

## Original Poetry.

SABBATH SONGS.  
NO. VI.  
THE GOLDEN CALF.

"And he (Aaron) received them at their hands, and fashioned it with a graving tool, after he had made it a molten calf; and they said, these be thy gods, oh Israel, which brought thee out of the land of Egypt."

And the people sat down to eat and to drink, and rose up to play."

Oh! foolish Jews, methinks I hear thee say,  
But think awhile, art thou more wise than they?  
And ask, ere thou at Jewish folly laugh,  
Dost thou not worship too, a golden calf?  
What means that wrinkled brow surcharged with care?  
'Tis gold has placed his fatal signet there:  
All blindly worship, bend the eager knee,  
And render homage, mighty gold, to thee.  
Witness the toiling days, the sleepless nights,  
With feverish haste, all pay thy mystic rites,  
No Indian devotee endured more pains,  
Than men endure to woo the golden grains;  
They crouch, fawn, flatter, yield them willing slaves,  
And court thy favour midst the yawning graves.  
Prolific source of murder, dyed in gore,  
Thy votaries' vestments stain thy temple's floor;  
Hatred and envy, treacherous deceit,  
These are thy minions, these thy presence greet;  
The poisoned chalice, or the assassin's knife,  
The implements they use amidst the strife.  
Thus daily, Mammon, for thy gloomy creed,  
A thousand victims on thy altars bleed.  
Laugh at the fallen few, of glory shorn,  
But know, thou also laughst thyself to scorn;  
But once the Jews have owned the demon's sway,  
While gold the Gentiles worship every day.  
Thus stubborn man still makes, with perverse will,  
Gold the great antidote to every ill;  
When trouble comes, who is the god he seeks,  
'Tis gold's bright favours eager he bespeaks.  
Oh! hideous gold, he dreads no heavier curse,  
Than the disaster of an empty purse.  
These be thy gods, oh! Gentiles, look, behold,  
Fall lowly down, and worship mighty gold.

But hark! a voice proclaims, "The gold is mine,  
Mine is the silver," bow before His shrine,  
"The cattle on a thousand hills I own,  
Created by my sovereign power alone;  
I, even I, give happiness and health,  
My fiat gives, or scatters all thy wealth."  
Here, mortal, here thy sacred homage pay,  
\*And learn to gain a safer, surer way.  
Thy golden god cannot give peace of mind,  
Or make thy friend prove true, thy brother kind:  
Gold never can prolong thy fleeting breath,  
Or turn aside the fatal shaft of death.  
Forsake thy idols, rashly tempt not fate,  
Adore Jehovah, ere it prove too late.

WILLIAM OSBORNE.

St. Catharines, 16th Nov., 1851.

\* "The blessing of the Lord it maketh rich, and he addeth no sorrow with it."—Holy Bible.

## Reviews.

THE LONDON QUARTERLY REVIEW, October, 1851. Toronto: T. Maclear.

We have not for some time met with so varied and interesting a number of this periodical as the one under notice. Without specifying the various papers which it contains, we may mention, *The Life and Works of Bishop Ken*, and *Puritanism in the Highlands*, as peculiarly worthy of commendation. In particular, the last cited article presents us with some startling illustrations of a fanaticism presently prevailing in Scotland, rank and rampant as that which marked the bloody days of the insurgent Covenanters.

THE CANADIAN AGRICULTURIST. Toronto: November, 1851.

The present number of this useful publication contains, among other interesting matter, a notice of four additions to the manufacturing establishments of the province, of a character calculated to assist in making us independent of our neighbours. Of these one is a sheep-skin factory, conducted by W. A. Clark, Toronto, which now dresses an average of one thousand eight hundred skins per week, although it has only been about twelve months in operation. The following remarks by the proprietor are worthy of attention. "The wool, of which there has been pulled about 140,000 lbs., all went to New England for a market until the 1st of May last; since that, the increase of machinery has made a steady home market for all suitable for clothing purposes, and none has been shipped from this establishment for a foreign market, except the long worsted wool."

"While on the subject of wool, allow me to make a suggestion. I think a great injustice is done to our agricultural interest by our commercial relations with the United States. While wool coming into this country pays 2½ per cent. duty, all wool grown in this country and exported to the United States pays 30 per cent. duty there. Now as we want some of their fine clothing wool, and they want our combing or worsted wool, would it not be well for the Provincial Agricultural Association to make an effort to bring about something like reciprocity in this article particularly?"

We have received from the Depository of the GENERAL PROTESTANT SUNDAY SCHOOL UNION, *New York*, a series of exceedingly pleasing tales, admirably suited for the young, and remarkably well got up, as far as general appearance, type and paper are concerned. Some of these are reprints

from the issues of the Venerable Society for Promoting Christian Knowledge, and contrast favorably, as far as course as their external appearance is concerned, with the English editions. Of these, "THE HOLIDAY WEEK," and "MORTON HARBOR," being the first and second series of "Shades of Character," are replete with the piety and Christian truth which mark the productions of the author of "The Widow's Son." The "WAY THROUGH THE DESERT," by Milman, is a simple exposition in the guise of parable of the virtue of faith.

Of the original works coming from their press, "TIMID LUCY," will well repay the perusal even by older heads than those for whose especial benefit it has been written. "WHAT DO I WANT MOST?" is a good practical lesson given in a very pleasing form.

There is also a series of little tales printed in uniform size and type, which form an elegant library for the young: "Maurice Favel," "The Friends," and "The Primroses," being all admirably suited to early and anxious readers.

## MY PRAYER BOOK: A Manual of Sacred Verse.

By ROBERT MONTGOMERY, M.A., author of "The Omnipresence of the Deity." Edited by the Rev. R. J. MACGEORGE, Incumbent of Trinity Church, Streetsville. Toronto: A. F. Plees.

The readers of the *Church* require not to be informed of the quality of these devotional and most stirring lyrics, as they have already appeared in our columns. They will be acceptable alike to the Christian and the man of letters, as combining the charms of poetry with correct theological teaching. To quote the words of the Editor, "Robert Montgomery is not merely a poet, but a sound and thoughtful theologian, and in the present instance, he has done much to illustrate and expound the more prominent distinctive features of our apostolic communion."

We need only add that Mr. Plees has produced the volume in a most creditable style. It is got up in a tasteful manner, and would form an admirable gift for the ensuing festive season.

## LITERARY NOTICES.

Original and Selected.

It is intended by Messrs. Whittaker and Bell to publish a *Bibliotheca Classica*, under the joint editorship of Mr. George Long and Mr. Maclean, the Principal of Brighton College. The first volume has appeared, being the first of an addition of *Cicero's Orations*, edited by Mr. Long, and containing the speeches against Verres. It is very ably and satisfactorily done and will supply a want which has long and widely felt. The text generally, but not always, followed by Mr. Long is that of Zumpt. The notes are of all kinds; philological, grammatical, historical, and legal, aiming always at giving real help towards understanding the difficulties of the original. There is an introduction, and ten short dissertations on various matters connected with, or arising out of, Cicero's language in these orations. They are vigorous and learned papers, and, except for a little arrogance of tone, which Mr. Long is too able a man to require, they are very agreeable reading. We trust Mr. Long will be enabled to give us a series as useful and valuable as this first volume.

Mr. Edward Thring's *Elements of Grammar Taught in English, with Questions*, is a clever and scientific little book. It professes to be little more than a set of answers to a set of questions, which the author has been in the habit of asking in the course of catechetical instruction, and which are set down at the bottom of each page. We doubt if it be not over philosophical for beginners. Is it really the best way to teach the reason for every fact at the same time with the fact itself. There is at least a good deal to be said for the older method.

## SEVENTEEN NOVELTIES AND ERRORS OF THE ROMAN CHURCH.

Without any warrant in God's Holy Word, or the Catholic Faith; unheard of in the first and purest ages of the Church; not held, nor taught by the early Bishops of the Roman Church; and never held, nor authorized by the whole universal or Catholic and Apostolic Church of Christ: by which novelties and errors the Pope and other Bishops and Priests of the Roman Church, are now seeking to corrupt the Scriptural and Catholic Faith which the English Church professes, and enjoins upon her members.

**Error 1.**—That our Blessed Lord instituted Seven Sacraments, and not two only; and that they who deny this are *accursed*.

**Error 2.**—That in the Sacrament of the Lord's Supper, the substance of the Bread is wholly and entirely *changed* into the natural Body of our Lord so as to be no longer Bread, in any sense, but is the actual natural Flesh of our Lord, and is to be worshipped as God: and that they who deny this are *accursed*.

**Error 3.**—That in the Sacrament of the Lord's Supper, the Wine is wholly and entirely *changed* into the natural Blood of our Lord, so as to be no longer Wine, in any sense, but is the natural Blood of our Lord; and is to be worshipped as God: and that they who deny this are *accursed*.

**Error 4.**—That notwithstanding that the *whole* of the Bread is changed into the Flesh of our Lord; yet they who receive this *alone*, receive *both* the Flesh and the Blood of our Lord, although He de-

clared the Bread to be His "*Body*," simply; and although Gelasius, who was Pope in A. D. 492, censured certain superstitious persons who refused to receive the Cup and declared that if they did not receive both the Bread and the Wine—the "entire Sacrament" they must be repelled from it, "*because* (he says) the *division* of one and the same Mystery *cannot* take place without GREAT SACRILEGE."

**Error 5.**—That notwithstanding that the *whole* of the Wine is changed into the Blood of our Lord, yet they who receive this *alone*, receive *both* the Blood and Flesh of our Lord, although he declared the wine to be His "*Blood*" simply. [Only the consecrating Priest is allowed to receive the Cup in Roman Churches.]

**Error 6.**—That holy men and women, now in Heaven, are to be *worshipped* and prayed unto,—that we may make graven images of them, and bow down to them—and that the Blessed Virgin may be lawfully regarded as our "greatest hope, yea, the *entire ground* of our hope"—(Pope Gregory XVI., 1833)—and "as the only advocate of sinners."—"Glories of Mary" by Saint Alphonsus Liguori.)

**Error 7.**—That the Roman Church is the Mother and Mistress of all Churches, although the Church of Jerusalem was the first Church founded by the Apostles; and although many other Churches were founded quite independently of the Roman Church.

**Error 8.**—That the Pope, or Bishop of Rome, is the sole successor of St. Peter, and, as such, is the Supreme Ruler over all Churches and Christian people, consequently, he must have been spiritual Ruler over St. John, the Apostle and Evangelist, who lived for thirty years after St. Peter's death: and that the Pope is the sole fountain of Church authority, so that whatever Churches or People refuse to obey him, and to hold what the Roman Church teaches, are *accursed*, and cut themselves off from the Church of Christ, and from the means and hope of salvation, even though they believe the Creeds of the Primitive Saints, and although they were formerly recognized as a true Church, and independent of the Bishop of Rome's authority, as the Greek and English Churches' undoubtedly were in the first ages of Christianity. [N. B.—Roman Catholics pray for help to St. Alban, who was a member of the English Church (in the year 285) before the Pope had anything to do with England. If the English Church could formerly produce Saints without owning the Pope as her Master, why should she now be deemed *accursed* for still maintaining the same independence of the Pope? If the members of the English Church, before the Pope had anything to do with her, could be such Saints as to induce all the Popes, and their brethren, to pray to them for spiritual assistance, as they long have done, and still do, surely members of the English Church, whose Faith is the same as St. Alban's, can now be saved without having anything to do with the Pope. Yet Romanists *bless* St. Alban, and *curse* us, who occupy the same position, and hold the same principles.]

**Error 9.**—That all Christians are *especially* to receive and believe what the Council of Trent authorized, although it was a Council of the Roman Church alone, and although it added several new and unscriptural Articles to that Catholic Faith which was set forth by the Councils of *whole* Church, as containing all that was necessary to salvation.

**Error 10.**—That the Roman Faith is the *old* Faith, and the English Faith is the *new* Faith; although Romanists have at various times, added several *new* Doctrines to the old Catholic Creeds, which the Church of England holds without addition or omission.

**Error 11.**—That the Pope, or the Church of Rome, has authority to add new Doctrines to the Faith, and make them necessary to salvation, so that if the present consultation now going on among Roman Catholics (1851) should end in its being declared that the Blessed Virgin was like our Lord himself, *born without sin*, then all Christian men and women who refuse to believe this will be declared heretics, and without hope of salvation; but if the matter be decided the other way, then all Christian men and women may, or must deny it.

**Error 12.**—That they who do not receive and regard the Apocrypha as part of the revealed and inspired Word of God, are *accursed*.

**Error 13.**—That they are *accursed* who say that in the Lord's Supper the Bread and the Wine should *both* be delivered to the people, (as our Lord commanded, as His Apostles taught and practised, and the whole Church also taught and practised for above a thousand years.) [So Pope Gelasius is *accursed*.—See Error 4.]

**Error 14.**—That it is better to have Public Worship in *Latin*, which the people do not understand, than in a language which the people do understand.

**Error 15.**—That some persons fulfil not only all God's Commandments, but do more good things than God requires of them, so that their merits may be transferred to those who do less than God requires.

**Error 16.**—That good men and women, when they die, go into a place of suffering and torment, called "Purgatory," for an indefinite time; although

Scripture declares that "Blessed are the dead which die in the Lord, for they rest from their labors."

**Error 17.**—That the Pope may excommunicate all Kings, Queens, and Princes, who do not obey him, and who do not believe what the Roman Church teaches; and that he may release and absolve their subjects from all oaths, vows, and promises of faithfulness and obedience, for it is a Roman Catholic maxim that "no faith is to be kept with heretics,"—that is, Protestants.

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## Advertisements.

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