

In an affecting injunction, the expression of his wishes for my good upon his deathbed, I should never be found forgetful—even though I may never have taken in the present reign the oath of allegiance—of that loyalty and devotion to my sovereign which is not less a duty of religion than the grateful and constitutional homage of an English heart. Forgive me, my Lord, for the reflection on that deathbed injunction, if I say, that had I observed—as but for justice and equity influence it would have been—your lordship's words, the Church, and the nation, would have been spared this most unhappy trial, the results of which I have already again and again foreboded any circumstances, it is likely that the obligation of the oath of allegiance in my person will be infringed upon its terms, and that I will be faithful and bear true allegiance; and, accordingly, the *conge d'elire* has these expressions, requiring and commanding you, by the faith and allegiance by which you are bound to us, to elect such a person for your Bishop and Pastor as may be devoted to God, and faithful to us and our Kingdom. Would it be any proof of fidelity or true allegiance, my Lord, to elect a person as a "man to be elected?" who was the contrary to those requirements? And can it be possible that in the course of Divine service in the Chief Sanctuary of Almighty God in the Diocese, however named and recommended, a person should be elected who was not devoted to God, and faithful to us and our Kingdom? In the awful fabrication of these words, is the presence of God, against the conscience of the unhappy electors, simply because the adviser of the Crown for the Crown can do no wrong? In his shortsightedness and ignorance, or (to say the least) thoughtless, to name an objectionable person, the only one of all the Clergy of the diocese, and, when warned of the consequences by the voice of the Primate, of thirteen Bishops, and of hundreds of shades of Deacons, Clergy, and lay members, of all shades of opinions in the Church, persisted in the reckless determination?

In the words of an eminent writer of our Church, "All praise is given to the Father, and to the Son, and to the Holy Spirit, who are together, and who together with the Father and the Son, are worshipped and glorified, and who together with the Father and the Son, are seated on the throne of God, the Father Almighty, maker of heaven and earth, and of all visible and invisible things, who is the Father, the Son, and the Holy Spirit, who are together, and who together with the Father and the Son, are worshipped and glorified, and who together with the Father and the Son, are seated on the throne of God." "Philodoxus."—You pretend to treat of King's electing Bishops and conferring of Bishops, and now you sneer at the King's power to elect to the Clergy, and claim only the nomination for Kings? "Orthodoxus."—The King's nomination is, with us, a fair beginning to the election. Therefore, when he nominates any person he elects him, and gives, as I may say, the first vote for him. "Philodoxus."—What kind of elections are those of your Deans and Chapters? "Tis certain that they can't be called free elections, since nothing is to be done without the King's previous consent." "Orthodoxus."—The freedom of election does not exclude the King's sacred authority, but force and tyranny only. If any unworthy person should be forced upon them against their will, or the Clergy should be constrained to give their votes by force to the election of such an election cannot be said to be free. But if the King do nominate a worthy person, according to the laws, as our Kings have used to do, and give them authority to choose him, there is no reason why this may not be called a free election; for the King, in electing, does not take away from the electors, but only gives them a fair opportunity to choose him. "Philodoxus."—But if the King, elected by undesired recommendations, should happen to propose to the Clergy a person unworthy, or of ill morals, or otherwise manifestly unworthy of the episcopate, what is to be done in these cases naturally and cautiously, I mean with the utmost care and prudence; and thus it comes to pass that the Church of England is at this time in such a flourishing condition.

The warm sympathy shown by you towards your parishioners of every class, will ever remain deeply impressed on our remembrance, and our hearts.

Our best wishes and most earnest prayer will follow you in your new charge, that during your remaining years you may be blest with health, and that above all you may exercise your labours crowned with success; and be ever comforted by the prospect of a happy eternity, in Rest, and Dear Sir, His heartfelt desire of every member of this congregation.

The above address was presented by John P. Ford, Esq., by the unanimous request of the congregation present. Welford, December 27th, 1847.

To which the Rev. Gentlemen made the following REPLY.

To the CHURCHWARDENS, VESTRY, and CONGREGATION of St. Paul's Church, in the Parish of Welford.—Beloved Brethren,—When separated from you, it will give me great pleasure to reflect that before I left you, you were pleased to present me with an address, in which you expressed yourselves satisfied with the manner in which I conducted myself during the time that I laboured amongst you as a Minister of Christ. I feel it a great pleasure to receive many expressions of kindness and regard contained in your address, and I am sure that they will never be effaced from my recollection. When I first came amongst you, as an Ambassador of Christ, I had come to proclaim to you the consolations of religion; and from that time to the present you have treated me with kindness and attention for which I am tender to you in my sincere and heartfelt acknowledgments. I did not know that my poor labours were so highly prized by you until I visited you for the last time, and found how unwilling you were that I should leave you.

I hope your earnest prayer for my future welfare will be heard and answered by Him who is the hearer and answerer of prayer; and that He whose I am and whom I serve, may be pleased to bestow His blessing upon my labours in the mission which I believe His Providence is leading me to undertake. He who has honoured me with the turning many from darkness to light, and from the power of Satan unto God; I fervently pray that God may vouchsafe you His blessing and pour down upon you the abundance of His grace, that he may fit and prepare you for His heavenly Kingdom; and that when standing before the judgment seat of Christ, it may be your privilege to hear those comfortable words addressed to you by the Judge of quick and dead, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Finally, brethren, farewell! be perfect, be of good comfort, be of one mind, live in peace, and the God of love and peace shall be with you.

I have the honour to remain, Beloved Brethren, Your sincere Friend, THOMAS N. DE WOLFE.

Richbucto, Jan 4, 1848.

Reverend and Dear Sir,—As you are on the eve of removing to another Mission, we cannot permit you to leave without expressing our grateful acknowledgments for the manner in which you have discharged the duties of a Christian Minister among us. And which you have done with the greatest satisfaction, derived from the consolation that through our lot and through difficulties you have endeavoured faithfully to fulfil your duties as a Minister of Christ.—Yet, we earnestly hope, that our heartfelt expression of thankfulness for the many benefits conferred on those to whom you have preached the Gospel of Christ, may not be unprofitable; and which we most cordially and respectfully offer. Wherever you may be placed, we pray that the blessing of God may fall upon you; and that a continued course of usefulness may attend you through a long life.

(Signed) J. W. WELDER, } Churchwardens. L. P. W. DE BRISLAY, } Warden.

The Rev. THOS. N. DE WOLFE, } Rector, St. Richbucto.

To the CHURCHWARDENS, VESTRY, and CONGREGATION of St. Mary's Church, in the Parish of Richbucto.

Beloved Brethren,—I thank you most heartily for your very kind Address; and I can assure you, I receive it with all those grateful emotions which such an address is calculated to inspire. When engaged in my holy labours in another Mission, whether I believe Divine Providence is leading me, it will give me great pleasure to reflect upon this demonstration of your affection and regard.

Allow me a few words to refer to the past, and to contrast it with our present condition. When I first came amongst you for the purpose of ministering to you in holy things, the Church was unfinished, and we were obliged to meet elsewhere for public worship. Under the necessity of doing so, we soon had the privilege which you now enjoy, of sitting and kneeling before the Lord our Maker, in a neat and comfortable edifice, which was solemnly consecrated to the service of Almighty God, and separated from all common and profane uses. I feel it to be my duty, to thank you all for the part which you took in this good work, and the liberality which you displayed, and also those of your number who made several valuable presents to the Church, viz.—a Bell, an Organ, and a Service of Communion Plate. No better present than this is required, of your attachment to the Church to which you belong; and I fervently pray, that you may continue attached members of it, and "adorn your Christian profession by leading a godly, righteous, and sober life. Now the God of Peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work, to do His will, working in you that which is well-pleasing in His sight, through Jesus Christ: to whom be glory for ever and ever."

I desire to tender to you, my beloved Brethren, my last wishes, for your present and eternal happiness, and to bid you an affectionate FAREWELL.

I have the honour to remain, Your sincere friend, (Signed) THOS. N. DE WOLFE.

THE CHURCH.

TORONTO, FRIDAY, FEBRUARY 11, 1848.

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TO THE CLERGY AND LAITY OF THE DIOCESE OF TORONTO.

Beloved Brethren in the Lord:

The period having arrived when it is usual to announce one of the four Annual Collections provided for by the Constitution of The Church Society, I have fixed upon SEPTUAGESIMA SUNDAY, being Sunday the 20th February next, for a general Collection in all the Churches, Chapels, and Stations, of this Diocese, in aid of the Fund for the support of Missions.

To the few who seem disposed to think that their appeals are too frequent, I would quote the result of my own experience, and that of all my Brethren who have entered heartily into this duty, namely—"That the practice of giving creates the inclination and habit of giving;" and this will ever be the consequence where the love of Christ and the desire of His promises are the motives of our labours and our gifts.

The influence of the Gospel in our more remote settlements, through the agency of Travelling Missionaries, is one of the leading objects of the Church Society; and every member of our holy Communion must be deeply impressed with the importance and benefit of aiding in promoting the ministrations of the Church to the more distant Townships of the Diocese, that it cannot be necessary to urge at any length so high and sacred a duty.

Ten Clergymen at present actively employed in the different Districts of the Diocese, and receive an allowance from this Fund, besides an Interpreter, and Catechist;—creating an annual charge upon it of £464. 2s. 11d.; whilst it is in contemplation, as soon as the Clergymen can be furnished after the next general Ordination, to increase the number of Travelling Missionaries, and thus to augment the demand upon this Fund.

To meet the sum for which the Society is actually pledged for the present year, it appears from a statement furnished by the Secretary and Treasurer, that £179. 18s. 6d. will be required,—and this without taking into account the increase of Missionaries as proposed; and which it is most desirable to supply.

On these grounds I appeal on behalf of the Mission Fund to the never-failing liberality of the members of the Church in this Diocese; and I trust that her children in the elder parishes especially, who have so long enjoyed her Ministrations at little or no cost, will exercise a proportionate liberality in helping to furnish the consolations of religion to those amongst whom we have no other means of diffusing them.

I remain, Beloved Brethren, Your's very affectionately, JOHN TORONTO.

Toronto, 12th January, 1848.

WIDOWS AND ORPHANS' FUND.

The following Communication is so important, and enters with such practical minuteness into the subject, that we give it insertion in our Editorial department:

"In the Church paper of last week, the Report made by the Committee appointed by The Church Society of the Diocese of Toronto to adopt some plan of Life Assurance for the Clergy was, at the request of the Society, reprinted; and as notice has been given that this Report will be taken up for discussion at the next meeting of the Society, to be held in March, a few remarks upon the contents of that Report may probably be useful, and assist in coming to some definite determination upon this very important subject.

With respect to the provision which is intended to be made for the Widows and Orphans of the Clergy in this Diocese, it must be borne in mind that, whilst every care should be taken by The Church Society not to hold out promises of maintenance which there can be no reasonable prospect of being able to redeem, yet, from the nature of the sources from which this provision is to be made, it is unnecessary to proceed to the strict rules which a prudent Assurance Company would adopt to secure the promised benefit.—The income is not fixed and stated like that of a mere Annuity Society, but by far the larger proportion of it arises from the free-will offerings of the people, and this branch of income will, it may reasonably be argued from experience, increase as the demand upon the fund increases, so that, using reasonable care not to throw a greater burden upon the Society than may be requisite, it may with confidence be left to the liberality of the members of the Church to provide for any moderate deficiency that may hereafter occur in this fund.

The Report recommends "to fix the allowance at £40 for the Widow of every Clergyman who, during his lifetime, shall have been a regular subscriber to this fund, either from the time that this fund shall go into operation, or from the time of his appointment in the Diocese;" and estimates the income at £5 5s. for each Clergyman, that is, £4 from his Mission, and £1 5s. from himself. This income is not nearly sufficient to secure the promised benefit, as will be seen by reference to the following

Age.	Annual Premium.	Annual Premium.
20 25	97.52	8.898
25 30	100.08	9.476
30 35	102.80	10.167
35 40	105.88	11.041
40 45	109.08	12.005
45 50	112.28	13.202

Showing the present value, and annual premium to be paid by A to secure an annuity of £40 to B, providing B survives A,—the annual payment to cease at the death of either A or B,—interest at six per cent. mortality, according to the Northampton table:

Age of A.	Age of B.	Present Value.	Annual Premium.
20	25	97.52	8.898
25	30	100.08	9.476
30	35	102.80	10.167
35	40	105.88	11.041
40	45	109.08	12.005
45	50	112.28	13.202

From the above table it will be seen that an annual payment of £8 17s. 11d. will be required to secure an annuity of £40 to the widow of a person aged 25, at the time of making the assurance his wife being 20; such payment to be continued only during the joint lives of both. But if we take older ages, which will be nearer the average, the payment required will be larger. The husband being 35, the wife 30, the annual premium must be £10 10s. 6d. and therefore, an important question, whether it is safe to propose so great a benefit as the Report recommends. Yet, it may be both prudent and safe for the Society to assume so great a responsibility, as will be seen from the following considerations:—

The average income of the Widows and Orphans' Fund is greater than that assumed by the Report.—From the Annual Reports of The Church Society and the Church paper, it appears that four collections have been made on behalf of this fund, with the following results:—

1st Collection, out of 92 Missions 80 collected £202 9 11	2nd " " 103 " 85 " 419 3 14
3rd " " 101 " 86 " 351 5 3	4th " " 107 " 94 " 437 18 2

Of the fifteen Missions, from which no return has yet been received of the fourth collection, two are new Missions, eight have never made a collection for this fund, two have made but one collection, two others have made two collections, and one has made all the previous collections.

Assuming with the Report, that to entitle a widow to the Annuity contemplated by the Society, the husband must himself have contributed to the fund; another subject for decision will be, how far the widow can be considered to have a claim for Annuity, when no contributions had been made by the parish or mission which had been under the charge of her husband.

The average of the Collections already made is as follows:—

Reckoning those Missions	Reckoning All the
only in which the	Missions supplied
Collection has been made	with Clergy.
1st. £ 6 5 6 1/2	£ 5 1 0 1/2
2nd. 4 18 7 1/2	4 1 4 1/2
3rd. 4 1 8 1/2	3 9 7
4th. 4 13 2 1/2	4 1 10
£19 19 0 1/2	£16 14 4 1/2

So that, to secure the Annuity of £40, there is an income, reckoning only those parishes in which the collection has been made, of £4 19s. 9d. from the parish, which, with the £5. to be paid by the Clergyman, will make £6 5s. 9d., to which also may be added 6s., being the proportion of £76 10s. 10d., the amount of special contributions during the third, fourth and fifth years of the Society, divided by 251, the number of collections made in that time, making a total income of £6 10s. 9d. each.

In addition to the fact, that the average income has been greater than was assumed by the Report, there are several items of calculation that can fairly be estimated as tending to reduce the necessity of having the full contribution required by the above table.

First.—The annual contributions in the table are reckoned upon the supposition that the annual payment will cease on the death of either husband or wife, whereas the fact is that they will be continued, in most cases if not all, after the death of the wife. The difference is as follows:—

Age.	Annual premium to discontinue at the death of A or B.	Annual premium to be continued during the life of A.
20 25	8.898	7.466
25 30	9.476	7.892
30 35	10.167	8.402
35 40	11.004	9.046
40 45	12.005	9.733
45 50	13.082	10.059

Third.—It may be assumed that in this Province, unlike England, the female life is not so good as the male. The experience of the Clergy during the existence of the Church Society would strongly corroborate such assumption, for during that time (upwards of five years), whilst out of an average of more than 100 Clergy, there have been only five deaths, (four of whom left widows,) yet of Clergymen's wives, though not averaging more than ninety, there have been seven deaths.

Fourth.—More than six per cent. can be made, and is made, of the money now invested. Bank stock is at present paying seven per cent., and should the Toronto Building Society run out in the time which is reasonably expected, no less than fifteen per cent. will have been made on the money so invested.

Fifth.—The table supposes the annuity to be paid during the whole life of the annuitant. Although the report does not state that the annuity is only to be paid during the widowhood of the recipient, it may reasonably be supposed that such is the intention; if so, every widow who marries again will ease the fund to some extent.

Sixth.—The Northampton table of mortality—the one adopted in the above calculation—exhibits a worse average of human life than any other which has been constructed. The Carlisle table is very much more favourable; and the experience of the Insurance Societies and Friendly Societies both in England and Scotland, all tend to prove that the Northampton table is worse than the average even of the labouring classes in the manufacturing towns in England.

In the report before alluded to no positive recommendation is offered relative to the provision for the children, but supposing that in preference to leaving the children to be provided for by grants, (to consider which a special board is recommended,) it should be determined that the annuity of £40 should be continued to them so long as there were three under the age of twenty-one,—or in case of females, during life so long as they were unmarried; and that in cases where there were fewer than three, £15 should be allowed to each. In this case it is clear that the Society would assume a greater risk, and one that it is not easy exactly to estimate; but probably an approximation may be gained as follows: Supposing a Clergyman married at twenty-five, and that during the subsequent ten years there should be five children; by the Northampton tables 2,172 of these children would attain the age of twenty-one; but assume that three would attain that age—the number which would secure the full annuity in case they survived the father—the sum required to pay them the annuity till twenty-one, in case of the death both of father and mother, would be £28 16s. 3d.; but as there is a probability of .617 that the mother would be alive, and drawing the annuity herself, it would not be payable to the children. This sum of £28 16s. 3d., discounted by such probability, leaves £11 Os. 9d., the present value of the additional risk which the Society would assume, equal to an annual payment, on the part of the person aged twenty-five, of 16s. 11d.

It is the custom of some annuity societies, not to grant the annuity until the assurer has paid to the fund for a certain number of years—in some cases five, in others much less; the above calculations have been made to pay the annuity, let the contingency of death occur ever so soon. This will appear reasonable, when it is considered that by far the larger proportion of the fund is raised by voluntary contributions, and that the affliction of an early death is so great a calamity to the survivors, that it should be the desire of the Society to relieve it as much as possible, and not add sorrow to sorrow.

The report makes no provision respecting second marriages on the part of the Clergy; this part of the subject will deserve very serious consideration, because although it may be assumed that the Society will be safe in holding out the expectation of £40 per annum on the present estimated income, yet, from what has been said above, it is evident that it will not bear the test of second marriages. A Clergyman aged forty-five, who shall marry a wife aged forty, should, according to the table given above, pay a fine of £108 16s., to secure the same benefit for the second wife that the former would have enjoyed had she lived; as it is already assumed that, to secure the annuity to the first wife, the contribution must be continued during the whole life of the husband.

There is still another subject connected with this question that may deserve a remark. The Committee have recommended that each Clergyman should contribute annually the sum of £1 5s., to secure the annuity of £40 to his widow. It may be desired that the Clergyman should have the option of increasing the benefit, by increasing his contribution; and as first sight it would appear reasonable and desirable that such increased benefit could not be asked for in course according to strict rules of assurance, to his additional contribution; for as Clergymen would argue, that because he was himself able to pay a larger annual premium, he should be entitled to a larger share of the funds raised by the benevolence of the Church. Such privilege might be granted with safety if the Clergy were much more numerous than they are; but with a small number, the extra premiums paid by some would disturb the average, and make it a doubtful matter whether the fund would be a gainer or loser by the transaction; under all the circumstances, it would be safer that the risks in every case should be the same, and as the Society could not with safety accept such extra premiums on much better terms than any of the insurance offices now in existence, the doing so would not be offering any peculiar advantages to the Clergy. But supposing that it should be determined to allow such privilege, the additional contribution of £1 5s., to be paid during the joint lives of both husband and wife, would, according to the table given above, secure to the wife, in case she survived her husband, an addition to the annuity as under:—

Age of Wife.	Age of Husband.	Annuity to the Widow.
20	25	£5 12 4
25	30	5 5 6
30	35	4 18 4
35	40	4 10 11 1/2
40	45	4 3 4
45	50	3 15 9

These remarks may perhaps be found useful, in assisting to come to some definite conclusion with regard to the best manner of managing this important fund; on the one hand they will tend to show that, in proposing an annuity of £40, the Committee have reasonable grounds for assuming that the Society could redeem such promise, if made; and, on the other, that in proceeding with caution to accumulate the funds so as to give reasonable security for the due performance of its promises, it is not using the means that are being raised by this generation for the benefit of the next.

CHURCH HOLY-DAYS.

One unhappy consequence of the controversies which lately have so sorely agitated and vexed the Reformed Anglican Church, is the disavowal with which some have come to regard the Feasts and Festivals appointed by Canonical authority to be celebrated. Because a decent and regular observance of these periodical seasons of devotion has been prominently advocated by what is popularly termed the Oxford or Tractarian party, not a few, who dissent from the general views of these writers, have come to look with suspicion and distrust upon what has been so cordially and so earnestly recommended from that quarter.—The result has been, that in too many Churches, a considerable portion of the services enjoined to be performed during the Christian year, and for which proper Lessons, has been duly collected in the Book of Common Prayer, virtually has become a dead letter.

And multitudes of pious, well-meaning, but, we must add, prejudiced and imperfectly taught Churchmen, are wont to connect the terms *Fast* or *Saint's Day*, with a leaning to Romanistic errors and superstitions.

In this unhealthy and untoward state of things, we welcome with cordial satisfaction a publication by the Lord Bishop of Down and Connor and Dromore, which has just issued from the British metropolitan press.—It is intitled, *Ferie Anniversaria*, and its object is to demonstrate, from the testimony of "her most approved children," that the observance of the Churches Holy-days is "no symptom of popery." The first volume is devoted to the Feasts, and the second to the Fasts, and together they furnish a mass of information equally interesting and instructive.

We can readily conceive the astonishment with which a Hooker, a Herbert, or a Walton would look upon a treatise which implied that a necessity existed for vindicating the Scriptural and Catholic usage of fasting from the imputation of Pagan superstition.—Without any stretch of fancy we can picture them putting the wondering question—"can it be possible that dutiful and well-informed Protestant Churchmen require to be indoctrinated with a truth so abundantly simple and self-evident?" Bishop Mant, however, is sufficiently justified in devoting the time and attention to the subject which he has done, by the fact that sentiments similar to those embodied in the following extract from the *London Britannia*, have been extensively promulgated, and that by not a few who profess an obedience and attachment to our ritual,—a category, by the way, which includes the respectably conducted journal in question.

We observe (says the editor) in some of the papers, several letters proposing a day of national prayer and fasting for the cessation of the Irish distress. To some of these letters addressed to the newspapers, we see the names of clergymen. This only shows how imperfectly acquainted with the spirit of Christianity or with the common learning of their profession those clergymen are. But it must be acknowledged, that the science of theology has sunk to a low ebb indeed in our time. We advert especially to this matter, because the doctrine of bodily mortification is becoming a pet absurdity among the New Light people of our days, because nothing is more certain to degenerate into gross superstition; and because it is one of the prime arts of Popery.

Had a Denominational organ given expression to sentiments so extraordinary, and characterised by such a spirit of semi-savage ignorance, even a notice of the fact might have been deemed superfluous. But when a periodical print professing a regard for the ecclesiastical institutions of the Realm deliberately gives utterance to such language, it surely becomes the commissioned pastors of Christ's fold, to uplift the voice of warning and instruction.

The *Britannia* lays down the propositions, first, that the doctrine of fasting, as implying any extent of bodily mortification or abstinence, is unscriptural; and, second, that the existence of such a doctrine is a proof that the science of theology has sunk to a low ebb indeed in our time, and that its incursion is a pet absurdity among the "New Light" people of our own days. In other words, the notion of corporal abstinence, as connected with Evangelical fasting, was never, according to this writer, held by the *old lights* of our Reformed Church, but is a modern novelty in our communion, to be studiously shunned, as having a necessary tendency to degenerate into gross superstition! The whole matter resolves itself then into a question of fact and evidence, and the witnesses and proofs which Bishop Mant brings forward are such as must carry conviction to every mind, unblinded by prejudice and honestly seeking after the truth.

Indeed the unreasonableness and absurdity of the ultra-scholastic cry of Popery, which has been got up against a regular and liberal observance of the duty in question, becomes strikingly apparent when we consider the character of the men by whom our Ritual was purified and reduced to its present form. Can the most lively imagination suppose that such stern and unflinching moral reformers as Cranmer, Ridley, and Parker, and Grindal, and Whitgift, should deliberately rivet upon the Church—dear to them than their hearts' blood—chains, whose necessary tendency was to induce a movement towards usurping and heretical Rome. With irresistible force Bishop Mant argues, "Our Reformers certainly knew what Popery was, and would not have taught or practised it, but would have earnestly deprecated, and studiously avoided it. And they who immediately followed our Reformers, and they again who followed them, are in the like predicament. So that whatever was taught and done by their successors in the profession of the Christian faith, whilst it might serve for ascertaining the Churches mind on a controverted point, may serve also, as studiously watched and followed, for a subsidiary safeguard against Popish error."

In sober seriousness, reasoners, or rather, we should say, declaimers, of a kindred spirit with the above quoted writer in the *Britannia*, are about as illogically inconsistent as the poor Vicar of Osewtery, who made so pitiable an exhibition of himself in the case of the British Chaplain of Madeira.

The near approach of the solemn season of Lent will lead us to advert more fully to the subject of fasting, as enjoined by God's Word, taught by the Church, and practically exemplified by our great Protestant Reformers. In the mean time, we heartily commend Bishop Mant's reasonable volumes to the earnest and honest attention of our readers. To quote the words of the author's affectionate dedication, they materially tend "to vindicate the Churches dutiful children, and withal the Church herself, from an injurious aspersions;—to justify her ordinances and maintain her authority;—to set forth the examples of her faithful members in former generations, and encourage emulation in the present;—to inform the ignorant, convince the gossamer, confirm the wavering, strengthen the right-minded;—to extend the observance of her RULES and ORDERS of Scriptural and primitive worship;—and thus to promote, by God's blessing, the glory of God, in JESUS CHRIST OUR LORD."

THE JEW BILL.

On the 16th of December last Lord John Russell introduced his measure for admitting Jews to Parliament. The motion, that the House do resolve itself into a Committee, on the subject of the removal of the civil and political disabilities affecting her Majesty's Jewish subjects, was supported by Mr. L. W. Fox, Mr. Royley, Mr. D'Israeli, Lord George Bentinck, and Mr. W. E. Gladstone—and opposed by Sir R. Inglis, Lord Ashley, Mr. Bankes, Mr. Goulburn, Mr. Plimtree, and Sir T. Acland. But little in the shape of sound legitimate argument was advanced by the advocates of the measure. Indeed the strongest appeals which were made to the House in support of the bill were grounded upon the concessions already made to the children of Israel. They are now eligible for Corporation honours, ergo, they should not be excluded from Parliament.

Mr. D'Israeli, in supporting the motion, assumed a somewhat novel position. He said:—

"It is entirely on religious grounds, and on religious principles, that I venture to recommend the subject to your notice. If I do so with earnestness I hope I may be pardoned. This is not a subject which often comes under our consideration. I hope we shall find occasion to dispense with its consideration again. But it is a question upon which men, whatever may be the consequences—can speak what I feel. I cannot sit in this House with an unshaken conviction of the justice of the measure, which is not the consequence of my opinion on the subject. Whatever may be the consequences on the seat I hold—and I should not have referred to such a consideration unless other gentlemen had done so—I cannot, for one, give a vote which is in reference to what I believe to be the true principles of religion. Yes, it is as a Christian that I will not take upon me the awful responsibility of excluding from the Legislature those who are of the religion in the bosom of which my Lord and Saviour was born. That is the consideration which I place in the question, and to consider an I of the sacred truth I have enunciated, that, though

sensible there may be a majority of the House, who, however favourable to those claims, may decide upon the question on grounds of political expediency, expediency and truth, I will not decide upon it animated by those considerations. It is on the religious ground, on the religious principle alone, that I give my vote for the proposition of the Minister; and it is to those who have objected on the ground that I venture to address a statement of views which I hope they will accept, not from my words, but from the eternal truths on which they are based."

Mr. D'Israeli's scruples are of an exceedingly partial nature, embracing a view of but half the case at issue. He shrinks from the awful responsibility of excluding from the Legislature those who are of the religion in the bosom of which his Lord and Saviour was born. So far, so well. But he does not consider that his clients are the descendants of those who in Pilate's Judgment Hall exclaimed, "Crucify Him, crucify Him; His blood be upon us and our children." The modern Jews not made this imprecation their motto, by persisting in their terrible infidelity, then Mr. D'Israeli's appeal would have carried with it an answerable force; but, as it is, we can only regard it as a mere flourish of romantic sentimentality, such as we might expect to meet with in one of the speaker's tales.

Sir Robert Inglis, as might have been expected, denounced

