the most adequate and trifling assistance. If in our attempts to effect the best we can, we have been the means of doing injustice to Mr. Hobson, we sincerely regret it. We had no other friend respecting Chatham who had heard from our clerical friends, and even had it been otherwise, we should not have taken upon ourselves the office of reprover. We devote ourselves most laboriously to the cause of the Clergy; and few things can be more painful to us than to find ourselves considered by any one of them, as acting an unfriendly part.—Ed. Church.]

English Ecclesiastical Intelligence.

CHURCH EXTENSION.—The Rev. John Livesey, M.A., Incumbent of St. Philip's Church, Sheffield, has addressed a letter to Sir R. Peel, in which he recommends the erection of Churches for the operative classes, and suggests means by which his scheme could be carried into effect. The system of free sittings Mr. Livesey believes to be objectionable, inasmuch as they are opposed to the feelings of the Premier that Churches might be built on the principle of mutual co-operation. The principal details of such a structure are as follow:—The style might be plain Gothic, the Church having a small tower at the west end, forming a porch on the basement, an organ loft in the gallery, rising to a belfry on the roof. The internal area might be a parallelogram 81 feet by 56 feet 8 inches. It might contain 200 pews—viz., 126 in the body, and 74 in three galleries. There would then remain about 120 unappropriated sites; total, upwards of 1000 sittings. Besides these there would be ample room for the accommodation of Sunday scholars. The reverend gentleman says he feels assured, from experience, that the working classes would be much attached to Churches thus erected, and that it would effect more real and substantial good for the Establishment, in manufacturing districts, than any plan that could be adopted.

NEW CHURCH IN MANCHESTER.—On Monday, at 12 o'clock, the foundation-stone of the fourth Church, of the Ten Churches Association, was laid by Robert Gardner, Esq., in the presence of 5000 persons, and the whole of the Clergy of Manchester. The Church will be dedicated to St. Barnabas, and will accommodate 1100 people. It is situated in a very densely-populated district, called Islington, and the site for it, in Rodney-street, was given by W. Faulkner, Esq.

CALCUTTA CATHEDRAL.—The Bishop of Calcutta has forwarded to the Society for Promoting Christian Knowledge a report, in which will be found much interesting matter, relative to the Cathedral in course of erection in that diocese. The bishop says, "It is hoped that, in little more than two years from the present time, perhaps on the feast of the Epiphany, 1844, the Cathedral may be ready for consecration." The style of architecture originally proposed has been adhered to, except where the climate and soil of Bengal have interfered. It is Gothic, or, as Mr. Britton terms it, Christian, modified by the circumstances just alluded to; that is, Indo-Gothic, or Indo-Christian, if such words may be allowed. The extreme length of the building, including the buttresses, will be 247 feet (being 50 feet longer than in the plan of October, 1839), and its width 81 feet, and at the transepts 114 feet. The height of the tower and spire from the

ground will be 201 feet, and of the walls to the top of the battlements 207 feet. The internal dimensions of the main body of the Cathedral will be 127 feet in length by 61 feet, the height 47 feet. The 127 feet will probably be subdivided into a choir, a chancel, and a holy table precinct. The body of the Cathedral, if fully pewed, will accommodate about 800 persons, and if galleries should be added hereafter, and chairs occasionally placed in the aisles, as is done in all the Calcutta Churches on the great festivals, 1300 or 1400. The transepts also, lantern, and western verandah, should they ever be wanted for congregations of catechumens or Sunday schools, would furnish the high above 400 additional seats. The capacity of the Cathedral will not be less, therefore, than for 1700 persons. But the arrangement of the sittings will be ruled by circumstances and the convenience of the congregation, as all the stalls, pulpits, reading-desks, pews, and benches, are intended to be movable."

RELIGION REJECTED BY UNIVERSITY COLLEGE, LONDON. At the Annual General Meeting of the proprietors of this institution on Wednesday, Mr. Warburton in the chair, after the usual business was concluded, Colonel Leicester Stanhope rose to state the grounds upon which he refused to take part in the management of the College. He would repeat the objection he had urged in his letter to the secretary upon which he did not form the basis of education. The University was in a declining state, and the period of its downfall was not far distant, if the management of it persevered in that system which was so objectionable to the great majority of the community. He begged to move the following resolution:—"That this meeting recommend to the Council the establishment of a Professorship of Christian divinity in the London University; that prayers and Scriptures be read, at which the students be invited, not from conscientious motives, object to this course of prayer, are solicited to study according to the principles of their respective pastors." The resolution having been seconded by Mr. Pitt, and warmly discussed, was put to the vote, when there appeared for it, 6 against it 40. Lord Brougham was elected President, the Duke of Somerset, K.G., Vice-President, and Mr. John Taylor, Treasurer.

POLITICAL DISSIDENTS.—It has been an accusation often brought against the ministers of the Established Church, that they interfere with the politics of this world, and in the spirit of their peculiar calling, and the nickname of "Political parsons" was considered chiefly to apply to the clergy; and the Dissenters pretended to be filled with righteous indignation if any clergyman interfered in such matters. Things, however, have undergone a great change in this respect, the leading political agitators of the present day being chiefly Dissenting ministers; for whether it is an Anti-Corn-law intimidation meeting, or a town squabble, some reverend gentleman is sure to present, not only as speaker, but also as chief speaker, and often as the most violent. Thus, whereas, in former years, the saying was, "the world has got into the church," we may now retort, and say the world has got into the chapel. Now, we should much like to know upon what principle these reverend gentlemen proceed; what precedents they can produce from the Bible for their conduct? There must be some urgent reason for the very prominent part taken by Dissenting ministers in the movement of the present day. Is it to prop up their waning popularity? or is it a ruse to fill the city with riot, and whatever may be the reason, it will become those who have all their lives been crying down the Church of England as a Popish and tyrannical system, and who profess to lead the people a more excellent way.—Doncaster Chronicle.

THE BAPTISTS.—Have they, as a religious sect, earned an honourable pre-eminence above their fellow-citizens as well-affected and loyal subjects? On the contrary, have not many of them recently distinguished themselves by a wild agitation against the corn-laws? Have not others become conspicuous by resisting the church-rate, and pleading "conscientious scruples"? Has not their hostility against the Established Church been of a rancorous spirit? Have not numbers, even of those of a rancorous spirit, been crying down the Church of England as a Popish and tyrannical system, and who profess to lead the people a more excellent way.—Doncaster Chronicle.

OXFORD.—Two Theological Professors have been recently instituted by the Crown in the University of Oxford, and a temporary endowment of the professors, until canonries of Christ Church shall fall vacant, to be permanently attached to the professorships, has been provided by the University. We understand that Sir Robert Peel has presented the Professorship of Ecclesiastical History to the Rev. Mr. Hussey, of Christ Church, late censor of this college; and the Professorship of Pastoral Theology to the Rev. Mr. Ogilvy, of Balliol College, Rector of Ross.—Times.

The Rev. Charles Atmore Ogilvy, recently appointed by the present government to the new Professorship of Pastoral Theology, in the University of Oxford, is the son of a Wesleyan minister, and was educated at Kingswood School, near Bristol.

It is intended to lay the first stone of a new church at Stoneleigh shortly after Whitsuntide. The Right Hon. Lord Leigh has endowed the edifice with 1000l., and contributed 500l. to the building fund. The Vicar has also given 300l., and the remaining sum necessary to complete the edifice has been subscribed by the owners and occupiers of land in the parish.—Worcester Journal.

A CONVERT TO POPERY.—T. D. Edwards, an English Protestant Gentleman, who has long resided in France, Mr. Edwards is a titular member of the Academy of Moral and Political Sciences and various other scientific institutions, and has been of late specially engaged in the study of the human races. The perusal of the Annals of the Propagation of the Faith, it appears, first shook the doctor in his persuasion, filling him with admiration for the zeal and self-denial displayed by the Roman Catholic missionaries in the discharge of their arduous Evangelical duties. The lives of St. Francis Xavier and St. Ignace confirmed him in those sentiments of admiration, and having at last manifested a desire to be initiated in a knowledge of the dogmas of the Roman Catholic religion, a Parisian clergyman put into his hands a work of Father Scheffmacher, entitled Letters of a Catholic Doctor to a Protestant, &c., which mainly contributed to bring about his conversion. His wife, who is a Roman Catholic, had likewise a great share in changing the religious idea of her husband; and, after three years' meditation, he suddenly announced to her, a few weeks ago, his determination to embrace her creed. After receiving the necessary instructions from M. Pinart, the parish priest of Notre-Dame de Versailles, he read his renunciation of that church, received the holy communion for the first time in the chapel of the Sisters of Charity, and was afterwards confirmed by the Bishop of Versailles.

CONVERSIONS FROM POPERY.—Three ladies, sisters, have recently renounced the Romish faith, and been admitted to the communion of the Church of England, at St. Nicholas Chapel, Saltash, by the Rev. G. H. Peiler, Assistant Curate.—Plymouth Journal.

TOLERATIONS.—The Augsburg Gazette of the 19th inst. publishes an address from the Archbishop of Posen, M. Dunin, to the ecclesiastics of his diocese, recommending them to extend to Protestants as to [R.] Catholics, and declares to them that they have no right to communicate any person. With respect to mixed marriages, the Archbishop enjoins the members of the clergy to admit to confession, and all the other sacraments, the married persons who live in a union of this kind. He exhorts them, moreover, not to employ any means but those of persuasion in the exercise of their religious functions. The editor of the Augsburg Gazette considers this letter as encyclical, and as a great step towards a general reconciliation.

NAVY CHAPLAINS.—We understand that the Admiralty intend to appoint a chaplain to each of the four divisions of marines, and to appropriate some place in each barracks for the divine worship.

ARMY CHAPLAINS.—The sum of 11,000l. only is charged in the Army estimates for divine service.

THE BAPTISTAL REGISTER of the Episcopal Jews' Chapel, in London, contains a list of 325 Jewish baptisms, of which 119 were adults; and it appears, on undoubted testimony, that more proselytes have been made during the last twenty years, than since the first ages of the Church.

THE GREEK OR EASTERN CHURCH.—There has been in Manchester, within these last few days, a very interesting stranger, in the person of Athanasius, Arch-bishop of Tripoli, in Syria, accompanied by an interpreter, Mr. Mazah. He had been well received by the Archbishop of Canterbury and the Bishop of London, at both whose palaces he dined when in London. It appears his object in visiting England is to collect any small subscriptions which charitable Christians may please to contribute for the poor oppressed people in his diocese. During the late war in Syria the people suffered much, as well in their persons as their habitations; indeed, many of their Churches (to the number of eighty), and almost all their houses have been destroyed, principally through the im-

placable hatred of the Turks, the great enemies of Christianity. We are glad to find that a considerable number of the Clergy of this town received the Archbishop on Monday last, in their room in St. Ann's-square, and immediately made a collection for the poor and suffering inhabitants of Tripoli and its neighbourhood. We believe the Archbishop, who is now gone to Dublin, will return to Manchester in the course of a fortnight; and it would give us pleasure to hear that some of our more wealthy and liberal contributors to so good a cause, and who are also ready to present him with some small token of their goodwill. It should be remembered that the British government have lately sent a Protestant Bishop to Jerusalem, and no doubt they expect that he will receive kindness, hospitality, and assistance from all Christian settlers there, especially from members of the Greek Church. In order to induce such kindness, we must show goodwill and affection to all members of the Eastern Church, especially the heads of that Church, who may please to visit our country. The Archbishop's dress very much resembled those pictures in which the ancient patriarchs have portrayed the saints and martyrs of the Catholic Church; a long black robe, lined with purple, silk stockings and gloves of the same colour, a beautiful checked sash, and the crown of a tall black hat, very wide at the top. The Archbishop said that the liturgy of his Church was in Arabic, but he could also talk Italian and French. The Rev. Dr. Wolff, the celebrated missionary of the Jews, who spoke the Arabic language with native fluency, happening to be in Manchester, was most successful as interpreter, and great interest was excited by the animated conversation between him and the Archbishop.—Manchester Courier.

THE BISHOP OF JERUSALEM.—We have much pleasure in submitting to our readers the subjoined interesting communication, for which we are indebted to a correspondent in Leamington:—

"I have just heard a letter read from the Bishop of Jerusalem to that old, tried, and truly valued friend of the Jewish cause—viz., the Rev. Dr. Marsh. It is dated from the Holy City, Feb. 27th, and enters into the details he experienced in his journey thence to Jerusalem, but says that since his arrival there the government have treated him with the greatest respect and kindness, though the firm has not yet been granted, acknowledging him in his episcopal office. He does not mention anything of his being stoned or molested while preaching, but that, on the contrary, crowds came to hear him. A Chief Rabbi told him that 'he was coming to build up Jerusalem'; many Jews said to him privately, 'if they had any way of sustaining themselves; but that they would listen to him and judge for themselves; but that now if they were known to come to hear him, they would be deprived by their brethren of any support they at present send him.'"

How ought these tidings to rejoice the heart of every Christian, who if he reads his Bible with even an unprejudiced mind, will there see that God does, indeed, intend, in his own good time, to "restore again the Kingdom of Israel," and that he will build up the walls of Jerusalem, and make that now forsaken and desolate city "a joy and a praise in the earth." Surely the believer in Jesus should rejoice in every effort now being made—

for when that event shall take place, he may look with certainty to that glorious time when the Redeemer shall come "to reign in Mount Zion, and before his ancient city gloriously;" and the streets of Jerusalem shall again resound with "Hosanna to him that cometh in the name of the Lord," to the Son of David, not now come as a "Man of Sorrows," but as the Sovereign of the universe, to take to himself the Kingdom and dominion over the whole earth. Dublin Statesman.

BISHOP ALEXANDER.—The Augsburg Gazette gives the following as the letter of recommendation of the Archbishop of Canterbury to Bishop Alexander, to be presented to the bishops of the Eastern Church. It is written in ancient ecclesiastical Greek:—"To our venerable and dearly beloved brethren in Jesus Christ, the neighbours of the ancient apostolic districts of Syria and the neighbouring countries, from us, William, by the grace of God, Archbishop of Canterbury and Primate of all England.—We have your letter, and we recommend with all the zeal in our power to your benevolence, venerable and dear brethren, Michael Salomon Alexander, doctor in theology, whom we have appointed Bishop of the Church of England and Ireland, having appreciated his piety and ability, and his conformity with the canons of our holy and apostolic Church, we have sent him under the authority of our Queen to Jerusalem, and have confided to him the spiritual superintendence of all the laical and clerical clergy of our Church in that country and its neighbouring countries. But, in order that no person may be ignorant of our motives in sending Michael Salomon as bishop, we have ordered him not to impair in any way the power which belongs to you and the other heads of the districts of the East, but to testify to you the esteem you merit, and to show himself always ready and zealous for every thing that may advance charity and brotherly harmony. We feel confident that our brother the bishop, will observe from his heart and conscience, in all fidelity, all that we have ordered him, and we pray you in the name of our Saviour to welcome him as a brother, and offer him in season all that he may require. We hope that you will receive with benevolence and respect, which proves in what estimation we hold our bond of brotherly fellowship with the ancient churches of the East, dissevered for several generations. If these ties should be renewed by the will and grace of God, we hope that the divisions which have sprung up in the Church of Jesus Christ, and for which she has so much endured, will disappear. In this hope, we have affixed to this epistle, written by our holy archiepiscopal seal.—Given at Lambeth, on the 3d of November, 1841."

ARRIVAL OF THE BRITISH QUEEN. LATER FROM ENGLAND.

The British Queen arrived at New York on the 27th May, bringing London papers to the 7th inclusive. The news from the East merely confirms preceding accounts. The horrors of the cholera epidemic which has been the subject of Parliamentary discussion in the Lords.—Sir R. Peel's Administration gets stronger and stronger. Sir J. Graham has stated that Ministers were negotiating with the Scottish parties for a settlement of the disputes in the Scotch Kirk. The principles upon which the Government were disposed to settle the question, were to defend and assert the indisputable right of the parishioners to object; and to maintain the right of the spiritual courts to decide upon the objections of the parishioners.

LADY SALE.

(From the London Evening Mail, 21st April.) We have received permission to publish a letter from Lady Sale, her gallant husband, which has been widely circulated in the highest political circles since it reached England, and has elicited the greatest admiration of the undaunted spirit, the collected judgment, and vigorous language of the writer. It is the midst of events which have gravely tarnished more than one honourable name, and which were the precursors of such tremendous disasters, Lady Sale and Captain Sturt, her husband and an unwearied son-in-law, seem almost alone to have met the emergency with the energy which was not to be found in any superior officers of that devoted army. As far as we can judge from this succinct narrative, it would appear that the insurrection was made to assassinate Sturt, who survived, though stabbed in four places, to meet a nobler end in the retreat of January.—It also appears that the recall of General Sale's brigade was looked forward to from the first as the only chance of relief to the beleaguered army, and that Shah Soojah was driven early in the business. We are still very far from having any accurate knowledge of the terrible series of events which have taken place from the 2nd of November, when the insurrection broke out, to the 6th of January, when the final catastrophe of the retreat commenced. But Lady Sale's letter, which we have preserved throughout these occurrences, the same heroic firmness, and the same spirit which she showed in the safety of her corps, have been scarcely less doubtful than her own preservation; deprived of her gallant son-in-law, who fell in one of the passages where she herself was wounded, she carried into captivity, and spent some time in which she had faced the horrors of that treacherous and wintry war; and amidst dangers in which she had lost their names and forgotten their honour, Lady Sale has earned a reputation which will be remembered as long as the drearied scenes through which she passed.—

Copy of a Letter from Lady Sale to General Sir Robert Sale, from Cabul, giving a précis of events in that city from the 2nd to the 8th of November, 1841, and dispatched on the 9th of that month.

"My dear Sale.—The last letter I had from you was dated the 1st, from Gundamuck. On the 2nd an insurrection broke out in Cabul, the shops and houses, Johnson's house and treasury looted (stripped) and burnt. He was in cantonments, his guards and servants murdered. Troop and Warburton were in cantonments; their houses burnt; Sir A. Buxton, his brother, and Broadfoot, murdered; Skinner supposed to be