

If we be not really holy, both in heart and life, our profession of religion, and relation to God and his Church, will stand in no stead at all.

What will it avail us, to be children of godly parents, if we be not godly? or to be within the pale of the church, if we be not brought into the bond of the covenant.

It is folly for us to depend on our external privileges and professions of religion; because God has no need of us, or of our services, but can effectually secure his own honour and interest without us.

If we were cut off and ruined, He could raise up to himself a church out of the most unlikely—*children to Abraham even out of stones.*

If we would find Christ, we must seek him sorrowing; sorrowing that we have provoked Him to withdraw, and that we have not sooner sought Him.

It becomes the children of God to attend to their heavenly Father's business, and to make all others give way to it.

However we may neglect the sayings of men, because they are obscure, yet we must not neglect God's sayings.

That which is first dark in God's word, may afterwards be made plain. We should, therefore, lay it up for hereafter.

Young people, as they grow in stature, should grow in wisdom; and then, as they grow in wisdom, they will grow in favour with God and man.

As the word of God is not bound in a prison, so it is not lost in a wilderness.

### Office of Ecclesiastical and Missionary Record, &c.

The Office of the *Record* and of the Schemes of the Church, will now be found in Yonge Street, East side, second door from Richmond Street.

THE RECORD.—All possible care is taken in addressing and mailing the *Record*. Should any irregularity occur in any quarter, in the receipt of the *Record*, intimation should be sent at once to this office, in order that the irregularity may be remedied.

All communications connected with the *Record* and the Several Schemes of the Church, to be addressed to "REV. W. REID, OFFICE OF THE MISSIONARY AND ECCLESIASTICAL RECORD," 108, Yonge Street, Toronto.

#### TO CORRESPONDENTS.

Communications intended for the *Record* should be in the Editor's hands by the 15th of the month.

## The Record.

TORONTO, MARCH, 1856.

### POPIST DOMINATION—ADDRESS OF PROTESTANT ALLIANCE.

In Lower Canada, Popery has hitherto been dominant, and the time has now come, when every effort is put forth to obtain an ascendancy also in Upper Canada. All disguise is now laid aside. Even moderate measures are no longer employed. The greatest boldness and effrontery are put forth in the advancement of Popish power and influence in our land. In proof of what we have here stated, we need only refer to the pastoral letter, lately issued by Dr. Charbonnel, the Romish Bishop of Toronto. Among other mortal sins, which are dogmatically propounded by this presumptuous Prelate, is the exercise of the

elective franchise, in a way not considered favourable to the advancement of the Papacy. He declares, authoritatively, that "Catholic electors in the country, who do not use their electoral power in behalf of separate schools, are guilty of mortal sin. Likewise, parents not making the sacrifice necessary to secure such schools, or sending their children to mixed schools. Moreover, the Confessor who would give absolution to such parents, electors, or legislators, as support mixed schools to the prejudice of separate schools, would be guilty of a mortal sin." It is hard to say whether is greater, the audacity, or the folly of such sentiments. Well does the foreign Prelate know, that in no Popish country would the civil authorities permit such a daring interference with the rights and privileges of Legislators, as well as of the citizens. The time has been, when such a document could not have been published in any British Province. But the folly of the "pastoral" is equal to its arrogance and audaciousness; and, we presume the Dr. Charbonnel has already found out that he has gone a little too far. We apprehend that, in two ways, the effect will be different from what Dr. Charbonnel desired. In the first place, we apprehend the dose will be found too strong even for some of those who acknowledge the power of the Pope. Secondly, we are opinion, that the celebrated "pastoral," when taken in connexion with some other things, such as the scheme for inundating Upper Canada with Irish Romanists from the States, and the murder of a Protestant at St. Sylvester, the perpetrators of which have been acquitted by a Romish jury, in the face of positive and distinct evidence, will have the effect of rousing the dormant energies of Protestants generally, and giving a mighty impulse to the cause of truth and liberty. Already there are symptoms of this result. Several municipal Councils have been led by the "pastoral" in question, to direct their attention to the subject of separate schools, and already several petitions have been laid on the table of Parliament, praying that a stop may be put to the concessions which have been for some time made to Popery, in the matter of our common schools. The impulse will, we hope, spread throughout the country. The time has come, when Protestants can no longer make concessions, or temporize with Popery. It is time that the Protestantism of the country were thoroughly roused, and practical measures adopted for checking the encroachments of insidious Jesuits and grasping Ecclesiastics. We subjoin an address just issued by the Protestant Alliance of Toronto, and would earnestly solicit the best attention of our readers to its contents:—

#### To the Protestants of Canada of whatever name.

BRETHREN,—Every age has its own antagonist against which it has to struggle. Our fathers, centuries ago, had to resist the usurpations of Popery, and did so to the death, bequeathing to us, as the glorious heritage their sufferings had won, the priceless treasures of civil and religious liberty.

In our day, the enemy our forefathers had beaten down, has rallied his strength, and comes on against us, their sons. Instinct with the vitality of evil, Rome has lifted her head up again,

these last forty years, and, after assailing the liberties of every country of Europe, has crossed the Atlantic to try if she can undermine ours. Rotten at her centre, she seeks to compensate for decline in her ancient strongholds by fresh conquests at a distance. She craves new territories for priestly dominion; for hers is essentially a system for the honour and aggrandisement of the priesthood alone. She ignores the nations everywhere, and counts them only the property of the Church—that is, of the clergy. Note it, brethren, the institutions, the activity, the intrigues, all the designs and doings of Popery, are but the efforts of the priests to advance their own interests. The rights and the very existence of the people every where, are, according to them, a mere legal fiction; the only power to be sworn to in their eyes is their own vast ecclesiastical corporation.

Everywhere this great truth is being recognized, and followed by the action which a just indignation dictates. In Naples, under the most Popish government in Europe, the newspaper of the Jesuits is classed with the pamphlets of Mazzini, and hunted, out like them, as dangerous to the State. Sardinia has had to suppress multitudes of useless monasteries where consociated sloth and greed fattened on the resources of a country drained and impoverished by their exactions. The selfish immunities and privileges with which the Priesthood had endowed themselves, have had to be abated. Even Spain, the restorer of the Inquisition, has been compelled to clear her dominions of the swarms of ecclesiastics, of whom more than a hundred thousand ate it up. Mexico has just banished the Jesuits a second time for their incurable selfishness and rapacity. The people of the United States have seen them grasping at every office for their instruments, sapping every institution hostile to them, engrossing to themselves the whole property of their communion, till the Archbishop of New York has come to hold in his own right and name, as a corporation sole, many million dollars worth of real estate, cajoled or bullied from his people. There, as everywhere, it has been seen that the interests and glory of their order, without a thought or care for those of the country, were their only aim. The conspiracy revealed, it could not be endured. Protestants of every name have banded together to put it down, and drive out the enemies of the commonwealth. The free Constitution, of which Americans boasted, was to be made the means of its own destruction. It could no longer be borne. Lesser interest were forgotten in the presence of a great danger, and the tools of the priests have snapped like withes before a roused and united Protestantism. Thus, brethren, Europe and America, in short the whole civilized world, have risen against Rome. It is felt everywhere, in Popish and Protestant countries alike, that the motto of Rome universally is—the Priest sole Monarch.

Hopeless of gaining their ends in the neighbouring Republic—at least at this time—the leaders of Romanism have turned towards Canada as a more promising field. They think we are unmanly to defend—unfaithful to cherish—our principles. They think we are too divided—that our Government are too servile, and too thoroughly rotten in heart to oppose them. An organized emigration to Canada of the Romanists proscribed in the States, has been set on foot. We are to be deluged by the ignorance and blind superstition of the followers of the priests. Our fair land is to see these hosts settling down on it, for the avowed purpose of subverting its institutions. They are to come, ready, at the bidding of their masters,—to attempt everywhere—at the hustings, in the district meeting, by petitions, by threats, by the influence of numbers, by any and every means—to break up our system of Common Schools—to tax us for those of Jesuits and Nuns—to turn our children on the streets, to grow up ignorant and degraded—and to bring