SAINT JOHN, NEW-BRUNSWICK, FRIDAY, MAY 23, 1851.

Weekly Chronicle.

Volume 12. "Opposition without faction, and measures irrespective of men." Number 21.

THE SAINT JOHN CHRONICLE,

Is published every Friday afternoon, by WILLIAM DURANT, at his Office in the Brick Building of L. H. Deveber & Son, west side Prince Wm.-st.

☞ Visiting and Business Cards, (plain and ornamental,) Handbills, Blanks, and Printing generally, neatly executed.

12s. 6d. in Advance;—$2 if not paid until the termination of the year:

But as the Proprietor intends to discontinue, as far as practicable, the *Credit system*, and stop the practice of making good subscribers contribute for those who never pay, he offers the following

Inducements for Clubbing,

by which means parties will be able to procure a valuable Family and Business Newspaper at a CHEAPER RATE than any heretofore offered in this Province. He proposes to send

For $10 IN ADVANCE, 5 copies of the Chronicle, *to one address*, to any part of this or the Sister Provinces, for One Year;
For $20 in advance, 11 copies for One Year;
For $40 in advance, 24 copies for One Year;
Mind! IN ADVANCE; and to one address.

All letters, orders, communications, &c., must be post paid, and addressed to

WILLIAM DURANT,
Chronicle Office, Saint John, N. B.

Weekly Almanack.

May.	h.	Sun s.	Moon h.	w.
24 Saturday,	5	27	7 27	1 45
25 Sunday,	4	26	7 28	2 10
26 Monday,	4	25	7 29	2 34
27 Tuesday,	4	24	7 30	2 59
28 Wednesday,	4	23	7 31	3 26
29 Thursday,	4	22	7 32	3 56
30 Friday,	4	22	7 33	sets.

New Moon, 30th, day, 4h. 5m. morn.

Mutual Insurance Company.

THIS Company is prepared to receive applications for Insurance against FIRE upon Buildings and other Property, at the Office of the subscriber. I. WOODWARD.

National Loan Fund
LIFE ASSURANCE SOCIETY
of London.

EMPOWERED BY ACT OF PARLIAMENT.

Capital, £500,000 sterling.

Exclusive of a Reserved Fund (Surplus Premiums) of £51,000 sterling.

BOARD OF LOCAL DIRECTORS AT ST. JOHN, N. B
(Office Nelson street.)

ROBERT F. HAZEN, *Chairman*.
Edward Allison, Esq. William Wright, Esq
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Medical Examiner · Wm. Bayard, Esq. M. D.

Advantages offered by this Society.

PERFECT SECURITY, arising from a large Capital totally independent of the Premium Fund.

LOANS.—Two thirds of the Annual Premiums paid, or half the Premiums for the first five years, which half may remain on interest, to be deducted from the amount of the Policy at the death of the insured.

LOW RATES OF PREMIUM.—The rates of Premium are as low as any society of equal standing.

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Premiums may be paid Annually, Half-Yearly, or Quarterly.

Insurance may be effected for one year, for five years, or for life, with or without participation in the profits of the society.

A liberal allowance for the surrender of policies.

Every information as to the Society's Rates of Premium, mode of Insurance, and blank forms of application, may be had at the Office of the subscribers, or of the sub-Agents, who have Pamphlets for gratuitous distribution, and all documents required for effecting Insurance.

CALIFORNIA.—Parties proceeding to California can effect insurance on liberal terms.

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WILLIAM J. STARR,
February, 1850. Manager, at John, N. B

Ladies, Gentlemen's & Children's Indian Rubber Boots & Shoes.

Just Received from Boston:

23 CASES RUBBER SHOES, &c., containing Gent's Rubber BOOTS, for Walking or Sporting; and Over Shoes of the best warranted quality; Ladies, Misses, Boys, and Childs' Rubber Boots and Shoes, of all qualities and sizes.

March 28, 1851. S. K. FOSTER.

S. K. FOSTER'S
Ladies' Fashionable Shoe store,
Next to Foster's Corner, Germain Street.

NEW BOOTS & SHOES.

THE Subscriber has just received per ship Hannah from Liverpool, the largest of his fashionable assortment of Ladies, Misses, and Childs' Boots and Shoes, of the Newest styles and best quality. S. K. FOSTER.

March 28, 1851.

BOSTON.

Merchant's Exchange Hotel—Post Office Building,
State Street, BOSTON,

TERMS—ONE DOLLAR per day.

FOR SALE by the Subscriber—75 bbls. pure Calcined PLASTER; 25 do. Raw do.

April 4. W. D. W. HUBBARD.

Iron, Steel, Anchors, Chains, &c. &c. &c.

The Subscribers have in Stock, and offer for Sale at their Stores in Nelson Street, the following GOODS, viz:—

900 TONS Common and Refined English and Scotch IRON;

40 tons small round Refined IRON, assorted, 3 16 to 3 inch;
10 tons Plough PLATING, and 2 to 6 inch;
20 tons SHEET IRON, No. 12 to 26;
50 tons No. 1 Gartsherrie Pig Iron;
20 tons best Boiler PLATES;
5 tons Dished STEEL, C C N D and L;
5 tons Cast STEEL, Sanderson & Naylor's;
120 boxes Tin Plates, assd IC, IX, DC & DX;
200 bags SPIKES, assorted 2 to 10 inch;
400 bolts Muntz' Patent Metal, 1 to 1 1/2 inch,
1200 fathoms best Proved Short Link CHAIN, assorted, 3 to 1 1/4 inch;
28 best Proved Stud CHAIN CABLES, ass'd, 3 to 1 1/4 inch;
30 Wood and Iron Stock Anchors, 2 to 36 cwt.
12 tons best Liverpool OAKUM;
150 bolts Navy CANVASS, assorted, No. 1 to 6;
15 tons CORDAGE, well assorted;
90 dozen long handle Irish SCABES;
40 Smiths' ANVILS; 30 Vices;
21 pairs Forge BELLOWS, 24 to 36 inch;
3 M. English FIRE DRUCK;
144 pieces Irish LINENS, very superior;
9 pans Irish WHISKEY—a prime article.

In addition to the above Stock, will receive by first Spring arrivals—950 tons Common and Refined IRON, well assorted.

All of which will be Sold very low for Cash, or approved payments.

Jan. 10. WM. & GEO. CARVILL.

HUGH RENNICK,
BOOT AND SHOE MAKER,

WOULD inform his friends and the public that he has removed his Boot and Shoe Shop to No. 24, North side of King Street, five doors above Germain Street, where he keeps constantly on hand BOOTS and SHOES of his own Manufacture made of the best Leather that this market can produce, which he will sell very cheap for cash.

For No. 24, you will please to inquire,
By calling elsewhere you may have to pay higher.

☞ All orders in the above line will be promptly executed. St. John, May 10, 1850.

VULCAN FOUNDRY
MAIN STREET, LOWER COVE, ST. JOHN, N. B.

THE above Establishment has been greatly enlarged; it is in full and active operation, and the facilities for Work in every department of the Iron Foundry and Blacksmith Business have been greatly increased.

The attention of the public is particularly requested to the new and improved Patterns and Quality of the Castings, and other manufactured articles, consisting in part of

COOKING STOVES AND FRANKLINS, Register Grates, Ships' Cambooses, Cooking Ranges, Mill and Ships' Castings, &c. &c.

Also—An assortment of the most approved *PLOUGHS*, which will be furnished at the lowest Market rates.

Orders can be lodged at the Foundry, or at the Warehouse of John V. Thurgar, Esq., North Market Wharf, where specimens can be seen.

☞ All Stoves are warranted to perform, equal to their recommendation—If they do not, they may be returned

October 25, GEORGE CRAIG.

Phœnix Foundry,
POND STREET.

THE Proprietors of the above Establishment having erected a new *Moulding Shop* on the Premises occupied by the late firm of THOMAS BARLOW & Co., are now prepared to Manufacture STEAM and FIRE ENGINES, Steam Boilers, Force Pumps, MILL MACHINERY, Turning Lathes, Screw Presses, Bark Mills, Patent Purchases and other Ship Castings, Hoisting Wheel Gear, &c., &c.

On Hand—CABOOSES; Cooking, Close and Franklin STOVES; Oven and Furnace Mouths; Side-Hill, Double Mould Board, Sod D, Improved H. E. and other patent PLOUGHS; Canning Mill Wheels; Truck and Barrow Wheels; Waggon and Cart Boxes, &c. &c.

FLEMING & HUMBERT.

☞ *Brass and Iron Castings made to order. Brass and Iron Turning. All kinds of Machinery repaired.*

St John, October 18th. 1849.

SOAP & CANDLE MANUFACTORY.

GEORGE WOODS,

West side Water Street, between the Ferry Landing and Fish Market,

ST. JOHN, N. B.

CONTINUES to manufacture Wax-wick MOULD CANDLES, which for brilliancy of light, and length of time in burning, cannot be excelled—made and ready for the parlour table.

Constantly on hand, DIPT CANDLES, of all sizes, made out of the pure hard Tallow, and undertakes to sell cheaper than can be imported from any part of the world. April 27.

NEW BOOKS.

Received per "Creole,"

HARPER'S Magazine for January;
Peterson's National do. do;
Godey's Ladies' Book, do. do.;
American Mechanics' Magazine and Engineers Journal for Jan., a New Periodical, 12s. per ann.
Singleton Fontenoy, R. N., by James Hannay;
Cruise of the Cressent, by Sir A. Fisher;
Alano Locke, Tailor & Poet, &c., &c.

January 17. E. O'BRIEN.

CHARLES W. STOCKTON,
Attorney & Barrister at Law,
PRINCE WILLIAM STREET,
ST. JOHN, N. B.

Spring and Summer Clothing.

GENTLEMEN who like a neat Garment, will find the best Cutter, Finest Textures, and as low prices as any house in the trade, at FALL'S CLOTHING STORE, *Prince William Street*, (next opposite Sands' Arcade.

May 9. JAMES T. HALL, *Proprietor.*

Miscellany.

DISCOVERY OF A JEWISH COMMUNITY IN THE INTERIOR OF CHINA.

Considerable interest has been excited by a paragraph copied into the English Journals from the *North China Herald*, simply announcing the naked fact that the existence of a Jewish community in the interior of China had been discovered. The (*Warder*) has been favoured with a communication from gentleman residing at Shanghae, which enables us to lay before our readers the following intelligence respecting this very interesting subject to which we hope to add further details, derived from the same source, at a future period:—

"China, Shanghae, 15th Jan., 1851.

"A lady in England having read, in an account of the Romanist missions to China, that about 150 years ago there existed, in the interior of China, a number of Jews, left so much interested in the subject, that she gave, through the Bishop of Victoria, (Doctor Smith) the sum of £500, to be devoted to the search of the Chinese Jews.

"Dr. Smith visited Shanghae in Oct., 1850, and the province of Honan, in which it was said these Jews resided; being easily accessible from this, he made arrangements that two young men, Chinese Christians, attached to one of the Protestant missions here, should go in search of the Jews; and after an absence of fifty-five days, they have just returned (six days ago) with the most interesting and remarkable intelligence, that they have found them living at the very place named, Kae-fung-feo, a large walled city, and the capital of the province Honan, distant from Shanghae about 250 miles.

"They report that the number of Jews found amounts to about 200, mostly women—that they have been without a rabbi for some fifty years back; and that they are now unable to read their books, of which they possess several (in Hebrew), and as a proof of this, and also that the Jews were verily found, eight of the books were purchased and brought away. One of these, being in Hebrew, containing the 13th, 14th, and 15th, chapters of Numbers, I had in my possession for a short time last evening. It has been well preserved, and a Jew from Bagdad, who resides in Shanghae, says the paper is apparently Persian (certainly not Chinese), and the impression is, that the people must have originally come from Judea to Persia, and across the country eastward, to their present locality in China; lat. N. 34.2 05; long. E. 114.83.

"They are in great poverty, a distinct people, and looked down upon by their neighbours, even by the Mahomedans.

"They have a synagogue, which is in a very dilapidated state; and hitherto built of the ground formerly belonging to it has been sold to the Buddhists. There are no idols in the synagogue, but several tablets and writings on the walls, both in Chinese and Hebrew. The Chinese of some of these inscriptions was copied, and attempts were made at copying some of the Hebrew. Although the Jews sold the eight books above-mentioned, they had others; and, also, ten scrolls of considerable length, preserved in a bamboo case, which they valued very highly, and would not part with. These documents may be of great importance, and it is very desirable to obtain them, or copies thereof. From the copies made of some of the tablet writings, it would appear that they (the Jews) have been resident at Kae-fung from a short period previous to the birth of our Saviour. They dress as Chinese, but when in their synagogues wear shoes and cops of a blue colour.

Kae-fung-foo is easily accessible from Shanghae, going by boat to Chinkeang-foo, near Nanking, then due north to the Yellow River (Kwang-ho—the Hoang-ho of geography), then down the river to the city in question, situated about sixty miles south of its banks; it is a very ancient city, and formerly one of great splendour. The surrounding country is exceedingly low, and frequently the whole province suffers severly from inundations and famine.

(Signed) "CHARLES SHAW.

"Kae-fung-foo is about 500 miles from Peking Honan province contains a population of over twenty-three millions of inhabitants, being an average of 420 individuals to the square mile.

"Keangsou province (in which Shanghae is situated) is estimated to contain over thirty-seven millions of inhabitants, being about 1,000 to the square mile."

A QUESTION ANSWERED.—The late Maj. Noah, a learned Israelite, is thus interrogated:—"The second coming of Christ, is believed by a large portion of the Christians.—Would the Jews believe in his spiritual and temporal messiahship, if he should again appear on earth?" "The Major, in his paper, the *Sunday Times*, thus answers:

"He would, we think, be less welcome to the Christians than to the Jews. He would not, we think, recognize the reformed religion which is carried out in his name. He who preached against pride, ostentation, and arrogance—who was the friend of the poor, and rebuked the rich and worldly-minded—who preached "peace on earth and good will to men"—who ordained obedience to laws and submission to rulers—would not brook the discretion of the Christian pulpit, occupied by some who endeavour to stir up rebellion and division among the people; who falsely quote the scriptures to carry out their fanaticism on slavery—who openly defy the laws, and wickedly recommend opposition to them—who are sowing division and misery throughout the land. He would say, "I had trouble with the Scribes and Pharisees, who were my own people—they did not recognize my mission; but here are my followers—as they represent themselves to be—who ought in my name to carry out my principles, but who do not—who considered that there are many of my orders, directions and doctrines which they cannot carry out, alleging that they do no conform to the spirit of the age!" He would find his own people as he left them two thousand years ago—with one faith and one God; but the church which he established he would find divided into numerous sects, one arrayed against the other, preaching all kinds of doctrines, and understanding better what he meant to establish than he did himself. The question is not "How would the Jews receive him?" but "How would he be received by those professing to be Christians?" This is not the age for such a question."

A SHREWD STORY.—An old deacon in Yankee land once told us a story. He was standing one day beside a frog pond—we have his word for it—and saw a large garter snake make an attack upon an enormous bull-frog. The snake seized upon one of the frog's hind legs, and the frog to be on a par with his undertaker, caught him by the tail, and both commenced swallowing one another, and continued this curvaceous operation until nothing was left of either of them.

CLOCK FOR THE EXHIBITION FROM EXETER.

The following is a description of the most extraordinary and magnificent clock sent by Sir Charles Bratton:—

"The world is indebted for this wonderful production of ingenuity, perseverance, and mechanical skill, to Jacob Lovelace, born in the city of Exeter, 15th March, 1656, who, to the disgrace of the age, ended his days in great poverty, in that city, 1st April, 1716, aged 60 years, having been 34 years in completing it. This beautiful specimen of mechanism, is enclosed in an elegant cabinet, 10 feet high, 5 feet wide, and weighing half a ton—ornamented with Oriental figures, and finely executed paintings, borded by richly-gilded carved fretwork. The movements are—

"1. A Moving Panorama, descriptive of day and night. Day is beautifully represented by Apollo in his Car, drawn by four spirited Coursers, accompanied by the twelve hours; and Diana in her Car, drawn by stags, attended by the twelve hours, represents Night.

"2. Two Gilt Figures in Roman costume, who turn their heads and salute with their swords, as the Panorama revolves, and also move in the same manner while the bells are ringing.

"3. A Perpetual Almanack, showing the day of the month on a semicircular Plate, the Index returning to the first day of every month on the close of each month, without alteration even in Leap Years, regulated only once in one hundred and thirty years.

"4. A Circle, the index of which shows the day of the week, with its appropriate Planet.

"5. A Perpetual Almanack, showing the days of the month weekly, and the equation of time.

"6. A circle shewing the leap year, the index revolving only once in four year.

"7. A time-piece, that strikes the hours and chimes the quarters, on the face of which the whole of the 24 hours (12 day and 12 night) are shewn and regulated; within this circle the sun is seen in his course, with the time of rising and setting by an horizon, receding or advancing as the days lengthen or shorten; and under is seen the moon, shewing her different quarters, phases, age, &c.

"8. Two female figures, one on each side of the dial-plate, representing Fame and Terpsichore, who move in time when the organ plays.

"9. A movement regulating the clock as a repeater to strike or be silent.

"10. Saturn, the god of time, who beats it movement while the organs play.

"11. A circle on the face shows the names of ten celebrated ancient tunes played by the organ, in the interior of the cabinet, every four hours.

"12. A bellry, with six ringers, who rung a merry peal *ad libitum*. The interior of this part of the cabinet is ornamented with beautiful paintings, representing some of the principle ancient buildings of the city of Exeter.

"13. Connected with the organ there is a bird organ, which plays when required."

THE NEWSPAPER DOG.—Our neighbour of the *Evening Gazette* has recently referred to a sagacious dog, owned by Mr. Hawes, of this city who comes regularly to the Traveller counting room, every afternoon, and putting his paws upon the counter, receives his master's paper, and is off to his store. The same dog has other ways of his own, which are often amusing, though occasionally a little troublesome. Like his biped associates in this world of bustle and hurry requires to be waited on with the least possible delay; and if he is not attended to, he is quite likely to help himself, often making reprisals on us for our inattention, by taking from the pile of papers a mouthful, perhaps a half a dozen. He seems to have very imperfect ideas of the distinction between *meum* and *tuum*—as much so as any person on the stage. If therefore, on coming to our counter, he finds it bare of papers, he casts an imploring look around the room, and if a luckless boy loiters with a paper in his hand, to watch the movements of the sagacious animal, the dog will seize the coveted paper and be off, before the boy has time to rescue his stolen property. We are often reminded by the movements of this intelligent quadruped of the favourite saying of a certain queer old fellow:—"There is a great deal of human nature in beasts."—*Boston Traveller*

THE FOLLY OF PRIDE.—Take some quiet, sober moment of life, and add together the two ideas of pride and man: behold him, creature of a span high, stalking through infinite space in all the grandeur of littleness. Perched on a speck of universe, every wind of heaven strikes into his blood the coldness of death; his soul floats from his body like melody from the string; day and night, as dust on the wheel, he is rolled along the heavens, through a labyrinth of worlds, and all the creatures of God are flaming above and beneath. Is this a creature to make for himself a crown of of glory, to deny his own flesh, to mock at his fellow, sprung from that dust to which both will soon return? Does the proud man not err? Does he not suffer? Does he not die? When he reasons, is he never stopped by difficulties? When he acts, is he never tempted by pleasure? When he lives, is he free from pain? When he dies, can he escape the common grave? pride is not the heritage of man; humility should dwell with frailty, and atone for ignorance, error, and imperfection.—*Rev. Sydney Smith.*

BENEDICT ARNOLD—A RELIC.

At the warehouse of W. C. Foster, at Sophia street bridge, among a mass of furniture, and household stuff recently left there by an English gentleman, is a sign, of which the following is a copy:

B. ARNOLD, DRUGGIST,
Bookseller, &c.,
FROM LONDON.
Sibi Tutique,

This is probably the identical sign which belonged to Arnold when he carried on business in New Haven from 1767. It is alike on both sides, having been used as a swing sign. Assuming that we are right in reference to its identity, it was recently found among some rubbish in the garret of Arnold's former residence and place of business, which, as we learn from Lossing's Pictorial Field Book of the Revolution, was still standing on Water street, New Haven, so late as 1848.—[Rochester Adv.

Benedict Arnold's old residence is still standing on Water street, New Haven, and in a capital state of preservation. It was originally a substantial frame house—two stories high, with dormer windows—capacious, and elegantly finished for the time, with a great deal of wainscotting, chimney-piece luxuriance, &c. It was built by Arnold himself, and occupied by him until his treason forced him to abandon it and the country.

TO BRITISH PROTESTANTS THROUGHOUT THE WORLD.

BROTHER PROTESTANTS!

Again, we say—Awake—Arise—Resolve!

A fourth time we address you, in the language of calm, sober, yet impassioned earnestness. The development of events in the religious world, since our first Annual Address, proves beyond a doubt that our anticipations were not the gloomy ravings of a vain imagination. They are now realities, started into existence, and walking forth in the ripened vigor of gigantic manhood.

Bear with us, therefore, Brother Protestants! while we again endeavour to animate—to rouse you still more to use the privileges—the action of "the Sons of God." The subject is one of vital moment—of vast moment. It comprehends time, stretches through eternity, and embraces the very end and object of your being—the glorification of God, and the salvation of men.

It is the religion of the GOSPEL that renews man, sanctifies his reason, restores him to the image of God, and approximate stations, as well as individuals, to the felicity—the peace of heaven.

On the contrary, it is the religion of Popery that aggravates man, stultifies his intellect, deforms his likeness, generates ignorance, removes him from civilization, infuriates his passions, estranges him from God, and degrades him to the level and leniency of the brute creation.

THE FORMER produces godliness, contentment, loyalty, harmony, purity, chastity liberality, industry, commerce, prosperity, charity, resignation, submission, devotion, and love universal. THE LATTER begets wickedness, vice, discord, impurity, lewdness, obscenity, poverty, malevolence, insubordination, impiety, animosity, strife, hatred, perjury, assassination, and murder. Cultivate THE ONE, and the production is PROTESTANTISM.—Nourish the OTHER, and its produce is DEATH.

BROTHER PROTESTANTS!

In our second Annual Address, on New Year's Day, 1849, we warned you advisedly, on the authority of reformed Priests in our own day, of the real and constant design of POPERY—"THAT SHE NEVER WOULD BE CONTENT WITH ANYTHING LESS, IN THE QUEEN'S DOMINIONS, THAN COMPLETE ASCENDENCY IN CHURCH AND STATE," "THAT HER PONTIFF'S SUPREMACY IS THE SUMMUM BONUM OF HER AMBITION, AND THAT ALL THE EARTH SHOULD ACKNOWLEDGE HIS RULE."

We ask you now, in sober sincerity, was our warning false? Were our fears groundless? Were our signals the notification of unreal events—the hallucinations of a vain imagination? We answer emphatically—No! and again we say—No! The events of the last few months verify our statements. The Pontiff's descent on the territories of Great Britain confirms their truth, and realizes their verity. All England and Scotland in commotion, from shore to shore, from the youngest to the oldest—the sage, the scholar, the artist, and the devine, with the inanimate effigy, fire, and faggot, establish with one acclaim, in a voice as it were of thunder, that cannot be mistaken, the verification of our message!!*

When we last wrote, *Pio Nono, High Priest of Rome*, was a prisoner at Gaeta, immured in a marine retreat:—a refugee from his own people, his hands reeking with blood of slaughtered thousands, shed by his own foreign bayonets. His *Holiness* now, in a short space of time, still a servile captive in his recovered city, claims your submission as his subjects—fulminates a Bull by Wiseman, a native Spaniard, as if to remind us of the invincible Armada in 1588, against the liberty, the sovereignty, and majesty of Britain! We pray that this Bull will be as futile against England as that Armada; and that it may have the desired and blessed effect of kindling ten thousand fires—a fire in every pulpit, a fire in every school, a fire on every hearth—not to boom-bard, and to batter, and consume Rome to death, but in love to enlighten and illuminate all her captives onward to spiritual and holy freedom, and to find victory over every deadly foe.

It has been wisely said by a Professor of Theology, lately a Romanist in the University of Breslau, THAT POPERY CAN NEVER BE REFORMED, BUT MUST BE DESTROYED. That is our opinion—our conviction—and we believe too the mind of God.

Popery is the WICKED one "whom the Lord shall consume with the Spirit of His mouth."—His Spirit by his word in the Gospel is now wasting the Son of perdition, and shall finally "destroy him with the brightness of His coming." God's Holy Spirit and his Word are, therefore, the sovereign power for the annihilation of Popery, and the restoration of happiness of man. And why not, brethren, use it more constantly and prayerfully!

In former years we have pointed out to you, and have invoked you, to employ the following means for your individual and national peace and prosperity.

PRAYER,
UNION,
ACTION.

Entire perusal of the BIBLE individually and annually.

We have the promise of him—the Eternal Invincible Himself—that they, and they alone, are blessed who read his Word; and proofs abundant in the history of the kings of Israel and Judah, that these nations prospered so long only as they and their kings put down idolatry, and set up the spiritual worship of Jehovah.

Let us all, then, under the guidance of the Holy Spirit, in the year that is before us, set about this duty and privilege in right earnest; and, as faithful soldiers of the King of kings, and Lord of lords, scale the walls of heaven, and the hearts of our fellow men—Romanist, infidel, and nominal believer—and subdue them to the power of the cross of Christ. Let this be our real object, and you may be perfectly confident you shall thus obtain the consummation of your labors, and at length enter into the joy of your Lord.

What we have laid before you in the years gone by, has been done with the deepest humility, and under a sense of divine obligation; otherwise we should not have been emboldened to address you, many of whom are our superiors in age and intellect. To the follower of Christ we make no apology, as he has learned from Him to bear with meekness even the infirmities of the weak. To the wise in this world we would say consider our counsel with patience; for God often chooses the foolish things of the world to confound the wise, and the weak things of the world to confound the things which are despised, yea, and things which are not, God hath chosen to bring to nought the things that are, that no flesh should glory in his presence."

We would make only two new suggestions this year, to build up and strengthen the Church of Christ, and that branch of it especially in this country to which we belong.

Ours is a small island, compared with the territories to which the teaching of the united Church of England and Ireland extends; but we must not forget that the island, small as it is, according to the Report of the Commissioners of Public Instruction, in the year 1834, contains a population of eight millions of souls, over whom the Irish branch has taken the spiritual oversight, as the law of the land and the subdivisions of the country indicate. She also thus assumed to herself the awful responsibility of breaking to each of these souls *in error* "the bread of eternal life." No minister of this Church can, therefore, by any ingenious, subtle quibble, escape from the obligation, coolly and deliberately entered into in public at his ordination, by a vow and covenant the most binding and solemn that can bind man to man, and man to his Maker. How far that oath has been kept God is the judge, the impartial judge; and how far the efforts have been successful the reclaim "the ignorant, and them that are out of the way," it is not our Province to decide. But one stupendous fact remains, and stands forth prominently before the face of Christendom itself, that the BLIGHT OF POPERY pervades, by the above report, the mind of SIX MILLIONS AND A-HALF of the population, and that the very darkness of death is upon them.

There is another fact, no less humbling and astonishing which we wish to draw forth, and with shame to expose it to the world, namely, that in Dublin, in the year 1644, the Protestant population amounted to 5,551, and the Romanist population to 2,603: more than two Protestants for every Romanist—nearly three to one. We find, by the same report of 1834, that the population of Dublin was as follows:—61,833 Protestants, and 174,957 Romanists. The increase of the former has not kept pace with that of the latter. On the contrary, the reverse is the case; there are now two Romanists for every Protestant, nearly three to one!

We might go further into detail, and state more extraordinary facts, from an actual visitition we have made, in the past year, of the city churches. But this is enough for our present purpose, to call your most serious attention to the *first suggestion* we have to make, namely,

TO REFORM THE CHURCH.

It is self-evident, that in any country, civilized or uncivilized, where there is an Established Church, that the institution is for the benefit and education of the people, and that the clergy are her ministers; they are the servants of the people, for Christ's sake, and they are to labour constantly for their conversion and salvation. Neither the people nor the clergy compose the Church, but the CHURCH is the congregation of the faithful; and the National Church is consequently made of such congregations.

We solemnly ask you, then, brother Protestants, why are not all the inhabitants of this island, after so many years of expensive instruction and probation, one vast congregation of faithful men, wherein the pure Word of God is preached, and the Sacraments duly administered?***

*Article XIX.

We have paused again and again, and have as often asked ourselves this question. After deep reflection and observation, we think we can truly answer the question, all-absorbing and important as it is.

We say deliberately, THE BISHOPS ARE THE CAUSE OF THIS EVIL, this national disgrace—this idolatry and superstition, which overspread the land. We do not affirm that the Bishops are individually bad and incompetent men; there are exceptions; there are noble and apt and godly men among them, who are zealously striving for the faith of the Gospel, and who have a good report among the brethren; but alas! these are only exceptions to the rule, and do not weaken the force of our charge. If the tree be evil, the fruit must be evil; if the fountain be impure, the stream is impure. Who can bring a clean thing out of an unclean? No! not one. The last two hundred years in Ireland establish this truth, and six millions and a-half of voices corroborate its verity. This is a fearful testimony, and an irresistible proof bearing witness in favour of our accusation. The evil is increasing rapidly and lamentably since the passing of the Roman Catholic Relief Bill, in the year 1829. The appointments to high places in the Church have latterly become so odious even, not to say wicked, that her faithful members are ashamed and disgusted with them! Men are appointed by Popish and Infidel influence to offices in the Church, who, if the body were in a healthy state, and if they received their desert, would be either put out of the Church altogether, or be suspended, until the same body should deem them worthy, after deep repentance, of readmission, and holy intercourse

We shall now recommend one or two remedies for this wide-spread evil, which is preying as a canker on the very vitals of our Church, and tending to make her unpopular and inefficient for the work, for which she was established and endowed in the land by the legislature.

When a vacancy occurs in a bishopric, let an aggregate meeting be convened of all the Episcopal inhabitants of the diocese, to which the See belongs, and let an humble petition, emanating from that meeting, and signed by all the same religious inhabitants of that diocese, men, women, and children, be addressed to Her Most Gracious Majesty, the Queen, praying her Majesty, with the spiritual advice of the Archbishop of Canterbury and her Prime Minister, to "appoint a man full of the Holy Ghost and wisdom" to the high and holy office. Even should the petition fail in its object at first, the very agitation of the matter, after a religious manner, will be attended by the happiest and best effects; and eventually the measure shall succeed. The convocation of the people will promote religious discussion and inquiry, and a sifting investigation into the character of the men who may be thought fit and competent for the holy office. Be assured her Majesty will not resist the prayers of her loyal people, if they only approach her in a right spirit and in a becoming manner.

The aggregate meetings might be managed by a Court of Directors in Dublin, composed of noblemen and gentlemen, possessing property in Ireland, and representing the population in each

*From the 5th of November last to this day, 203 meetings have been held in Great Britain against the Pontiff's invasion. At a demonstration at Croydon, on the 17th December, there were 70,000 Persons present, when huge effigies of the Pope and Cardinal Wiseman were burned, with 4,000 faggots, and nearly 100 tar barrels!!

†2 Thes. ii. 8.

‡2 Cor. i. 27–29.