

In each of those Children and Young Persons be appointed, though the medium and order of purposes and guidance of their Parents to give or, if they cannot give it from their own means, to collect from their friends, the sum of One Shilling towards the expense of the Mission of the one year, and to pay it on Christmas Day next, into the hands of a proper person, to be appointed for that purpose at the chapel that it may be immediately transmitted from each Circuit to the General Treasurer. Such a Juvenile Offering would raise, taking the supposed average Number of Families and of their younger Members, at least Three Thousand Pounds. This effort, being prosecuted confined to Poor-holders, could not press heavily on the very Poor, who are not, generally, Resters of Pews in our Chapels. It would, we humbly trust, be acceptable to God through Jesus Christ,—not, if properly managed, materially injure any other and more permanent mode of pious and benevolent operation,—would be a fitting accompaniment of one of the great Christian Festivals,—would essentially serve the Cause of Wesleyan Missions,—and would, it is believed, be found, on trial, to be pleasing and profitable to the young Contributors or Collectors themselves.—Further details, respecting this proposal, and Printed Papers, with Collecting Cards for the use of Young Collectors, where required, will be shortly prepared, and forwarded to every Circuit. The aid of the Superintendents, and other Ministers, and of the Local Officers and Committees of each Branch Society, is earnestly solicited.

THE REV. R. W. SIBTHORP'S CONVERSION TO POPERY.—The Rev. R. W. Sibthorp, one of the Fellows of Magdalen College, Oxford, and minister of St. James's Chapel, Ryde, has quitted the Church of England, to seek for new ordination in the Papal communion. Those who have been aware of the symptoms which have recently manifested themselves in St. James's Chapel—the bowings, crossings, using several different parts of the church to read the service from, and, it is said, even the introduction of incense—will not be much surprised at this melancholy close of the whole course of mental aberration, melancholy, we mean, for the unhappy man himself. For the Church, we regard the separation as an event rather fortunate than otherwise. And we hope—we earnestly hope—that this secession will prove but the first of several. Happy, indeed, would it be for the cause of truth and religion, if the present year was to witness some imitators of Mr. Sibthorp. The danger, the real danger, under which the Church now suffers, is not that of losing the services of men of Mr. Sibthorp's mind, but of retaining them. Let us find all Romanists at heart under their own proper banner, and we shall know where and how to meet them. It is when they hide themselves among our own men that they excite a real and well-founded alarm. We are well aware that the number of those who, in the main, agree with Mr. Sibthorp, although small, is greater than could be wished. Were the error confined to but one or two individuals, it would not have excited the admiration, within the last few months, of the various prelates who have made the topic a prominent one in their charge, among whom we remember the Bishops of Ripon, Durham, Chester, Gloucester, Winchester, and Exeter. Nor has Mr. Sibthorp been at all the foremost in the mischief. His precedence in the final step is probably owing to the greater honesty and straightforwardness of his character. We trust, however, that those who secretly think with him will quickly evince the manliness to act with him also. Their own language, in their quarterly organ, is, "It is impossible to stop where we are." With honest men it ought to be impossible. The evocations of "Tract No. 90" do not look like the workings of an honest mind. The event will shortly show whether we do its author an injustice.—Standard.

The withdrawal of the Rev. Mr. Sibthorp from our church to the Papish communion, is not an unexpected event, certainly, but it is a solemn and remarkable occurrence, and one lig with instruction to many. . . . Seldom have we been exposed to more severity of rebuke than we experienced from various members of Mr. Sibthorp's congregation, when we ventured to remark on the lamentable change which had taken place

in his ministrations, and in the outward ornaments and services of his church. Now, we presume, we shall be rebuked no more by that class of our readers in the Isle of Wight. The changes to which we objected, and over which we mourned, have now reached their just consummation. He with whom they originated is no longer a Protestant minister, but (soon to be) a Popish priest. . . . The actual state of the mind is frequently as distinctly to be seen in small, as in great things; and in the case of the Puseyite sect, not only in the Popish doctrines which they hold, but in the tiny practices with which they are enamoured. What is in the little matters, is it asked? What in the stone altars, the three or nine steps by which they are reached, the prayers with the back to the people, the lighted candles, and matters still more insignificant, to which grave doctors dedicate their anxious attention in the present day? Without saying what else there is in them, there is this, the exhibition of a state of mind away from the essentials of gospel truth, and feeling on the garbage of a superstitious mind. It is as sure an evidence of a serious inward having been made into the spiritual health, as the longing for matter unfit for human food by patients of a certain class is proof of disease of the body. In this point of view, changes of the kind in Mr. Sibthorp's chapel at Ryde affected our minds perhaps equally with his doctrinal errors. And just so with Dr. Walter Farquhar Hook, Vicar of Leeds. His adhesion to Tract No. 90, does not more impress us with the truth that essentially his principles are Popish, than the elaborated trumpery with which he signalised the recent consecration of his church at Leeds, leads us to the same conclusion. His announcement of doctrine climes in with Popery, the character of the religious services in which his soul delights affords evidence that the religious condition of his mind is similar to, or rather identical with, that of the Popish mind when similarly engaged. Thus two independent witnesses bear evidence to the same fact. And we know that the evidence of two witnesses is true. . . . Tract No. 90 was supposed to be written with the immediate object of retaining such men as Mr. Sibthorp in the church, who could not see how, consistently with their principles, they could remain associated with the Anglican Church, and separated from the Popish communion. If there is much of Mr. Sibthorp's honesty in the sect, there will be many to follow his steps. But however this may be, let our readers mark this new proof of the just tendency and issue of the Puseyite principles and practices. And we beseech them, as they love their church, and value their faith, not to be ministering, in any degree, in the pulpit or out of it, even to what they may consider the innocent fringes and phylacteries of the system. It is poisoned raiment. It is a "garment spotted with the flesh," which we are commanded to "hate," and put far from us, avoiding "even the appearance of evil."—Record.

Mr. Sibthorp is, we understand, a man of fearless honesty, though of bland and gentle manners; and having learned the lessons of the Oxford Tract School very diligently, he has proceeded at once to put them in practice. Those who have marked his course of late years feel no more surprise at the unhappy step he has taken, than they did at the secession of the young gentleman at Oxford a few months ago. The learned divines who laughed at Dr. Paussett, when he sounded the alarm at St. Mary's a few years back, and designated their proceedings as "the revival of Popery," may yet see cause to change their note. Two conversions in a year from their own university is surely a fair beginning; and they have only to go on for a few years longer depreciating Protestantism, suggesting Catholic interpretations of the articles, vilifying the Formularies of the church as a "body of death," and exclaiming for a second reformation, to produce as many Badens and Sibthorps as Dr. Wiseman or the pope himself could desire to see.

There is too much reason to believe, that the Roman Catholic re-action has not yet reached its climax. The fresh accessions to the ranks of Romanism result chiefly from the preparatory labours of the pioneers of the Papacy,—the Puseyite Doctors. We devoutly wish, with the Standard, that all the unsound members of the Anglican Church may speedily copy the example of the Rev. Mr. Sibthorp, and declare them-

selves. But Puseyism, like its elder sister Jesuitism, with all its counterfeit pretences to the character of moral greatness, is radically wanting in the sine qua non of real excellence,—common honesty. The truly Protestant portion of the British public have now, however, seen in the undigested Popery of Tract 90, and in the conversion of Mr. Sibthorp from the childish diversions of Puseyism to the kindred delusions of Romanism, whereto the Tractarian system tends. It is matter of thankfulness, that several of our relatives have at length,—though much too late to prevent a vast amount of mischief,—spoken out; and that a few are even suiting the action to the word, and by the sword of discipline severing unsound members from the ministry of the truth. The great Head of the Church must hate alike a counterfeit gospel, and the double dealing of those clergymen, who avail themselves of their official stations in the Protestant Church, to undermine its fundamental principles, with a view to the eventual overthrow of all that is distinctive in its principles from the corruptions of Popery.—Watchman.

Mr. Sibthorp's conversion was gradual. As soon as his opinions began to recolor a tinge of the Tractarian school, his sermons by degrees became less and less evangelical, till he, one by one, adopted the decorations recommended by the Oxford school of chorists, robed in white, used incense, massive candles, bells, &c.—Sun.

DIVISION AMONG THE JEWS.—It will be interesting to your religious readers to be informed, that a movement is now taking place among the Jews, which promises to shake the system of Judaism to its centre. I have of late been much in personal communication with some of the Rabbins, and they view the movement to which I allude with very great alarm. That movement is the secession of a very large number from the general body. The seceders are headed by Sir Isaac Goldsmid, one of the most influential individuals in the Jewish persuasion in London. The great ground of secession is a denial and rejection of the authority with which the general body invests the Rabbinical writings. They place, indeed, the Talmud, just as the Roman Catholics do traditions of the Fathers, on a footing of equality with the Scriptures themselves. The new sect disclaim the Rabbinical authority altogether. They regard the Talmud as a mass of absurdities, and are to recognize no other authority, either for doctrine or discipline, than the writings of Moses and the Prophets. The seceders are, at the moment I write, in treaty—if, indeed, the treaty be not concluded—or a synagogue for themselves, in one of the large places which Robert Owen erected for the propagation of his social principles, when socialism was in the zenith of its temporary popularity among the working classes.—London Correspondent of Dundee Warder.

THE REV. MR. MARSHALL.—We observe in a Newcastle paper an intimation that Mr. Marshall is speedily to be ordained by the Bishop of Durham. We believe there is no doubt of the fact, that before he had intimated his purpose of leaving the Scottish Church to any Presbyterian brother whatever, he had applied, through a clergyman of the Church of England, successively to the Bishops of Chester and Exeter, to know whether, in the event of an official application being made, he would be ordained. And, for different reasons, we believe, highly honourable to the bishops, these applications were refused. Every facility was offered, through Bishop Terrot, for admission to the Scottish Episcopal Church; but an arrangement was effected, about a month ago, for his being ordained by Dr. Malby, Bishop of Durham, immediately before Christmas, and preparatory to his ordination he received a letter from Dr. Gilby, Rector of Norman, appointing him one of his curates, which constituted his "title." It is said Mr. Marshall is to officiate on Christmas day, and that, for some months thereafter, he will do duty in his curacy. We are utterly at a loss, with Dr. Classon, to comprehend how, when Mr. Marshall holds, as he stated to the Committee of Presbytery, that the sacraments have been effectually administered by him to his late flock, and, therefore, that he was truly ordained, he can now, consistent with a proper respect for that solemn transaction, submit to re-ordination. However, now to

that step, in the language of the world, he stands committed. If, as we would hope, it is with real reluctance he has consented thus far, we are surely right in thinking for granted that it has been with peculiar reluctance that he has applied to the Bishop of Durham. The gross heresy of that bishop in matters of fundamental doctrine, was most ably exposed by our contemporary, the Record, in a series of articles, and he may be regarded as, at this moment, the most unsound bishop on the Episcopal bench of England. It seems strange indeed that an application of such a kind should have been made to such a quarter by Mr. Marshall, who has been so long known among us as one of our most evangelical ministers. Little difficulty, certainly, needed to be anticipated from the Bishop of Durham, for, as he had admitted Mr. Norval, who was expelled some years ago from the Church of Scotland, it was not to be supposed he would have any difficulty in receiving Mr. Marshall, who had resigned his connection with it. At any rate, the Bishop of Durham will have had the honour of ordaining the only two preachers of our church who have taken orders from his for many generations.—Witness.

IRELAND.—CONVERSION OF FOUR ROMAN CATHOLICS TO THE PROTESTANT FAITH.—On Sabbath, the 17th instant, the church of Colebrooke presented a remarkable scene. It having been reported through the country that three Roman Catholics would present themselves for the purpose of formally renouncing Popery, the church was filled to excess at an early hour. After the Nicene Creed, the Rector, the Rev. Sydney Smith, requested those persons who had given notice of their intention of conforming to the Church of England to come forward to the chancel. Accordingly three men and one woman arose and advanced to the rails, and there repeated distinctly and audibly a declaration renouncing the errors of Popery. The hearing of the converts was firm and cheerful; they were, however, at times deeply and solemnly affected. The most profound attention and sympathy pervaded the dense mass who listened with breathless interest. We pray that the good work may go on and prosper.—Fermanagh Reporter.

MUNIFICENT BEQUEST.—The late Mr. Fanning, of Waterford, has bequeathed to the poor of that city £30,000.

CONVERTS FROM ROMANISM.—Thirty three heads of families at Dingle, converts from the Church of Rome to the establishment of the Church, have publicly certified that the Rev. Charles Gayer, incumbent of that place, offered them no bribe whatever—as falsely stated in some of the Radical papers—to change their religion, and they offer to verify the declaration on oath.—Church Intelligencer.

LORD HOLLAND.—The statement which originally appeared in the Cork Examiner, stating that Lord Holland had been converted to the Roman Catholic faith, while at Rome in September last, is totally without foundation. His lordship has not been in that city since 1835.—Churchman.

CONVERTS FROM ROMANISM.—At St. Audoen's Church, on Sunday, Oct. 21, six persons renounced the errors of Romanism, and conformed to the established Church. Though no public announcement had been given of the recantation of these persons, the Church, in addition to its usual respectable congregation, was crowded by a large number of strangers. The aisle and every part of the church was densely filled, and we could observe among the congregation a great number of the working classes, many of whom, from their not joining in the responses and other parts of the service, appeared to be Roman Catholics. At the close of the morning service, which was read by the Rev. Thomas Scott, three persons came forward to the communion table, and publicly renounced the doctrines of the Church of Rome, and repeated the form of abjuration in an audible and impressive tone. After they had taken the oath of abjuration, Mr. Scott announced to the congregation that he would receive the recantation of the other converts privately in the vestry after divine service. Although the congregation exhibited the greatest anxiety to obtain a view of the converts and the administering of the form, no disorder or confusion took place, but