of the therefore absurd and iniquitous pretensions of Rome, than like Messrs. Sibthorp and Wackerbarth. In a diffethose derivable from this underiable historical fact. But we rent direction, too, error has been at work, and we may apply equally forcible reasoning to the other extreme of sectarianism, and demand whether it is within the range of possibility, that while Christians of that day were so well versed in the practices of the apostles, and so anxious to conform to their appointment, they would universally have adopted Episcopal government, if the apostles had established Presbyterial. No one can for an instant maintain that the observation of Easter on a particular day, is of equal importance with the preservation of a correct form of Church Government. There is no comparison between the two. Yet were we to believe the assertions (rather than the arguments) of some, we should have the strange contradiction of Europe and Asia arranged against each other on account of a supposed departure from apostolic precedent in the observation of a festival; and at the same time combining in direct and monstrous opposition against the known will of the apostles, concerning no less a matter than the system of ecclesiastical polity which they had established. Polycarp must have known the opinions of St. John on the latter point .-Would the man who, in those early days of persecution and uncertainty, when his constant presence was necessary to confirm, extend, and protect his Church, travelled from Smyrna to Rome, to reconcile the Christian world on a point of minor importance-would he have sanctioned so gross a violation of primitive order, as the subversion of one form of government, and the erection of another? Is not the silence of Christians of proof that no alteration had taken place? Most assuredly, if it had, they would have noticed it! Most assuredly, if it had, they would have noticed it! Most assuredly, if it had, they would not have submitted to it without a struggle! But neither Polycarp not Apicatus, neither Europa nor Asia know that the merits of Leave Christ and the blood at it. neither Polycarp nor Anicetus, neither Europe nor Asia, knew anything about the matter. The triumph of discovering the error, and subverting the tyranny of episcopacy, was reserved for the antiquarian wisdom of men fourteen hundred years after. Let not the man who can believe this, sneer at Romish credu-

## THE CHURCH.

TORONTO, SATURDAY, FEBRUARY 12, 1842.

We respectfully call the attention of the Clergy of the Diocese of Quebec to the following circular, addressed to them by the Lord Bishop of Montreal, which reached us too late for insertion last week :-CIRCULAR TO THE CLERGY IN THE DIOCESE OF QUEBEC. Quebec, 27th January, 1842.

Reverend Sir,-I have received through the Colonial Office, an Order in Council, to the effect that in all the Prayers, Litanies, and Collects for the Royal Family, the words "The PRINCE OF WALES" be inserted immediately after the words 'THE PRINCE ALBERT;" and especially directing that, till copies shall be procured of a new edition of the Cor Prayer, containing this amendment, all the officiating Clergy shall, for the preventing of mistakes, with the pen correct amend all such prayers in their Church Books, according to the

I am charged to enforce this order in the Diocese of Quebec and you will be pleased to conform to it accordingly. I am, Reverend Sir,

Your affectionate brother, G. J. MONTREAL. Disguise, evasion, and reservation are not the weapons with which we shall ever attempt to defend the truth, as professed by the Anglican branch of the One Catholic and Apostolic Church. We therefore do not hesitate to state, at the earliest opportunity within our power, that another Clergyman of the Established Church, the Rev. A. F. D. Wackerbarth, late Fellow of Queen's College, Cambridge, whose Popish propensities had long since been unequivocally manifested, has renounced the pure doctrines of our Reformed Faith, and, in the light of the nineteenth century, embraced the absurdities and anti-Christian inventions of Romanism. An occurrence like this has caused us more regret than surprise; and in the present conflict of religious opinions,-in the disgust excited in many ardent, but ill-poised, minds at the un- the late Dr. Marsh, the learned Bishop of Peterboscriptural extravagances of Dissent,-in the earnest desire after Catholic unity, now so generally felt by all serious and deep-thinking men,-in these combined circumstances we can see quite enough to account for the temporary, but delusive gain which Popery is acquiring. Such has always been the case, when we look to the ecclesiastical history of England. Dissent, now gradually sinking under the prevalence of sound principles, which are daily extending their influence, increases in bitterness against the Church: of that bitterness, and that spirit of division whence it flows, Jesuitism quickly takes advantage; and the mind of the sincere inquirer after unity, tempted, by a half-view of truth, from the safe paths of Scripture and pure Catholic antiquity, thinks to find that unity within the pretended Infallibility of the Romish Communion, which perhaps will never at all be found entire, until the Church on earth shall be dissolved into the Church eternal and triumphant. We maintain that Popery and Dissent thrive side by side; and we strenuously deny that these late instances of clerical defection are attributable to the influence of what are commonly called High-Church principles. No one, is the slightest degree acquainted with English theology, will venture upon such a statement, because it is a notorious and striking truth, that the High-Church Divines, ever since the Reformation, have almost exclusively maintained the battle of Protestantism against the assaults and wiles of Popery.-"In all former times, since the beginning of the Reformation," says good Bishop Sanderson, "our Archbishops and Bishops, with their Chaplains and others of the prelatical party, (many of them such as have written also in defence of the Church against the Puritans), were the principal (I had almost said the only) champions to maintain the cause of religion against the Papists." And so will it be found in the present day. A Mr. Sibthorp, a Mr. Wackerbarth, and perhaps a few others may embrace Romanism, but the Dissenters, who clamoured for Roman Catholic Emancipation, will do more by the multiplication of divisions, and their rejection of Episcopacy, to strengthen Popery, than the Halls, the Sandersons, the Hammonds, the Jeremy Taylors, the Barrows, and the Bulls, of the seventeenth century, or a Magee, a Rose, a Phillpotts, or a Jolly, of the nineteenth .-"In those counties, Lancashire for one," remarked Bishop Sanderson, "where there are the most and the most rigid Presbyterians, there are also the most and the most zealous Roman Catholics." Dissent and Popery, we repeat, fraternize much more closely than the Church and Popery. In politics and religion they tend to the same ends, and those ends are democracy, on the one hand, and a denial of the vital doctrines of

Christianity, on the other. Of Mr. Wackerbarth we can at present gather no particulars. We have seen a letter of his in the London Standard containing very violent language, but, from its allusion to various topics of the day, it would be intelligible to few of our readers, and there-

fore we do not transcribe it. It must not be supposed that the Church of England has alone suffered from the machinations of Popery. To say nothing of Dr. Bramston, the titular Popish Bishop of London, who many years ago was a Methodist, we have already announced that a Mr.

"Our readers are probably aware, that up to the year 1575 no question had been raised in Scotland about the divine right of episcopal ordination; when Andrew Melville, the Protestant

perceive from our English papers that, in several instances, Independent and Methodist preachers have denied the Holy Sacrament of Infant Baptism, and joined themselves to the Baptists. Thus one set of men adds to Christianity, and another detracts from it. From this dark side of the picture we gladly turn to its other and brighter aspect, and have great satisfaction in recording the following recent conversions:

"RECANTATION .- Wednesday week, in St. Jude's Church, Liverpool, five persons, all of mature years, in the presence of an overflowing congregation, publicly recanted and abjured the errors of the Church of Rome, in which they had been matured. In the first instance, three other Roman Catholics (making eight in the whole) intended thus openly to enter into the mion of the Church of England; but between the period when they intimated their desire and the celebration ne concealed influence so worked upon their fears, service, some concealed influence so worker appointed time. that they did not make their appearance at the appointed time. The Church of England has no prescribed form of recantation of error; and therefore the Rev. Hugh M'Neile, the Incumbent of the Church, prepared one from Archbishops Tennison and Magee, which he has printed for circulation. conducted by the Rev. Mr. M'Neile .- Liverpool Paper.

"CONVERSIONS FROM POPERY .- On Sunday last, the 5th instant, immediately before the sermon, the Rev. Sydney Smith, the Rector of Colebrook, announced that notice had been given to him of the intention of certain persons to make a public renunciation of the Church of Rome; and he earnestly requested the prayers of the congregation for the converts, that in their holy determination they might be strengthened and sanctified alone cleanse me from all sin and bring me unto everlasting life." The Rev. W. S. Burnside preached from the Psalms. His subject was the Jubilee. In describing the popish Jubilee he briefly but forcibly spoke of the errors of Rome, then entered into the rich subject of the Jewish Jubilee and the truth of the Gospel as exquisitely typified by it. The greatest interest was manifested throughout the Rev. Preacher's excellent and powerful discourse .- Enniskillen Reporter.

Anything is better than a state of spiritual stagnation; and we augur, from the present troubled appearance of the religious atmosphere, that, after some warring of the hostile elements, evangelical truth and apostolical order will shine with a purer and more powerful lustre than before. Let not Churchmen fall into the snares of their wily enemies, and be ashamed of their principles, because Dissenters, with equal cunning and untruth, represent those principles as having a tendency to Popery. If the Church of England were destroyed to-morrow, Popery would soon regain its lost ascendancy. If Dissent were destroyed to-morrow, Popery would soon retreat before the holy Protestant army of our Catholic Reformed Church. Dissent and Popery live upon each other.

The year 1842, will, we trust, be memorable in the annals of the Canadian Church for the growth of sound ecclesiastical principles, an increase in the number of Churches and Clergymen, and an undivided support of those Societies, and those only, which are exclusively connected with the Church. In a very few weeks we hope to announce not only that a general Diocesan Association, embracing all the wants of the Church, has been formed, but that it has been brought into actual and efficient operation. that desirable result shall be accomplished, Churchmen will be able to supply their own wants from their own Societies, and thus will a spirit of unity be promoted; the confusion of Churchmen with Dissenters be avoided; and that general laxity of opinion and practice, so contrary to the Scriptures and so injurious to the Church of Christ, be successfully encountered and arrested. On this point, we intend, at a ore seasonable opportunity, to remark at some length; in the mean while, we adduce the authority of a great name under the protection of which we are, at present, content to leave truth and orthodoxy to maintain and extend their ground. The following is the opinion of rough, with reference to Bible Societies, and it is equally applicable to all Societies in which Churchmen compromise the distinctive and divine character of the Church by uniting with Dissenters for religious pur-

"I earnestly recommend to your attention the Society for Promoting Christian Knowledge; it is the most ancient Bible Society in this kingdom, and was employed in the distribution of Bibles to the Poor more than 80 years before any other Bible Society existed amongst us; as I decidedly prefer the distribu-tion of the Bible by n ans of this Bible Society, I will briefly state to you the grounds of my preference. Though the use of the Bible makes us Christians, it is the use of the Prayer Book which makes us Churchmen; though the Prayer Book has no authority but what it derives from the Bible, Churchmen must attend to its distribution with the Bible; take away the Prayer Book, and though we remain Christians, we cease to be Churchmen. Now the Bible Society which I recommend to your attention is the only Bible Society in this kingdom which dis-tributes the Prayer Book with the Bible, and it is chiefly on this und that, as a faithful Churchman, I have earnestly laboured in its defence. But there are other reasons which powerfully co-operate on the same side—The Bible Society, which is disuished by the name of the British and Foreign, comprises the great body of dissenters in this kingdom, while the other Bible Society consists entirely of Churchmen. Now, a partnership of dissenters and Churchmen in a Bible Society which disoutes the Bible alone is a partnership founded on very un qual terms; it is founded on a levelling principle, of which the unavoidable consequence is, that one party must lose what the other gains; this the dissenters know, if Churchmen do not; they know that a union of Churchmen and dissenters in such a Society cannot fail to augment the power of the latter at the We should treat indeed all who dissent expense of the former. us with brotherly kindness and charity; they are fellowmen, they are fellow-Christians; but as their religious interests are, and must be, inimical to the Established Church, it is not our duty to increase their power; let us be liberal, but not so Our own Diocesan, in his late very able and ani-

mated Charge, has emphatically enforced these sentiments of Bishop Marsh, and most strongly and justly condemned the practice of "various denominations uniting in Societies for religious purposes. Our distinction should be Church-membership, and our Societies should be Church Societies."

Our fourth page furnishes excellent tidings respecting the Scottish Episcopal Church. That venerable and scriptural communion, though robbed of its property by the State, is nevertheless a true Church, and can never be divested by the civil power of those inalienable spiritual rights and gifts which it has received, in due succession, from its divine Head. Its claims, at last, begin to meet with that attention which political expediency has so long withheld .--Noiselessly it pursues the even tenor of its way .-Quietly and deeply it proceeds to lay the foundations of an University, and, -carefully abstaining to interfere with the Presbyterianism established by law, and even supporting the secular endowments of its supplanter, the Kirk, against voluntaries and seceders,-it commends itself to the love and admiration of all, by welcoming the return of better days, in the same spirit of meekness with which it endured persecution and the spoiling of its temporalities. A late number of the Times thus comprehensively and cheeringly adverts to the past and present condition of this longsuffering member of Christ's Holy Church:-

We require no other arguments to prove the modern origin | Harris, an eminent Independent preacher, had fallen | Hildebrand of his ame, brought over the new doctrines from Geneva, and proclaimed an open crusade against episcopacy.— Still, however, it struggled on, though with impaired authority. for another century, when, on the refusal of the Scotch bishops to acknowledge William III., the Scotch Parliament cast them off, and stablished Presbyterianism by law. From that time, the Church in Scotland suffered every kind of persecution.— The cleriy were in 1695 prohibited by act of Parliament from r solemnizing marriage on pain of banishment. In 1707 all their chapels were closed by order of Government, and those who officiated were imprisoned. In 1746, after the battle of Culloden, the magistrates directed the soldiers and the mobagainst them, burned their chapels, plundered their vestments and plate, burned their books, and compelled them to seek safety in flight or concealment. Every clergyman ordained by a Scottish bishop was by act of Parliament made liable to transportation for celebrating divine worship, and their people were subjected to fine or imprisonment. Such was the amount of toleration which the Church enjoyed at the hands of those vho professed to regard every kind of Christianity, save Popary, as equally entitled to establishment by law. Shall she ever recover the blow? We sincerely believe she will, and that the resent fatal schism which divides the Kirk will compel it ere long to return to the old paths, and to acknowledge the errors of its founders.'

> We find the following in the Ottawa Advocate, a newspaper recently established in the thriving town

> "THE CHURCH OF ENGLAND .- It has been often co lained of to us, and we feel compelled to acknowledge its truth, that, the same spirit of perseverance to diffuse more extensively the pure doctrines of the Episcopal Church, does not mark the eavours of the ordained of that body, in an equal degree with endeavours of the ordained of that body, in an equal degree with dissenting Ministers, and those of the Church of Rome. Look for the past five years at the immense number of Methodist, Baptist, and Chanels of other dissenting bodies, and nearly to the same extentials of [Roman] Catholic churches, which have been rected in every section of the Province, with the comparatively few edifices built under the auspices of the Church of England. We can perceive the marked difference, and sorrowingly acknowledge that a wrong exists somewhere. We would, however, be charitable, unless 'confirmation strong as holy writ' bade us do

"Persons complain to us, that it avails not, to apprise the heads of our Church in the Province, of the anxious wishes—of the unremitting endeavour to collect an available fund, in part, for such desirable and holy purposes—that such communica-

tions are slumbered away.
"We refer to the Ottawa District in particular. A large sum has been subscribed there,—communications opened with the highest Church authority, and yet, as far as we can learn, nothing has been done. Not one Episcopal Church in the whole District, which is, notwithstanding, dotted with the places for religious convening of other denominations. 'Hope deferred maketh the heart sick.' The dissenting bodies are of course gainers by this laxity and, rather than not attend a place ip, members of the Church of England are const attend the meetings of other sects, and too frequently in some of them, hear their own Church reviled from the pulpit.

"We understand that a large sum has been subscribed, for erecting an Episcopal Church at Aylmer,—that the stone has been got out,—and furthermore, are told, that in the Spring, the building will be commenced. We hope that the Reverend Gentlemen residing in our locality, will at once exert the in this matter, nor let us longer deplore the want of 'holy com-munion' of our Mether Church as by law established."

While we rejoice to witness the strong attachment towards the Church, which the preceding remarks so fully evince, we lament that our earnest and zealous cotemporary should have attributed to our respected and untiring Diocesan any want of sympathy for the spiritual necessities of Churchmen in the Ottawa District. His Lordship is literally besieged with applications for the services of Clergymen, and for assistance towards erecting Churches. He cannot comply with the requests of all; he therefore must select such cases as seem to him most urgent. Let the Ottawa Churchmen exert themselves to their utmost, let them give all they can give to their own Church, and not waste their insufficient means upon other denominations, and, then, with a little perseverance, we are sure that they will succeed in that which ought to be the dearest object of every Christian's heart. It is with much satisfaction that we notice our co-

temporary's appeal on behalf of the Church. Let him not cease to agitate the matter, and our feeble aid as a journalist, or our efforts as a private individual, shall never be wanting to foster the growth of the Church in the Ottawa District.

On Sunday last we had the pleasure of hearing the Organ, which has just been erected in our Cathedral Church. It is the workmanship of Messrs. Mead & Co. of Montreal, and is an instrument very sweettoned, and powerful for its size. The cost of it including the expense of erection, will be about £250, and when the churchmen of Toronto are called upon for their subscriptions toward it, we have no doubt that they will be cheerful and liberal contributors. In two or three years we hope that the Cathedral will be furnished with a larger instrument, and that the one just procured, will find its way into one of the two Churches about to be built in this city.

The services of the Band of the 43rd Regiment are now no longer required; but we may safely say, in the name of the whole congregation, that their performance, which was becoming more perfect every week gave the greatest satisfaction, and contributed in a very essential degree to the solemnity and beauty of our Liturgical Services. Churchmen are much indebted to Colonel Forlong for the permission, which he so kindly granted, for the use of the Band.

We intend next week to notice the controversy going on at Oxford, respecting the Professorship of

We thank the editor of the Baptist Register for his courtesy. There has been oversight on both sides. Veniam petimusque damusque vicissim.

We thank Messrs. Rogers, Thompson & Co., of the Toronto Herald Office, for a pamphlet, printed with their usual neatness, containing the District Municipal Council Act, District Court Act, Common School Act and School Lands Act. It is sold for seven pence half-penny, and is, we believe, the cheapest publication of the kind.

Our Agents and Postmasters will oblige us by returning to this Office any unclaimed or other spare numbers of the present volume of The Church which they may happen to have. Nos. 1, 2, 3, 4, 5, 8, 16, 25 and 31 are particularly desired, in order to complete the sets of recent subscribers, who are anxious to have the volume perfect.

## Communications.

[We deem it necessary to follow the example of the London Church periodicals, and to apprize our readers that we are not responsible for the opinions of our Correspondents.—ED. CHURCH.]

CHURCH OF ENGLAND FRENCH-CANADIAN MISSIONARY SOCIETY AT MONTREAL.

Mr. Editor, - Observing in The Church, of December 25th, a notice on your part of a communication addressed to the Editor of the Montreal Herald by Civis, in which he disapproves of the members of the Church Catholic interfering with those who profess the Romish Schism, I take the liberty of sending you an answer given by one of the Clergy of the Church of England and Ireland to a certain noble lord, who, in the course of an examination, rather sneeringly suggested a doubt as to the duty of proselytising Romanists. It seems to me that the answer of this indefatigable Missionary shews exactly the position in which every Clergyman of the Church of England

"Q. Did you warn them against the doctrines that were preached by their own priests?

will recollect that I am a Minister of the Church of England; and when I received ordination from the hands of the Bishop, I solemnly vowed, in the presence of God, to 'give diligence to drive away all erroneous and strange doctrines contrary to God's word.' I, as a Minister of the Church of England, can have no doubt as to the doctrines of the Church of Rome being 'erroneous and strange doctrines,' and 'contrary to God's word;' and when I see the mass, the leading doctrine of Popery, described in the Thirty-nine Articles, which I have subscrib as a 'blasphemous fable, and dangerous deceit,' and in the Rubric as 'idolatry, to be abhorred of all faithful Christians,' I would ask whether I could, as a Minister of the Established Church, having received ordination from the hands of a Bishon, and having subscribed to these articles, and vowed to drive away all erroneous and strange doctrines, be silent on the subject of Popery? I appeal to your Lordship's conscience, whether I could be silent, and maintain that consistency of principle and conduct which an honest man must ever desire to aintain?"-Achill Mission, Authorised Report, 1839, p. 43. Hoping Civis may see this and weigh it well,

I am, Mr. Editor,

Your's faithfully,

ON THE USE OF THE SURPLICE IN THE PULPIT.

Sir,-In the Cathedral-churches of Canterbury and London, and, I believe, in all the Cathedral-churches of England and and, I believe, in all the Cathedrar-Churches of England and Ireland, the surplice is worn in the pulpit; it would seem, therefore, that such is the strictly correct usage. The general departure from it in parochial Churches has probably arisen from the singular absence of very express directions with regard to the vestments to be worn in preaching, whilst the most stringent regulations are laid down for the use of the surplice in the reading of the prayers, baptizing, burying, &c. The following is a paragraph from a Rubric in the Prayer-book of 1549, which Rubric, as it relates to the Ornaments of the Church and of the Ministers thereof, is binding now:—"In the saying or singing of matins and even-song, baptizing and burying, the Minister in parish churches and chapels the same, shall use a surplice; and in all cathedral churches colleges, the archdeacons, deans, provosts, masters, and prebendaries and fellows, being graduates, may use in the Choir, esides their surplices, such hoods as pertaineth to their several egrees, which they have taken in any University in this realm. But in all other places, every Minister shall be at liberty to use any surplice or not."—(Palmer's Antiquities of the English Ritual, vol. ii., p. 308.) This last expression "in all other places" may include the pulpit, - for it can scarcely mean that any ever thought that the priest should wear the surplice when transacting his ordinary and secular affairs. Such an injunc tion has never issued from Church authority, but the contrary. (Vide the 74th Canon.) I do not therefore see what else the ords "in all other places" can mean, if they do not grant the words in all other places can mean, it they do not grant the liberty which has so universally been taken. Among the Instructions given by Charles I. to Archbishop Laud in 1633, we find the two following relating to Lectureships established in market-towns, &c.:—"That every bishop take care in his liocese, that all lecturers do read divine service, according to the liturgy printed by authority, in their surplices and hoods, before the lecture:—That where a lecture is set up in a market town, it may be read by a company of grave and orthodox divines near adjoining and of the same diocese, and that they ever preach in such seemly habits as belong to their degrees, and not n cloaks." - (Cardwell's Documentary Annals of the Reformed Church of England, vol. ii., p. 178.) Now "the seemly habits belonging to their degrees" are—not the surplice, which of itself denotes no degree,—but, the black gowns appropriate to the preacher, as Doctor, Master, or Bachelor.

For my own part, I have always thought that there was a propriety in the pulpit-usages, as they are; when a man stands at the Altar or in the Desk, he wears the surplice, for then he is bona fide a priest of God and an organ of the Church; the words he utters are strictly prescribed to him, and have the consent of all Catholic Christians; but when he ascends the pulpit, the Church is not responsible for every jot and tittle of sentiments; he is then, it is true, an authorized Expositor Christianity, but he may err. Does he not therefore with ropriety assume his apparel as an individual, but, at the same e, as the son of whatever Alma Mater has supplied him with

In such foundations however as the English Cathedrals, the In such total and a see may be somewhat different. In them the profoundest asse may be somewhat different. In them the profoundest acholars are naturally found,—giants in Christian wisdom at a cholars are naturally found,—giants in Christian wisdom at

whose feet one would be glad to sit. To such, as being the most likely to deliver the true doctrine of the Church, I would accede, as an honourable distinction, the use of the surplice in the pulpit. I have always thought that king James deserved great applause for that regulation of his which enjoined that none under the rank of a Dean should preach on election and redestination:—on somewhat similar grounds I would be wil-ing that the most ancient, and most significant vestment of he Church should adorn the learned Cathedral dignitaries of the mother country whenever they ascend the pulpit. But after all, the custom of unsurplicing for the Sermon may

have arisen in another way. It is to be remembered that the Clergy of England have for the most part passed through one er of the two Universities, and that of these they always cherish the most affectionate reminiscences. Now the usage of these Universities is, that the preacher ascends the pulpit of the University Church in "the seemly habit belonging to his degree," and not in the surplice. And this practice of the Unirsities probably originated in the circumstance that the sacerdotal acts of reading the prayers and consecrating the Eucharist are performed in the chapels of the several colleges, - whilst the students of all the colleges resort at a different hour to one common Church for the Sermon; so that attendance upon this ordinance is made quite a distinct thing from participation in Divine worship. The Clergy, by introducing into their parishes this usage of their Universities (as far as a mere change of vestment would enable them to do so) may have sought to establish in the minds of the people, the legitimate and very necessary distinction between Hearing and Praying,—the indolence of all men leading them to give an undue preference and prominence to the former.

Toronto, February 10, 1842.

English Ecclesiastical Intelligence.

RESTORATION OF THE JEWS.

(From the Salopian Journal.) At a numerous meeting held at Shrewsbury, a few days

Since, in behalf of the London Society for Promoting Christianity among the Jews.

The Rev. T. S. Grimshawe, Rector of Biddenham, Bedfordshire, delivered the following interesting speech : Having been in very declining health, he had been recommended to travel to recruit his strength; and having long therished the desire to explore the Churches and regions of the East, he went, he trusted with a true Pro heart, into those countries where the banner of Protestantism had not been unfurled. A wide field was open for their exertions in the East, and he hoped that the fact which had been announced of the appointment of a Bishop to Jerusalem afforded a prelude for better days, and indi-cated that the Church of England was at length about to redeem the guilt of past neglect. He arrived first, he said, at Athens, where he witnessed the baptism of a Jew, prepared for that holy ordinance under the Christian care and superintendence of the Rev. Henry Leeves, the and superintendence of the lev. It is a superintendence of the lev. It is and the privilege of Chaplain to the Embassy; and he had the privilege of chaplain to the Embassy; and he had the privilege of soil of the modern Jerusalem, in order to lay it upon the leading the cause of the Jews on that occasion before Sir pleading the cause of the Jews however, were so great that rock. The difficulties, however, were so great that Edmund Lyons, the British Minister at that court, and the other residents and travellers in that once celebrated city. It was here, and subsequently more particularly at Smyrna and Constantinople, that he first found such a spirit of inquiry, and an extraordinary movement prevailing among the Jews. There seemed to be a general impression that the period was at hand when the Jews, as a nation, would return to their own country; that the prophecies mentioned by Daniel and the other prophets were being fulfilled; and that the finger of God was pointed toward Jerusalem, and bidding the Jews to march be of God; he found it prevailing in those two cities, and throughout the whole of the Levant. It existed along the banks of the Danube, and he heard of it as generally diffused among the Jews of Poland. In Egypt also he found a similar impression, and he learned from travellers that it prevailed throughout Abyssinia; and he discovered that it was also prevalent in Syria and Palestine. He had no hesitation in stating that the restoration of the Jews is firmly and universally believed by the Jews themselves, more especially in the East, and presumed to be drawing nigh. A Jew, at Constantinople, told him that all they wanted was freedom of involve and a second themselves. wanted was freedom of inquiry. "Go, Sir," said he, weeping, and moistening his (Mr. Grimshawe's) hand with his tears, "to your own land—go to the land of civil and religious liberty, and intercede for the poor Jews, and obtain for them a participation in those privileges by which you yourselves are so greatly distinguished, and know that there are hundreds of us already secretly con openly to embrace it. Did I say hundreds," he added.
"I would rather say there are thousands, who are inwardly convinced that Jesus is the promised Messiah." Mr. Grimshawe stated that he afterwards proceeded to Alexanvinced of the truth of Christianity, who are prepared openly to embrace it. Did I say hundreds," he added.

"A. Rev. E. Nangle.—Most decidedly I did. Your Lordship ill recollect that I am a Minister of the Church of England; ad when I received ordination from the hands of the Bishop, Church of Scotland, distinguished as much for his piet as for the extent and variety of his learning. excellent man he conferred on the desirableness of obta ing an interview with Mehemet Ali, the Viceroy of Egyp who at that time ruled over both Syria and Palestin whose favourable sentiments and disposition he though important to ascertain, in reference to the restorati the Jews. He here alluded particularly to the proph statements contained in the 11th chapter of Isaiah on this question, and to the miraculous smiting of the set streams, that Israel might pass over dry-shod. were accordingly presented, through the kindness of the Consul General, Col. Campbell, to that extraordinary man. After a few preliminary remarks from the Consul I availed myself, said Mr. Grimshawe, of a momental pause to observe that the importance of the subject, and the deep interest attached to it, must plead my ap for introducing it to the notice of his Highness. stated that there was a general impression amongs.
Jews, throughout the Levant, as well as in other coun that the time was at hand for their return to the land their forefathers; that it was not for me to speculate before his Highness as to the ground of that expectation simply took it as a matter of fact; and begged to a whether, in the event of their return taking place-Highness would feel it to be his duty to throw imp ments in the way, or to offer such facilities as mig in his power. He examined me with that keennes penetration for which he is so remarkable, and kept eyes fixed upon my countenance, all the time I was sping. After I had finished, he said—"There is a prof tion made to me to this effect-there is an im among the Jews, not confined to any particular part, t they shall return to the land of their forefathers ttleman has stated. As a matter of fact I take it the and my answer is this, that if the Jews are prepared a willing to return to the land of their forefathers, let the

return—they are welcome to return; and so far from offering any obstacle, I will give them all the assistance in my power." (Applause). I told him that I was mulgratified by the kindness and condescension of his Highness, and that I was encouraged to submit a further proposition for his consideration—that the Jews were, fo most part, in a state of great destitution, and it would be desirable that they should have an allotment of land as means of subsistence, and if by his bounty and kindness this privilege good by the provided the provided by the privilege good by the provided by the prov this privilege could be conceded to them, with an adequa rent by way of remuneration to himself, that this would be a most important accession. He said—"With respect to granting an allotment of land in Palestine, on the sup position that they should return in such numbers as require it for their wants, my answer is, that I have n land to give them; for though I have a general right ovel all, I have an individual right to none. It belongs those whose property it is; but if the Jews are willing purchase the land of the owners of the soil, and be the soil of the soil. wners, on the other hand, are willing to dispose of them, I will grant to them a full and free posses

their property." (Applause). I thought this replemarkable declaration, and deserving to be ranked the extraordinary signs of the times. As to the restime must disclose it. It has been very much the fash to abuse Mehemet Ali, but after all, to do him justice, is a man of superior talents and energy, and 50 of 10 years in advance of his own nation. I remember at an accord which shows his liberality in a very striking the striking that the striking has been also b light. Some little time before, there was a man en sent over to learn the engineering trade at Glasgo He was a Mahomedan, and during his residence in bland had been induced to embrace Christianity. Mahomedan law apostacy from their own religion visited with the penalty of death. His enemies conspinis destruction, and accused him before Mehemet Ali A day was appointed for hearing the case, and the fact the gone into. At length Mehemet Ali rose in order to the case in order to the c deliver judgment, and said, "The facts, as it appears me, have all of them been established. It is very dethat this young man has abandoned the faith of the phet and embraced that of Christ. But before I process arther, young man, will you allow me to ask you

you have forsaken your own and embraced the Chris religion?" The young man made an answer which d honour to his integrity and moral courage, and show that the righteous is bold as a lion; and that he who fee the value of the principles he has embraced will nevel ashamed to avow them, but will make confession of me ashamed to avow them, but will make confession of the before kings and princes, and not be afraid—"I embrace the christianity," he replied, "because I believed it to be a so we have the christianity." Christianity," he replied, "because I believed it "rue." "May I ask," said Mehemet Ali, "whether " have been influenced in your decision by any selfish tive or consideration whatever?" The young man rep he had not! Mehemet Ali then, addressing himself his accusers, said, "You have heard the facts; I sent young man to Glasgow myself; he is one of the aseful men in my dockyard, and is a faithful serval He has turned away from the faith of his forefath and has embraced Christianity, not from selfish moth but because he believes it to be true. I leave that pal the subject; it does not fall under my province to it whether it is true or not. The matter lies between and the young man's own soul. I have no control

Young man, you are acquitted; you may de e." (Applause). The rev. speaker than allu peace." (Applause). The rev. speaker than alludhis arrival in Syria, at Beyrout, and to his travelling the maritime shores of the Mediterranean, with the the maritime shores of the Mediterranean, with the rains of Lebanon to the left, by Sidon, Tyre, Acre, the Jaffacof the ancient Sarepta, Mount Carmel, Cesarea, and Jaffacolling to the prophetic declaration relative to Tyre the 26th chapter of Ezekiel, "I saw," he said, prophecy minutely fulfilled, and furnishing a remarkable prophecy minutely fulfilled. attestation to the truth of a divine revelation. As far my eye could reach, I beheld the battlements and I sa of ancient Tyre prostrate in the mighty waters.

precisely what is there stated—'like the top of a rock in the state of th fishermen to dry their nets upon." Proceeding onwar he described his passing over the plain of Sharon, a ascending the hilly part of Judea, and, after a toilso journey of three hours, he at length surmounted the steep ascent, when Jerusalem suddenly burst upon view in the distance. Mr. Grimshawe here entered in a most interesting description of the waker a most interesting description of the emotions awake in his mind at the sight of that celebrated and hallot city. "If I had not descended from my mule," he seem it should have fallen from it, being so overpowered my feelings. I felt that I was in the land of Palestine my feelings. I felt that I was in the land of Palestin the land of Patriarchs, Prophets, and Apostles; there Saviour went about doing good,—there he gave sig the blind, hearing to the deaf, and raised the dead to again,—there he accomplished the great work of n redemption,-there he died,-there he was buried, burst the bonds of death and sin, rising from the gr with a glorious resurrection, the pledge and promise the resurrection of all mankind." Mr. Grimshawe described the extent and population of Jerusalem. city was about two miles in circumference, with a population of about 18,000—of these 5,000 were Jews, exist in their own land. There were 17,000 Jews altogether Palestine, and about 8,000 in Syria, forming a total 25,000. He then adverted to the Mount of Olives, Gellisemane, Kedron, &c. and observed the half have invited

mane, Kedron, &c. and observed that he had been i to lay the foundation-stone of the new Protestant Cl at Jerusalem: they were obliged to dig 30 feet belo were obliged to abandon it altogether. He stated it a impression that modern Jerusalem was 30 feet about ancient Jerusalem. An architect was subseque over from Eugland, who unfortunately died. was since deputed, and there was every prosp Church being erected. In the meantime the pu tant doctrines of our Church, with its liturgical wol were daily maintained at the Jewish mission on Zion, and Christianity presented to the Jews, and different sections of the Christian Church, free free There was an universality in it that seemed to idolatrous or superstitious mixture. This miss, the found it prevailing in those two cities, and recently been considerably enlarged. A Bishop of the Christian Charlet, increase of the Christian Christian Charlet, increase of the Christian Charlet, increase of the Christian Charlet, increase of the Christian salem had just been consecrated by the Archb Canterbury, viz. Professor Alexander, himself a co-Jew, the sixteenth of that high dignity from the St. James, thus enabling Great Britain to have her Pr tant representative in that great metropolis of the Chitan world. A physician, with a dispensary, was a attached, and also an operative institution, to employment for inquiring Jews; and nothing was wanted, as far as human instrumentality was conce but Christian liberality at home, and a spirit of ferv prayer, to ensure, under God, the prosperity and su of the high and holy object in which the society had

> PATRONS OF THE CHURCH.—The Earl and County Brownlow gave the munificent sum of 650l. toward defraying the expense of the erection of the new Churc recently consecrated by the Bisher of Lincoln at Spittle

long and so laudably been engaged. The rev. gentlems

sat down amid much applause.

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