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matters of fact. At pages 450-1, he says: "The articles great tribulation; and that "in the day when the Son of man is revealed," it shall be as it was in the days of Noah them, and are to be taken as first principles; this we ad-mit and contend. But the question, Whether God has revealed them or not, is open to investigation." " If we revealed them or not, is open to investigation. If we to hear their inductr's know to Him immediately. The admit divine revelation at all, we must admit it as ulti-know its meaning, and open to Him immediately. The Church is called Babylon, from the confusion that preadmit divine revelation at all, we must admit it as ulti-mate on all matters which it covers." And that "the Church discountenances the investigation of first princi-ples or articles of faith for the purpose of ascertaining their intrinsic truth." In this discussion I shall avoid doing so, and rather appeal to Scripture as "historical testimery." a record of facts - "the ultimate on all mattestimony,"-a record of facts, -- " as ultimate on all matters which it covers," taking the facts as they stand in ters which it covers," taking the facts as they stand in Scripture; taking them as "first principles," and giving i them the place, value, and relative importance that may belong to them; because Scripture facts do set forth and declare first principles. It is said that "law runs with practice,"—that "practice develops law." Facts enacted of God are by some law, or first principle, which no wise man admits to be a "with of develops." But something man admits to be a "wind of doetrine," but something permanent: and hence facts enacted of God in the Church, and recorded of God for our learning and instruction, are to be regarded as the outacting of first principles or law, which the Church may not "alter, add to, take from," or vary from. Thus, our Lord is unchangeably the Head of the Church; and the Church is unchangeably His body; and unity in or under headship is His unchangeable order unto everlasting; and the headship is "from above," and by no possibility "from beneath."

I shall have occasion to use two classes of Scripture facts; one developing God's law of dealing with men in covenant with Him, while they are under trial and prepa-ration for the ultimate purpose of God by them; upon which have the following source of God by them; law the following words are based:--" With the pure thou will shew thyself pure; and with the froward thou wilt shew thyself froward." The other class of facts I shall use are such as God enacted for our positive blessing in and under His express gifts and ordinances as positive mad under fils express gifts and ordinances as positive means of grace, in their unchangeable import and appli-cation to the Church and to the world. If the papacy can be shewn to be at fault in either or both of these points, her claim to infallibility goes down; and I choose to shew it in both, because two witnesses are esteemed

better than one. I shall further attempt to shew that the so-much-harped upon words of our Lord, "Lo, I am with you always, &c., do not imply the unconditional or papal sense of in-fallibility, and that there is ample room for their literal fulfilment, even though the Church be covered from head to foot with "wounds, and bruises, and putrifying sores." To the froward He ever says, "Ye shall know my breach of promise," (Numb. xiv. 34); and no plea of assured in fallibility, in the papal sense, can be set up without gross presumption, for it takes away man's free agency and responsibility, or rather those of the Church as a body

corporate. I claim it as a "first principle," that the canon of Scrip-ture is complete in the Old Testament. This requires that we regard the New in no other light than as explanatory of the Old. Every thing was prophetical until the Incarnation. With that fact commenced the fulfilment of prophecy-the realization of types and shadows-the bringing to pass what had been foretold in word, and prefigured in typical persons and forms,—in all the "types and shadows of good things to come." And this "first and shadows of good things to come." And this "firs principle" is amply supported by the New Testament.-Our Lord, "beginning at Moses and all the prophets, expounded unto them (on the road to Emmaus) in all the Scrimtures the things concerning himself." Afterwards exponded into their (of the load to belinday) in the the Scriptures the things concerning himself." Afterwards He said to the disciples at Jerusalem, "These are the words which I spake unto you while I was yet with you, that all things must be fulfilled which were written in the law of Moses, and in the Psalms, and in the prophets, concerning me. Then opened he their understanding, concerning me. Then opened he their understanding, that they might understand the Scriptures," in order that from them they might preach the Gospel, and in the light of them build up the Church. The early Church knew no other Scriptures. Hence St. Paul testified before King Agrippa that he "taught none other things than Moses and the prophets did say should come:" and every refe-rence made in the New Testament to "the Scriptures" is exclusively to those of the Old. The Gospels and Epis-tles are never called "the Scriptures;" and, in a primary sense, they are not; no, nor even the words of our Lord: for He constantly refers to books as such which had long been eiven. He came not to give original Scripture, (that been given. He came not to give original Scripture, (that He had done by the prophets), but to fulfil both word and type to the jots and tittles. Unto the prophets "it was revealed, that not unto themselves, but unto us they did revealed, that not unto themserves, but into us mey did minister the things which are now reported unto you by them that have preached the Gospel unto you with the Holy Ghost sent down from heaven," as St. Peter teaches us. To this "first principle" Justin Martyr also bears witness in his exhortation to the Greeks, saying, "It may be chjected by some that these books helong, not to us, but to the Jews, since they have been preserved in their synagogues; and that we cannot justly lay claim to them as the oracles of our religion. Let such learn, from the

appeal to the Scriptures as "HISTORICAL TESTIMONY" to us that the time of His coming shall be the time of the o hear their Master's knock at the door, that they may vails in it; not because God has no people in it who love and fear Him. It is also "*spiritually* called Sodom and Egypt;" which word "spiritually" fixes those epithets the Church, or "city," because God recognizes n "envirtual" neople. We may be "carnally-minded; ther "spiritual" people. out that makes no change in the nature of our calling,

which is to be spiritual and sit in heavenly places. If the papacy will say, "I am, and there is none beside me. I sit a queen, and am no widow, and shall not see sorrow, neither shall I know the loss of children;"----if it sorrow, neither shall I know the loss of enhancer, will claim to be *exclusively the* Church, "THE TEMPLE OF GOO," it must take the consequence of claiming also exclusive property in "that man of sin" who is to "be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God SITETH IN THE TEMPLE OF GOD, so that he as God SITTETH IN THE TEMPLE OF GOD, shewing himself that he is God." And finding this tre-mendous announcement of what is yet to be, I dare not link my name to any sect or fragment of the Universal Church and say. We are the Church,—exclusively the Church, and all beside are aliens outside of the covenant. For wheever claims this pre-coulsed of the town

Church, and all beside are aliens outside of the covenant. For whoever claims this pre-eminence of privilege must encounter that pre-eminence of apostacy and wickedness, and consequent damnation, "when the Lord Jesus shall be revealed from heaven with His mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ." For "the mystery of iniquity" works on until "that wicked is revealed, whom the Lord shall consume with the spirit of His mouth, and destroy with the brightness of His coming." Certainly a reflecting man would rather admit that Greek, Roman, Protestant, Nestorian, rather admit that Greek, Roman, Protestant, Actionant, Copt, Abyssinian, all that bear the Christian name, go to make up the Universal Church, and thus divide among them all the fearful responsibilities laid upon the Church, and the sin that is manifested in her, than claim all the and the sin that is manifested in her, that chain the bonours, and meet, in a small compass, the concentrated udgment and perdition. Safer far were it to confess protherhood with all, and all to plead guilty before God; for then might they be hid in the time of His anger, and delivered from "the wrath to come." With two observations I close the present article:—

1. "A prudent man foreseeth the evil, and hideth himself; but the simple pass on and are punished." What is the sharp-sighted infallible Church about that she discovers sharp-sighted infallible Church about that she discovers not this fearful monster, this son of perdition, hatched in her own bowels, and nourished up by the gradual work-ing of the mystery of iniquity unto such fearful magnitude and maturity in wickedness as to usurp the preroratives and elaim the worship of the Almighty? Can it be that "the Chair of Saint Peter" will ever be filled by such a one? for that by the Remaining incomplete at the thread "the Chair of Saint Peter" will ever be filled by such a one? for that, by the Romanists, is regarded as the throne of all Christendom – the highest seat in God's temple, the Church. 2. This prophecy is not a mere case put hypo-thetically, as something possible but not probable; but the Church is expressly told that such a monster is already conceived within her own bowels, and will be no abortion, but agrindly in the ard, by here within the constitution. conceived within her own bowels, and will be no abortion, but actually in the end, by long growth in concealment, come to maturity, and manifest himself in all the charac-teristics of the Leviathan of Job, and be strong and ter-rible in the glory and power of Satan; that no hand can reach him to do him hurt but the hand of Him who destroys him at His glorious appearing. But the papal dogma of infallibility would nullify the prediction, for it would render the growth and manifestation of this God-denying monster an impossibility! As Mr. Brownson says, God has charged Himself with the maintenance of His Church; and so it can never need reforming.

says, God has charged Himself with the maintenance of His Church; and so it can never need reforming. In a future number I shall shew, that though the Man of sin was begotten in the lifetime of St. Paul, yet that subsequently he was anickened in the papacy, where he begins to act on a definite principle, the character and ten-dency of which for a long time lies hidden, as a snake in the grass, "after the working of Satan," who works under "the deceivableness of unrighteonsness," through false principles, in order to gain his end.

THE CHURCH. COBOURG, FRIDAY, MAY 15, 1846. CONTENTS OF THE OUTSIDE. First Page. Poetry-- 'Tis hard to die in Spring. Viscount Exmouth. Dialogue on the Apostolical Suc-cession. Communications, Entry Page. Original Poetry-- The Fifth Sun day after Easter. Ascension Day Preaching and Prayer,' The Catholic Churchman and the Romenist Student.

The Annual Meeting of the Incorporated

# The Church.

If the property, we shall say of Mr. Petrie, the Chairman of this Committee, should, from the cupi-dity or jealousy of certain of his neighbours, come un-that the belief of this religious sect in the universal that the belief of this religious sect in the universal happily into litigation; and if, rather from a conde- salvation of mankind, is the result of a very strong and scension to popular clamour than from any just or lively faith in the vast efficacy of the Saviour's atoning satisfactory adjudication, it was determined at last that blood. he should be contented to give up about three-fourths. It is true that the efficacy of this atonement can of that property, the world at large would hardly the loss he has sustained in his unexpected deprivation of so large a proportion of his original patrimony.

We may now proceed to consider briefly the object tions that are advanced by this Committee against the petitions of the members of the Church of England.

It is affirmed that an enormous expense must be incurred in valuing these lands, antecedent to making the division required; but it appears, very strangely, to be forgotten that this valuation has already been made, and right earnestly did Churchmen protest against the "enormous expense" incurred in the mode adopted to effect this object. It could have been done, at scarcely any additional cost, and much more quitably and satisfactorily, by the resident Crown Land Agents of the several Districts; and as to any rivalry about choice and location, we are prepared to say that the members of the Church of England would be quite satisfied to have this adjudication made by ballot. And as they, of all the claimants concerned, have the largest stake in this property, a method of allottment like this which throws the chances as much against as for them, and in larger proportion than could affect other parties, could hardly fail to be acquiesced

in by the religious community in general. The objection as to the want of responsibility in Ecclesiastical Corporations, appears to us very gratuitous; as the petitions of the members of the Church imply very distinctly that they are entirely willing to be bound by any usual or reasonable restriction, in reference to that part of the question, which may not so doth a man the countenance of his friend. have the effect of cramping their vigorous and independent management of the property. The assertion that such Corporations would "dispose of them to their own advantage, and without reference to the general good," is, we must confess, hardly intelligible o us; for we apprehend that the Government themselves, in a faithful discharge of this trust, would feel themselves bound to look to the advantage of the several religious bodies, rather than, in the indefinite manner here expressed, to the general good. The good sought for by the possession and disposal of these lands, is of a spiritual and moral kind; and surely none can be so competent to achieve this as the reli-

gious bodies who are desirous of having these lands ommitted to their own management. The objection stated in the succeeding paragraph,

n regard to the unwillingness of Corporate bodies to sell their lands, is most satisfactorily replied to in the Report of the Select Committee of the Legislative Council upon this subject,—namely, that, "from the Darlington, the following Resolution was carried unanimoment the lands should become vested in any such Society, as proposed, they would become chargeable with the assessments imposed by law, and this would of itself be a very great security against the lands remaining long unoccupied."

As for the apprehension expressed in regard to the interests of the occupants, the Petitions of the Church of England very explicitly contain a wish that enactments should be made which would ensure the fullest respect to the reasonable or undoubted claims of such parties. If the Government should, in any instance, as is here implied, concede advantages to the occu-

only be imparted to the true believer; but surely no blame him if he should contend, with a vigour and person can be accounted a true believer who rejects zeal which some might mistake for agitation, to retain what he pleases of the Divine revelation, or so wrests in his own hands the management of that residue, ra- and perverts its doctrines as to make them comport ther than have it committed, we will say, to the Ma- with feelings and wishes which human nature, in the gistrates or Municipal Council of his District. The depth of its corruption, is so ready to encourage. It latter would, no doubt, be directed by the strictest is part of a genuine faith to be persuaded that God integrity in the discharge of their trust; but they will have all men to be saved,-that he willeth that could hardly be expected to feel the same interest that none should perish; but it is wholly inconsistent with he would himself exert, to render its returns as large [ that faith to assert that this can ever happen without that faith to assert that this can ever happen without repentance and a godly life, and to deny or doubt that the imponitent and unbelieving will be condemned to as possible, and compensate as much as might be for repentance and a godly life, and to deny or doubt that everlasting punishment.

It matters not that the belief of an universal salvation is a comfortable one: we know sufficiently well that, as respects the welfare of society and the happiness of the world, it is not a safe belief; and it is

certain that, if we take God's word in its simplicity, it is not a correct nor a justifiable belief. A most fearful responsibility must, therefore, attach to those who are endeavouring to give strength and permanence who are endeavouring to give strength and permanence

We trust that the Annual Meeting of the Diocesan Church Society, which is announced above, will have that interest for its friends in general which will induce them, from far and near, to attend. We are very sure that it would prove, in a high degree, gratifying to themselves, and be a means of benefit to the ause by strengthening and diffusing correct impressions of the vast importance and utility of this excellent Society. There is always much elicited in the course of the addresses of those who move and second

resolutions, independent of the valuable information contained in the Report to be presented, which must serve to quicken the zeal and animate the exertions of its friends; while, on such occasions, we feel the force of the wise man's saying,-""As iron sharpeneth iron,

1 Our Travelling Agent, Mr. Thomas Ryall, ill, in a few days, proceed to the principal towns of Canada East, and will probably extend his journey to parts of the Provinces of Nova Scotia and New Brunswick, on the business of this Office. It is requested that our several Agents on whom he may be enabled to call, will be kind enough to pay him over the amount of any subscriptions they may have in hand, and that the several Subscribers who may be in arrear, will be pleased to settle with him the amount of their respective dues.

# Ecclesiastical Intelligence.

# CANADA. DIOCESE OF TORONTO.

That the Rector do, on behalf of the Members of this Church, gratefully acknowledge, through the medium of the *Church* paper, the receipt of the following donations from friends of Frederic Cubitt, Esq., in aid of the parnage fund :-

Dowager Lady Suffield ..... £5 0 0 Mr. Parmeter ...... Mrs. Parmeter ..... 1 10 Mrs. Holworthy..... Miss Churchill Mr. S. Parmeter..... 0 10 0 Miss Parmeter ..... £13 0 0

If the property, we shall say of Mr. Petrie, the rable Member on the reading of a Bill for the endow- the blessed hope of winning souls to Christ. But if He,

Your affectionate Pastor, W. Cogswell. Halifax, April 18, 1846.

ENGLAND.

SOCIETY FOR PROMOTING CHRISTIAN ENOWLEDGE. 67, Lincoln's Inn Fields, March, 1846.

The Rev. Dr. Russell in the Chair. A letter was read from the Rev. J. Jones, of Stan-bridge, in the diocese of Montreal. The following are

extracts:-"I have to request that you will have the kindness to lay the cause of Farnham before the society, and to beg the fayour of their kind assistance towards building a

by emigrants from different parts of England and Ireland, chiefly protestants, and contains a population of nearly three thousand persons, without a church, without a minister, and without a school. At the request of the Bishop of Montreal, I began to visit them nearly three years ago, and since that time I have visited them on Sundays, after serving my first and second church in Stanbridge, travelling sixteen miles, through the forest, to give them a Sunday evening service in a private house, who are endeavouring to give strength and permanence to an error so unscriptural and fatal as this, by per-mitting its advocates, as the legalized holders of pro-perty, to assume the consistency and influence of a religious association. We trust that the Annual Meeting of the Diocesan We trust that the Annual Meeting of the Diocesan feet by fifty, besides a chancel at one end, and a steeple at the other. The people have been kept on the tiptoe of expectation for three years, and are now building on the faith of my success in England. "On Mondays I have gone forward, or rather in a

circuit, to Pyke River, twelve miles through an almost unbroken forest, and have held divine service in a schoolhouse, and returned home five miles the same evening. A letter was read from the Lord Bishop of Montreal approving of Mr. Jones's exertions towards obtaining aid for this object. The Board agreed to grant 50% towards the church at

Farnham. Prayer-books to the value of 5l. were placed at the

disposal of the Rev. M. Willoughby, on his application, anxiety :-for distribution in Montreal. The Rev. C. Brancroft, of St. Thomas's, Montreal, re

quested a gratuitous supply of Bibles, Prayer-books, and Tracts. These were granted to the value of 8l.

Tracts. These were granted to the value of 87. SOCIETY FOR THE PROPACATION OF THE GOSPEL.— The Annual Meeting of the Hornsey Parochial Associa-tion of the Society for the Propagation of the Gospel, was held in Cronch-end Chapel, on Tuesday evening, George Buckton, Esq., Tressurer, in the chair. After the usual prayers, a report was read, by which it appeared that the Hornsey Committee had remitted £218 to the parent society in the course of 1845. Resolutions were then moved and seconded by the Archdeacon of Surrey. Dr. moved and seconded by the Archdeacon of Surrey, Dr. Dealtry; the Revs. A. M. Campbell, R. Burgess, T. Sale, J. Jackson, R. Harvey; and J. D. Dickinson and H. Warner, Esquires. The several speakers strongly en-forced the claims of the Society upon the Christian pub-lic; and expressed their regret that the state of its finan-ces should be so depressed at a moment when the blessing of God seemed especially to rest upon its labours. An interesting description of the religious state of the diocese of Toronto, was read by the Rev. W. M. Shaw, formerly a Missionary of the Society. Notwithstanding the un-favourable state of the weather, the room was crowded to excess; and, although the meeting was entirely composed ibers, a collection was made at the doors of £18, 16s. 6d.

The Lord Bishop of Jamaica preached in behalf of the Society for the Propagation of the Gospel in Foreign Parts, at St. Paul's Church, Knightsbridge, on Good Friday, when the sum of  $\pounds 157$  was collected.

THE CHURCH IN THE COLONIES .- The Rev. William Woodcock has proceeded, in connection with the Society for the Propagation of the Gospel in Foreign Parts, to St. John's Adelaide, South Anstralia; and the Rev. Jas. Pollett has proceeded, in connection with the same So-ciety, to Mount Barker, South Australia. Mr. Woodcock was rector of Witherslack, Westmoreland; and Mr. Pollett, rector of Lindale, Lancashire. Both the bene fices have become vacant by the reverend gentlemen's missionary appointments.

PARTIS COLLEGE .- The founder of this institution, the retreat in age for thirty decayed gentlewomen, subse-quently transferred to the trustees a further sum of 4,000*l*., Lord Brougham, under whose auspices the Society was first ad conveyed two other pieces of freehold for its use, established, in 1826. During its existence, it was the object and conveyed two other pieces of freehold for its use, and by her will has left for the same object, free of legacy duty, a sum of 11,000%, to which she is entitled under the will of her late husband, Fletcher Partis, Esq., of the same city—also leaves to the trustees a legacy of 2,00%, the dividends to be annually applied for the repairs of the college, and the expenses of the anniversary dinner of the trustees, the surplus to be appropriated in extending the pensions of the objects of her benevolence—bequeath to the college her dining table and fourteen of her parlour chairs, to be placed in the committee-room; and two mar-ble figures, the one representing "Night," the other " Day," to be placed in the chapel of the college—directs her executors to present each of the trustees and the chapher executors to present each of the trustees and the chaplain with nineteen guineas for a ring, and to give each W. B. Ramsay, Esquire, Sir Charles Price, Bart., and the Rev. Dr. Holland; and appoints her nephew, the said W. B. Ramsay, residuary legatee. The funded and personal property of which she died possessed was estimated at 40,0002

hand, we trust that " The Times' Scholarship," which has been thus efficient in the first instance in the object of promoting general education, will continue to prove a stimulus to the pursuit of classics and mathematics con-ointly, and to be, as it is at present, a most acceptable reward to the diligent and meritorious scholar who de-votes his attention to both branches of study. We are happy to hear that another scholarship, to be denominated the "Pitt Scholarship," has been founded at the hospital by the members of the Pitt Club, which is to be devoted o precisely the same beneficial object as that which takes ts name from our paper. If there were two more scholarships of the same nature founded, so that one should become vacant in every year, it would be a valuable adlition to that system of encouragement of combined acience and literature which is now happily becoming Trinity has this year surpassed all its competitors and

obtained a monopoly of honours. The Senior Wrangler is of Trinity; the first Smith's prizeman is of Trinity; the Senior Classic is of Trinity; both the University Scholars are of Trinity; both the Bell Scholars are of Trinity; and both the Chancellor's Medallists are of the same College.

£200 as a second donation on behalf of the funds for the completion of the church for seamen in the port of Lon-

of the late Bishop of Jerusalen

ROYAL ASYLUM FOR THE CLERGY .- Dr. Rudge, of Hawkchurch Rectory, Axminster, has proposed to her Majesty to found a royal college or asylum for poor and superannuated elergymen. He proposes that none of the elergy should be eligible for admission into such an hos-pital but those whose benefices are small, and whose inpital but those whose benefices are small, and whose in-comes are limited; and that for their support and main-tenance a fand should be raised from the first fruits and fee-farm rents, now differently appropriated; or a whole, or a part, of the first year's income of all livings be ap-plied to this useful and merciful object.

# From our English Files.

ENGLISH MINISTRY AND THE CORN LAWS .- During the last week rumours unfavourable to the stability of the Cabinet have again prevailed; and, mindful of the old proverb, we suspect that where there was so much smoke, there must have een some fire. The Irish Coercion Bill was generally assumed as the cause of the ministerial embarrassment; and a glance at the composition of the majority and minority in the first division which took place upon a preliminary stage of the measure, will suffice to shew that there was some ground for

# MAJORITY.

Ministerialists ..... 68 Protectionists ..... 76 Liberals ..... 5-149 \*\*\*\*\*\*\*\*\*\*\* MINORITY.

Ministerialists ..... Liberals ..... 109-110

From these figures the inference is clear that if the Protectionists had been less patriotic than they are, the Ministry might have been wrecked, and with it the obnoxious Corn Bill. The Protectionists might have urged, with much plausibility, that if the Government were so little anxious about the Coer-eion Bill as to insist upon postponing its enactment until after the Corn Bill was passed, although the latter is not to take effect until after the expiration of three years, while the former is described as of pressing and instant necessity, -- they would not assist the Minister in getting over the difficulties which met him in limine, and then stop. Acting on this principle, they might have absented themselves from the division, as the Whigs would doubtless in such a case have done. But the Country Party are, we say it with pride, too high-minded to gain an advantage by such means: and so the Ministry con-tinues to exist on sufferance, even as the degraded Whigs in tinnes to exist on sufferance, even as the degraded whige in the last days of their reign, lingered on powerless and despised. Sir Robert Peel was wont at that time to heap taunts on the devoted heads of his crouching foes; how long will be consent to be a Minister "on sufferance?" The real struggle in the Lords will be when the Bill goes

The real struggle in the Lords will be what the bill goes into committee. In that stage proxies are unavailable; and it is understood that the Government will lose far more than their adversaries by this circumstance. Before that stage has been reached we anticipate that remonstrances from Canada will have been added to those of the British farmer; and we again express our hope and conviction that the honoured Peers of England will, in the end, come forward and save the state. Brighton Gazette.

THE SOCIETY FOR THE DIFFUSION OF USEFUL KNOW-LEDGE, has ceased from its labours. An address from the committee, announcing this fact, is now lying before us. It is PARTIS COLLEGE.—The founder of this institution, the te Mrs. Partis, of Bath, in addition to the sum of 30,0007. d the freehold with which she endowed the same, as a treat in see, for this institution, the same addition to the sum of so,0007. always a hazardous exercise of critical sagacity to detect a wri-It has also led to the formation of other societies having in view the same objects, and incited to action partly from a laudable desire to counteract the acknowledged defects of this So-ciety, and partly from a no less laudable spirit of commercial ment, and wholly free from all offensive assumptions of meritorious services. The good that has been accomplished is frankly but not ostentatiously insisted upon. The immediate cause of the dissolution of the Society is deficiency of funds, cause of the dissolution of the Society is deficiency of funds, occasioned by the heavy outlay upon the Biographical Dic-tionary, of which seven half volumes, completing the letter A, have been published, leaving an excess of expenditure above receipts, amounting to 5,0000.; while a careful estimate has nonstrated that to complete the work would require, under existing circumstances, an additional sum of at least 15,0001.

CHURCH FOR SEAMEN .-- Lord Radstock has forwarded

don, now in the course of erection in Dock-street, near the London and St. Katherine's Docks. The total amount at present subscribed is £6065 7s. 9d. The sum required There are nearly £2000 raised already for the family

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Mr. Attorne

the Jews. If the letter of the Old Testament contains the Gospel,

and the whole Jewish economy was a body of types and shadows, whose fulfilment can be no where but in the Church; then the House of Israel was typical of God's house, the Church, as is further shewn by the names transferred from the Old Testament and appropriated to our Lord and to the Church, and by His selecting twelve men to be foundations in His house, according to the number of the Jewish tribes. They being a typical peonumber of the Jewish tribes. They being a typical peo-ple, their history is essentially a typical history, having its antitype and fulfilment in the history of another people. In their history is developed the law of God's dealing with those in covenant with Him preparatory to their final per-fection, or while they are under trial, as every individual Christian now is, and as the whole Church in her corpo-rate capacity is. This law dates in its operation from the metrics of many and those who referse to indexed the it. creation of man; and those who refuse to be judged by it set themselves above even our Lord himself, who submitted to it. And the typical Church being under it, and dealt with accordingly from first to last, of necessity it passed upon the Church in the antitype; and so the rule, "with the froward thou wilt shew thyself froward," aptions having privileges. This principle is so important that I shall illustrate it

from the New Testament. Job said, "Shall we receive good at the hand of the Lord, and shall we not receive condition of being dealt with in all respects essentially as Toronto, on Sunday, the twenty-eighth of June. the Jew was dealt with; and so the sin and the punishme emphatically warned against that cruel treatment which the Jews have received most signally at the hands of the Si Ovic attested in the ordinary manner. papacy ; and since it boasts itself so much in its assumed prerogative, let not the Romanists evade the responsibility of it as set forth in the following words of the Apostle to the Romans: "Boast not against the branches. thou boast, thou bearest not the root, but the root thee. Thou wilt say then, The branches were broken off that I Well; because of unbelief they were might be graffed in. broken off, and thou standest by faith. Be not high minded, but fear; for if God spared not the natura severity; but towards thee, goodness, if thon continue in His goodness: otherwise THOU ALSO SHALT BE CUT OFF." Church, and not as the Reviewer intimates and the papacy claims. The Church stands by faith and obedie keeping the charge of the Lord, and not by a fate which precludes the possibility of the light that was in her bewhich is Christendom, including Greek, Roman, Protes- of the Reserves allotted to that Church. tant, the three parts into which the great city is divided, besides scattered portions in Asia and Africa: and so Christendom must be judged as one house, though it be that an agitation, as they term it, of the Clergy Rein ruins. The Apostle shews that the whole Church is serve Question has again been commenced by the in danger of being cut off as the Jews were; and the pre-sent distracted state of Christendom, in addition to the dreadful cruelties we have inflicted in times past on the Jews, shews the danger to be imminent. If we are cut off, the Jews will be "graffed in again," according to the promise, for which end God has not suffered them to be touching, too, a contingent portion of the subject undestroyed, but kept them as "beloved for the fathers' sakes," in order to their final restoration and establish-

ment. firmed in full by St. Peter and St. Jude. The latter quotes the prophecy of Enoch, and applies it to the future for some local and temporary advantage. They feel quotes the prophecy of Enoch, and applies it to the future condition of the Church in connexion with the coming of the Lord to judgment; foretelling of those who should deprived of any portion of the Clergy Reserves; and perish in the sin of Cain, Balaam, and Korah. St. Paul, in Heb. iii. and iv., shews the forty years in the wilder. Apocalypse is taken up with visions of dreadful evils about to be manifested in the Church, the conclusion of

they teach is the doctrine of the Christians, and not of CHURCH SOCIETY of this Diocese, will be held in the pants of the Reserves which could not be expected City Hall, at Toronto, on Wednesday the 3rd of June next.

The Chair will be taken by the Right Reverence

The Clergy who have it in their power to be present, are requested to attend in their canonical dress. The Laity of the Diocese are also earnestly invited to be present. W. H. RIPLEY.

(Signed) Secretary. Toronto, May 11th, 1846.

In accordance with a standing Regulation of the Incorporated Church Society of this Diocese, that of England; and we hope, therefore, that the Adtwo of the Four Collections to be made annually in the several Churches and Chapels in its behalf, shall be appropriated exclusively to a fund for the extension "with the froward thou will snew thyself froward, ap-plies to this dispensation as extensively and as compre-hensively as it did to any and all that preceded it. If we reject this "first principle" of the dealing of God with men, we reject the only ground on which He will "judge the quick and the dead;" for He will judge nations as purpose, is fixed for TEINITT SUNDAT, being Sunday,

# the 7th of June next.

The Lord Bishop of Toronto will hold his next General Ordination in the Cathedral Church, at pathies or opinions can concur. The following pas-Candidates for Holy Orders, whether of Deacon or Priest, are requested to communicate, without delay, Torouto, gives expression to a sentiment to which no sin. "Now all these things happened unto them for ensamples, (Gr. types); and they are written for our Chaplain the Rev. H. J. Grasett, M.A. in that city, Chaplain, the Rev. H. J. Grasett, M.A., in that city, admonition, upon whom the ends of the world are come. Wherefore, let him that thinketh he standeth take heed on the Wednesday previous to the day of Ordination, lest he fall."-1 Cor. x. In Romans xi. the Church is at 9 o'clock, A.N. Candidates for Orders are required Si Quis attested in the ordinary manner.

We are directed to state that the Lord Bishop But if of Toronto, in consequence of sickness in his family, will be unable to commence his pastoral visitations in the Niagara District so soon as was announced in previous numbers of this journal. His Lordship will cause a statement to be published of the dates and branches, take heed lest He also spare not thee. Behold places of Confirmation, in that and other Districts, the goodness and severity of God: on them which fell, as soon as it shall be in his power to do so. as soon as it shall be in his power to do so.

Under our head of local Parliamentary intelligence, It was under such limitations and conditions that God "charged Himself with the care and maintenance" of the will be found the Report of the Committee to whom was referred the Petitions adverse to the claims of members of the Church of England, that the Church Societies of the Dioceses of Quebec and Toronto coming darkness. Judgment begins at the house of God, should be entrusted with the management of the share

This Committee are pleased to express a regret without public meeting or excitement of any kind,der discussion, and not affecting the principle or vitality of the question itself. And if it should have hap-In the light of these words of the Apostle may the pened, that the members of the Church of England In the light of these words of the Apostle may the Church read her prophetic history in the law, the pro-phets, and the Psalms—in the threats of judgment for disobedience, and in their fulfilment on the Jews. St. Paul, in 2 Thes. i. and ii., in 1 Tim. iv., and 2 Tim. iii. and iv., most expressly foretels a fearful "falling away" (2 Thes. ii. 3, Greek, apostacy, or departure from the stand-ing) about to take place in the Church; which is con-firmed in full by St. Peter and St. Jude. The latter originally deemed to be wholly and inalienably their ness, between the exode and the passage of Jordan, as corresponding with the time and state of the Church pre-vious to the second Advent. The greater part of the

paratively little remnant, by farming it for themselves, criticizing them with any exactness; and we must, which is by a dreadful work of excision by supernatural means, "as it was in the day of Midian." Our Lord tells

from other holders of the property, we can scartely help entertaining a fear that this must be done at some sacrifice of the interests of the religious bodies

we think,-appears to be expressed, that "private parties," in contradistinction to the Government, would "sell at the highest prices, and receive the highest rents."

Upon the whole, then, we discern nothing in the Report before us,-and this our readers have the opportunity of perusing for themselves,-that can be

considered to militate against the validity and force of the claim preferred by the members of the Church dress,-predicated upon an assent to that claim,adopted by another Committee, and the substance of which, it will be perceived, is so entirely concurred in

It is seldom that we find any thing in the pages of our contemporary the Banner, with which our symsage, however, connected with a complaint that so few attended a late meeting of the Bible Society at

"Sectarianism, it is much to be feared, has done its work here. The isms are the bane of the Christian Church, when they dry up the very springs of Christian affection, and paralyze the hands which should be united in strong efforts to forward a common cause."

This is a feeling so catholic and correct, that we would fain persuade ourselves that the Banner henceforward will second, rather than disparage or strive to weaken, our humble efforts to promote that union of Christian exertion for which, upon any sound or enduring principle, there can be no security unless in a return of all the sects and parties which are worrying and devouring one another, to a cordial and united adoption of "the Apostles' doctrine and fellowship.' If the Bauner would join us, with all his influence and powers, in causing these various isms, as he terms them, to abjure the novelties which they have superinduced upon primitive and catholic usage, and persuading them to adopt the faith and order of Christianity as it existed in Britain universally before the introduction of Popish supremacy and corruption, and which it now presents in the pure and reformed Church of the Empire, he would soon perceive an improvement

in our moral, spiritual, and social condition that would well repay his labour, and cheer and soothe him as the termination of his mortal pilgrimage drew on. But if men will employ their talents and energies in promoting the conflict of opinion and fostering a diversity of religious persuasions, they can never expect to be gratified by a picture of public tranquillity, nor hope when an account is to be rendered of all human ac-

Religious division is so melancholy a thing,-a little community divided into half a dozen of congregations shunning communion with one another, and avowing dence at least that their labour has not been in vain in nothing in common which can cause them to walk as if agreed, is so contradictory to every thing that the Word of God teaches or the history of primitive Christianity reveals, that it is only to be reflected upon with that reference to practical coldness and strife which has awakened the remarks of the Banner, to induce a renewed vigour in striving that all may "hold the faith in unity of spirit, and in the bond of peace."

We cannot so far rely upon the accuracy of speeches

DIOCESE OF QUEBEC. April 2-Collection, Quinquagesima Sunday,

- St. Giles, per Rev. J. Flanagan, second remittance ...... \*\* 6-Do. at Sherbrooke, per Rev. W. W. 0 10 0
- 4 11 101 Wait ..... \* 16-Do. Lennoxville, per Rev. L. Doolittle 3 0 0 \* "-Do. Rivière du Loup, en haut, per
- Rev. N. Guerout.....

# NOVA SCOTIA.

### ADDRESS TO THE REV. W. COGSWELL.

To the Reverend William Cogswell, A.M., Curate of St. Paul's Parish, &c. &c. &c.

We the undersigned, Parishioners of St. Paul's, having received the unwelcome intelligence that the state of your health requires that you should absent yourself for a pe-riod from the scene of your labours and usefulness, feel incumbent upon us to express to you our sincere and deep regret that any event should cause your separation us, even for a short period. But more especially so when we reflect, that those very labours and your ex-treme anxiety for the temporal and eternal welfare of others, have been the cause which have rendered such a necessary.

With these feelings we respectfully solicit your accept-ance of the accompanying Purse, not for its value, but with the wish that its contents might be expended in the purchase of some slight memorial, which may be retained y you as a mark of the high esteem and affection we have for one who has laboured so long, and we trust so sefully, amongst us. And that Almighty God, in whom alone is our trust,

may protect and preserve you in your intended journey and grant you a safe return, with renewed health, to you family, and the flock with whom you have been so long onnected, is the sincere wish, and will be the fervent prayer of your affectionate friends. [Signed by upwards of 60.] REPLY.

### Dear Friends and Brethren :

The expression of kind and affectionate feeling which my approaching separation from you for a short period has called forth, has taken me completely by surprise.-I desire to recognise in it an additional cause of thanks. giving to the Lord, and to place it as a thank-offering upon the altar of our God. I cannot be so ignorant of myself as not to know that

the kindness and affection which I have at various times experienced, and particularly whenever the hand of the Lord has been laid upon me, rests upon no personal grounds. I am well aware that no extent of natural taents, no range of varied acquirements, no grace of manner in public, no attractiveness of deportment in private, no eloquence in the pulpit, nor, 1 regret to add, any amount of personal and familiar intercourse with you from house to house, forms my claim upon your regard. I can only attribute it, then, to my having been enabled during the course of my ministry, constantly to preach Christ crucified, as the only source of the sinner's peace —the only foundation of the sinner's hope; and to hold Him up before you, who has declared that He, if lifted

up, will draw all men unto Him. I desire, then, beloved, to accept your present kind and affectionate address as a testimony of your wish to honour the Master in the person of His servant; and I would ascribe all the praise of it to Him, by whose grace alone I have been taught and enabled to minister among you the word of the truth as it is in Jesus. Yet while the Minister of Christ, whose heart is in his

gratified by a picture of public tranquillity, nor hope for peace to their own breasts at the last solemn hour Lord, amid all the trials and difficulties that could encompass him, the best and most self-denving of His servants have always regarded such marks of the accept ance of their ministry as this with which you have nov favoured me, as comforts and encouragements in their the Lord. They are encouragements to persevere in the same preaching of the Cross of Christ, which the Lord

has already blessed. It is then, beloved, with sincere gratitude and comfort and thankfulness to God, that I accept at the hands of you among whom I have gone preaching the kingdom of God the gratifying Address with which you have favoured me, and the present which accompanies it. This gift will enable me to make an acceptable addition to my little stock of books; which, while it will remind me continually of your kindness and affection, may also return in some measure, I trust, through the future exercise of my

ninistry, in blessing upon your own souls. And now, dearly beloved, I commend you to God, and

# CAMBRIDGE. CHANCELLOR'S MEDALLISTS.

On Saturday, March 28, the two gold medals, value 15 guineas each, given annually by the Chancellor of the University to two commencing Bachelors of Arts, who, having obtained Senior Optime at least, shew themselves the greatest proficients in classical learning, were adjudged

1. Franklin Lushington (18th Senior Optime, 1st Classic), Tribity College. 2. Henry Fitz-Maurice Hallam (33rd Senior Optime,

9th Classic), Trinity College.

THEOLOGICAL PRIZE. The Vice-Chancellor begs to inform the members of

judged to a graduate of the University, by judges ap-pointed by the University:-- The object of the proposal is to cause to be written "Such a Treatise on the Evidens of Christianity as may in substance and form be best ited for the conviction of Hindus, learned in their own ilosophical systems; together with such a refutation of nduism as may be necessary to establish the exclusive aims and authority of Christianity, as an object of faith

and rule of life for the whole of mankind." To the writer of such a Treatise the sum of £500 is

A Preliminary Prize of £100 shall be offered and adudged by the University to one of its Graduate Members or a Dissertation upon a subject preparatory to the above great architect with extreme regret. The Builder. escribed Treatise, or fitted to form a part of it. The person to whom this Prize is adjudged, shall, if equired by the University, write such a Treatise on the vidences of Christianity as is described above; and shall in tand public it on the event of which publication vidences of Christianity as is described above; and shall int and publish it; on the event of which publication

shall receive the further sum of £400. The subject of the Preliminary Dissertation shall be he following :

"The Principles of Historical Evidence, applied to discriminate between the authority of the Christian Scriptures and of the religious books of the Hindus." with rapidity, and the disgrace of Narvaez is now not only It appears that on the 5th instant, M. Isturitz, immediately

The proposer of the Prize has drawn up a paper conining suggestions of the course of argument which may e adopted in the Treatise, and of sources of information which may be consulted. These suggestions will be printed for the use of the candidates; it being understood hat they are not at all bound to adopt the suggestions. A grace will be offered to the Senate at the second congregation in the ensuing term, to accept the above offer.

# THE TIMES' SCHOLARSHIP.

We are pleased to find, that the result of the first appointment that was made to the above scholarship (which, as our readers will remember, was established out of a not listen to any excuses, and on the night of the 6th Narvaez fund raised to commemorate our exertions in the detection of a great scheme of commercial imposition, and afterwards appropriated to the foundation of two scholar-

of the hospital, after an examination equally classical and mathematical, has recently evinced, on taking his B.A. mathematical, has recently evhoced, on taking ins b.A. degree, the same proficiency in both studies conjointly which had obtained for him the scholarship, being in the first class of the Classical Tripos and Third Senior Op-12th. It is curious that one of the last acts of Narvaez himook their degrees at the same time, were Mr.

Pembroke, Second Wrangler; Mr. Brown, of Pembroke, of his health might be. second in the first class of the Classical Tripos; and Mr. tice to find the same b reported in the newspapers, as to feel justified in criticizing them with any exactness; and we must, therefore, content ourselves with a very brief notice of what is said to have been expressed by an honou-

to be sunk .- John Bull. FREEMASONRY AND ARCHITECTURE .- Freemasons had been supposed to exist amongst the Greeks and Romans.-Corporations of architects were established by Numa, called Collegia Fabrorum, and Collegia Artificum. They had a reli-gious character, and had the right of framing laws amongst themselves. Subsequently, they greatly contributed to the extension of the Roman power, and were invested by the emperors with peculiar privileges. Hadrian attached a corps of architects to the cohorts. At the end of the eighth century, The Vice-Chancellor begs to inform the memory of the Senate, that a gentleman of the Bengal Civil Service has offered to the University of Cambridge, through the Lord Bishop of Calcutta, the following Prize, to be ad-Lord Bishop of Calcutta, the following Prize, to be ad-Lombard kingdom by Charlemagne, dispersed themselves over Europe. They succeeded in obtaining peculiar privileges from the Pope, and concealed their knowledge by mysteries. The the Pope, and conceated their knowledge by mysteries. The Freemasons, probably of Como, were invited to England by Alfred, and subsequently by Athelstan, who gave them a char-ter in York, the original of which is said still to exist in that eity. It notices the history of architecture from the time of Adam, the building of Babel, the Temple of Solomon; Hie-ram, Fythagoras, Euclid, and Vitruvius, are also quoted. In 1917 St. O. Won were the moster in Euclide but 1717 Sin C. Wren was the grand-master in England, but shortly after that period the fraternity altered its original form

> ing Cabinet, and to reinstate himself in power; and a few days afterwards we were surprised to find that same Narvaez again ousted from office, and his place filled by the very man whom he had himself turned out. Since then events have marched

after being installed in office, sent for Gen. Narvaez, and in formed him that the public tranquillity required his absence from Madrid, and that the new Government was determined that he should leave the capital at least for a time. He then offered him his choice, whether to proceed to France at once as a private individual, or to accept the post of Ambassador for

spain at the Court of Naples. General Narvaez declined the embassy, and declared that if he were obliged to leave Madrid, he should do so on his own resources; but he said that he had just been bled, and that his health at that moment was in so bad a state that it was impossible for him to undertake a journey. Isturitz, however, w was on his route to the frontiers of France, escorted by a body of Spanish cavalry. By accounts of France, excited by a body of spanish cavalry. By accounts of the 9th, from Bayonne, it appears that on the previous day Narvaez arrived at Burgos ships for the promotion of education), has entirely an-swered its beneficial object. The first holder of it, Mr. Romanis, of Emmanuel Col-ege, Cambridge, who was elected to it whilst a student endanger his life. The order, however, for his quitting the country is still in force, and is peremptory, and it The other students from Christ's Hospital, who self, as a minister, was to order the Infante Don Enrico to leave Airey, of the country on twenty-four hours' notice, whatever the state It appears a species of retributive jus-

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tural product Resolved,as Colonists, State exigenc peace and pr interests of t quiescence in taken as an a tish Crown, a is our pride a

ful representa Majesty's Go