poetry.

From "Hymns for Children, in accordance with the Catechism."

For forty nights and forty days
The Saviour dwelt alone; The desert was His dwelling-place, His pillow the hard stone. He all that time for us, His sheep,

In prayer and fasting spent; Therefore His Church would have us keep The holy fast of Lent. Now we must put some things away In which we take delight, Although at other times they may

Be innocent and right. Christ pleased not Himself when He Became for our sake Man: He gave us all we have, and we

Will give Him what we can.

Little it is; but though we'er poor, We'll give with cheerful heart; And freely of our little store The poorer shall have part. We'll give it in our Saviour's name; And then His words shall be,-

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"Eccause ye did it unto them, Ye did it unto Me." To God the Father, God the Son, And God the Holy Ghost, By men on earth all praise be done, And by the Heavenly Host.

THE EARL OF SHREWSBURY AND DR. M'HALE. (From the Times.)

after visionary grandeur or change—and a few sentimental or frivolous ladies, amounting in the whole to five score—are all the crop he can gather into his erous magnificent garners. He asks, "Why is this p. The select company of proselytes echo "Why are we so few?" Some five or six hundred eager missionaries repeat the painful inquiry. Among other control it. "Look at your Irish priests," is an argument which even the well-primed Jesuit finds it difficult to refute. Lord Shrewsbury, as he surveys his

and last atrocity has been committed, a letter of earnest but respectful expostulation. How is such a man answered? The Archbishop has taken weeks to reply, and it may be supposed has duly weighed the manifesto he issues to the whole Roman Catholic world. We forbear to characterize its style, and can scarcely compute its contents. We must, however, hold up to this ecclesiastic some sort of mirror in which he may see a reduced moral portraiture of himself and his epistle. We will cull some of the epithets he applies to an amiable and exemplary man, and some of the accusations he pours on his head. He charges Lord Shrewsbury and the other Roman Catholic Peers of England with "lending themselves to a foul conspiracy against the lives of the Catholic people and the character of the Catholic hierarchy;" and if a loophole—"some, I hope, unconsciously"—is provided, it is only to exclude his Lordship from the benefit of it. His letter, it is then intihated, breathes a "slavish and unchristian insolence, evealing at once the assiduous suitors of Ministerial avours as well as the fastidious dispensers of a suborinate patronage, who for the taunts and humiliations acountered in the pursuit of the one take care to indemnify themselves by an equivalent exaction of evolting servitude in the distribution of the other." That Lord Shrewsbury is grovelling and tyrannical, oward and bully, is probably new to this country. The above well-turned compliment, however, is immediately thrown into the shade by another, which Scripture has supplied. Lord Shrewsbury's profession of tas supplied. Lord Shiewson's spills and supplied to the honour of the episcopacy naturally reminds the Archbishop of "Herod's homage to our Divine Redeemer, who sought for an opportunity to destroy his victim in the hypocritical professions of reverence under which his deadly purpose was concealed."

The ideas of the good Archbishop, our readers will ee, are not very simply expressed. A certain involution in the style is meant to be very impressive; but as it takes room, we must for the future be content with the pith. After Herod, the next celebrated chatacter of whom his Lordship's conduct reminds Dr. M'Hale, is Tarquin, the brutal violator of Lucretia, who of course represents the priesthood of Ireland. His Lordship's "hypocritical pity" is then briefly discussed and repudiated, such "wolves" not being wanted "to protect the lambs" of Dr. M'Hale's flock. We are then carried back again to Scripture. Lord Shrewsbury, and we suppose Lord Arundel, are disovered to be worse than Pharoah's chief butler and chief baker, who only forgot Joseph's bondage, whereas hese help to forge new fetters for their deliverers. "Ingratitude" is thus gravely stated to be one of the Privileges of the British peerage. After an interval of general discussion, Lord Shrewsbury again appears on the scene as Dioclesian, and something worse. The English Dioclesian, unlike his humble prototype, has built certain churches, which the Archbishop inditectly sueers at as "architectural bijoux." This opens a new vein of allusion. The comparison of the chapel at Alton Towers with the humble structures of his Grace's diocese is very suggestive. In the former Astance the priests are the paid pensioners of the lordly patron, who, of course, sends them to the right and now, as heretofore, causes his rays to operate with about if they don't smooth him down. His Lordship and his friends are sketched to the life, entering a gorgeous chapel, and sinking into their seats with cushions under their elbows," and, "like the proud

excellence with the defects of others.' S. Matthew iv. 1; Psalm xii. 1; S. Matthew xxv. 4; S. John iii. 17. tyrant who made an onslaught on St. Patrick's flock, forming the volatile and aromatic principles. Ripe

christian, insolent, and sneaking; as a Herod, a Tar- would be destroyed by the influence of the night. do what he can, persuade as he may, a fatal obstacle flocks? You shall see what I do. Here's at you." and schools, but when he looks to see them filled, beheld, beheld, beheld in the control of the dered with the study of patristic theology—some thing belonging to England. Well may Lord Shrewsenthusiasts, destitute of common sense, and hankering bury despair of gaining converts in the face of such

> LIGHT AND MORNING DEVOTION. (From the "Sanctuary and the Oratory.")

before our gaze, which when we reflect that during in the ocean, would soon overflow the land, and cover mantled with darkness—when we reflect that during in the ocean, would soon overflow the land, and cover hierarchy, its incendiary priests, its altar denuncia-

sun." (Eccies. xi. 7.) The sentiment of the congregation. In St. Paul's, the other Church moralist is readily admitted; but seldom is the imake to this congregation. In St. Paul's, the other Church moralist is readily admitted; but seldom is the imake to this congregation. In St. Paul's, the other Church in this Mission, a gallery has been erected at an expense little band of converts, perceives at least one fatal impediment to their increase. So he writes to the light" we offer thanks in one of our fine old hymns; philosopher-Archbishop of Tuam, in whose diocese the greatest but the commonness of these blessings diminishes our sense of obligation, and often causes them to be entirely overlooked. If, by some change in the laws of the physical world, or some derangement in our visual organs, "days of darkness" were appointed unto us, if, instead of the regular recurrence of the morning's dawn, after a few hours of gloom, the return of light was occasional and completely uncertain, -we should have a more vivid conception of its value; the increased suspension or partial withdrawment of the beautiful and glorious illumination, would bring us to a proper appreciation of its worth. When the Saviour, on one occasion, restored sight to two blind men, he straitly charged them" (or he threatened them severely, as the original signifies), that they would keep the miracle secret; but instead of doing this, they published it abroad "throughout all that country."-Ecstatic feelings of joy and gratitude led them to overstep the bounds of duty; but, unjustifiable as was their conduct, it admits of some apology, acting as they did, under those deep impressions of obligation which a gift so distinguished would produce. Of the evidences of the Divine existence with which we are supplied by the external world, the blind are unconscious; "seasons return, but not to them returns day, or the soft approach of morn or eve or human face divine:" the varied aspects of surrounding nature are to them invisible, and utterly illegible is that inscription of His "eternal power and Godhead," which the great architect of the universe has written upon the works of his hands. The deprivations under which they suffer who have the misfortune to be deprived of sight, illustrate the advantages bestowed upon us by the greater light that rules the day," by whose presence the scenes of natural beauty and magnificence around us are rendered visible. Affectingly does Milton paint the condition of Samson in his blindness,-a theme upon which he could write and speak feelingly:

"O loss of sight, of thee I most complain! Blind among enemies, O worse than chains, Dungeon or beggary, or decrepit age! Light, the prime work of God, to me extinct, And all her various objects of delight Annulled which might in part my grief have eased, Inferior to the vilest now become
Of man or woman; the vilest here excel me:
They creep, yet see: I dark in light, exposed
To daily fraud, contempt, abuse and wrong,
Within doors or without, still as a fool, In power of others, never in my own; Scarce half I seem to live, dead more than half. O dark, dark, dark, amid the blaze of noon, Irrecoverably dark, total eclipse Without all hope of day ! O first created Beam, and thou great Word, 'Let there be light, and light was over all;' Why am I thus bereaved thy prime decree? The sun to me is dark And silent as the moon, When she deserts the night, Hid in her vacant interlunar cave."

Contemplating, then, in the morning's dawn, the hills, the vales, the woods, the streams, the fields, and flocks, we should associate the duties of piety with the pleasures of taste; and whilst we repeat the sentiment of Solomon-" Truly light is sweet," we should offer praise to him who fixed the sun in the firmament, fluid, called into existence with such commanding

"Elohim said, 'LIGHT BE,' and Light was."

and impious Pharisee, wearing broad phylacteries, to The researches that have been made in modern trumpet forth their own virtues, to compare their own times in vegetable physiology, have clearly manifested the important uses of the solar light, in the growth But we must be more brief. There are some sig- and fructification of vegetable productions. By fanificant allusions to Theodosius, who once massacred vouring the assimilation of carbonic acid gas in plants, a few thousands in cold blood; to a certain British it gives them the faculty of becoming green, and of and was duly rebuked;-to Constantine, who, like seeds have never been obtained from plants kept in Lord Shrewsbury, tried by hypocritical attentions to darkness; vegetables reared in the open air, and transsap the faith of his bishops;—to Attila, the chief of ported to a dark place, pecome pale in two or three the Huns-and treading again on Irish ground, to one hours. The light of a lamp is capable of supplying Morochad, an adulterer, and a friend of the British that of the sun, though in a very imperfect manner: connexion. These instances, and some others, are the plant becomes green, and directs itself towards the introduced for the particular purpose of giving histo- lamp, as M. Leuchs has shown by a beautiful experirical variety to a sort of ecclesiastical tableau, devised ment. It is an invariable circumstance, that plants by Dr. M'Hale, and representing his Grace as using always turn their stem and leaves to the light, and his staff and crozier variously on the person of the even when forcibly turned from it, they will gradually noble delinquent. Sometimes these spiritual weapons revert back. That heat will not produce this effect are flourished over his Lordship's head, sometimes the has been proved by Bonnet, who placed some plants in Archbishop dips into his "proud flesh" with "the a heated stove, yet the stems did not incline to the spear end of the staff," sometimes the wanderer is side of the greatest heat, but to a small opening of the recalled with the crook, and sometimes it would appear stove, from which some rays from the burning fuel that both are applied fairly on the shoulders of the issued. Many plants close their flowers and droop their leaves, -as the daisy and convolvulus, -when the In our anxiety to do justice to his Grace, we have really left no room for comments of our own. Our task has been a very humble one. We have only abstracted and epitomized his Grace's treatment of at night, to rise above it and expand its blossoms as one of his own church's most devoted sons. The son the sun returns. From these facts and repeated exjust ventures to betray his doubts and misgivings, his periments it is proved, that the presence of light, in painful anxieties and friendly suggestions to the its active state, is essential to the perfectability of the spiritual father, and forthwith is exhibited as a foul vegetable kingdom; nay, M. Leuchs supposes, that conspirator, a wilful murderer and calumniator; un- without the light of the moon and stars, vegetables

quin, a hypocrite, and a wolf; as like one of Joseph's Another instance of the beneficial influence of the ungrateful prison companions; as Dioclesian; a proud solar light, is supplied by the process of evaporation. and impious Pharisee; as Theodosius, Attila, Con- "The waters," says Job, "fail from the sea:" aqueous stantine, Morochad, and, by implication and remote particles are constantly ascending from the ocean, riallusion, we know not how many more adulterers, vers, lakes, and moist earth; these are formed by the The Earl of Shrewsbury is a man who has shown ravishers, murderers, persecutors, sycophants, and bul- winds into those clouds, which, in ten thousand fanfar more zeal for his faith, and spent beyond comlies. We will venture upon one simple remark. What parison more for its propagation, than any other is the particular purpose for which all this abuse is and at length discharge their contents upon the thirsty Englishman of any creed or communion in these times. collected? Lord Shrewsbury expresses a fear that land. The most active and efficient agent which we If his character for discretion is not of the highest the Irish Roman Catholic hierarchy does not sufficiorder, nor his reasoning faculties particularly bright, no one at least, we suppose, doubts his sincerity, his strainly doubts his sincerity, his in the flocks. How does Dr. M'Hale rebut the heat and electricity. By this agency, mighty masses in the flocks. straightforwardness, or his loyalty. He also enjoys, charge? By the actual exhibiton of a peaceful and of what he had been straightforwardness, or his loyalty. what he has fairly earned, much consideration at that charitable temper? No. By the very reverse. He a single day; they are transformed into a vaporous Court to which his spiritual allegiance has been pleded, which his spiritual allegiance has been goes about to prove his moderate and pacific demeanour state, and are again precipitated upon the earth in rain pledged, and in that celebrated city where his daugh-by a fury, a length, and variety of invective surpassing ter is a surpassing and dew. The annual evaporation from the surface ter is remembered and worshipped as a saint. This any thing we have seen in these days. "Am I not a soft Great Britain, as estimated by careful calculation, any thing we have seen in these days." and worshipped as a saint. This any thing we have seen in these days.

any thing we have seen in these days.

any thing we have seen in these days.

is equal to 32 inches of water. Now, water extended is equal to 32 inches of water. has recently taken much to heart, as well he may, that "Don't I inculcate patience and forbearance in my over the surface of our country to the depth of one inch, would amount to \$09,696,038,000,000 cubic utterly damns the whole of his labours. He builds And then he launches out in a tirade enough to lash inches which is equal to 1,116,931,402,601 imperial cathedrals, churches, chapels, monasteries, convents, all his diocese, whether clergy or laity, into the blindmous quantity by 32, and we have the prodigious sum behold they are empty. A few learned men, bewildered they are empty and they are empty and they are empty. A few learned men and they are empty and th pour every year from our island. The power of the agent employed in this operation of nature must be tremendous; but equally for its utility does it command our attention, as for its wondrous potentiality. For supposing this spontaneous evaporation were to cease, the world being deprived of the element that causes it, the "heavens would drop no fatness"—the springs would dry up and the rivers be exhausted-When we rise from our pillows, and see the land- the earth would soon be without any vegetation to answers that suggest themselves, one stands forth in scapes of our beautiful earth spread out distinctly adorn its surface, or any living creature to inhabit its bold relief. bold relief. Ireland,—Roman Catholic Ireland, with before our gaze, which when we lay down to rest were wilds; for the whole water of the globe accumulated before our gaze, which when we lay down to rest were wilds; for the whole water of the globe accumulated before our gaze, which when we lay down to rest were wilds; for the whole water of the globe accumulated

"My God who makes the sun to know His proper hour to rise.

grow"-to "behold the fig-treee and all the trees;"

exlv. 10—12.)
But in the morning, in the exercise of religious duty present mercies, but to commit ourselves by prayer afresh to the Divine protection and guidance, and to and not to leave the other undone." (St. Matt. xxiii. seek the blessing of God upon the concerns of the day 23.) And as both the Church and the bible are the before us. If with no other guide than our own sa- ordinance of God, so both will last to the end of time. gacity, we plunge into the turmoil and business of life, we shall certainly stray from the path of safety and of Spirit that is upon thee, and My words which I have peace, grieve the Spirit, offend conscience, and pre- put in thy mouth, shall not depart out of thy mouth, pare for ourselves a cup of bitterness. The Psalmist pare out of the mouth of thy seed, nor out of the mouth sought the direction of his God in the opening morn, of thy seed's seed, saith the Lord, from henceforth and that he might be enabled to "behave himself wisely for ever." (Isaiah lix. 21.) in a perfect way." "Cause me to hear thy lovingkindness in the morning, for in thee do I trust; cause me to know the way wherein I should walk, for I lift up my soul unto thee."

In the world, we meet with influences hostile to the "wisdom which is pure, peaceable, and gentle;" we have tendencies within us prone to give them a friendly greeting; and to prevent the formation of a renewed fellowship with the "beggarly elements" ANNUAL REPORT

around us, the controlling and sanctifying power of Divine grace must be sought, in humble and in fervent prayer. "Hold thou me up," says one, "and I shall prayer. "Hold thou me up," says one, "and I shall be safe: be thou my arm every morning." If thus we go forth into the scenes of active life, in the strength of the Lord of hosts, we shall be kept from many an error which otherwise in our heedlessness we should commit, and be saved from many a pang of grief; our character will be preserved from receiving unsightly blemishes in an association with the objects of time and sense; we shall "walk through the fire of time and sense; we shall walk through the fire of time and sense; we shall walk through the fire of time and sense; we shall man and sense; shall man an should commit, and be saved from receiving grief; our character will be preserved from receiving unsightly blemishes in an association with the objects of time and sense; we shall "walk through the fire and not be burned"—live in an evil world without contracting its evils. The secret of our peace and supporters of the separated from one another, in that entracting its evils. The secret of our peace and sufficiency is of God." A practical recognition of the sentiment will lead us to prepare, in the commencing sentiment will lead us to prepare, in the commencing day, to discharge its duties, and to meet its dangers and to meet its dangers of the closet heavenly armour for every on the closet heavenly armour for every field of ministerial duty.

Some form of the Diocese which offers a more encouraging field of ministerial duty.

That he would our pathway keep, Light unborn! our better day That hand or tongue this day do nought of ill, Nor aught of vanity the bosom fill— Truth calm and free, And on our heart's throne sit meek Charity.

"While his day shall onward roll,
Fron the cruel foe's dark hate
Keep thesentry of our soul—
Of ar senses keep the gate.
That this day's service to thy praise may be,
And as it is begun, so end in thee;
Nor pride unwind.
The treacherous mind,
But self-contol the rebel spirit bind. But self-contiol the rebel spirit bind. "Oh! letus die from this world's vanity, With ther to rise, and treasure have on high Singing of thee The Eternal Three—

priest; and any body of men may make themselves priest; and any body of men may make themselves into a Church. These persons are bound to bring into a Church. These persons are bound to bring into a Church. forward a new gospel.* Whenever the priesthood has been charged, the law has been changed. St. Paul says it must be so "of necessity." They are

Christ still hold good—"Lo! I am with you alway, even unto the end of the world. (St. Matt. xxviii. 20.) He is always present with the Apostolical Priesthood, and "makes them able ministers of the New Testament"—able to do "whatsoever he has commanded them." (2 Cor. iii. 6.) There is, therefore, still "one baptism for the remission of sins," which He approached them to administer "in the name of the commanded them to administer "in the name of the church Society; for it connects generations together, and will cause our children and children's children, to contemplate, with the feelings of piety and the provoking to do likewise which such a contemplation must naturally produce, the monuments of faith and love bequeathed to them by their fathers.

The Newcastle District Branch of the Church Society; for it connects generations together, and will cause our children and children's children, to outemplate, with the feelings of piety and the provoking to do likewise which such a contemplation must naturally produce, the monuments of faith and love bequeathed to them by their fathers.

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The Newcastle District Branch of the Church Society; for it connects generations together, and will cause our children and children's children. The contemplation must naturally produce, with the feelings of help to do likewise which such a contemplation must naturally produce, the monuments of faith and love bequeathed to them by their fathers.

The Newcastle District Branc commanded them to administer "in the name of the Father, and of the Son, and of the Holy Ghost. (St. Matt. xxviii. 19.) There is still a Holy Communion

moral law. The bible is the "perfect law of liberty:

(St. James i. 25.) "it containes all things necessary to salvation; so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of faith, or be thought requisite or necessary to salvation."

(Article VI.)

There are some who would have the Church without the bible; and this has always ended in corruption, superstition and idolatry. There are others who would have the bible without the Church; and this has always ended in schism, heresy, and infidelity. In some output is to observe the property of the call wants of the Church to be such, that it has always ended in schism, heresy, and infidelity. In some countries of the world the people are so unfortunately situated as to be obliged to choose between these two evils: they must either have the Church without the bible, or the bible without the Church; they must either have the Church without the countries of the world without the Church without the bible, or the bible without the Church without the countries of the world without the Church without the bible, or the bible without the Church without the countries of the world without the Church without the bible, or the bible without the Church without the countries of the very purpose of the same time, the accomplishment of the proprint Church objects within this unfortunate situation, we must belong to the chird of the reasons which have the proprint of the proprint character of the proprint of the great Lord of nature has been exerted to carry us round in satety several thousands of miles, in order us round in satety several thousands of miles, in order moranse is readily admired, our settlement as it sun." (Ps. civ. 19, 22; lxxiv. 16.) Those lines of let not man put as under." (St. Matt. xix. 6.) Both among God's commandments, and say "this I will keep," and "that I will not;" "this is essential," and The highest authority has enjoined us not to allow the "that is not:" all proceed from the same God, who displays of the divine benigntty in nature to pass with- has an entire claim to our duty, and is to be as fully out record: we are to "consider the lilies how they obeyed when He says "Obey them that have the rule over you, and submit yourselves, for they watch for and the inspired Psalmist observes, when anticipating your souls as they that must give account:" (Heb. the universal recognition of Jehovah's dominion, xiii. 17.) as when He says, "Search the scriptures, "Thy saints shall bless thee: they shall speak of the for they testify of Me." (St. John v. 39.) There one of these least commandments, and shall teach men so, he shall be called the least in the Kingdom of Heaven; but whosoever shall do and teach them, the same shall be called great in the Kingdom of Heaven; (St. Matt. v. 19.) "These ought ye to have done, and not to leave the other undone." (St. Matt. xxiii. 23.) And as both the Church and the bible are the ordinance of God, so both will last to the end of time. "This is my cevenant with them, saith the Lord: My Spirit that is upon thee, and My words which I have spirit that is upon thee, and My words which I have not of thy mouth, not out of the mouth of thy seed, seed, saith the Lord, from henceforth and these Committees.

Both these Committee has raised, during the last year, the sum of £2 10s. to the drawfish the insome of the same shall be called great in the Kingdom of Heaven; (St. Matt. xxiii. 23.) And as both the Church and the bible are the ordinance of God, so both will last to the end of time. The Colborne Parcchial Committee has raised, during the last year, the sum of £2 10s. to the under the sum of £2 10s. to the whole sum raised—the balance being reserved for local purposes, agreeably to the Constitution of the Society.

The Colborne Parcchial Committee has raised, during the same under the sum of £2 10s. to the whole sum raised, the same under the sum of £2 10s. to the Whole sum raised, the same under the sum of £2 10s. to the Whole sum raised, during the same under the sum of £2 10s. to the Whole sum raised, during the same under the sum of £2 10s. to the Various sects whose great endeavour it is to overturn it in some of its most precious grace imparting and sustaining portions? Alas! the Travelling the has been enabled to collect the sum of £2 10s. to the Whole sum raised—the balance being reserved for local purposes, agreeably to the Constitution of the Society.

The Colborne Parcchial Committee has raised, during the same under the sum of £2 10s glory of thy kingdom and talk of thy POWER: to make are no little commandments. "Whosoever shall break known to the sons of men his MIGHTY ACTS." (Psalm one of these least commandments, and shall teach men we have not only to offer thanksgiving for past and same shall be called great in the Kingdom of Heaven;"

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encounter with the foe—and sedulously to seek that grace which will teach us to suffer losses with submission—to bear crosses with meekness, and enable us "whether we live" through the day, "to live unto the Lord," or "whether we die," during its continuance, "to die unto the Lord."

The sentiments so beautifully expressed in one of the ancient hymns of the Romish Church, are peculiarly appropriate for morning devotion:

"Now morn's star hath woke from sleep, Let us at his footstool pray, That he would our pathway keep,

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invented a new bible as well as a new priesthood. They are the only consistent dissenters.

For what can be more inconsistently tyrannical than,—continually, and year by year to prosper it more and after refusing to support the Church of Christ, under the

be imperfectly performed were it not, to some extent, to embrace those with whom we do not hold personal inter-course or communion. We are taught by it to recognise the obligation not only of acting in unison with our fellow-Churchmen every where, but to testify by acts which will be felt, that there is a circulation, as it were, of kindly sympathy—that the current of Christian love has free course through the whole body of the household

And we are taught by the practical working of the Society, how reasonable as well as advantageous such a principle is. We remit, in the first instance, one-fourth With the to rise, and treasure have on high Singing of thee
The Eternal Three—
Singing of thee everlastingly!"

THE TRIESTHOOD.

(By he Rev. M. Plummer, M.A.)

There are sone who say that the Christian priesthood has come to an end; that any man may be a priest; and any body of men may make themselves

The tries, and treasure have on high principle is. We remit, in the first instance, one-fourth of our contributions to the Parent Society, to be diffused by them, through some pious and charitable agency or other, through every corner of the Diocese—to come back, perhaps, in part to ourselves—and certainly, by this very process of dissemination, to give a more vigorous and healthful flow to the current of Christian benevolence.—In the next place, each District Branch, through the several parishes which compose it, furnishes its allotted share of contributions towards the maintenance of a Travelling Missionary—providing in this way for spiritual wants which could not otherwise be relieved. And assuredly there is no claim which can present itself with greater force to the older parishes especially, to which the miniscontribution of the means by which the privilege so long bound, there is to bring forward this new law, and prove it to come from God, or else confess themselves by themselves may be extended to others. When these two important branches of duty are discharged, the Parochial Committee and at Rect to an advantage of the province of the province of the province of the privilege so long the province of the means by which the privilege so long the province of the means by which the privilege so long the province of the means by which the privilege so long the province of the means by which the privilege so long the province of the means by which the privilege so long the province of the means by which the privilege so long the province of the means by which the privilege so long the province of the means by which the privilege so long the province of the privilege so long prove it to come from God, or else confess themselves to be impostors. If there is a new priesthood, then the Lord's Day need not be kept holy. Baptism is no longer necessary, and the Lord's Supper is as useless as the offering of a bull or goat was after the death of Christ. The whole ceremonial law of the Christian Church is changed. The bible, too, must be confessed imperfect: we must have a new revelation added to it to make it complete. All this senseless blasphemy must be true, or this new Christian priesthood must be an imposture. It cannot be defended consistently in any other way. If the priesthood be changed, the law must be changed too.

But it is not changed, my brethren: the words of Christ still hold good—"Lo! I am with you alway, to make it complete. All this senseless blasphemy Committee, could more effectually meet this view than

Seymour and Percy. By the Cobourg Committee, during the past year, the sum of £85 3s. 2d. has been raised; out of which £16 5s, has been allotted to the maintenance of the District Travelling Missionary, leaving, after the of the Body and Blood of Christ—still a Lord's Day to be kept holy in memory of His resurrection. And as the ceremonial law is not changed; neither is the moral law. The bible is the "perfect law of liberty:"

The bible is the "perfect law of

reformed, as the Jewish Church was, and our own has reformed, as the Jewish Church was, and our own has a much as could be expected from a country congrega-

in this Mission, a gallery has been erected at an expense of £40; and the ladies collected as much as purchased a Church, the greater part of the cost of which has yet to be collected. The regular annual sermons have been preached and collections made in this Church also."

The Clarke and Darlington Committees, whose exer-

tions, for the promotion of objects external to the Parish, have been in a great measure hindered by the erection of a most commodious and excellent brick Parsonage-house, which will cost upwards of £400, are about to reorganize themselves for fresh and more vigorous exertions. The sum of £5, being £2 10s. for the year ending July, 1847, and £2 los. for the year 1848, has been forwarded by them towards the maintenance of the Travelling Mis-

tivity, and give promise of increasing usefulness for the

The Townships of Seymour and Percy, though labour-ing under the disadvantage of having no resident clergy man, have contributed, during the past year, in aid of the Church Society, the sum of £10, leaving (after the transmission of the fourth to Toronto) the sum of £7 10s towards the maintenance of the Travelling Missionary. towards the maintenance of the Traveling Missionary. They consent, very cheerfully, to be assessed in this somewhat larger proportion, as they benefit directly by somewhat larger proportion, as they benefit directly by the services of the Travelling Missionary, who visits them as frequently as his engagements in other parts them as frequently as his engagements in other parts them as frequently as his engagements in other parts which an Incarnate God revealed for man's salvation, are unimportant!

The Religious Tract Society is another instance, of like The Religious Tract Society is another instance, and the Religious Tract day School purposes, will be furnished to the former



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1. In the first place then, the presence of this sore evil of the great Lord of nature has been exerted to carry of the great Lord of nature has been exerted to carry of the great Lord of nature has been exerted to carry hideous warning, against which no private piety, learning or genius, can countervail. Ireland stands in the fest of one word confutes all their eloquence. No one need now go to Italy or Spain to see how Popery works." One glance at Ireland is enough. There you may see ecclesiastical rule in full force, and learn what it would become, were there no civil government of the control it. "Look at your Irish priests," is an argucause individuals, who are themselves members of the true fold, to offer the right hand of fellowship to those who dishonour Christ, by refusing to receive His appointed portance of the benefit it recognises appreciated as it portance of the benefit it portance of God, therefore let neither of them black walnut formula it is portance of God, therefore let neither of them black walnut formula it is portance of God, therefore let neither of them black walnut formula it is portance of God, therefore let neither of them black walnut formula it is portance of God, therefore let neither of them black walnut formula it is portance of God, therefor teaching of His Bride—the Church—scorn to oring their unhappy infants to the waters of salvation, and mock at those that do so; or to those who, refusing to believe the fullness of the Divine promises, deny the saving efficacy of the Holy Sacraments, thus awfully closing the appointed channels of salvation to the perishing sons of men; or to those who count Christ's own doctrine of election as an idle fiction, and who, therefore, treat His really elect with idle fiction, and who, therefore, treat His really elect with scorn, and systematically endeavour to trample them under their feet; or, finally, to those who boldly deny the "unity of the faith," and are vehemently trying to rend the body of Christ into a thousand sects? I repeat, my

> by Parochial distribution.
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> Both these Committees are in a healthful state of activity, and give promise of increasing usefulness for the sture.
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> Buth these Committees are in a healthful state of activity, and give promise of increasing usefulness for the sture. number of the leading ministers of almost all the religious seets and of many countries, including several able and learned men, and, alas! some clergymen of the Church, could be found to assemble for the purpose of effecting a Christian Union, other than Christ had established, on the principle solemnly recognized, that they were at perfect liberty to give up, as not being essential to the faith of a Christian, many doctrines revealed by the Holy Spirit, and sealed with the blood of Christ! Did Rome, in its part of the principle of the sealed with the property of the sealed with the sealed with the property of the sealed with the property of the sealed with the

we are taught, however, by the principle upon which the Church Society is constructed, that, whatever may be the call of charity at our doors, the duty of charity would

* The Mormons see the necessity of this, and therefore have invented a new hible se well as a new priesthood. They are continually, and year by year to prosper it more and invented a new hible se well as a new priesthood. They are