

of pew rents, they would be taking away the birthright of the poor, and excluding those persons from all the benefits of religious worship and instruction who were unable to pay for it. [Hear, hear.] But as they were debarred from taking this and several courses, if they resorted to an interference with the lessees of church lands, and by a proper administration of those leases, provided a more favourable income, than that income, as well as any other which might be derived through the property of the church itself, ought to be applied to purposes of a more important description. He [Mr. Goulburn] for, one could not dare, in the view which he took of the case, to advance this first step towards the dissociation of the religion of the country from the National Church. [Great cheering.] He, for one, believed that it was the duty of every man—that it was more especially the duty of the rulers of the state—to provide the Established Church with an adequate supply of religious instructors in every quarter of the land, and to see that the poor enjoyed that which was the birthright of Englishmen, the privilege of attending their parish church free from any expence whatever. [Loud cheers.] If they passed the present measure, they would lay the first stone of the dissociation of the religion of this country from the church of the establishment. [Hear, hear.] That was his feeling with regard to the measure, and he was convinced it was one which would entail, both on the church and the state, the most inconvenient consequences. [Cheers.] With that feeling strong at his heart, he would implore them, in the words of one who had spoken upwards of 200 years ago, on the value of a religious establishment in connexion with the nation, to set an example to the world how highly they valued, and how steadily they would maintain that union of religion and government which had supported them, and their fathers before them, in peace, in plenty, in tranquility, in prosperity, and in honor, in spite of all the machinations of their enemies [cheers,] and, above all, to take care, by their own example, not to do that which their enemies, with all their power, and with all their machinations, had failed in doing. [The Right Hon. gentleman resumed his seat amid loud cheers.]

From the London Record.

CHURCH RATES' BILL.

The state supports the institution and profession of Christianity in the land, in two ways. By *tithes*, she supports the ministers of religion; by *rates*, she maintains the churches set apart for the worship of God. Both these, taken together, are confessedly at present, from the vast growth of the population, unequal to provide efficiently for the professed objects of the establishment, namely, the provision, especially for the lower orders of society, of church accommodation and spiritual instruction; and it is the general desire of all religious men who, with the Chancellor of the Exchequer, adhere to an Established religion, that the state should now contribute largely of fresh funds with a view to supply this manifest, glaring, and most melancholy deficiency.

In these circumstances, his Majesty's ministers discover a way by which the property of the church—the *undoubted property of the church*, let it be observed, may be made more productive; and, instead of proposing to apply the fruits of their discovery to the relief of her great necessities—in other words, to the relief of the spiritual necessities of our poor fellow-countrymen—they propose by means of this partial and imperfect substitute, to cut off the one branch of the revenue of the church altogether, to the extent of £600,000 a year. In this way, they say, we make an end of clamour, and pacify the Dissenters. In this method were it carried into effect, the *Dissenters perceive* they would gain a principle under which tithes and the establishment would sink before them. And *Churchmen perceive* that the church, under a specious pretext, is being robbed of that grant made to her by the State from time immemorial, which possessed all the essential requisites and practical effect of *property*; and, above all, that the ministers, in the act, are tacitly admitting a principle under which *no national church, NO NATIONAL RELIGION, can stand*—that, in short, all the loss is to the church that all the gain and triumph is to her avowed and ruthless adversaries.

And what, under these circumstances is to be done? The course to be taken by the attached friends of the Church, and of a *national religion*, is clear. This scheme was declared beforehand by his Majesty's Ministers, to be one which would satisfy all parties!!!—Churchmen must now declare, and that instantly, and with a voice of thunder, that it does not satisfy *them*. They must do so by means of the channel opened for them, for this purpose by the constitution, namely—by petition to both Houses of Parliament. They have already petitioned against the extinction of church-rates. They must now petition against this Ministerial scheme, in which the Prime Minister told them and the country, he expected they would acquiesce. Let them be undeceived; let the House and the Dissenters be undeceived—promptly and effectually.

No doubt it will cost trouble. But is our beloved Church, and the maintenance of the national profession of religion by this mighty people, not worth some trouble—not worth labouring for? We beseech our readers in every part of the Three Kingdoms to bestir themselves, and to labour instantly against a mighty national evil, which has now directly assailed us. Our last exhortations of this kind were far, we believe, from being unproductive; and we anew affectionately and urgently beseech our readers to betake themselves immediately to a renewal of the same course.

From the Morning Herald.

The amount of church-rates, we believe, is between £600,000 and £700,000. The sum to be handed over to the church out of its own property, to compensate for their confiscation, is to be £250,000. The original sum is so light an impost diffused over all the parishes of England and Wales, that it can hardly be called a burden; but the £250,000 to be raised out of the church property, by the screwing system of rack-renting, will be a very serious burden to the limited portion of the community upon whom the sum is to be raised. This is the gross injustice of the measure, as applied to individuals; but the grand objections upon which the principal Conservative members of the House of Commons ought at once to have denounced it in no mitigated terms of reprobation is, that it plunders the church of its immemorial property and destroys its national character, under pretence of relieving the tender consciences of Dissenters. As we said on a former occasion, the same reasoning as Mr. Rice employs to convince the house of the propriety of the measure would be equally valid to relieve all persons of Republican opinions from paying taxes to the support of the national government. Why should not the consciences of the members of the Society of Friends, and others who are, on principle, opposed to war, be relieved against paying taxes to the support of a standing army and a navy, more especially when our military means are employed in such useless, unnecessary, and dishonorable slaughter, as that which results from Lord Palmerston's non-intervention war in Spain?

But that this measure of confiscation will satisfy the political Dissenters, and the Romanists and Infidels, who are leagued with them for the destruction of the national church, there is not the slightest ground for believing. The Dissenters, when soliciting the repeal of the test and corporation acts, as vehemently protested their respect for the church establishment, and the utter absence of any intention to injure it on their part, as the Roman Catholic agitators did when looking for "emancipation." We see how both these parties have kept their faith, and rewarded the generous credulity of the churchmen in both houses of parliament who relieved them from all the civil disabilities which had been formerly imposed in consequence of their efforts to overturn the constitution and government of the country. Mr. Joseph Hume mentions very significantly that the Dissenters had resolved not to embarrass ministers by asking for anything more at present. So a besieging army establishes its first parallel before it establishes the second; but it is not because it proceeds by degrees in making its approaches, that it is therefore the less determined upon reducing the place

besieged, which is in the present instance the citadel of our holy religion, whose ancient battlements its enemies, with the aid of the present ministers, expect to raze to the ground.

TEMPERANCE.

From the Sailor's Magazine.

FOURTH REPORT OF THE NEW YORK MARINE TEMPERANCE SOCIETY.

The whole number of members now in this society is 2170, including about 140 ship-masters, 120 mates, and 1100 seamen.

During the past year, a large number of Sailor's Temperance Almanacs have been distributed among our seafaring brethren, together with many interesting Tracts, bearing upon the same important subject. The silent advocates of the good cause in which we are engaged, and the addresses and facts presented at our monthly meetings, have thrown more light upon the evils of strong drink of every kind, and the miseries brought upon the unhappy votaries of the glass, have been thus exposed to public view. These terrible evils are now more generally seen than formerly, and sailors themselves are beginning to perceive that most of the sufferings they have hitherto endured, both by sea and land, were caused by the use of ardent spirits and other intoxicating liquors.

It is impossible to enumerate all the frightful consequences that result from intemperance. "Their name is legion." Aside from the degradation and wretchedness which it never fails to inflict upon the practical lover of strong drink, it really unfits the mind for generous and virtuous actions, and prepares it only for every evil work. Men do not plunge at once into great crimes. Intemperance is the fruitful school in which they are trained to deeds of darkness, violence, and blood. On this subject the records of our criminal courts disclose scenes of guilt beyond endurance, and relate tales of horror that make one's "ears to tingle." And no man is safe from going the same lengths in crime, who allows himself to drink only a little. The habit is likely to grow upon him till it defies all control. The only safe course is to renounce it now—to renounce it forever.

The experience of several years has shown the great advantages of sailing our vessels without the use of ardent spirits, many of which are now on strict temperance principles. This practice affords greater safety to property and life than the old one, of dealing out the allowance of grog, and sometimes of doubling that allowance. This is so clearly perceived, that a premium is allowed by underwriters on temperance ships. Besides, the crews are more able to perform duty, and to endure heat and cold, on the strength of good and wholesome food alone, than when under the influence of artificial stimulus. To these advantages may be added the harmony and subordination that prevail on board of such ships, for nearly all the quarrels and mutinies that occur at sea are caused by the use of intoxicating liquors. A captain remarks, that "many seamen have had their eyes opened, and have seen where the monster, intemperance, was leading them. They have found, by happy experience, that liquor was worse than useless, and that they could stand the stern blasts of winter and a West India's sun much better without it, than with it. They have declared that since they had entirely discontinued the use of stimulants, they have been healthier and better able to endure all the hardships of a sailor's calling." When all our vessels, both in the navy and merchant service, shall have totally abandoned the use of ardent spirits, one great obstacle to the moral and religious improvement of our seamen will have been removed.

If thou art in doubt whether the action thou art thinking about, be a good or a bad one, abstain from doing it.—Zoroaster.