OBSERVATIONS

ON LORD ALVANLEY'S PAMPHLET ON THE STATE OF IBELAND, AND PROPOSED MEASURES FOR RESTORING TRANQUILLITY TO THAT COUNTRY.

I feel persuaded that many of my Roman Catholic fellow-subjects, wearied with the ever-recurring agitations with which we have hitherto been afflicted, are anxious for a state of repose wherein alone the resources of our country can be developed, and her prosperity and peace promoted. They have hailed, no doubt, as I have, the accession of men to place and power, who are likely to exercise the authority with which they are entrusted, with justice and decision, to repress lawless violence, to discountenance turbulent agitation, and thus make way for the introduction of such salutary make way tend to advance on

nor is it necessary for my purpose, to enlarge upon this; and, following his lordship's example, I shall not more particularly allude to it, "being cautious of giving offence." There is no doubt but that the peace and tranquillity of the country are, in a great measure, in the hands of the Roman Catholic priests; but Lord Alvanley is far from assigning the true seeson when the received her hands of the seeson.

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assigning the true reason why their power has been enlisted, rather on the side of discord than of harmony. The irresponsible power of the priest cannot be too strongly deprecated. I agree with Lord Alvanley in thinking that "it paralyses the action of the laws which were included." were intended for the benefit of all, and is incompatible with the well-being of the country to which he belongs." It is placed beyond the reach of civil law, and beyond the control of civil authority. What law, or what authority, can reach or control the secret tribunal of the confessional? All the control that the state can legitimately and safely employ, will be to prevent its exercise under such circum stances, as will lead to its being seriously detrimental to her interests. More than this the state cannot, more than this the state cannot, more than this she could not, attempt. For the outward conduct of the priest, so far as that bears upon the peace or laws of the land, he is as responsible as any other subject, and as amenable to justice; as to his religious principles, God forbit the. God forbid that ever, in our country, any measure should be introduced, any restrictions imposed, which might, in the least degree, tyrannically restrain the free exercise of thought.

Lord Alvanley states, page five of his pamphlet, that he "cannot believe that the scenes which have lately taken place in Ireland have been sanctioned by the higher classes of the Irish clergy, or (if they had authority) that they would have abelieved to the property to prevent the of the Irish clergy, or (if they had authority) that they would have abstained from interfering to prevent the great scandal that has been occasioned by them to the Roman Catholic ministry." He is much mistaken if he thinks that the Romish priest is not in complete subjection to his bishop, who has the strongest coactive authority to enforce obedience, not only in the exercise of his spiritual functions, but in his daily conversation. His authority, instead of being too little, is only too great, and such as is inconsistent with the enjoyment of the liberties of a British subject. No state relation into which we could be brought with the court of Rome could give greater force to this authority than is already given; and, instead of such a relation making the exercise of it safer for our liberties or our peace, it will only tend the more to endanger both. The most stringent laws of the papacy, for the guidance and the government of the priesthood, for the guidance and the government of the priesthood, are in full force at this present moment in Ireland; and if they have not been put in execution to regulate the acts of the priesthood, it must have been more from want

eir means it was prosecuted and sustained—(Vide Dr. oyle's Letters). In every society that has been formed for keeping up incessant agitation—whether under the name of Precursors, or Repealers, or others—we find nder them, many of the priests active agents in procuring funds for their objects, and encouraging through the Country that political agitation which has been so great a

The rise and progress of our civil liberties are so inti-mately interwoven with the ecclesiastical affairs of the ntry, that it is more desirable that our legislators, and such as are in places of trust and authority, should devote more of their attention and study to the history of the Church. I am aware of the ignorance that exists in the minds of many on this subject, and which I think Lord Alvaniey's pamphlet is calculated to confirm; I shall therefore follow his lordship in his sketch of ecclesiastical matters. It is too generally believed, that from the introduction of Christianity up to the time of the Reformation, the religion of Ireland was that of Rome; that ecclesiastical property of every kind belonged to the clergy of Rome; and that at that time it was violently wrested from them and transferred to the clergy of another Church. There cannot be greater errors than these. They might be harmless, were they not made the foundation of supposed grievances, and employed as a topic of inflammatory addresses, stimulating the propulse to a source of inequired response.

stimulating the populace to a sense of imaginary wrongs.

When the Roman Catholic missionaries first visited reland, they found that the Christian religion in its purity had been professed and practised for centuries. Trish Christians were under no obligation, they owed no allegiance, to Rome; they extended the right hand of fellowship to the missionaries, but they neither recognised nor submitted to the authority or jurisdiction of the Bishop of Rome, † We find them in the seventh century withstanding, in conjunction with the British bishops, the emissaries from Rome, and defending the tenets and rites they had always professed. † The grounds of this opposite they had always professed. † The grounds of this opposition and the tenets they defended, both prove their religion to have been brought to them not by means of the Western, but by the Eastern Church. Up to the brotch twelfth century they elected and consecrated their own bishops, and these exercised their jurisdiction in their ective dioceses without any reference whatever being had to Rome. The same century that introduced into Ireland the royal authority of England, established the Jurisdiction of the Pope. Before this tithes were paid to the alexant and the royal authority of England. to the clergy, and ecclesiastics were richly endowed with lands. The Church of Rome soon seized upon these Possessions, and during nearly three centuries of Popish usion, her efforts were directed to transfer Church property from the hands of the secular into those of the fular clergy, until the former was reduced to the lowest important one, inasmuch as it affords an instructive commentary upon the general policy of the Church of Rome, and manifests the natural tendency of her principles, which the monasteries which which sprang from the west, and those which sprang from the east, were strikingly different; the members of latter were eminently superior to those of the former. der the influence of Rome, the land, which was pre-ously the seat of the learned, whereunto men resorted m many other kingdoms of Europe, and from whence ued men to instruct and enlighten others, became a ren waste, swarming with idle monks and friars, whilst it groaned to be rescued from such an unworthy

and oppressive burden. Vide Commission to Palladius. † Vide Baronius, Anno 566.
Bede's Eccl. Hist. b. 3d, c. 25.
Letter of Anselm, Archbishop of Canterbury, in Usher's Segl.,
96. See also Letters of Columbanus (O'Connor).
Dr. Lynch's Letter to Gerald Barry, page 186. Jocelyn's Life of
Patrick.

By ancient title, by civil and canonical law, the Church of Ireland had a right to assert her independence, and to regain her possessions, of which she had been deprived; nay, further, she had a right, and was bound by her alle

for the introduction of such salutary measures as will tend to advance our commerce and our agriculture. No one will be more grieved than I shall if these expectations are disappointed. There is no concession, short of compromise of principle, that I am not ready to make, even to the prejudices of my Roman Catholic fellow-sabjects, if thereby harmony and peace could be established amongst us. I am decidedly opposed to the measures proposed by Lord Alvanley for restoring tranquillity to Irdand, not because I am averse to the principle of concession, but because I am averse to the beta to the deciriple of the true to the deciriple of th Ireland, both de jure and de facto, and that the Roman Catholics are justly considered in the same light as other Dissenters, with this exception, that with the former our differences are on the most essential points of doctrine, whilst with many of the latter we are united on the great principles of truth, and only differ as to forms, and Church

> It would have been too much to expect that the Church of Rome should calmly contemplate her jurisdiction and authority disregarded and rejected, so we find her putting in practice her usual plans for bringing back "the refractory Irish." † The following facts I take from the History of the Church of Ireland, by the Bishop of Down and

of the Church of Ireland, by the Bishop of Down and Connor, chap. v. sec. ii. page 285.

In 1567 the titular archbishop of Cashel wounded the true archbishop with a dagger, because he refused to surrender his province to him, and fled to Spain. In 1568 the titular bishops of Cashel and Emly were sent by the rebels as delegates to the Pope and King of Spain, to implore aid against Elizabeth in favour of their religion. In 1590 the titular primate of Armagh joined with a proclaimed traitor in acts of rebellion. In 1599 the titular archbishop of Dublin came to another traitor and rebel, brought Papal indulgences for all that would take arms against the English—a phænix plume to O'Neal, and twenty-two thousand pieces of gold for distribution from the King of Spain. In the mean time Pope Pius V. fulminated the bull of excommunication against the Queen, and, as is remarked by a Roman Catholic historian, "deservedly deprived her of her kingdom." It consequently followed that the authority of the Queen, and the jurisdiction and the religion of the Church, were both attacked, and the overthrow of both pursued with the attacked, and the rengton of the Canter, were both attacked, and the overthrow of both pursued with the most bigotted avidity. It is not to be wondered at that such conduct in this and the following reigns called forth from the British Government many penal enactments, which have now been happily repealed, and which I sincerely trust may for ever remain blotted out from the

That the Roman Catholic relief bill has disappointed the expectations of many of its promoters, and fully realised expectations of many of its promoters, and fully realised the fears and predictions of its opponents, is now a matter of experience; in the eyes of Lord Alvanley, the two great grievances which press heavily upon Roman Catholics, and which have (as I read in p. 14 of his pamphlet) prevented that measure from producing the intended and desired effect, are the imposition and practice of the ecclesiastical courts, and the obligations on Roman Catholics to pay tithes and church-rates to the Protestant Church. The grievance griging from the ecclesiastical courts. Lord The grievance arising from the ecclesiastical courts, Lord Alvanley himself admits, in page 16, has been removed, so that I am relieved from the necessity of dwelling upon it. The grievance of tithe, and Lord Alvanley's remedy, demonstrated the control of the c

the successors of the Independents, who intruded them-selves into the livings of the Church of England, during the period of the commonwealth, claim them now as theirs, as that the Romish Church, because she had violently seized on the property of the Irish Church for three centuries, should now lay claim to it, when the latter has been enabled by the state to vindicate her rights. "Nullum tempus contra ecclesiam," is a maxim of the law founded in wisdom, and a century's possession does not, any more than a year's, make invalid an ancient law or title.

As a mere pecuniary burden, especially as the law at present exists, tithe cannot press at all upon the Roman Catholic farmers; it is really, as it always has been, a portion of that which otherwise would be available to the landlord. The landlords are the bona fide tithe-payers, landlord. The landlords are the bona fide tithe-payers, and if tithe were done away in reality, as well as in name, they would alone be the gainers. The total amount of tithe payable to the clergy of the Irish Church amounts, in round numbers, to about 300,000l.; of this the landlords, in fee, that are Roman Catholics, pay only about 14,000l., so little grounds have they for asserting that the Established Church is supported in whole, or even chiefly, by the Roman Catholics. Indeed, under the existing state of the law, the tithe is already scarcely noticed by the majority of tenants. In a short time, if left to themselves, the name of it will be almost forgotten, and unless some strange revolution takes place there cannot be any successful agitation in regard of it. Some such measure as that which Lord Alvanley recommends is the most likely means of producing such an unfortunate result.

"The first step that must be taken," says Lord Alvanley, in page 25, to "obviate the evils arising from the exercise of the temporal and spiritual power of the priests," and to "lead to a peaceful and honourable arrangement of the differences which have so long agitated and divided the two countries," is "a measure for the payment of the Irish Roman Catholic priests." By this measure his lordnoved, in consequence of the Roman Catholics being relieved from the burden of paying their own priests, and these also will be deprived of that power which, as "creditors over debtors, they wield with such pernicious effect." I am convinced that the proposed measure will

effect none of the purposes Lord Alvanley has in view. The payment of tithe is, according to Roman Catholic principles, a religious duty enjoined upon Roman Catholics by the Council of Trent, and by the popular catechisms in which the people are instructed, with this addition, that the payment be made to the "lawful passors."—
[Vide Christian Doctrine.] The grievance of tithe is not e pecuniary amount, nor that in addition they have to pay their own pastors; but the fact, that they are obliged pay tithes at all to the ministers of an heretical sect. Whatever equivalent may be given to the Romish priest-hood, still, so long as the tithe itself is withheld from them, the Church of Rome will be dissatisfied with its

Lord Alvanley can be little aware of the state of Ireland when he speaks of a "debtor and creditor" account be-tween the priest and his flock. There may be, and I doubt not there are, occasionally, amiable men in the priesthood, lenient and considerate towards the poorer members of their flock, whose destitution may touch their feelings; but, in general, whatever else may remain unpaid, the annual dues and the occasional fees must be paid on the spot. A creditor who has the power of casthim to his debtor into prison, may use it as a means to force him to his terms; but a Roman Catholic priest has not this power, nor does he require to use the authority which the relation as creditor might give him over his flock. His is a spiritual power, which requires no legal enforcement.

Vide History of the Church of Ireland, by the Bishop of Down

vision can be made for dispensaions, and indulgences, and reserved cases. Cannot these be indefinitely multiplied, and with them corresponding pecuniary burdens? In Roman Catholic countries, where the Romish Church s established, this is the case, and the exactions conse-

quent thereon enormous and oppiessive.

Monasticism is the perfection of the system of Romanism.

It is the heart towards which the whole circulation tends, and from which it flows again to give life and energy to its extremities. The monastic orders have been justly called the "standing army of the Pope;" they are regarded with peculiar favour by him, and have received from him peculiar encouragement. Ready access to the highest offices in the church is given to such of the monks that the property of the popular to the popular t as distinguish themselves by taleat and zeal. The Pope gladly establishes monasteries, and increases them wherever and whenever he has power so to do. Since the year 1814, under his patronage, they have rapidly increased in Ireland. The monks have been always regarded by the Roman Catholic population with the most superstitious reverence, and the administration of the offices of the church in their hands esteemed pecunarly sacred and beneficial. Already a considerable traffic is carried on by the brethren, in holy candles, and beads, and relics, and gospels, and the only restraint to a greater extent of this traffic arises from the jealouses and fears of the secular priests, lest their own emolunents might thereby be in anywise diminished. Remove his check by paying the secular priest; the brothers will acrease their traffic, and the choristers will extend the sphre of their services, and the burden of dues and fees will be ten, nay a hun-dred-fold increased. This must necesarily follow from

Lord Alvanley's "first step."

Perhaps the monks are to be paid oo. Then search out the fairest, most fertile, most extesive tracts of land in this country, banish the owners, cofiscate their property, and lay the title-deeds as an officing upon the motor of the country of Rome. nastic altars, and perhaps for a time th Church of Rome may say, "enough." This may apper extravagant; it is nothing more than what we mist justly expect. Walter Ennis, the organ for the time othe Romish hierarchy in Ireland, thus speaks in his "Srvey of the Arti-cles of the Late Rejected Peace of 164" page 91:—"In our declaration, printed in 1641, we celared it to be a means to reduce Ireland to peace and aietness, that the bishoprics, deaneries, and other spiritua promotions of the kingdom, and all friaries and nunneries, hould be restored to the Roman Catholic owners, and thathe impropriation of tithes may be restored, and the sites ambits, and precinets of religious houses of monks my be restored to them; but as to the residue of their temoral possessions, it is not desired to be taken from the prsent proprietors, but to be left with them, until God shalincline their own hearts." The same spirit and the same principles that dictated the above, I believe, animate & the present time the majority of the Roman Catholic hiearchy in Ireland. It may be said restrictions might be paced upon the increase and functions of the monks, or tle establishment of monasteries might be altogether prohibited. Attempt either of these, and then farewell to the dream of tranquil-

lising Ireland by paying the secular piests.

I have taken my stand upon low grounds and have not alluded to the great principle involved in his question.

I have only dealt with its justice and practicability, and I am confident that many even of the reflecting members of the Roman Catholic persuasion will acknowedge that the measures proposed by Lord Alvanley, whils they remove no grievance, would entail others which rould be first and most severely felt by themselves.

If the obligation to pay tithes to the Iris Church be the great grievance under which the Roman atholics are weighed down (which I deny), and if this be the only obstacle which stands in the way of restorin; peace and tranquillity to Ireland, as Lord Alvanley iners, 4 much cheaper and more effectual means of accomplishing its removal can be devised than the payment of theriests, recommended by his lordship. There are in Irand, I believe, about 4,000 priests, who, on a moderate ilculation, for confessions, marriages, burials, extreme urtion, masses, month's minds, churchings of women, pests' coin, &c., receive about 600,000/., thus affording to ech a salary of about 150% per annum. In this sum salari of bishops are not included. Take it, however, at 60,000%, and large as it is, who is there that would not b willing to sacrifice it, provided there were no surrender f principle involved therein, if by doing so peace and harrony would be secured to Ireland? A much less sum, hwever, will tithes; and according as the land is purchasedet the proceeds be applied to the use of the clergy, in eu of their tithes; the expense will then come gradually off the state, without suddenly depreciating the value of roney or increasing that of land; tithes will be extinguised in a few rears in name and reality, and the presume grievance arising from obligation to pay them, will be completely and for ever removed. The reason for vesting he money in

according to the changes of the times. When we are required to adopt any essenial measures upon the grounds that a great change has passed over the Church of Rome, that her anti-social dogmis are become obsolete, and that every thing that Protestarts have hitherto feared has been "remodelled," we require something more to give us certainty of this, than the hear-says and conversations of well-meaning country governmen, or even conversations of well-meaning country gentlemen, or even the pamphlets of noble lords. The same authority that enacted must repeal those anti-social dogmas, before we can be convinced that they are obsolete; but we have no room for doubt on the subject; on the contrary we have the clearest proof that they are in ful force at this present time within the Church of Rome, and within the bounds of this realm too. In the encyclical etter sent by the present pope to the Romish bishops of Ireland in 1832, he thus writes to them :-

land must be obvious: it will give the propert a character of security and permanence which it otherwise could not

have, and will cause the income of the clerg; to fluctuate

"You will discharge this duty, (viz, defending the common cause, &c.) faithfully, as your ministry demands; you will attend to yourselves and to your doctrine, calling frequently to mind that the universal church is not shaken by any novelty whatsoever, and that according to the admonition of St. Agatha Pope, nothing of what has been regularly defined ought to be retrenched, or changed, or increased, but that all should be preserved incorrupt,

both in measure and expression.' No doubt, in pursuance of this, and in order to improve nd enlarge their canon law, the Ronan Catholic bishops of the present time have published a compendium of pa-pal laws, containing the bulls and ceretals of Benedict XIV., and also his definitions on loctrinal, moral and canonical subjects. His bulls are acknowledged by them canonical subjects. His bulls are achieved by them as forming a part of the canon law and his definitions of supreme authority in the church. It is a maxim of the Church of Rome, that decretals are binding in the countries in which they have been published or adopted as the canon law of the country. Again, the general adoption of a bull in practice without a formal promulgation, would rive it the force of a law can the aggind that custom be give it the force of a law, on the ground that custom became law. Whatever force, then, their adoption and publication could give them has been given to the papal laws contained in this compendium by the present Romish bishops. They have been published, adopted, and enjoined upon their priests as the laws by which they are to nstruct and govern the people. In them we find laws for the excommunication and extermination of heretics, the confiscation of their property both lay and ecclesiastical, and all the worst of those intolerant and persecuting dogmas which characterised those times when the Church of Rome was in the zenith of her power and ascendancy.— That she has changed in her pretensions, or has partaken of the supposed enlightenment of the present day, is a dangerous delusion, against which we cannot be too much on our guard. We must bear in mind that these precautions the supposed of the supposed tions which abound in our laws against the usurpations of the Pope, did not originate in the era of the Reformation; from the earliest periods in our history we find the state watching with the most jealous eye, and guarding by her laws against the unlawful encroachments of the church

The good to be derived from any intimate relation with the court of Rome is very problematical, the evils necessarily resulting are absolutely certain. In establishing this friendly relation, whilst the principle is admitted that the Pope "hath jurisdiction in this realm," we at the same time open a door for endless strife and agitation unless we are prepared to surrender the kingdom, to be exclusively possessed by Roman Catholics.

The cases of those states which Lord Alvanley holds

out to us as examples, and wherein he says the payment of the priests, and the political relation maintained with Rome, has succeeded so well, are not analogous to ours; and it has yet to be proved that success has attended those measures. In Prussia and Russia the rulers are despotic and autocratical, and there is also a surveillance and espionage kept up through the secret police which our executive has no provision for, and which our constitution does not admit of. Through these secret agents they can detect the first and most secret movements of sedition; and by their despotic power can use the most summary and effective means immediately to repress it.

I neither covet the one nor the other and the cover and the I neither covet the one nor the other; and through all the changes that England has undergone, I rejoice that our institutions are free from the foul excrescence of the masked betrayers of social intercourse. Long may England remain free from such a polluting force, and as long may she remain free from such measures as shown mand it to control or check their evil tendencies. The payment of the priests did not prevent them from being active agents in causing the severance of Belgium from Holland. Will it prevent their agitating the repeal of the union between Great Britain and Ireland? or propagating a spirit of disaffection in both? Neither the payment of the priesthood, nor the relation with Rome, prevented the apostolic vicar from endeavouring to convulse the Rhenish provinces to their centre, so that at other times, and under a less vigorous government, revolution must have been the consequence. These provinces are bound to Prussia by a very slender tie, and that which renders this tie still weaker—exposing it to a sudden dissolution—is the very position which the Church of Rome and the operation of her principles as exhibited amongst our people, are the root and cause of many of those ewise which afflict our unhappy country; and it is because I am convinced that the adoption of Lord Alvanley's proposition could not only add to our miseries in Ireland, but extend them to England herself, that I have set forth my warning voice in these "Observations." may she remain free from such measures as should de-mand it to control or check their evil tendencies. The

should be sent to superintend the spiritual affairs of every diocese here. The Church of Rome in these realms would then be placed under their protection as agents of the court of Rome. The first demand would be the of the court of Rome. The first demand would be the full, free, and open exercise of their religion. What may be comprehended in this may be collected from the following extract of a letter, dated September 27th, 1841, written by Dr. Miley, a leading priest of Dublin, to Dr. Pusey, of Oxford, as it appeared in the newspapers of the day:—"The Church which in pagan times concealed the mysteries in crypts and catacombs, now parades the the mysteries in crypts and catacombs, now parades the sacrament in solemn pomp thoughout the streets and squares of the cities. Wherever the spirit of [Roman] Catholicity is free, instead of immuring the celestial form of religion, it delights to behold her expatiating abroad, diffusing a sanctifying influence, setting the seal of a superintending Providence upon every enterprise and superintending Providence upon every enterprise and every occupation, and planting, even along the dusty thoroughfares of the passions, symbols so sacred as to startle the most dissolute into the recognition of hopes and terrors of futurity." The real meaning conveyed in this passage is, that when the Church shall be free we shall have processions of the host in the streets and squares of cities, especially with Popish lord mayors and expressions are shell have quoifiyes at the cross-roads. rporations; we shall have crucifixes at the cross-roads, and images of saints in the thoroughfares, offensive to the eyes and principles of Protestants, and degrading to our fellow-subjects. Is it to be expected that Protestants will tamely submit to such practices? Will Roman Catholics,

"These apostolical vicars," armed with full powers to restrain and punish the bold and bad-intentioned amongst the clergy, must, of course, have some judicial authority for trying and deciding upon cases brought before them at they have not been put in execution to regulate the acts of the priesthood, it must have been more from want of inclination than want of power and authority. That the bishops have not been the passive spectators of the priesthood, is too evident to require any lengthened investigation.

The grievance of tithe, and Lord Alvanley's remedy, desary to be paid to the confined to spiritual, it is obvious that the same silent described in the priests and the priests and the priests of the priesthood, is too evident to require any lengthened investigation.

The grievance of tithe, and Lord Alvanley's remedy, desary to be removed. I have said that the amant of tithe, and a more lengthened investigation.

The grievance of tithe, and Lord Alvanley's remedy, desary to be removed. I have said that the amant of tithe, is about the projects, and their man at the priests, and between the priests and the projects. The grievance of tithe amount of tithe, is about the projects, and their man at the priests, and between the priests and the projects. The grievance of tithe amount of tithe, and Lord Alvanley's remedy, desary to be removed. I have said that the amant of tithe, is about the projects. They are the priests and the projects and they prove the confined to spiritual, it is obvious that the stablished Church is about the projects, and they make a min the prevance of tithe amount of tithe, and Lord Alvanley's remedy, desary to be removed. I have said that the amant of tithe, bishops and their projects, and they make almost the projects and the projects ar and his "apostolical vicars"; and by degrees the Roman Catholics will be led to feel that their allegiance is more doing, as if I had never yet acted, written, spoken, or done Catholics will be led to feel that their allegiance is more due to a foreign power than to that whose natural subjects they are. The alchemy of Rome can at all times transmute temporal things into spiritual, and vice versa, and it will be impossible to place limits between the civil transmute temporal things into spiritual, and vice versa, and it will be impossible to place limits between the civil and ecclesiastical, between spiritual and temporal jurisdiction. In attempting to do so we shall find, when perhaps too late, that we have renewed, with a folly reckless of past experience, the contests which for centuries wasted the lives of our ancestors, and flung away with criminal tories which they achieved over the pretensions of the court of Rome. The present agitations are but as a gentle breeze ruffling the surface of society, in comparison with the hurricane which Lord Alvanley's measures are

> Whilst it is my desire to live on all friendly terms with my Boman Catholic fellow-subjects, and not to be want-ing in acts of kindness or of courtesy to them as indi-viduals, I trust that it may ever be the determination of Protestant Englishmen to make no compromise with the anti-scriptural doctrines or anti-social principles of the

I advert not to the reform of Maynooth proposed by Lord Alvanley, but I cannot pass over his high commendation of the order of Jesuits in connexion with that establishment. I agree with his lordship that the Jesuits "sent out by the Propaganda as missionaries are emi-nently calculated to succeed in the objects for which they are designed." They are well-disciplined and tried, and their qualifications and fitness accurately ascertained be-fore they are allowed to proceed to their respective posts. What "the objects are for which they are designed" is evident, from the original constitution of the order, as well as from the history of their past transactions. One of their vows is to go whithersoever the Pope should send them as missionaries for the conversion of infidels and heretics, or for the service of the church in any other way, and to devote all their powers and means to the accomplishment of the work. Shortly after the establish ment of this order, the means they would use to effect their purposes were sketched by the hand of a spirit almost prophetic. Dr. Brown, archbishop of Dublin, in a sermon which has often been quoted, gives this description of them:—"These sects will turn themselves into various forms—with the heathens a heathen, with the atheists an atheist, with the Jews a Jew, with the refor mers a reformer, purposely to know your inclinations, &c." True to their vows, yet different in the means they should employ, they have pursued with indefatigable zeal, from the earliest period of their history, up to the present time, the exaltation of the Church of Rome, and the overthrow of what is calculated to impede the accomplishment of their object. I am not surprised-if they have been admitted into familiar intercourse with Lord Alvanley, as he would lead us to understand, and which I lament to find—that they have adapted themselves to his lordship's tastes, and have won upon his favour, which is no inconsiderable proof that they "are eminently calculated to succeed in the objects for which they are designed." I would here take the liberty of recommending to his lord-ship the perusal of a book, published this year by Count Krasinski, on the Reformation in Poland, where the description of the part taken by the Jesuits at that period pears forcibly on our present subject. I too have not been unobservant, nor have I been without means of forming an opinion with respect to the present transactions of the Jesuits; nor is it on light grounds that I have come to a conclusion respecting them, different from that of Lord Alvanley. Several modern facts are before me, but | cheerful while he said to Jonas, "I was born and baptized and court of Rome; if such were necessary when the faith of the Church of Rome was universally professed in these countries, how much more are we, as a Protestant on the Continent, during the last year, in Italy and Ger-

Supposing that the priests receive a stipend in lieu of their customary dues, will the people be in the least relieved? I am firmly convinced they will not. No pro-Our own laws should be obeyed and acknowledged as supreme, and, if faithfully and firmly administered, they are sufficient to repress any disorderly conduct on the part of the priests of the Church of Rome. Deeply, I am convinced, would it grieve the heart of every true British Protestant, if ever they should witness the day when it became necessary to call in the aid of the Pope of Rome to assist our gracious Queen in the government of her subjects. If such a time should ever arrive, "the sun of England will indeed be set."

proceenings of the Churchering in family, social, and state concerns, to their great disturbance, and manifesting the same principles in the present day, as history attributes to them in former periods. I do not know how much this may weigh against the "experience" of Lord Alvanley, but of this I am persuaded, that I could not too strongly deprecate or resist the authoritative appointment of such men as teachers in this country, who, I believe, are the avowed enemies of our institutions, both in church and state. proceedings of the Jesuits settled amongst them; they described them as interfering in family, social, and state

The difficulties peculiar to Ireland, which stand in the way of a due observance of the laws, will be materially diminished by a firm adherence to principle. It is only diminished by a firm adherence to principle. It is only when men's minds are tossed about, at one time highly elated, at another deeply depressed, by falsely excited hopes and fears, that agitation is likely to succeed, or to become turbulent and alarming. Let the laws be faithfully and impartially administered, let crime be diligently sought out and punished—let men be selected to fill the different situations under government patronage for their moral and intellectual fitness—let the appointments in the Established Church be conferred on men whose lives are devoted to their sacred calling—let protection be afforded devoted to their sacred calling—let protection be afforded to life and property as far as in the government lies; and, whilst toleration, full and free, is extended to every religious sect, let encouragement and protection be given to the truth, and I have no doubt but that Ireland will soon

other parts of the empire.

I have put myself to some inconvenience—I am persuaded that I expose myself to much of obloquy, by writing these observations; yet I shall not regret the one, and I shall willingly endure the other, if they have the effect of correcting those errors, and removing those false impressions, which prevail with respect to the past and present state of Ireland.

Whatever others may think or say, I shall still have the approval of my own conscience, testifying that I have

warning voice in these "Observations."

The eye of the critic will, no doubt, detect many faults, but I write not for him. I address myself to the common sense of my countrymen, trusting that what I have said may lead them seriously to examine their principles as Protestants; I cannot believe that any government which may be placed over the destinies of this country could propose for adoption such a panacea for the state of Ireland as that which is suggested by Lord Alvanley; but if, at a future period, and in an evil hour, such blindness should pervade the minds of those who might be rulers, as to induce them to try such an experiment, I trust that the Protestants of Great Britain would then, as they would now, raise their indignant voice expires the gross inconnow, raise their indignant voice against the gross inconsistency of the state paying for the promulgation of docsistency of the state paying for the promulgation of doctrines, against which she solemnly protests, and supporting a priesthood to teach those errors which Lord Alvanley, together with the Protestant members of both houses of parliament, have sworn they believe to be "superstitions and idolatrous." Let it not be said that this principle has already been adopted by the grant to Maynouth sunhappily, from this short-sighted policy, the nation is now suffering—let us not add to our misfortances by a further deviation from sound principle, or by sacrificing the cause of scriptural truth at the shring of an infidel liberal. cause of scriptural truth at the shrine of an infidel liberalism, so prominent in "the age in which we live."

Tollymore Park, County Down, Nov. 20, 1841.

THE DEATH OF LUTHER.

(From Dean Waddington's History of the Reformation on the Continent.)

two Articles of the Theologists of Louvain." And, if he did not then confute them by any arguments, but was contented to oppose to them seventy-five counter-propositions, he expressed, in conclusion, his intention of proceeding with the controversy—"This may suffice for the present: shortly, by God's help, I will say somewhat more." But God did not sanction that design.

During the year preceding, a report, countenanced by his many infirmities, prevailed among the [Roman] Catholics, that he was actually dead. Nay, a very particular account of the manner of his death was published at Rome, in the Italian language, and propagated on no less authority than that of the King of France. In this curious document it was carefully related, with what penitent piety he had received, in his last moments, the sacraments of the church; how he rendered up his soul into her merciful bosom; now he rendered up his soul into her merciful bosom; how, when his hour was past, tempests arose and raged with long continued fury round the place of his sepulture: how, when his grave was opened, it was found destitute of his ashes—insomuch that the people, appalled by all these prodigies, abandoned their impiety, and returned with contrite hearts to the one indubitable faith. It was not long before Luther received a copy of this publica-tion; and then immediately, with all the fire of his earlier years, he translated it into German, and sent it forth, with few short notes, for the information of his compat Yet these had scarcely ceased to deride the fables, when the event on which they were built did really come to pass.

The latest acts and words of those, whose singular qualities have raised them above the level of humanity, are commonly watched by their fellow-mortals, with a deep and thoughtful interest; and so it proved, that many micarefully compiled by his contemporaries. And since his is a name which belongs to every age, a heritage which history has transmitted to us and to our posterity, it will not be superfluous even now to retail some of the circumnder which he departed from a world of and strife, to that eternal repose in Christ for which he

The last office which he performed on earth was one of friendly mediation. The counts of Mansfeld, having some difference about boundaries and inheritance, invited him to Eisleben, in the January of 1546, to decide it by his arbitration. Luther was not wont to interfere in such matters; but, as the place was the spot of his nativity, and as its interests as well as the honour of its lords seemed to be involved in the question, he consented. He was accompanied, on his journey from Wittemberg, by two of sons and his faithful friend, Justus Jonas; and he needed such attendance, for he was feeble and suffering, He engaged, however, in the business on which he came, and in occasional conversation with important persons, and his health and appetite somewhat improved. "Here, in my native country (he used to observe) they know what This continued for some short food is good for me." would say,—" Pray to God that the cause of his church may prosper, for the council of Trent is vehemently en-

raged against it."
On Wednesday, the 17th of February, he was persuaded to abstain from business. He walked about the room in his undress, and looked, at times, out of the window, and prayed earnestly. Some forebodings crossed his mind but did not depress his spirits. He was even pleasant and cloth he became easier. Then he said, "There is no pleasure in being alone here," and so left his room and joined the party at supper. During this last meal he was some times gay, even jocular; sometimes profoundly serious—such as he had ever been in the unreserved society of his friends. He vented cheerful sallies, he cited several remarkable passages of Scripture, and more than once observed,—"If I succeed in effecting concord between the proprietors of my native country, I shall return home, and lay me down in my grave, and give my body to the

worms."

After supper he again complained of his former oppression, and asked for a warm linen cloth. But he refused medical assistance, and slept on a couch for two or three hours. The minister of the parish, the master of the house, with his wife, the town clerk, Justus Jonas, and his two sons, sat by and watched him. He was then placed in his bed and slept again. But about an hour after midnight he awoke, and after giving some order to his servant, exclaimed to Jonas,—"Oh! Lord God, how ill I am! what an oppression I feel at the breast! I shall ill I am! what an oppression I feel at the breast! I shall certainly die at Eisleben." Jonas answered, "My revered father, God our heavenly Father will assist you by Christ, whom you have preached." He then began to walk about and called for more warm linen. Two physicians presently arrived, and likewise Count Albert, accompanied sently arrived, and likewise Count Albert, accompanied by the countess, who brought cordials and other medicines. Luther then began to pray, and said, "Heavenly Father, everlasting and merciful God! Thou hast revealed to me thy beloved Son, our Lord Jesus Christ, whom I have preached, whom I have experienced, whom I love, whom I worship as my beloved Sacrifice and Redeemer—Him whom the Godless persecute, dishonour, and blaspheme,—take my soul unto Thyself!" He then thrice repeated,—"Into thy hands I commend my spirit; Thou hast redeemed me, thou God of Truth,—surely, God hath so loved the world."

Then, whilst the attendants applied their remedies, he began to lose his voice and to grow faint, and to make no answer to their importunate addresses. After the lady of the Count had given him some restorative, he uttered a faint reply of "Yes," or "No." And when Jonas and the minister raised their voices, and said to him, - "Beloved father, dost thou confess that Jesus Christ is the Son of God, our Saviour and Redeemer?" he clearly and audibly rejoined, "I do." Then his forehead and face began to rejoined, "I do. Then his observed him and called him by his name, he made no further answer; but, with his hands clasped, continued a gentle respiration interrupted by sighs. And then, amidst the deep lamentation of his surrounding friends, between two and three in the morning, he fell asleep in Christ.

THE CHURCH.

TORONTO, SATURDAY, FEBRUARY 26, 1842.

The speeches of Dr. Hook, and of the REVEREND MESSES. WHITESIDE and WALKER, contained in our last number, furnished much valuable information, in a popular shape, relative to the early history of the Irish Church. The Observations of the EARL OF RODEN, which appear on the first page of this impression will, we trust, deepen the effect, which we hope has already been produced, and expose more fully the usurpations of Popery in former centuries, and her present unchangeable, anti-social, anti-scriptural principles and practice. In a day like this, when even clergymen of our own Reformed Church,-the deadliest enemy that Rome ever had, or ever will have,have fallen a prey to Jesuitical wiles, it behoves every man to examine into the history of a system which, in an age of science and invention and popular education, can still maintain its ground, and transform its sworn opposers into blind and deluded adherents. We must all be up and stirring, whether it be against false friends within the Church, or the combined forces of Popery and Dissent without. Next to making ourselves masters of the question between the Churches of England and Rome, it becomes our duty to take every precaution to impart the like information to others, -so that the Protestant community may be forewarned and armed against the machinations of Romanism, and our Roman-Catholic brethren, perchance, awakened to a sense of the spiritual servitude in which their priests still keep them chained.

In no other way can the Churchman so well hope to discharge this duty as in distributing the Bible, accompanied by the Prayer-Book, -in circulating those publications of The Toronto Church of England Tract Society, which relate the sufferings of the martyrs, and expose the errors and corruptions of Rome, -and in holding out to the Romanist, (by a strict conformity to the rules of the Church, and a careful shunning of Dissent,) a standard of Unity, at once evangelical and apostolic. In all our attempts to oppose Romanism we must be most decided in separating our position from that of the Dissenters; so that we may be enabled to show to the Papist that while he has a Church and no true religion, and the Dissenter has a religion and no Church,-we, in our communion, have both a true Church and a true religion. The infinite swarm of Protestant Sects is the grand argument which the Jesuits use in making proselytes; let us of the Church of England show the difference of our principles from those of Protestant Dissent, and thus walking mid-way between two extremes, we may both save ourselves from falling into error, and attract others to those old paths, into which Scripture and pure antiquity have happily guided our feet; and the continuance in which is the best preservative that we can have against "all false doctrine, heresy, and schism." May we not reasonably say that the want of union among Protestants has enabled Popery to revive in the nineteenth century, and that our divisions are punished by the Papal Scourge! When the Reformation was completed, schism was unknown, and Popery had apparently received a death-blow in England. In 1842, schism lifts itself up against the Church of the Reformation, more pure than it was at that period, and Popery appears as if it would reclaim its lost dominion. How close the connexion between Popery and Dissent! How different in their origin, yet how similar in their results!

But we revert to Lord Roden's Observations, which are alike replete with argument and incontrovertible facts, - and moderate and dignified in tone. Though we have occupied so much space with them, we hope that few will read them through, without finding their stock of ecclesiastical information enlarged, -without forming or strengthening the resolve to withstand the aggressions of Popery in every shape, -and without a fixed determination to be led by no motive of political expediency or worldly advancement, to contribute a single inch of ground, or a single fraction of money towards the support, in this Colony, of a system so destructive of civil and religious liberty. This course of conduct can be pursued by all, with due charity to our Roman Catholic fellow-subjects; and our own uncompromising, but gentle, consistency may lead them to think that we are right, and that they perhaps may be wrong. At all events, if we assist them in the maintenance of their religion, we prevent their children from falling under the influences of a purer faith, and we show an indifference that leads them to infer we do not think hadly of their peculiar tenets. We help, in fine, to confirm them in their doctrines, against which we pretend to PROTEST.

As a confirmation of Lord Roden's statement, respecting the income of the Romish clergy in Ireland, we add the following from the Dublin Warder :-

"Poor Ireland! What a satire on the pretended poverty of our country is the annunciation of the last month's receipts for the Propagation Society! There we read that our starving

degraded people for this gross imposture. Add to this sum the O'Connell fund, 20,000L; then the Repeal revenue, 3,000L at least; next, the fees and taxes for the maintenance of the secular clergy and bishops, 644,000%; and say half that for the extra payment of monks and friars, and we have the magnifi-cent total of nearly one million! obtained annually under religious pretences, from a people proverbial for their poverty."

It will appear, from the subjoined correspondence. that those much-talked-of publications, the Tracts for the Times, have been brought under the notice of the Archbishop of Canterbury, and that His Grace has them to a bountiful share of public support in this promised to bestow his "grave consideration" upon

To the Most Reverend Father in God, His Grace the LORD ARCHBISHOP OF CANTERBURY, Primate of all England

We, the subscribed, lay inhabitants of Cheltenham and levoted Episcopalians, regarding with dismay the recent develop-nent of the views inculcated by the authors of the "Tracts for the Times," venture to address your Grace, as the chief eccleastical guardian of the Church of Christ in England, persuaded that many of their writings are utterly repugnant to the Word of God, at variance with the plain meaning of the Articles, Liturgy, and Homilies of the Church of England, and contain the essence of many of the most fatal errors of the Church of

We therefore humbly entreat your Grace to take such meaures as to your Grace may seem most advisable for the episcopal ench to declare, authoritatively, their united disapprobation of those opinions, which have already been separately condemned by many of the bishops at their triennial visitations, as we doubt not they would have been by the remainder, had similar ons presented themselves.

We do not presume to dictate to your Grace, but present our equest in solemn earnestness, as to one to whom the charge and versight of the flock of Christ in this realm has been committed the Chief Shepherd and Bishop of our souls.
We, the subscribed, with every sentiment of respect, humbly

beg to declare ourselves your Grace's most obedient and faithful

THE ARCHBISHOP'S REPLY. Lambeth, Dec. 24, 1841.

Gentlemen,-I have to acknowledge the receipt of your letter of the 23rd of this month, accompanied by an address very numerously signed by many of the laity of Cheltenham, and I beg to assure you, that in compliance with the wish expressed by the petitioners, I shall give my grave consideration to this I have the honour to be, Gentlemen, Your most obedient servant, W. CANTUAR.

John Lewis, Esq., &c. We are not, now or at any time, going to commence discussion as to the merits of these celebrated publications. At the first commencement of the series, they doubtless wrought much good, by recalling attention to important points of doctrine that had been ong overlooked: but latterly, and especially in Tract XC., we believe that they have made unwarrantable oncessions in favour of Romanism, and endeavoured to wrest the Thirty-nine Articles from their plain, legitimate meaning. We say, we believe, because we ourselves have scarcely read any of them, except three or four of the early ones, which were quite unexceptionable, and were copied, if we recollect aright, into of Apostolical Sucession, and that it is highly necessary or four of the early ones, which were quite unexcepone of the soundest and most evangelical periodicals of our Church. As for Tract XC., we think it is so mystical and fine-drawn in its arguments, as in a great measure to counteract its mischievous tendency.— human inconstency and weakness, in departing from his own admirable rul, and rushing at once into unbecoming abuse and misrepresentation of the doctrine, and of those who, with as Many of the Bishops have, more or less, condemned them as a whole, while none have bestowed upon them

for the Times, is unfounded." As we may daily expect to hear of the result of the election at Oxford for a Professor of Poetry, we shall for the present forego our intention of making any remarks upon the discussion connected with the Tracts, to which it has given rise.

stated, that the "common idea that his mind had

been inclined to Popery by the perusal of the Tracts

In the mean while, the members of our Church in this colony are to be cautioned against crediting the exaggerated statements which they may read, respecting the increase of Romanism in England. The cloud that hangs over our pure and reformed branch of the Catholic Church, will, we believe, soon pass away, leaving it more than ever in a state of unity, orthodoxy, and peace,—A WITNESS ALIKE AGAINST POPISH AND PROTESTANT DISSENT.

We have to thank some zealous friends of the Church for pecuniary contributions towards the printing of Tracts. Their bounty, in part anticipated, was soon exhausted; and we have again to call upon Churchmen throughout the Province to aid us in our humble undertaking. Save one or two handsome donations, we have scarcely received the slightest assistance in Toronto. and it appears that the members of our Church, as a body, have yet to learn that a spontaneous offering is double in value to one extorted from them by the anguage of importunity. While pounds and pounds are bestowed upon Dissenters by Churchmen,—those very Churchmen, who give such melancholy proofs of religious liberalism, and of indifference to the paramount and daily-increasing claims of their own communion .those very Churchmen, we say, have never assisted us with one farthing, but have left us to labour, unaided by their help, in disseminating a knowledge of the principles of the Church, and in counteracting the poison of treasonable and infidel publications.

A political axiom, -exploded, we sincerely trust, by our present Governor-General,—has been brought into practice in religious matters. As the late Executive advanced the disaffected to honour and influence, at the same time that it heaped contumely and neglect upon the loyalists, so now upon a similar suicidal rinciple, do we see too many nominal Churchmen ooking upon the wants of their own communion with an unmoved eye, or at all events dividing their contributions between the Church and Dissent. The love of such persons to the Church must be nearly as strong as that of the pretended mother, who acquiesced in Solomon's proposal to cut the living child in half,-Let it be neither mine nor thine, but divide it."

While we make these remarks in grief, and from an rresistible sense of duty, we rejoice to add that we daily hear of numerous and increasing instances in which Churchmen have resolved not only to pray against schism, but to withhold pecuniary aid from it. and to devote every portion that they can spare from their worldly substance to the wants of their own beloved, but sadly destitute, Church.

We understand that the Ladies belonging to the congregation of CHRIST'S CHURCH, HAMILTON, have resolved upon holding a Bazaar, in the month of May next, to aid in raising funds towards the completion of their Church; and that, to promote the success of this Bazaar, they have addressed circulars to their friends, in various parts of the Province, soliciting their assis-

It has, however, been lately discovered that a misunderstanding prevails, in many places, as to the present state of the affairs of the Church at Hamilton .-It is supposed that a heavy debt is still impending over it, and that any funds raised by the Ladies' exertions, will be absorbed by the liquidation of that debt. It is necessary, therefore, to correct this misunderstanding, and to state that the debts of the Church,

The Church is, therefore, free from encumbrance;the purpose of assising in raising that amount.-Cobourg has set a good example in this respect, and we trust that the Lades of Hamilton may be still more successful on a larger scale. The zeal and perseverance of the Rev. J. G. Geddes, the excellent Rector, and the pecuniary eforts of his parishioners, entitle attempt to free their Church from the remainder of

In the Editorial remarks of the last Colonist, we meet with the following:-

"The public will probably recollect the confession of the Bishop of Exeter in the House of Lords, that in subscribing to the Thirty-nine Articles it is not necessary to believe the whole of them! This seemed Bishops, claiming to be" [and really being, ED. CH.] the successors of the Apostles,—but it was not allowed to pass unnoticed, for Lord Brougham at the men, ("whether they will hear or whether they will forb time gave the Right Reverend Prelate such a castigation that neither he nor any other in the House of Lords could attempt anything like a reply to it."

doubt, we request lim to adduce the very words in which the Bishop of Exeter made the alleged confesit is not necessary o believe the whole of them.'

It is beyord doubt that Mr. Elliott has been appointed Clerk to the Home District Council.-Besides being an illiterate person, he swore, we are given to understad, upon one of the trials for treason, that he was preent at a meeting when either Dr. John Rolph or W. L. Mackenzie said, Now is the time to take possession of the Garrison. This Mr. Elliott did not divulge, ad therefore he was privy to treason.

Sir Charles Bgot of course does not know this. We dare not trus ourselves to make a single comment.

Communications.

[We deem it necessry to follow the example of the London Church periodicals, and to aprize our readers that we are not responsible for the opinions of our Crrespondents.—Ed. Church.]

APOSOLICAL SUCCESSION. To he Editor of The Church.

Carrick Hills, Woodstock, Feb., 1842. Sir,—I concar wih the Wesleyan of the 12th ultimo, "that curiosity,"-(he should have said deep and anxious inquiry),it should be temperately discussed. I, therefore, mourn the more over the melancholy instance he has given of human inconsistency and weakness, in departing from his own much love of the truth, and intellect to comprehend the truth as the Wesleye, firmly believe that Episcopacy is an indispensable mark, visble, satisfactory, and abiding, of "The Church" an unqualified approval. As to their having had any share in contributing to the late lapses into Romanism, which, our Lod and Saviour Jesus Christ has said, "the garden we are very sceptical; for Mr. Sibthorp has expressly of hell shall no prevail against it." The Wesleyan, ingeniously towards the enough for hisown purpose, but most ungenerously towards the Church of E gland and her members, parades a formidal legion of evils as the necessary concomitants of the doctrine and having, is he obviously designs, enlisted the prejudices of the darkeness anderstanding and the bad feelings of the natural mind again both, he pompously and ridiculously exclaims, "With our resent views of divine truth, we cannot cease to oppose the loginas of Succession. We can shew them no quarter. We are Wesleyans, and must defend our rights and privileges." Sir, I honestly confess my regret that such language andentiments should proceed from a British Wesleyan nal; for have always considered that body, notwithstanding its irregarities, as belonging to the Church of England, and in nowis forming any portion of dissent. But if the pre-sent views of the Canadian section of British Wesleyans be so materially at variance with the principles and views of its venerable fouder,—better, far better to say so at once, with the candour and oldness of honest men, than to affect a hollow and treacherous fendship, while the pernicious and withering spirit of dissent an schism lurks at bottom; for a renunciation of the doctrine of Apostolical Succession" is a virtual separation from that brach of the holy Catholic Church which our blessed Lord, in grea and distingui ishing mercy, has established i nd, vaose goodly branches are overspreading the mighty empire of Briain, and whose Christian energies have commenced the glorious work of raising from the ruins of eighteen centurie the Pentecosal Church at Jerusalem, by sending a duly ordained Bisbp of the stock of Abraham, as success James, to preside over that, "the primitive Christian Church."
And here, Si I would observe, that in the East, where the first Churches wee planted, and where some of them yet exist, though in a very fallen condition, it has been over and over acknowledged by missionaries from dissenting societies, both in Europe and America, that comparatively little can be done by them without Episcopal ordination proceeding from one of the Apostles. The Wedeyan is very profuse of hard language and nscriptural nferences, but very sparing of argu-"Succession," however, stamped with the sanction of Aposto-ical institution, and of Catholic acknowledgment and usage for 1800 years, is not to be hurt or disturbed by the vain imagin of men, or the conbunding spirit of the age. Coeval with Christianity, it lives, and will live; gathering fresh strength and unfading laurels, during the present dispensation, of which it forms a part, unharmd and unimpeded in its onward course by the novelties of modern times, or the envy and hatred of the

" As some tall diff, that rears its awful form Swells from thevale, and mid-way leaves the storm; Tho' round its leak the rolling clouds are spread, Eternal sun-shipe settles on its head;"

for the promise abides. "No weapon that is formed against thee, shall prosper, and every tongue that shall rise against thee, thou shalt condemn." But, Sir, before I proceed to establish the fact, that Episcopacy, and consequently the dogma of Succession, as it is slightingly called, is of Apostolic institution, the Wesleyan must permit me to inquire, What he means by the Quixotic heroism, to defend against a world in arms? And who is plotting against them? Have not the Methodists full and unqualified liberty of conscience? Have they not liberty to spread their doctrines wherever they please? Have they not berty to accumulate vealth, to build and endow chapels and colleges, to adopt any discipline that may be agreeable to their tastes and inclinations, to wear academical robes in the pulpit and use the ritual of the Church of England in the read desk, and to write reverend before the names of their preachers, none making them afaid? Do they not enjoy the common privileges, rights and protection of British subjects, at home and d? And are not the British Wesleyans honoured and med for their pietr, their loyalty, and their private worth? Wherein then consists the Wesleyan's fears, or from what quarter of the compass does he apprehend the danger that extorts the magnanimous, but very silly, cry, "We are Wesleyans, and will defend our rights and privileges?" Sir, as a feather tells the first faint breathing of the rising storm, while yet the ocean sleeps serene as slumbering infancy, and all nature is hushed nto calm repose,—and as coming events oft-times cast their shadows before them, so may words, in themselves trivial, and expressions, partaking more of human vanity, than of the "Wisdom that cometh from above," betray the secret workings of spiritual pride and worldly ambition, and solve the proble of the Wesleyan's "rights and privileges." Methodism is become high-minded and haughty; and the lowly unassuming name of "Society" must be exchanged for the more lofty and commanding one of "Church." The doctrine of "Apostolical cession" denies her right to this distinctive appellation, and "Hinc illæ lachrymæ." bids her beware of schism. "Hinc illæ lachrymæ." Wesleyans, and must defend our rights and privileges."

The Weslegan will admit that, in our civil polity, the Sovereign is the source of all power, and that none can exercise authority in the state, without a commission under the sign manual, or from those to whom the Monarch has delegated power to confer it. So, in "The Church," which is the kingdom of Christ upon earth. Before our Lord Jesus left our world, he called, instructed and commissioned His Apostles to erect this kinglom, prepare and promulgate doctrines and ordinances for its liture government, and provide for a succession of men, who nay authoritatively rule and minister in it, until

upset price, and subject to an annual ground-rent.—

solemn nature and extent of this commission can best be understood from itself. "As the Father hath sent me," says our The Church is, therefore, free from encumbrance;—
and a sum of five or sx hundred pounds being required
for its completion, the Bazaar has been set on foot for
the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things, whatsoever I have com-manded you, and lo! I am with you always, even unto the end of the world. He that heareth you, heareth me; and he that spiseth you, despiseth me; and he that despiseth me, despiseth Him that sent me. And he breathed on them and said, Receive ve the Holy Ghost. Whosesoever sins ye remit, they are remitted unto them; and whosesoever sins ye retain, they are These, Sir, are vast and heart-thrilling retained unto them." powers committed to the ministration of our fellow-men. And surely it behoves us, as reasonable creatures, to inquire and be assured that the persons, who claim to be invested with them, are truly so and not imposters. For as the great High Priest and Apostle of our profession, the Lord Jesus Christ himself, was not self-appointed,—(for it is written of Him in the Psalms, "Thou art my Son, this day have I begotten thee. Thou art a Priest for ever, according to the order of Melchisedec," eferring to which prophecies, Paul writes to the Hebrews, Called of God an High Priest after the order of Melchisedec,") -so ought we, now that the Apostles are dead, to scrutinize the pretensions of those who stand up in the congregation as rather curious doctrine to be advanced by one who is looked upon as the most talented of the English to shew by what authority they do these things. For as the Rishops, claiming to be" [and really being, Ep. Ch.] rom the Crown, neither can the ministration of the Gospel b duly and authoritatively performed, so as to be binding a savour of death unto some, and a savour of life unto others; Jesus Christ directly, as did St. Paul: or indirectly, as in the cases of Titus and Timothy. And as none now pretend to a We think the Colonist must be mistaken in the preceding statement; but to put the matter beyond Gentiles, the in-direct, though no less Divine and Apostolical call, through the doctrine and link of "Success ecessarily be adopted; otherwise the kingdom of Christ upon earth, which is his "Church," now that his personal prese sion, "that in substibing to the Thirty-nine Articles, not with it, would be in the perilous situation of a ship on a strange and savage shore, without compass, master, or pi Such, however,—glory and praise to Him who has said, "Lo, I am with you always, even unto the end of the world,"—is not the case, as regards our beloved country. The Church of England is in the indisputable possession of this delegated power, through a continuous and unbroken chain, reaching from His Grace the *present* Archbishop of Canterbury, and all our other Bishops, up to the Apostle Paul; and, therefore, she constently and Scripturally contends that "Apostolical Succeson" is indispensably necessary to constitute and qualify the hristian Ministry, and that those who take upon them the Ministerial office, without Episcopal Ordination, are intruders, having no authority or commission from the Lord,—for power, to be legally exercised, must be legally conferred, else it is usurpation. And the wisdom of this institution is manifest: for its ejection and disregard is the fruitful parent of schisms and heresies, developed in the multitudinous and ever-increasing sectaries that hinder the Gospel, change the Word of God into a lie, by undeifying our blessed Lord and Saviour Jesus Christ, and rend the unity of the spirit, the bond of peace, and

But the Wesleyan will turn upon me and retort, "If your doctrine of 'Succession' be true, then are all non-Episcopalians throughout the world out of the pale of the Catholic Church, and consequently in a state of damnation. Your doctrine damns the Kirk,—the Methodists, Canadian, British Wesleyan, and (pseudo) Episcopalian,—Baptists, Open Communion, Close Communion, and Free Will,—Congregationalists, Seceders from the Kirk, Presbyterians, Independents, Menonists, Tunkers, Quakers, Liberators, Free Thinkers, Universalists, Mormons, Lutherans, and Chrystians, with many other denomination that have not yet found their way into our population returns." Sir, this is the argumentum ad absurdum, the sophist's argument resorted to for the purpose of prejudicing the weak and uninformed mind, and leading it away from a calm investigation of the subject. As well may the Wesleyan argue that, becau believe in "Predestination to Life, and Election," as defined y the Seventeenth Article of my Church, and as taught by St. lthough he well knows, or ought to know, that the latter is not the converse of the former. Churchmen, Sir, do not judge: hat, they know, is the prerogative of the Most High: their duty and privilege is to hear and receive God's holy word in aith and humility, to apply it to themselves, and to obey it. Churchmen are not responsible for whatever consequences perverse, heady, high minded men may bring upon themselves,—men, of whom the Apostle predicts, "that they will not endure sound doctrine, but after their own lusts shall they heap to themselves teachers, having itching ears, and who shall turn away their ears from the truth, and shall be turned unto fables." Alas, Sir, is not this prophecy fulfilled in our day? for who has not heard of Johanna Southcot, in England, and of Joe Smith and his New Jerusalem, in America! Churchmen are therefore wise in refusing to recognize, as the duly authorized and accredited successors of the Apostles in the Gospel Ministry, those who cannot shew their authority through the chain of Apostolical Succession; just as a good subject would be justified in refusing obedience to a man who took upon himself to exercis civil authority and to administer the laws of the land, without a commission directly or indirectly from our Sovereign Lady the

That the Apostles did appoint, by the laying on of their ir fellow-workers, persons whom they also inve with power and authority to ordain others to the same evident from the New Testament; nor does it appear from this faithful record that any besides presumed to exercise the work of the ministry. "For this cause," says Paul to Titus, "I left thee in Crete, that thou shouldst set in order the things that are wanting, and ordain Elders in every city, as I had appointed thee;" and to Timothy he writes, "Thou therefore, my son, be strong in the grace that is in Christ Jesus. And the things that thou hast heard of me, among many witnesses, commit thou to faithful men, who shall be able to teach others also. Lay hands suddenly on no man. I put thee in remembrance, that thou stir up the gift of God which is in thee by the putting on of my hands." Language like this, Sir, needs no comment,—"he that runs may read" and understand; and it only now ren o inquire, first, Whether, as a matter of fact, "The Church" followed this procedure, as regards the appointment to the Ministry, after the death of the Apostles, and none other; and, next, Whether a Christian Ministry exists in this our day, who can trace their commission up to the Apostles. And this I proceed to shew, availing myself of the statement, which had a very powerful effect in confirming my own opinions, which, for several years, staggered at the doctrine of Apostolical Succession, and wavered in no small degree between Dissent and

At the time of the Reformation in England, the spiritual administration of "The Church" was vested in three orders, Bishops, Priests, and Deacons; and to demonstrate that this polity was no mere human appointment, nothing more is reuired than the New Testament, illustrated by two of the oldest

Fathers, Irenæus and Clement, to a naked matter of fact. Between Irenæus and St. John there exists only the single Between Ireneus and St. John there exists only the single link of Polycarp. Ireneus was the scholar of Polycarp, and Polycarp was the disciple of St. John. Ireneus may therefore be considered an unquestionable witness, not only of facts, which occurred in his own immediate time, but also of any inseparably connected facts, which are alleged to have taken place in the time of the Apostles. On the authority then of Irenæus, and diffusing the blessed influence of sound Christian we may be quite certain, respecting the naked fact, that, in his days, the Episcopate was universally established, and from this early fact, (for the personal testimony of Irenœus runs back to within forty years of the death of St. John.) the universal establishment of the Episcopate rests upon evidence, of which there can be no moral possibility of doubt. Irenœus says, that the Roman Church was founded by the Apostles Peter and Paul, who jointly delivered the Episcopate to its first Bishop Linus, who is mentioned in the 2nd Epistle to Timothy; his words are: "Fundantes igitur et instruentes beati Apostoli Petrus et Paulus, ecclesiam Romanam Lino Episcopatum administrandæ Ecclesiæ tradiderunt, autem ei Anacletus-post eum tertio loco ab apostolis Episcopatum Clemens," &c. &c. (Irenœus adv. Hær. Lib. 3. ch. 3.) Clement, who saw a Clement, who saw and heard and conversed with the Apostles themselves (vide Phil's. iv. 3.) was succeeded by Evaristus; then came Alexander,after him Sixtus, -next Hyginus, -then Pius, -then Soter,who was succeeded by Eleutherius-who, according to Irenæus, held, at the time of his writing this account, the Roman Episcopate, in the twelfth degree from the Apostles. To the above Succession, Irenæus incidentally subjoins the origination of the Episcopate in the Church of Smyrna, over which Polycarp was appointed by St. John—where he presided fifty years.—(Vide

Clement,-in his Epistle to the Corinthians, an ancient document, universally received as genuine, and highly esteemed, confirms the testimony of Irenæus to the above matter of fact. Irenæus, in Gaul, in the above quoted regular catalogue of Roman primitive Bishops, asserts merely, as a matter of fact, that each church in his time possessed a strictly analogous Episcopal Succession; and his partial cotemporary, Tertullian, in Africa, most unequivocally bears witness to the same naked fact. Now, if contrary to the evident drift and purpose both of Irenæus and of Tertullian, these Bishops, -as is alleged in modern days,had been identical with Presbyters, then in each city or church, however large, there could have been no more than one Prespeasantry have contributed, out of their deep penury forsooth, amounting to upwards of 4,000l., have been entirely of men, who may authoritatively rule and minister in it, until writers, it is quite clear, that each Church possessed no more 724l. 6., to support the Popish mission in foreign parts. Nearly liquidated by the appropriation of the pews, which

9,000% per annum, taking the average, are wreng out of the degraded people for this gross imposture. Add to this sum the upset price, and subject to an annual ground-rent solemn nature and extent of this commission can best be under-Equity, that this order of Church Government is of Aposto lical institution. Ecclesiastical History and the particular cords of every Church, both Eastern and Western, establish upon equally incontrovertible grounds the fact, that the sam rder was duly preserved in them from the period mentioned by Irenæus down to the present time. The Latin Church, at though corrupted and doomed to destruction by the brightness of Christ's coming, possesses it. If she could, she would deny it to the Church of England. She attempted to do so, after the Reformation: she failed: and any further attempt has been attempted. abandoned by her. The Syrian Church, although greatly fallen and corrupted, possesses it; and Smyrna, -fallen, fallen, fallen though she be, and a prey to the roaring lion, -can yet trao her Episcopal descent to Polycarp. "Christians," (says Bishop Newton in his account of the Seven Churches of Asia,) "are here more considerable, and in a far better condition, than it any other of the Seven Churches-as if the promise was still in some measure, made good to her, 'fear none of those things which thou shalt suffer: be thou faithful unto death, and I will give thee a crown of life," -a promise, personally Polycarp, who suffered martyrdom there in the year 147. But immediately after the Reformation, when the Jesuits perceived that they could not crush it, - with the craftiness of their ms ter spirit they raised the same cry against Episcopacy that they employed against the Prayer Book; stigmatizing the one st black Prelacy, and the other as the Mass-book in English; and they but too well succeeded in introducing schisms and under the specious name of Christian liberty. Hence ha arisen the swarms of heresies, sectaries, and lovers of rant and disorder, which have rent the body of Christ, and because which,—(but for the promise, "Lo I am with you always.eve unto the end of the world," confirmed in the preservation Episcopacy)—it might well be said by Mary, if she were permitted to look down upon earth,—"They have taken away my Lord, and I know not where they have laid him." Lam, Sir, your very faithful servant, J. ROYSE YEILDING.

THE COMMON SCHOOL BILL. To the Editor of The Church.

Sir,-The subject of Education being one in which a relijour Journal is deeply interested, I send you some according working of the new School Act in the Talbot District. The Commissioners in the different townships were elected ntirely on party principles, and not with any view to the qualification for the duties they are intended to perform. District being chiefly settled by Americans or their descendants, and all aliens, being householders, having a right to vote, I need hardly say that the Commissioners are almost exclus the radical school of politics; in five townships out of the seven

In Woodhouse four out of the seven are Americans, and this body proceeded immediately, without any regard to the Statute under which they were elected, to appoint teachers, (without any examination,) to different school-houses; to one they appointed one of their own to be applied on the owne pointed one of their own number, a Universalist, and violent republican, and, till enabled to become naturalized under the new Act, an Alien; to another school-house they appointed the above individual's wife, and then desired the inhabitants of a large section of the township to send their children to these schools, without waiting to see what divisions the Counce would make. In another township, the Municipal Counce proceeded to set off the divisions of his own authority; in another the inhabitants proceeded to hold meetings, arrange sions, and squabble about the removal of school houses. fourth the Commissioners met to examine teachers, and on one candidate presenting himself, one of the Commissioners stated that he had been under said Commissioner's instruction for several years, and was perfectly qualified, and forthwith, without a question, he was passed; and so others, on the word of sons other Commissioner. All these extravagances are not to be wondered at, when many of the Commissioners cannot write a legible hand, and only five or six in the whole District are decently qualified for their office.

The Municipal Council has now met, and have not mended the matter by dividing the District are decently qualified to the property of the

the matter by dividing the District into sixty-four "School Districts," some of them comprised of portions of two distinct townships, which arrangement, however convenient, is incom patible with the provisions of the Statute. According to population the District cannot be entitled to more than £400 of the grant, and supposing an equal sum raised by taxation the whole amount would afford but the average of £12 10s. each teacher, which is no more than the old system

while the payment from each child is reduced from £2 to 15s with the liability to instruct ten without any remuneration.

One provision of this new measure seems to be most injudicious. The power is conferred on the Commissioners to take possession of all common school-houses, without the consent the parties by whom they were erected; although in man cases they were built for the double purpose of places of worshi and school-houses. This is surely an act of spoliation in direct opposition to the principles of justice which usually gover British legislation.

17th February, 1842.

Canadian Ecclesiastical Intelligence.

ADDRESS TO THE GOVERNOR-GENERAL. The following Address was presented to His Excellence instant, by his Lordship the Bishop of Toronto, instant, by his Lordship the bishop of Toronto, used by the following Clergymen of the Diocese: The Venerable the Archdeacon of Kingston; the Rev. Robert D. Cartwright; Rev. W. M. Herchmer, and Rev. S. Givins. The Rev. N. Proctor, Chaplain to H. M.S.

Niagara also attended:-To His Excellency the Right Honourable Sir Charles

Bagot, Knight Grand Cross of the Most Honourable

Military Order of the Bath, one of Her Majesty's

Most Honourable Privy Council, Governor-General of British North America, and Captain-General and Governor-in-Chief in and over the Provinces of Canada Nova Scotia, New Brunswick, and the Island of Prince Edward, Vice Admiral of the same :-

MAY IT PLEASE YOUR EXCELLENCY: We, Her Majesty's most dutiful and loyal subjects, the Bishop and Clergy of the Diocese of Toronto, beg leave most respectfully to approach Your Excellency with the approach of an approach to approach to the property of th expression of our sincere and hearty congratulations upon Your Excellency's arrival amongst us, to assume overnment of this important portion of our Sovereign extensive dominions.

We earnestly pray that, with the blessing of Divine Providence, the administration of Your Excellency may serve to promote the welfare and contentment of the eople, respect for the institutions of our Great Empire oyal devotion to the Queen, and a reverent obedience to commands and will of the King of Kings. We entertain a well-founded conviction that the fur

therance of these great objects will engage your Excel-lency's unceasing anxiety and care; and we need scarcely convey to Your Excellency the assurance that the Clarge of the Church of England will ever be found amongst the We feel assured that Your Excellency concurs w in the belief, that pure religion constitutes the surest and guard of the public welfare. It will therefore afford Your Excellency satisfaction to learn, that the increasing

prevalence in this Province of its genuine principles embodied in the Constitution, Ritual and Doctrine of Church of the Empire, affords a reasonable prot ractical influence upon the subjects of Your Excellency We need not advert to the discouragements and trials to which, during many years, this branch of the Established Church has been exposed, but which are now, up Government. trust, happily passing away; nor is Your Excellency of acquainted with the extent of spiritual destitution we the still prevails within the bounds of this Colony, on the

thousands of individuals professing communion with as Church of England to whom its ministrations cannot as yet be extended; but we feel encouraged to hope, that the efforts of your Excellency, as the Representative of a Sovereign whom the great law of Christianity recognizes, and her own acts have proved to be a nursing mother to the Church, will not be wanting to ameliorate, as far as practicable, a calamity so distressing and disastrous.
We unite with Your Excellency, and with every losses

subject, in giving expression to our warm congratulat upon an event so gratifying to the nation as the birth an Heir to the Throne, and we offer up our devout praye that the Infant Prince may long be preserved to emul his Royal Ancestors, in upholding the civil liberties people, and in defending that pure and reformed of the Church of Christ which is established in these

That Almighty God may take your Excellency into His gracious keeping, and vouchsafe to you every temporal and spiritual blessing, is our earnest and unwearied

In the name and on behalf of the Clergy.
(Signed) JOHN TORONTO.
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HIS EXCELLENCY'S REPLY.

My Lord Bishop, and Reverend Gentlemen

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I receive with great pleasure your congratulations on my arrival, and the expression of your wishes for the successful conduct of the affairs of this country under my Government.

I feel perfectly satisfied, that, in the performance of my

I feel perfectly satisfied, that, in the performance of my important duties, I shall receive every assistance and co-operation from the Clergy of the Church of England throughout the Province, and that they will never cease to inculcate among those committed to their charge the duties of good-will towards their fellow-subjects, obedience to the laws, and respect for the constituted authorities of the country. On my part I tender you every assistance in my power to promote the diffusion of religious assistance in my power to promote the diffusion of religious and moral education through all parts of this Province. I am well aware that the means for such education are generally deficient, and I recognize the duty of the Government to make every exertion to remove this deficiency, and to provide for the spiritual wants of the It will therefore afford me the highest gratification if, by the blessing of Divine Providence, permitted, during my administration of the Government, to aid in this sacred work, and to contribute towards rendering the inhabitants of this Province a religious and a happy people.

ST. GEORGE'S CHURCH, KINGSTON. Venerable G. O. STUART, LL.D., Archdeacon of Kingston,

Rev. R. D. Cartwright, A.M., Queen's College, Oxford, Assistant Minister and Chaplain to the Garrison. The notitia parochialis for 1841 is as follows: Baptisms, 282 viz. parochial, 237; Garrison, 45. Marriages, 117-viz. parochial, 106; Garrison, 11. Buriale Burials, 199—viz. parochial, 170; Garrison, 29.

The services on Sunday are at 11, A.M.—at 2, P.M. (for the Troops), and at 6, P.M.

The Sacrament of the Lord's Supper is administered on the first Sunday in each month, unless the great Festival and the past year, from the influx of vals interfere. During the past year, from the influx of strangers, the number of communicants has increased

very considerably, and they are now upwards of 300. The want of Church accommodation begins to be so severely felt that, beside the additional sittings which will be obtained through the alterations in St. George's Church, it will be absolutely necessary to take some steps to erect a Chapel of Ease or District Church without delay.

During the past year a Sunday School Room of brick-

rough-cast, with a cellar (to keep wood for the Church under cover), has been erected close to the Church: the situation is exceedingly convenient, and the room, which is 60 feet by 20, may be used for all meetings connected defrayed by a subscription among the congregation. The scholars, taking the average attendance, are male, 70,-

The Rector avails himself of this opportunity to express his obligations to the Rev. W. M. Herchmer, A. M., Chaplain to the Provincial Penitentiary, and the Rev. N. Proctor, A. B., Chaplain to H. M. S. Niagara, for their ready and constant assistance in the public and private distrations of the parish, during the serious illness of

Kingston, 3rd Feb. 1842.

ST. JAMES'S CATHEDRAL.—In the middle window of the three over the altar, a mitre in stained glass, has been inserted; and, it is to be hoped that, in the course of time, the whole of the three windows will shed "a dim religious light," such as pours, in floods of mellowed beauty, through the cathedral fanes of the mother country. It is gratifying to record these little improvements in the externals of religion, and this growing reverence for God's Holy Tembeginn, and this growing reverence for God's Holy Temple; and it is still more gratifying to state, which can be done with the utmost truth, that to Mrs. Gilkison, and the indefatigable volunteers of the choir, the worshippers in St. James are more and more indebted every week. On Sunday last the singing was of the most solemn and impressive kind: the anthem selected for the morning, and the psalm for the afternoon, belong to that class of musical composition which has few spaces will imitators in the prewith the organ; and when there is less noise, during and

COBOURG. The Bazaar in aid of the funds of the Parochial School House, recently erected in this town, took place on the 18th inst., and was closed on the evening of the same day. The result exceeded the most sanguine expectations of its projectors; the sum of 160l, having been aised. This amount, added to the subscriptions, will defray the expense of the building in full, and be very nearly adequate also to the completion of the fence, and nearly adequate also to the completion of the fence, and the furnishing of the school-room with stove, desks, and forms. Too much cannot be said in praise of the liberality which has been manifested by the community of Cobourg, and especially of the congregation of St. Peter's Church, in carrying into effect so important an undertaking; and the unanimity and good feeling especially exhibited at the Bazaar, affords the best proof that this benevolent enterprise recaires the warm approhistion, and will contine enterprise receives the warm approbation, and will contine to experience the steady support, of all who are anxious to see diffused the blessings of a Christian education.

CHARLESTON, JOHNSTOWN DISTRICT.—The Rev. F. Tremayne, of Charleston, begs to acknowledge through the medium of *The Church* the following donations of the undermentioned Gentlemen and Ladies, received through the hands of the Rev. Edward Denroche, of Brockville, which he accepts as a grateful token that his humble la-

which he accepts as a grateful token that his humble labours among his destitute brethren are appreciated and encouraged:—J. McC., 1l.; J. B. R., 1l. 5s.; Mrs. J. J., 1l. 10s.; C. A. H., 1l.; E. D., 1l. 5s.; S. G., 1l.; A. Friend, 1l.; J. D., 1l.; J. S., 1l.; B. L., 1l. 5s.; S. A., 5s.; H. J. G., 1l.; J. B., 1l. 5s.; S. J., 1l. 5s.; S. J., 1l. 5s.; D. B. O. F., 1l. 5s.; S. J., 1l. 5s.; Mrs. S. J., 1l. 5s.; D. B. O. F., 1l. 5s.; S. J., 1l. 5s.

Thorold.—Rectory of Thorold, with partial charge of St. John's Church, Stamford, T. B. Fuller, Incumbent.—During the year 1841, there were baptisms 42, Marriages 2, and burials 12; communicants 54. The duty at present of the Incumbent, in consequence of the labourers on the canal, is extensive, being at Thorold in the morning, Port Robinson in the afternoon, and Port Colborne in the evening, one Sunday—at Stamford in the morning, at the Junction in the afternoon, and at Port Colborne in the Junction in the afternoon, and at Port Colborne in the evening, the other Sunday-making each day three services and nearly 30 miles of riding. Though there has been an addition of three Clergymen to the Niagara Distriet, in about eighteen months, yet it is pleasing to remark, that they are all fully occupied, and still there is need, at the present moment, for as many more.

From our English Files.

THE GOVERNMENT AND THE KIRK. (From the London Courier.)

We have just learned that, in the matter of the Scotch Church question, Government has at length come to something like a definite measure to be proposed to parliament. The nature of the measure which, on the same authority, has been explained to us, leads us to pause before we yield our belief to the otherwise plant. wise pleasing intelligence, that peace and order are about to be restored in the Kirk. To one of these provisions, we have no doubt that the good feeling and loyalty of Scotland will at once response. respond, namely, the reponing of the ministers of Strathbogie in their ecclesiastical status. The rescinding of all the iniquitous Proceedings adopted against these worthy and excellent men, is a tribute due at once to the authority of the law of the land, and the the peace and piety of the country; and it is only characteristic of the sterling good sense of Scotchmen that, uninfluenced by clamours of a wild fanaticism, this tribute should be paid But that a legislative sanction is henceforth to be given to what is called the liberum arbitrium, or power to the Church courts to act in the settlement of vacant benefices, and, of course, in all other matters resulting from it, according to any rules which may be involved, we neither can nor will believe. At the same me, the channels by which our information has been conveyed, that this is really the intention of Sir Robert Peel, are such as to render us far from easy under the rumours that are abroad. If Government has been led to believe that such a boon to the hurch of Scotland will be acceptable to any portion of that body, worthy of its consideration in a merely political point of view, we can only say that Government has been grossly deceived.

The moderate and constitutional party in the Church muster

(From the Aberdeen Consitutional, 24th Dec.)

We shall be very agreeably disappointed, if the rumours to which we last week alluded, as to the intentions of Government with regard to the Church question, shall turn out to be without foundation. We called attention to them, because they were conveyed to us through a channel in which we have every reason to place implicit trust, and because we have, throughou every stage of this momentous controversy, been impressed with the conviction that by far too little importance is attached to it, not only by the leaders of the Conservatives, but by too many of the members-even of the Scottish members-of the many or the members—even of the Scottish members—of the Conservative party. It has appeared to us that the fatal blunder which precipitated the Great Rebellion, in the reign of Charles I., is about to be repeated. Lord Clarendon has recorded that, until the very outbreak of that Revolution, in 1641, the statesmen of England were almost utterly ignorant of the state of affairs in Scotland, and careless as to their issue. Is there not the much precent to first that the care mistake. Is there not too much reason to fear that the same mistake may be again committed, that Sir Robert Peel and his Cabinet may regard as perfectly insignificant questions in their results, the disputes as to Non-Intrusion and Spiritual Independence, which have convulsed all Scotland; and may be inclined yielding to the claims of the dominant party in the Church, to purchase, as they conceive, increased strength and popularity for the Conservative party? They have been induced to believe that through the opposition of Conservative Non-intru-sionists one or two seats for which the return of Tories was considered certain, have been filled by Whigs. In more places than one they have seen that the ranks of the Conservative minority have been diminished and those of the Whig majorit minority have been diminished and those of the Whig majority swelled by the desertion to the Whig side, on no other pretext but that of the Church question, of persons formerly reckoned upon as supporters of the Tory party. That these results have not had their weight in certain quarters it would be preposterous to doubt; and all the more so when the conviction which is so generally entertained is taken into account, that the Church Question is not one of politics. Never was a more dangerous error than this entertained. The Church Question is in itself the very essence of all those principles which sense. is in itself the very essence of all those principles which sepa-rate the Tories from the Whigs. It is a question whether the laws of the land shall be respected and obeyed; whether any whim which a man may be pleased to term conscience, shall justify him in rebelling against the Sovereign's authority. It has latterly assumed a still more fearful aspect; the chiefs of the dominant party have adopted the worst practices of the Radicals of 1831 and 1832, and have established, or are labouring to establish, political unions in every parish in Scotland.— Whatever may be thought in England of the tendency of the Non-intrusion controversy, there are few men in Scotland whose eyes are not opened as to its real nature. It is producing everywhere the most unhappy effects; it is demoralizing all classes and ranks of the people; and, above all, it is disseminating principles of insubordination and republicanism over the length and breadth of Scotland.

Vain is the hope that by any concession of increased power 18 60 feet by 20, may be used for all meetings connected with the Church and its societies. The cost, with the exception of about 50l. still due, has been nearly all defranced by societies. has been the same. The principles which are now advocated by the majority of the Church of Scotland have demonstrated mselves, whenever they were exhibited, to be fatal alike to civil and to religious liberty. Because they were known to be so-because the lesson which was taught by the career of the Church between 1638 and 1660 was then too recent to be forgotten—they were carefully excluded, so far as human wisdom could exclude them, from the establishment which was conferred on the Church in 1688. And the question which is now to be settled—the real Church question, indeed—is, Whether the oe settled—the real Church question, indeed—is, whether the principles which the State condemned at the Revolution are now to be recognised by it—whether the Church is now to be governed on the principles which experience had shown to be inconsistent either with monarchical rule, or the toleration of differences in religious opinions. The outcry is now against Patronage, but let it be remembered that the same year—and almost the same act—which placed Patronage on its present footing, saw Toleration for the first time established in Scotland; and loud and clamorous as were the complaints of the fanatical section of the Church against Patronage, they were still more

composition which has few successful imitators in the present day, and which inspires devotional emotions, well fitting the services of religion. There was no fantastic flourishing, or operatic cadence: but all was decorous, impressive, and chaste. The singing harmonizes well with the organ, and when there is less noise, during and from which Patronage has not been denounced, in terms which at the conclusion of the service, and when men shall be appointed to conduct persons to seats, and to attend to a few other externals,—all things will indeed "be done decently and in order."

How want is a soul-destroying, Christ-denying sin.—
What security have we that the same game may not be played as to Toleration—that the obsolete protest against that meacently and in order." as to Toleration—that the obsolete protest against that measure may not be revived—and that all who will not join in the crusade of persecution may not be denounced, like the present supporters of Patronage, as enemies to all that is sound in reli-

or vital in godliness? The rumours to which we last week alluded were certainly The rumours to which we last week and ded were certainly very generally entertained, among men of all parties. On the other hand, they have received an explicit denial from some of our Metropolitan contemporaries. The Edinburgh Advertiser observes—"Now, we think, and we may safely venture to assert that, whatever may be the nature of the measure intended by the Government or whatever extent of concession, it was embrace, the sweeping and comprehensive power implied in the liberum arbitrium will form no part of it. Such a settlement of the question as this, would be vesting in the Church Courts a despotism as bad as that of the star-chamber. It would entirely destroy the rights of conscience, and be dangerous to the liberties of the Queen's subjects. With regard to the reponing of the Strathbogie ministers, it has been already explicitly de-clared by the leaders on both sides of politics, that there can be no settlement whatever into which that does not enter as an essential preliminary. That such a condition may and will form part of the Government measure, whenever it may be pro. posed, is what may therefore be expected. But it is needless here to descant on what Government may do, for we believe the reports on this subject which have got into circulation have no better foundation than surmise, or the random expression of private opinion; and we must caution our readers against put-

nfidence in them." The Edinburgh Observer remarks—"There is still another circumstance, however, which strengthens our conviction, that we have no reason to apprehend any crude and premature act of legislation which would tend to the destruction of the Crown patronage, and that of all the nobility and gentry of Scotland who possess rights of presentation,—and it is this; that within these ten days, the responsible functionary of Government has given directions to the law officers of the Crown in Scotland, that every necessary step shall be taken to defend Crown pre-sentees in the full enjoyment of their legal rights and privileges.' This is a fact which we state on undoubted authority—so that if our clique of Vetoists shall henceforth attempt either to molest presentees of the Crown who are already inducted, or to obstruct illegally those who may hereafter be presented, they will now have to contend not with a poor and perhaps unfriended country clergyman or probationer, but will meet in every arena on which the Kirk may think fit to try its cantrips—the Queen's executive Government as its antagonist. This is as it should be—and the little sentence which we have quoted is worth a whole cart-load of declarations of independence—West Kirk manifestoes—and all the Non-Intrusion pamphlets with which the press has groaned for seven years past. If our Trimmers or Vetoists can derive any comfort from this fact, we cannot be so hard-hearted as to suppress it. And with these few observations we leave the Kirk question, at this time, to the medi-

tation of all and sundry."

We are happy in being able to add our testimeny to the truth of one of the statements of our contemporary. There is no doubt that instructions have been issued to the law officers of the Crown, to see "that every necessary step shal be taken to defend Crown presentees in the full enjoyment of their legal rights and privileges," and as little doubt is there that these instructions will be acted upon to the letter.

Canada.

CLERGY RESERVES.—A Supplement to the Upper Canada Gazette, consisting of 81 pages, is devoted exclusively to a "Statement of Clergy Reserves sold, and of the amount paid on each lot, in the several Districts in that part of this Proon each lot, in the several Districts in that part of this Province, formerly constituting the Province of Upper Canada, as they appear upon the books of the Land Department of the Province of Canada, 30th June, 1841." From this statement it appears, that, the quantity of Colors of Canada, 1841. The constitution of the Province of Canada, 30th June, 1841. From this statement is appears, that, the quantity of Colors of Canada, 30th June, 1841. it appears, that, the quantity of Clergy Reserves sold has been 525,078\(\frac{1}{4}\) acres; the total amount of sale, £352,127 6s. 8d.;

Township Meetings. It has been forwarded by Mr. Widder, The moderate and constitutional party in the Church muster above four hundred clergymen, and all of them, with the exception perhaps of half a dozen, endowed ministers of the Establishment; and this body, to a man, is opposed to the liberum arbitrium, to which, it is reported, Sir Robert Peel and Sir James Graham have consented to accede.

Township Meetings. It has been forwarded by Mr. Widder, the very efficient and energetic Commissioner of the Canada Company, to the Court of Directors in London, to be, through their powerful agency, presented in the proper quarters. Mr. John Gamble, of Mimico, has addressed a letter to Sir C. Bagot, in the Toronto Herald, enforcing the free admission of Canadian produce into the markets of Great Britain.

against the proposed plank road from London to Port Stanley, as destructive of their best interests.

EMIGRATION .- Dr. Thomas Rolph has been nominated by the Governor-General to be Emigration Agent in the United Kingdom, on behalf of the Government of Canada.

OPENING OF THE NAVIGATION .- The steamer Transit, Capt. Richardson, is advertised to ply between this port and Niagara on the 1st March. The Hudson is open between Albany and New York.

TAVERNS AND ILLICIT DRAM SHOPS .- A man, named Ballantyne, has met his death at one of these places in this city, owing to bodily injuries received during a brutal scuffle. The Jury, who inquired into the causes of his death, have concurred in a presentment to the Causes of his death, take con-curred in a presentment to the City authorities, in which they urge them to use "the utmost vigilance in putting down so crying an evil." We trust this appeal will be attended to, and that all such haunts, whether the dram-shops of the lower classes, or the infamous gambling-houses of the higher, will be suppressed, so far as the law permits. We believe there is much

suppressed, so far as the law permits. We believe there is much gambling going on in this city. Let the police seize on a few of those who frequent such places, and one or two exposures may at all events drive vice a little more into the shade.

PUBLIO WORKS.—The following is a short account of the public improvements, which His Excellency the Governor General has decided shall go into operation immediately; as well as of those which probably will be proceeded with, in the course of the ensures suppose.

of the ensuing summer.

The work on the feeder, tow path, &c. now in progress on the Welland Canal, will be satisfactorily completed previous to the

opening of the canal.

The Tecumseh Road has been opened throughout. The Lachine Canal. - All fixed bridges, with the exception of the stone one at the Montreal end, to be replaced by swing bridges; six inches of water to be added to the depth along the whole line, by raising the present levels; the upper entrance to have an increased depth; and the basin for fire-wood, entering

from the Canal, west of Wellington Street Bridge-all to be completed previous to the opening of the navigation.

St. Ann's Lock and Dam.—A contract entered into to be mpleted 1st October next; in the meantime, the contractors will be obliged to tow up all boats just the locks, at such rates as the Board of Works shall decid upon, which will be just

sufficient to cover the cost.

St. Lawrence Canal.—The Corwall part to be completed this season; contracts entered int with Messrs. Crawford, Harvey, and Wilkinson, and the wor now in progress. Continuation below Coteau du Lac—theurvey will be commenced as soon as the weather permits, and te work likely put in pro-

gress this season.

Deepening Lake St. Peter, and the rection of Lights between Montreal and Quebec, will be poceeded with.

The examination of the Harbours and Light Houses on Lake

Eric and Ontario, commenced last fil, will be continued as soon as the weather will permit; and Burlington Bay Canal will probably be commenced and completed previous to next

A Bridge, which was much wantedacross the Gananoque, has been commenced; and those upo the main road from Montreal to Quebec, including the largone across the St. Maurice, and at Bout de l'Isle, will be proceded with this year, as soon as arrangements can be made for he purpose.

Plank Roads.—Hamilton to Port Dver, on Lake Erie, Lon-

don to Port Stanley, &c .- materials hve been advertised for, don to Port Stanley, &c.—materials have been advertised for, to be supplied by contract, among which will be between 6,000,000 and 7,000,000 feet of plak. The roads will be commenced immediately. Gosford Road, (Quebec to the Eastern Townships) will likewise he completed this year.

Surveys are now making of a road from Toronto to Lake Huron, London to Chatham and Amhersburg—Windsor Harbour (Whitby), to the Scugog Lake, thereby connecting Lake Ontain the Chatham and Amhersburg—Windsor Harbour (Whitby), to the Scugog Lake, thereby connecting Lake Ontains the Research Lake Ontains and the Chatham and C

tario with the great chain of inland waters of the Newcastle District. These roads will be made this year, as well as the plank road from Rice Lake to Lake Ontare

Altogether the Board of Works will, it i calculated, expend this year a sum not less than £300,000.

Much credit is due to the Governor Geeral, for the spirit with which he has taken up the subject of piblic improvements, and the anxiety he has shown to have then forthwith commenced. We learn, in particular, that HisExcellency has expressed the opinion, that he considers, in a centry like Canada, good roads to be most essential for its prospeity, and that they hould be in advance of its settlement,—therby opening to the farmer a market for his produce as soon asse can raise it .-

HOME DISTRICT COUNCIL. REPORT OF STANDING COM-MITTEE ON EDUCATION:—Standing Committee on Education:
—John William Gamble, Esq. Chairman; Messrs. William Thompson, Dr. Crewe, Franklin Jackes, E. Bae.—The standing committee upon Education beg to report that they have duly considered the act passed during the lat Session of the Provincial Legislature, for the establishment and maintenance of Common Schools, and have had before ther the Councillors from the several townships of the District wit a view to obtain the information necessary to the properly diding the several townships into School Districts. That from the best calculation the data within their reach enabled them o make, they are f opinion, that the total number of children within the District between the ages of five and sixteen years will be found to be about 20,000. That the number of School Districts into which it will be necessary to divide the several townships, will be in round numbers about 400. That the number of school-houses now built, and which may be available is 239 leaving 161 to be constructed. That in forming the townshps into the requisite number of districts, the division that upor first sight would r most advisable, namely, that of squareblocks as nearly as possible an equal area, camot now be made in con-sequence of the large quantity of wild and in many townships, the large streams and marshes yet unbridged, in others, and the site of the present school houses in all They are therefore of opinion that the division should be made with the object of opinion that the division should be made with a situation as nearly central as possible, and with a view to the means of access to the same, afforded by the roads now opened. Had it been imperative upon the Council, and the time been sufficient to make the division during the present session, the several Councillors are in possession of information, that vould have enabled your ittee to effect that object in the gleater number of townships, but as the Superintendent of Elucation is not required apportion the Government Grant before the third Monday to apportion the Government Grant brove the third Morlay, in May, this precludes the Council fromlevying the rate required to entitle the District to its portion of that Grant during the present session, no object would be gained by that proceeding which, by delaying it until its next meeting, and acting upon the suggestions of your committee, should the Council see fit to adopt them, together with the additional information such delay and the council see that the division was then be made in a will place within our reach, the division may then be made in a er more satisfactory to the people than could now be ef-. Another reason why the delay should take place is that many of the plans laid before your committee, have been arranged with the intention of an union of townships, a course that is at variance with the statute. To this matter the attention of your committee has been particularly drawn by numerous petitions from persons residing near the boundaries of adjoining townships, and it does appear that the act will bear hardly upon the inhabitants wherever a school-house has been erected on the line between townships, and a school has been established and supported by the people of both townships. It does not appear, however, to your committee that any relief can be afforded in these cases if the present Act is to be followed, these school-houses are generally situated in one of the town-ships, and not between them, consequently if half a school dis-trict was formed from each township, one half would be obliged to contribute to its funds, while the Commissioners of the other would have the sole controll of the chool, a proceeding at variance with both the spirit and letter of the Act.

In two instances it has been proposed to divide a township into thirty-five or thirty-six districts—a number, in the opinion of your committee, altogether too great. Several desire more than twenty; but it would be advisable, in making this division, not to permit that number in any instance to be ex-

The probable revenue that will be derived, under the present

Act, may be estimated as follows, wz:
Twenty thousand children, between the ages of five and sixteen, supposing the tax of 15s. per annum to be collected on one-half—a large allowance after deducting the expense of collection—it would leave, nett, 6,000l. To this sum, add the Government Grant, say 1,500l., and an additional rate of 3d. in the pound, (to entitle us to the same.) 1,5001. more will make, in all, 9,0001. This divided among four hundred schools. gives the revenue of 221. 10s. to each—a very inadequate remu-

From this statement to suppose that the Council can be in a situation to apportion Reserves sold has been any available funds to the School Districts, before the com-

it appears, that, the quantary of sale, £352,127 6s. Sq., 525,078\frac{1}{4} acres; the total amount of sale, £352,127 6s. Sq., the amount of principal paid, £164,839 7s. 3\frac{1}{2}d.; and the should themselves make the best arrange to keep their schools in operation.

They recommend that, in dividing the townships into School Districts, the number in each township be not permitted to exceed twenty; and that these divisions be so made, as to leave the present school-houses as nearly central as possible; and the present school-houses as nearly central as possible; and the present school-houses as nearly central as possible; and the present school-houses as nearly central as possible; and the present school-houses as nearly central as possible; and the present school-houses as nearly central as possible; and the present school-houses as nearly central as possible; and the present school-houses as nearly central as possible; and the present school-houses as nearly central as possible; and the present school school-house as nearly central as possible; and the present school-house as nearly central as possible; and the present school school-house as nearly central as possible; and the present school-house as nearly central as possible; and the present school-house as nearly central as possible; and the present school-house as nearly central as possible; and the present school-house as nearly central as possible; and the present school-house as nearly central as possible; and the present school-house as nearly central as possible; and the present school-house as nearly central as possible; and the present school-house as nearly central as possible; and the present school-house as nearly central as possible; and the present school-house as nearly central as possible; and the present school-house as nearly central as possible; and the present school-house as nearly central as possible; and the present school-house as nearly central as possible; and the present school-house as nearly central as possible; and the prese

ST. THOMAS.—The inhabitants of this town have protested the different school districts; twenty assessment rolls will be can honestly say I never read a line of the Westminster Confession. wanted for any township having as many school districts; the amount of the assessment can never be fully collected; and the losses sustained in each district must be deducted from the roll of that district.—The mode of collecting the tax imposed in lieu of fees for tuition, will be found to involve endless trouble and vexation; and the tribunal before which defaulters are to be proceeding will arrive and the district of the statement of the kirk, however, that an Episcopalian should, by the force of his talents, have obtained a chair in one of their own Colleges, and the statement of the westminster Confession in my life time, and have no intention of doing so." Thus was Sir Daniel Sandford installed in the Greek chair of the University of Glasgow, which, until his lamented death, he filled with so much lustre to himself and the University. The hatred of the Kirk, however, that an Episcopalian should, by the force of his talents, have obtained a chair in one of their own Colleges, did not not a support of the westminster Confession in my life time, and have no intention of doing so." Thus was Sir Daniel Sandford installed in the Greek chair of the University of Glasgow, which, until his lamented death, he filled with so much lustre to himself and the University. The hatred of the Kirk, however, that an Episcopalian should, by the force of his talents, have obtained a chair in one of their own Colleges, and have no intention of doing so." Thus a mount of the assessment to the way in my support of the time of the Westminster Confession in my life time, and have no intention of doing so." Thus a mount of the same of the way in my support of the time of the Westminster Confession in my life time, and have no intention of doing so." Thus a mount of the same of the Westminster Confession in my life time, and have no intention of the way in my support of the time, and have no intention of the way in my support of the time, and have no intention of the way in my support of the time, and have no intention of the way in

and they cannot but express their regret, that a measure so deeply affecting the whole of the community, so intimately connected with its welfare, and from which so much had been hoped, should not have been more maturely considered, ere it became the law of the land.

All which is respectfully submitted. J. W. GAMBLE, Chairman. Committee Room, 12th February, 1842.

AULD REEKIE AND THE COLONIST. To the Editor of the Patriot. SIR :- It has not been 'till to-day that I have had leisure to read the column of abuse which the Colonist has poured forth, by way of reply to my former letter. To his remarks, I have a very short and decisive answer to make. I reiterate what I have already advanced, namely, that subscription to the Westminster confession of faith has long since been abandoned in the University of Edinburgh, and that, in consequence, nearly all its most eminent professors are members of the Episcopal Church. I deny that Professors Wilson and Jamieson ever subscribed to the Westminster confession; and further affirm, that this abandonment is not of recent date, but that, with the exception of the Theological Faculty, it has existed ever since the famous Leslie controversy, now upwards of thirty years ago, and partially even previous to that time. As the history of this abandonment is somewhat curious, I shall give you, so far as I can remember, a sketch of it. After the demise of the eminent Dr. Hugh Blair, the chair of Rhetoric, in the University of Edinburgh, was filled by one of the Kirk ministers, of the name of Greenshields. This * * person, * * * * was obliged to abscond, and in consequence his chair became vacant. About this time the late Rev. Archibald Alison, one of the Episcopal clergy of Edinburgh, and the father of the present far-famed historian, Archibald Alison, had published his profound and eloquent work on the Principles of Taste. In consequence, an almost universal wish pervaded the literary circles of the Scottish metropolis, that Mr. Alison should be appointed to the vacant chair; and as subscription to the West-minster confession had previously, in the case of several of the medical professors, been dispensed with, Mr. Alison was induced to become a candidate. No sooner, however, was Mr. Alison's application made known, than the Kirk took the alarm, and, by its representations, the Crown, in whose hands the patronage lay, was induced to bestow the appointment on one of the Kirk ministers, of the name of Brown, a worthy man, but, comparatively speaking, as unfit for being a professor of Taste, as the editor of the Colonist himself. The consequence of this appointment was, a very general feeling of regret, not only on the part of the Town Council of Edinburgh, (the patrons of the University) but throughout the whole literary body of Scot-University) but throughout the whole literary body of Scotland. It was begun to be perceived that the Kirk ministers of Edinburgh had formed a plan to become pluralists, by monopolizing, in addition to their parochial cures, the whole of the chairs of the University. Shortly after this, the chair of Mathematics became vacant; and the Kirk ministers, true to their grasping purpose, brought forward another of their own body, of the name of Macknight, the son of the rather eminent annotator, as a candidate. The patronage of this chair, however, instead of being in the hands of the Crown, lay with the Town Council of Edinburgh—a body which, to do it justice, has always shown itself jealous of the fair fame of the University of Edinburgh. As Macknight was an individual utterly unknown to the world as a mathematician, the Council saw that the in-terests of the University were in jeopardy, if the attempts of the Kirk ministers were not defeated, more especially as the day of the Robertsons, the Campbells, and the Blairs had passed

away, and the present declining age of the Kirk, both in literature and science, had commenced. They accordingly elected, as Mathematical professor, the late well-known philosopher, Sir John Leslie, who had just then published his book on the Theory of Heat, a work which had at once attracted the notice of all the philosophers of Europe. Now came the 'tug of war.' Leslie, in a note to his book, had either quoted a passage from David Hume's Essays, or spoken with approbation of its principles as applicable to science. "You have appointed an Infidel!" exclaimed the Kirk. "No," replied Dugald Stewart, and other defenders of Leslie, "the cause of your wrath is, that the Council are determined that the literary and philosophical chairs in the University shall not be monopolized by ministers of Edinburgh who are incompetent to fill them, and to sustain the high character of the University as a school of science." The matter was brought before the General Assembly of the Kirk, and furious debates ensued. The Town Council ever, stood firm, and confirmed their appointment of Sir John Leslie. The Kirk, as a last effort, brought the case, I think, before the Court of Session, the Supreme Court of Judicature sulted, or, in other words, to have a veto on all appointments to chairs in the University. The Court, however, decreed against the Kirk, and declared that, by the statutes of the University, neither the ministers of Edinburgh, nor the General Assembly, possessed the right which they claimed. Here ended the famous Leslie controversy; and since that period, or shortly after it, I am positive that not an instance can be produced of sub-scription to the Westminster confession baving been required om any professor of literature or science in the University of Edinburgh. The Colonist himself is obliged partially to admit the fact; but with his usual effrontery, he turns round and exclaims, "What of that?-they are not appointed for the purpose of promulgating the principles of Episcopacy!" Yery true.

Neither professor Wilson, in his Moral Philosophy chair, nor

professor Kelland, in his Mathematical chair, lecture on Episcopacy. I never meant to maintain such an absurdity. My object was, simply to show that chairs in the University of Edinburgh were open to the genius and attainments of members of the Episcopal Church,—which Queen's College at Kingston is not, - and that at the present Queen's College at Kingston is not,—and that at the present moment, the majority, or nearly so, of the chairs in the University of Edinburgh are filled by Episcopalians; and when I mention the names of professor Wilson, in Moral Philosophy; Sir William Hamilton, in Logic; Professor George Moir, in Rhetoric; professor Skene, in Universal History; professor Forbes, in Natural Philosophy; professor Kelland, a clergyman of the Church of England, in Mathematics; professor Jamieson, in Natural History; professor Graham, in Botany; professor George Joseph Bell, in Scotch Laws; and Dr. Pultney Alison, Sir Charles Bell, and Dr. Monro, &c., in Medicine,—it will be seen by every one (who is not purblind like the Editor will be seen by every one (who is not purblind like the Editor of the Colonist) that it is to the varied attainments of members of the Episcopal Church, in every branch of literature and science, that the University of Edinburgh is mainly indebted for its present celebrity. The Colonist, I observe, notices the fact of the late Sir Daniel Sandford, the son of Bishop Sandford of the Scottish Episcopal Church, being obliged to subscribe the Westminster Confession, when he was appointed Professor of Greek in the University of Glasgow. It is quite True that Sir Daniel did sign the Westminster Confession.— The history of this transaction, however, I shall show, is any thing but creditable to the Kirk. Young Sandford was sent by

Glasgow College becoming vacant, the Principal and Professors, much to their credit, became anxious to confer upon their former alumnus so important a situation, and to add lustre to their own body by enrolling Daniel K. Sandford amongst their number. He was accordingly elected unanimously, I believe, to the vacant chair. When the day of his installation came on not a wood was said sither by Principal or Professor chant cheart characteristics. vacant chair. When the day of his installation came on not a word was said either by Principal or Professor about subscription to the Confession, and young Sandford, very naturally concluded, that the same rule would be applied to him as was done in the University of Edinburgh. Every thing was going on smoothly, when up started a fanatical preacher, of the name of Lapsley I think, an individual totally unconnected with the University, who threatened that if subscription was not exacted he would put a stop to the whole proceedings. Here was a dilemma. The Professors felt themselves in an awkward predicament, they had elected Mr. Sandford in the full knowledge dilemma.

his father, the bishop, to Glasgow College, where he so pre-eminently distinguished himself that he obtained one of the

SNELL exhibitions in Baliol College, Oxford. In that illustrious seat of learning he made such farther distinguished progress in scholarship and Greek literature that, on the Greek chair in

to keep their schools in operation.

They recommend that, in dividing the townships into School
Districts, the number in each township be not permitted to
exceed twenty; and that these divisions be so made, as to leave
the present school-houses as nearly central as possible; and
that an union of townships be abandoned as repugnant to the
Statute.

Your committee, after giving the subject all the attention
that the time will admit of, are of opinion that insuperable difficulties will present themselves, whenever the trial is made to
carry out the provisions of the Common School Act.—The
treasurer will be required to open four hundred accounts with

rosecuted, will entail additional expense and delay.

The giving the whole controll of these schools to the Com-The giving the whole controul of these schools to the Commissioners, without laying down any uniform system of proceeding for their guidance, is open to serious objections.

The duty of inspecting the schools, your Committee fear, will be inadequately performed; and while the direct tax will be severely felt, the remuneration to the Teachers, derived from that source, will be insufficient.

On the whole, your Committee do not hesitate to pronounce the act as objectionable in principle, and complicated in detail, and altogether inefficient for the attainment of the desired object: and they cannot but express their regret, that a measure so the serious of the story about the commission of Faith, and as I have frequently had it told to me by his friends when in Scotland. For the credit of the Kirk, therefore, the less I think that is said about it by the Colonist, the service on Sundays, in the College, according to the statutes. This, however, Sir Daniel fastly refused, and although the walked to the College Chapel on Sundays, in company with the other professors, he invariably doffed his gown in the lobby and walked on to pay his devotions in the old Episcopal Chapel in Glasgow. Such I believe is a true version of the story about Sir Daniel Sandford's subscription to the Westminster Confession of Faith, and as I have frequently had it told to me by his friends when in Scotland. For the credit of the Kirk, therefore, the less I think that is said about it by the Colonist, therefore, the less I think that is said about it by the Colonist, the better. The only other matter which I consider it necessary to allude to, in the Colonist's editorial, is his coarse and contemptiallude to, in the Colonist's editorial, is his coarse and contemptible remarks on the Bishop of Edinburgh, Dr. Terrot, whom he characterises as the author of a paltry book "on the Romans," and one who, "from his personal appearance, made his belly his God!" I feel it to be quite a degradation to notice black-guardism of this kind, but I may mention, for the purpose of exposing the falsehoods of the Colonist, that Bishop Terrot's book on the Romans is held by English divines (much better judges than the Editor of the Colonist, or his fanatical correspondent), to be a masterly and most learned exposition of that difficult portion of the Holy Scriptures, and an able confutation of the interpretation which the disciples of Calvin have attemptions. ted to fasten upon it. As to Bishop Terot's personal appearance, which the Colonist ****** coarsely characterizes, I may mention that the Bishop is a thin, spare, little man of pale complexion, and ** much distinguished for the unaffected elegance of his manners ********. The Colonist farther adds, "Who is the Bishop of Edinburgh?" I ask, in reply, who are the Presbytery of Toronto? who are the Presbytery of London? the title which the Kirk ministry, even in the metropolis of the empire, assume,—in exactly the same sense is the learned and mplished Dr. Terrot Bishop of Edinburgh, in a Church specially recognised and protected by repeated acts of the Imperial Parliament. AULD REEKTE

February 12, 1842.

From the Toronto General Advertiser, Feb. 24. TORONTO PRICES CURRENT.

TO THE MEMBERS OF THE EAST-AMEDICAL REVERENCE OF THE EAST-AMEDICAL REVERSE TO THE MEMBERS OF THE EASTERN CLERICAL SOCIETY.

Rectory, Kemptville, Feb'y 5th, 1842.

SANFORD & LYNES, WHOLESALE AND RETAIL GROCERS,

CORNER KING AND YONGE STREETS, BEG to announce to the Public that they have LEASED those Premises lately occupied by Messrs. ROSS & Co., and have laid in a well selected and choice Stock of Teas, Wines, and Spirits, with a general assortment of articles in the Line, which they offer low for cash or approved credit. Toronto. February 23, 1842.

DOCTOR SCOTT,

ATE House Surgeon to the Londonderry City and County Infirmary, and Physician to the Fever Hospital, 144, KINO STREET, Three doors west of Yonge street. Toronto, February 25, 1842. MRS. LENTON.

LADY'S EXPERIENCED NURSE. AT MR. BARNES',

DUTCHESS STREET, TORONTO. February, 25, 1842.

Mr. S. WOOD, SURGEON DENTIST,

CHEWETT'S BUILDINGS. KING STREET Toronto, February 5, 1842. 31-tf

EMPLOYMENT WANTED.

BY A YOUNG MARRIED MAN, who writes a good hand, and is willing to make him elf generally useful. He is experienced in farming, and can undertake a situation where such knowledge would be required. Apply at this Office. Toronto, February 11, 1842.

ORDERS IN CHANCERY, REGULATING the Practice in the Court of Chancery in Canada West, for sale by H. & W. ROWSELL, Toronto. February 16th, 1842.

STATUTES OF CANADA. COPIES of the Statutes passed in the late Session of the Fro-vincial Parliament, for sale by H. & W. ROWSELL, Toronto. February 16th, 1842.

THE CANADA GAZETTE. PUBLISHED by Authority at Kingston. Subscriptions, &c. February 16th, 1842.

BRITISH SADDLERY WARE HOUSE, WELLINGTON BUILDINGS, TORONTO, AND STORE STREET, KINGSTON.

A LEXANDER DIXON respectfully informs the Millary and Gentry of Canada, that he is always supplied with a superior assortment of Saddiery, Harness, Whips, &c.

FIRST-RATE ENGLISH ESTABLISHMENT, N.B.—Every description of Harness, &c. made to order, from the best English Leather, by very superior workmen. 51-ly

OWEN, MILLER & MILLS, Coach Builders, King Street, To-ronto, and Store Street, Kingston. All Carriages built to order warranted twelve months. Old Carriages taken in exchange. N.B.-Sleighs of every description built to order.

BIRTHS. In this City, on the 13th inst., Mrs. P. Paterson, Jr., of a son. In Cobourg, on the 18th inst., Mrs. Walliam C. Trimlett, of a

aughter.

On the 16th instant, the wife of Mr. John Simpson, Printer and roprietor of the Niagara Chronicle, of a son.

In Cornwall, on the 17th inst., the Lady of G. S. Jarvis, Esq., of a daughter. MARRIED.

On the 3rd inst. by the Rev. J. Grier, A. M. Rector of Belleville, William Stewart Reid, of Douro, Esq. to Abne, second daughter of John Hilton, of Rawdon, Esq.
At St. Catharines, on the 10th instent, by the Rev. A. F. Atkinson, Mr. Thomas Fleming, of Niagara, to Miss Zillah Bamsey, of the former place.

Mr. Thomas Fleming, of Niagara, to Miss Zilian Bamsey, of the former place.

On the 3rd instant, at the pew Church, St. Martins, by the Rev. J. Pyke, Wm. Evans, Esq., J. P., author of a Treatize on Agriculture, &c. &c., to Miss Jane Stephens, only daughter of W. Oliver Stephens, Esq., J. P., of St. Martins.

On the 29th January, by the Rev. Francis Evans, in St. John's Church, Woodhouse, William Ryan Battersby, Esq., son of Edward G. Battersby, Esq., Hickory Lodge, and nephew of Colonel William Battersby, late of Bobsville, County Mesth, Ireland, to Harriette, only daughter of the Rev. James Phelan, late Vicar of Finglass, Ireland.

DIED.

At the Trent, aged 32 years, on the morning of the 16th inst. the Rev. John Cochran, A. B., formerly Rector of Belleville.
On the 13th ultimo, George, youngest son of Wm. Wilson, Esq., of Simcoe, aged 17 months.
At the Barracks, Hamilton, on the 11th instant, John Poore, Esq., Captain in the 1st Incorporated Battalion, and formerly of Guelph.

LETTERS received during the week ending Friday, 25th February:-

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THE BURIAL OF A CHILD.

And now the bell—the bell she had so often heard by night and day, and listened to with solemn pleasure almost as a living voice-rung its remorseless toll for her, so young, so beautiful, so good. Decrepit age, and vigorous life, and blooming youth, and helpless infancy, poured forth-on crutches, in the pride of strength and health, in the full blush of promise, in the mere dawn of life-to gather round her tomb. Old men were there, whose eyes were dim and senses failing-grandmothers, who might have died ten years ago, and still been old-the deaf, the blind, the lame, the palsied, the living dead in many shapes and forms, to see the closing of that early grave. What was the death it would shut in, to that which still could crawl and creep above it!

Along the crowded path they bore her now, pure as the newly-fallen snow that covered it,-whose day on earth had been as fleeting. Under that porch, where she had sat when Heaven in its mercy brought her to that peaceful spot, she passed again, and the old church received her in its quiet shade.

They carried her to one old nook, where she had many a time sat musing, and laid their burden softly on the pavement. The light streamed on it through the colored window—a window where the boughs of trees were ever rustling in the summer, and where the birds sang sweetly all day long. With every breath attack the British possessions in India; and an enof air that stirred among those branches in the sunshine, some trembling, changing light would fall upon

Earth to earth, ashes to ashes, dust to dust. Many a young hand dropped in its little wreath; many a stifled sob was heard. Some-and they were not a few-knelt down. All were sincere and truthful in

The service done, the mourners stood apart, and the villagers closed around to look into the grave before the pavement stone should be replaced. One called to mind how he had seen her sitting on that very spot, and how her book had fallen on her lap, and she was gazing with a pensive face upon the sky.-Another told how he had wondered much that one so delicate as she should be so bold; how she had never feared to enter the church alone at night, but had loved to linger there when all was quiet; and even to climb the tower stairs, with no more light than that of the moon's rays stealing through the loop-hole in the thick old wall. A whisper went about among the oldest there, that she had seen and talked with angels; and, when they call to mind how she had looked and spoken, and her early death, -some thought it might be so indeed. Thus, coming to the grave in little knots, and glancing down and giving place to others, and falling off in whispering groups of three or four, the church was cleared in time of all but the sexton and the mourning friends.

They saw the vault covered and the stone fixed and not a sound disturbed the sacred stillness of the place,—when the bright moon poured in her light on tomb and monument, on pillar, wall, and arch, and most of all (it seemed to them) upon her quiet grave, -in that calm time, when all outward things and inward thoughts teem with assurances of immortality, and worldly hopes and fears are humbled in the dust before them,—then, with tranquil and submissive hearts, they turned away and left the child with God.

Oh! it is hard to take to heart the lesson that such deaths will teach; but let no man reject it, for it is one that all must learn, and is a mighty, universal Truth. When Death strikes down the innocent and young, for every fragile form from which he lets the panting spirit free, a hundred virtues rise, in shape of mercy, charity, and love, to walk the world and bless it with their light. Of every tear that sorrowing mortals shed on such green graves, some good is born, some gentler nature comes. In the Destroyer's steps there spring up bright creations that defy his power, and his dark path becomes a way of light to Heaven .- Dickens.

"By seizing the isthmus of Darien," said Sir Walter Raleigh, "you will wrest the keys of the world The observation, worthy of his reach from Spain.' of thought, is still more applicable to the isthmus of Suez and the country of Egypt. It is remarkable that its importance has never been duly appreciated, but by the greatest conquerors of ancient and modern times, Alexander the Great and Napoleon Bonaparte.

The geographical position of this celebrated country has destined it to be the great emporium of the commerce of the world. Placed in the centre between Europe and Asia, on the confines of Eastern wealth and Western civilization, at the extremity of the African Continent, and on the shores of the Mediterranean sea, it is fitted to become the central point of communication for the varied productions of these different regions of the globe. The waters of the Mediterranean bring to it all the fabrics of Europe; the Red Sea wafts to its shores the riches of India and China; while the Nile floats down to its bosom the produce of the vast and unknown regions of Africa. Though it were not one of the most fertile countries in the world, though the inundations of the Nile did not annually cover its fields with riches, it would still be, from its situation, one of the most favoured spots on the earth. The greatest and most durable monuments of human industry, accordingly, the earliest efforts of civilization, the sublimest works of genius, have been raised in this primeval seat of mankind. The temples of Rome have decayed, the arts of Athens have perished; but the Pyramids "still stand erect and unshaken above the floods of the Nile." When, in the revolution of ages, civilization shall have returned to its ancient cradle, -when the desolation of Mahometan rule shall have ceased, and the light of religion illumined the land of its birth, Egypt will again become one of the great centres of human industry; the invention of steam will restore the communicaton with the East to its original channel; and the nation which shall revive the canal of Suez, and open a direct communication between the Mediterranean and the Red Sea, will pour into its bosom those streams of wealth, which in every age have constituted the principal sources of European opulence.

The great Leibnitz, in the time of Louis XIV., addressed to the French monarch a memorial, which is one of the noblest monuments of political foresight. "Sire." said he, "it is not at home that you will succeed in subduing the Dutch: you will not cross their dykes, and you will rouse Europe to their assistance. It is in Egypt that the real blow is to be struck. There you will find the true commercial route to India; you will secure the eternal dominion of France in the Levant, you will fill Christianity with joy." These ideas, however, were beyond the age, and they lay

dormant till revived by the genius of Napoleon. The eagle eye of Alexander the Great, which fitted him to have been as great a benefactor as he was a the time of my departure is at hand." What gave him this scourge of the species, early discerned the vast capa- peace? It was that he knew God was his present help and his bilities of this country; and to him was owing the guide. Here is the essence of true religion, a consciousness of

bitants, and rivalled Rome in the plenitude of its pray that God would grant us his presence, and comfort us them to sin, so they should have been Gods, not men; but it power, and still bears, amidst ruins and decay, the under the weight of woe, and enable us to endure. When the was possible for them not to have sinned, which is as much as name of the conqueror of the East. Napoleon was Israelites could not drink of the waters of Marah, being so bitter the angels of heaven can challenge to themselves; for many of hardly launched into the career of conquest before he they cried unto the Lord, and he desired Moses to cut down a them fell irrecoverably because they found not a Redeemer; and perceived the importance of the same situation; and certain tree and cast it into the spring, and it immediately made those which stood, owe their conservation, as we do our redempinto those Eastern regions, where alone, in his apprehension, great things could be achieved; where kingdoms lay open to private adventure; and fame, rivalling that of the heroes of antiquity, was to be obtained. From his earliest years he had been influenced by an ardent desire to effect a revolution in the East: he was literally haunted by the idea of the glory which had been there acquired, and firmly convinced that Christian Pilgrim in his journey to eternity. - Rev. W. Howels. but only by the blood of Christ. - Archbishop Bramhall. the power of England could never be effectually humbled but by a blow at its Indian possessions. "The Persians," said he, "have blocked up the route of Tamerlane; I will discover another.'

It was his favourite opinion through life, that Egypt was the true line of communication with India; that it was there that the English power could alone be seriously affected; that its possession would ensure the dominion of the Mediterranean, and convert that sea into a "French Lake." From that central point armaments might be detached down the Red Sea, to trepôt established, which would soon turn the commerce of the East into the channels which nature had formed for its reception—the Mediterranean and the Red Sea .- Alison's History of the French Revolution.

THE ORIENTAL CHURCHES. The course of political events has tended of late to

bring us into closer contact with the regions of the East. With these events we, however, have at present no more to do, than to remark, that they have served to open between us a door for intercourse on matters of a spiritual character. After a long enstrangement, our Church and certain Churches of the East have renewed their communication; and each party seems to have discovered in the other some things, that were almost unknown or forgotten. In us they have made the discovery of a Church possessed of the essential attributes of Catholicity: in them we have perceived churches, debased indeed with lamentable corruptions; churches, which by their superstitious practices, and by their unscriptural tenets respecting the Invocation of the Saints and of the Virgin Mary, respecting a purgatory, respecting auricular confession, penance, nd some other important points, forbid all hope for the present, probably for ever, of a junction between them and ourselves. At the same time, we cannot but perceive, at least in those of the more orthodox form, some points deserving of a more favourable consideration from us. They hold the sound doctrine in Then, when the dusk of evening had come on, respect of the Holy Trinity (with the exception of the single question of a procession of the Holy Spirit), in respect to the redemption of mankind by the death of Christ, and justification by faith. They differ from the Romanists in allowing the free use of the Holy Scriptures, and in the articles of the marriage of the clergy, of administering the communion in both kinds to the laity, as well as some others. To the lofty and unscriptural pretentions of the papacy they are opposed, with a determination no less firm and inveterate than our own. And, inasmuch as some of their most objectionable practices are, it is believed, prescribed in none of their standard works, and are the result rather of usage than of authority or of principle; -still more, inasmuch as they claim no inordinate power for in error by the decrees of any Council corresponding to that of Trent, or by any spiritual potentate on earth hope they are not gone irrecoverably astray in error; of their substance." To produce any thing like resemblance least in the right direction toward spiritual truth. made rich, that by voluntarily becoming poor for the sake of Certain it is that many of their communities are, at their distressed brethren, they might imitate the self denying this moment, casting an imploring eye towards the love of him who, for our sake, made himself of no reputation, Anglican church. As the man of Macedonia in a and took upon him the form of a servant: and so vision once invited St. Paul to pass over into Europe poor that they might learn, like their Master, in all meekness to his aid, so the Oriental churches seem now to say and humble gratitude to receive the charities of their richer to us of the Western world, come over unto us, and neighbours. Thus the disparity on the one hand gives room help us. Assistance, advice, instruction, kindly inter- for the exercise of set-denial, compassion, condescension, and position without any attempt to disturb established on the other for humitty and gratitude; and serves as a heaand legitimate authorities .- these we surely cannot | venly bond to bind the different classes of mankind together. refuse to such suppliants. Neither can I withhold Universal abundance, and absence of all want, would in the my firm opinion that, with judicious conduct on our present state of the world only increase that spirit of selfishpart, and, yet more, with the blessing of God on our ness and proud independence which is the very root of all our the Eastern churches from their errors and corruptions, they are dependent cuatures: some to seek aid, and others to and thus paying back to those realms some part of the give it; and thus to pactise that heavenly love which devised and afterwards of true religion .- From a sermon seeing their necessities, and the poor to love the rich because preached in Chichester Cuthedral, in behalf of the Co- they administer that reief which their circumstances require; the Dean of Chichester.

The Garner.

THE SEASON OF LENT.

This interesting season, upon which we have now entered, should be improved by every member of the Church, to promote, in the greatest possible degree, his own personal piety and the glory of God. To this end it is most desirable that the services of the Church should be regularly and strictly attended by those who profess to be her children, and have joined themselves to upon the Churchmanship-not to say the piety-of those comunicants, who cannot leave their business or domestic concerns. even for a single hour, to go to the courts of the sanctuary on a day like Ash-Wednesday, when they could spend double of that time at a political meeting! How discouraging to the ninister of Christ-how prejudicial to the interests of pietysanctify a fast: call a solemn assembly, gather the people, sanc-

GOD'S PRESENCE IN AFFLICTION. With what resignation does St. Paul look forward to his Rev. B. E. Nicholls. martyrdom. "I am now ready," said he, "to be offered, and

foundation of that city, the rival of Memphis and the presence of the Lord. We generally, I might say invaria- there was no sin, so there was no sickness; no sores in the bitterest afflictions; let us not then cry out to be separated heavenly light eclipsed; the sparkles of Divine grace cooled; from them, but rather pray that God would vouchsafe us his the understanding infatnated; the will confounded; the affecwhether in pain or free from pain; God will soon bring us with the consequents of it-all manner of sores and diseases, port us. Both his providence and his grace are given to the balm in Gilead, nor cleansed with all the water in the ocean,

> OUR BODIES TEMPLES OF GOD. Are our bodies dedicated and consecrated to be temples of God? Let them, then, be temples to God by actual employment of them, as his temples. Let his worship be there con- in upon; so important that nothing seems to have been apstantly maintained: be careful that thy morning and evening pointed in vain. They compose a celestial circle, of which sacrifices of prayer be duly performed: let his word dwell plen- Christ is the centre: his first and faithful friends from the cirteously in thee. Thy soul must be Arca Testamenti; as the cumference, reflecting back on him the glory received from him. Ark in which the Tables of the Law were laid up and pre- They visit us in their annual course, with messages from above, served. Above all, be sure thou do not profane the temple of each teaching us something to believe, and, in consequence, God; make not God's temple an ordinary house, all for secular something to do. They bring repeatedly to our remembrance, employments; turn it not into shops or warehouses. We cry, truths which we are apt to forget: they secure to us little interpise you Christ, whose rember thou art; or the Holy Ghost, into the meaning of their institution; and afford us an opport whose temple thou art?"-As our bodies are temples, which is tunity of explaining the several doctrines and duties of Chrishouses of God must or day be battered down; they must all of our religion, forcible witnesses of ancient truth, provocation St. Peter call them bu tabernacles, and tabernacles and tents is to spend the flower of our time happily."—Bishop Horne, have but weak foundatons, soon removed, easily pulled down. A cake of barley bread tumbled down the tent of the Midianites, and overturned it, hat it lav all along, Judges vii, 13 .-Less than so, even a crimb of bread may destroy the tent and tabernacle of our bodies and so lay them in the dust. But, then here is our comfort; these temples of ours shall be raised up again; t'will be a min of a few days; there will come a repair and restoration. A traveller means to return again to his house and abode; the Holy Ghost must have his temple restored to which the age is moving; and characterizing simply as an him .- Bishop Brownrigge.

POVERTY AND RICHES. conformable to hi image, by having on one side love and tender tution, and many excellent writings;"-and if, on the other compassion, and a the other meekness and humble gratitude. hand, in the same breath, we accustom ourselves to speak slightdifference in the states of men this would be hardly possible. to us miserable sinners, was that it proceeded from self-denying condescension. "Ye know the grace of our Lord Jesus Christ," assuming infallibility;—on these accounts, we may steward, and Sisanna, and many others, ministered unto him generally received as the intentions of their compilers, and incourse with purer churches, may bring them back at relative position of men was absolutely necessary. Some were Sumner, Bishop of Winchester. onest endeavours, we may do much toward recovering sin and misery. Thedisparity compels men to remember that nmense debt of gratitude due to them, as having the plan, and executed the mighty work of redemption for the seen the birth-place, first of civilization and learning, relief of fallen man. The rich are taught to love the poor by mial Bishops' Fund, by the Very Rev. Dr. Chandler, and thus, in spite of the perversity of our nature, and the malice of the devil, the frame-work of human society is held together; and as long as the rich employ their wealth for the main purpose for which t is given, and as long as the poor preserve themselves from the diabolical spirit of malignant ingratitude, can never be endargered .- Rev. Dr. A. M' Caul.

THE CHARACTER OF JOSEPH. Joseph is a bright example in every relation and period of life. At the age of seventeen years he appears uncorrupted by the wickedness of his brethren, or the partiality of his father; discountenancing the sin of the former, and prompt in his obener communion from principle. What a sad commentary it is dience to the latter; though unjustly sold as a slave, he is represented as strictly faithful to his master; abhorring youthful lust, though exposed to the strongest temptation; afflicted and persecuted, yet finding, even when confined as a criminal, opportunity for doing good; and though flattered by a king, disowning his own power to interpret Pharaoh's dream, and boldly avowing before this heathen and despotic monarch the power of is the absence of prominent communicants on an occasion like God. At the age of thirty years, he is suddenly raised to the this! It is in vain that a voice goes forth-in the very words right hand of Pharaoh, yet is unseduced by the splendour of which the Holy Ghost speaketh-Blow the trumpet in Zion: his situation; being guided by the Spirit, he becomes a pattern to rulers, of industry, prudence, and justice. As a courtier, he tify the congregation-if the people are not gathered, and the shows the strictest regard to truth, with true nobleness of mind congregation are not assembled. If ever there was a time avowing the disreputable employment of his connections. As in which the members of the Church had occasion to turn a brother, he exhibits unabated affection not only to Benjamin, to the Lord with all their heart, and with fasting, and with but to those who had hated him even unto death; for his appaweeping, and with mourning-it is now. What errors-what rent harshness arose from his anxiety to bring them to repent corruptions-what departure from THE OLD PATHS, is the ance; and when he had accomplished this, his whole conduct Church now threatened with! What coldness-what deadness to them was marked by peculiar tenderness, and the most -what want of spirituality, is seen every where within her studied attention to their feelings and welfare. As a son borders! What hostility, and bitterness, and sectarian bigotry, though lord of Egypt, he manifests the most affectionate respect assail her from without! What scoffing infidelity, and abound- for his aged parent, who was now dependent upon him. As a ings of iniquity, are developed in every movement of the world father, his piety appears in the names he gave his children; and around us! And is not this a time for fasting, and humiliation, his carnest desire for God's blessing for them, in bringing them you will wrest that lucrative commerce from Holland, and prayer? Most appropriate to the state of things around us, to Jacob's dying bed. For eighty years he lived in the midst are the duties now incumbent upon us .- Episcopal Recorder. of the greatest worldly grandeur, surrounded with every temptation to worldliness and idolatry; but his dying breath testified how entirely his heart and treasure were in God's promises.

> THE SAD EFFECTS OF THE FALL. So long as our first parents continued in the state of innocency, roses grew without thorns, as St. Ambrose observed. As

Thebes, which once boasted of three millions of inha- bly, wish that this or that affliction were removed, rather than world, either of soul or body. Indeed it was not impossible for IVORY BLACK, WATER-PROOF PASTE, when still struggling in the plains of Italy, with the the waters palatable. Thus the Lord removed not the waters, tion, to the Cross of Christ. (Col. i. 20.). But by the Fall armies of Austria, he was meditating an expedition but sweetened them; so does the presence of God sweeten our of Adam the image of God became defaced in man; the rays of Oil Paste Blacking in Tin Boxes, 35 inches diameter by 1 presence, to strengthen and comfort us in them; then it matters | tions disordered; and, in place of these perfections, sin entered not whether in this world we are prosperous or in adversity; into the world as an hereditary contagion; a spiritual leprosy, through the wilderness, and whilst here his presence shall sup- both of soul and body-which cannot be cured with all the

> THE FASTS AND FESTIVALS OF THE CHURCH. These are few, and they are important: so few, that the necessary prosecution of secular business is not too much broken shame! to see a church turned into a barn or stable; to see a vals of rest from worldly cares, that our hearts with our hands Christian all for the world is no better sight: much less, make | may be lifted up to God in the heavens: they revive our zeal not this house of God a dm of thieves, a brothel-house of un- and fervour in performing the offices of religion: they cheer cleanness, a hog-sty for worldly and sensual pleasures, a cage | the heart with sentiments of gratitude and thankfulness: they for unclean birds. Thus Augustine debates this point with confirm us in habits of obedience to the institutions of the profane men: "Say not, by body 'tis but dust and ashes; no church and the injunctions of our superiors: they stir us up to matter how thou usest i. No! our bodies are members of an imitation of those who have gone before us in the way of ho-Christ; temples of the Ibly Ghost. What!" saith he, "des- | liness: they minister an occasion to our children, of inquiring their dignity; so we mut look for a dissolution of them, which tianity to which they refer: in short, to use the words of the is our frailty. Death will down with them all. All these excellent Hooker "they are the splendour and outward dignity be brought to the dust f death. 'Twas St. Augustine's medi- to the exercises of all piety, shadows of our endless felicity in tation a little before hi death: "timber and stones will decay heaven, on earth everlasting records and memorials; wherein and come to ruin, and nortal men must submit to mortality." | they who cannot be drawn to hearken unto that we teach, may, Indeed as our bodies ar temples, for their use, so they are but only by looking upon that we do, in a manner read whatever tabernacles, for their stength and consistence. St. Paul and we believe. Well to celebrate these religious and sacred days,

DANGER OF DISPARAGING THE REFORMATION. There is ground for fear, if, on the one hand, it becomes habitual among us to extenuate and speak in soft language of the deep corruptions of the Church of Rome, dwelling upon her "high gifts and strong claims on our admiration, reverence, love, and gratitude;" attributing to her, of all other religious communions, the exclusive possession of that something, to "event in Providence" that Papal supremacy, of which Bishop Taylor writes that it "will not be necessary to declare the sentence of the Church of England and Ireland, because it is noto-The merciful Ceator desired to bind together all the indi- rious to all the world; and is expressly opposed against this viduals of the fallan human race with a band of love, to lead Romish doctrine, by laws, articles, confessions, homilies, the them to imitate the mercies of the Saviour, and to make them oath of allegiance and supremacy, the book of Christian insti-The disparity between poverty and riches is the ordained in- | ingly and disparagingly of those great and venerable names of strument for the ttainment of this great end. Without a wide the sixteenth century, of whom one of the ablest and wisest of modern authorities has said, that "we shall search in vain, The most strikin feature in the love of the Lord Jesus Christ either in ancient or modern history, for examples of men more justly entitled to the praise of splendid talents, sound learning. and genuine piety;"-or if we learn to designate the blessed says the Apostl, "that though he was rich, yet for your sakes Reformation itself as "that great schism" which "shattered" he became poor that ye through his poverty might be rich." the sacramentum unitatis, since which era "truth has not dwelt their clergy; as they are not like the Romanists, riveted (2 Cor. viii. 9.) [It is] the most striking feature in his meekness, that he codescended to exist upon charity, as we are told | dervalue our own liturgy and formularies and homilies; -or put by St. Luke, vil. 3, "that Joanna, the wife of Chuza, Herod's interpretations on our articles at variance with what has been consistent with the royal declaration, that "no man shall and that time, the extension of knowledge, and inter- to these features of the Lord's character, a wide disparity in the put his own sense or comment to be the meaning."—Dr. C. R.

OUR DUTY TO THE CHURCH.

We have received much; let us always remember that much ill he required of us. While we pretend not to judge the that are without the pale of our Church, and are ready to give them full credit for all their good qualities and actions, and to make every allowance for the effects of education, want of right information, or other causes of their mistakes, let us take heed to ar own ways, and cling fast to that body of which we are members. We must beware how we lightly forsake an Establishment whose services and doctrines almost all allow to be scriptural; we must pause before we exchange a ministry, framed by Christ nimself, through His Apostles, for any device of man's formation. No pride of heart, no stubborn impatience of rule, no fancied nunications from above, must ever be suffered to lead us away from that mild, but wholesome authority, that beautiful order, which the Spirit of God, acting by the Apostles, estabished once for all in every church that they founded; and of which, afterwards, the same Spirit expressed His approval in His addresses to certain of these churches (Rev. chap. ii.) Nor ecause our ministers are but men, and partake sometimes of the vices and follies of human nature, may we forsake our communion, and go astray among the endless mazes of dissent. We have a treasure indeed, but it is in earthen vessels; and if on that account we reject it, we do so at our peril. We know that the very first Christians, and even the Apostles themselves, were not free from faults; but it was no excuse for the Jews refusing to enter into the kingdom of Christ, that Judas was one of the first preachers of that kingdom. If we wait till we find a body of Christians, none of whose ministers can be accused of grievous faults, we may wait till the end of our lives; we shall not die in the fellowship of any Church, for no such prodigy can be found. The Church of Christ, although Divine in its origin, is in its ministration only human; and how great is the folly of condemning any thing human, merely because it has its faults! And yet how common is this folly! Instead of inquiring whether other institutions are more free from imperfecions, instead of comparing one thing with another, and choosing that which has fewest faults, how often do we hear men arguing, as if, to condemn a thing entirely, all that was necessary was to show, that it was not perfect! Upon this absurd principle, a trong case might be made out against early Christianity itself, the professors of which were by no means free from errors and mistakes .- Rev. W. Pridden.

Advertisements.

HOME DISTRICT GRAMMAR SCHOOL. THIS institution will be re-opened, after the Christmas recess on Monday, the 3rd of January, 1842.

The business of Mrs. Crombie's Seminary will also be resumed or the same day.

M. C. CROMBIE, Principal, H. D. G. S.

Toronto, 24th December, 1841. A. V. BROWN, M.D. URGEON DENTIST,

KING STREET,
ONE DOOR EAST COMMERCIAL BANK. WANTED. A STUDENT in the profession of DENTAL SURGERY, by
A. V. BROWN, M.D.

Toronto, December 31, 1841. DR. PRIMROSE, (Late of Newmarket,) OPPOSITE LADY CAMPBELL'S, DUKE STREET.
Toronto, 7th August, 1841.

BLACKING, BLACKING, BLUE & BLACK WRITING INKS, &C. &C.

THE Subscriber begs to return his sincere thanks to the public for their liberal support since his commencement in business, and as a proof of his gratitude he has determined to lower his price for the above article, 20 per cent. The great increase lately experienced in the demand for his Blacking having enabled him to enlarge his business, he now offers his manufactures to Merchants and Shopkeepers at the following prices:

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Oil Paste Blacking in penny cakes, in Boxes containing 1½ gross each, at 7s. per gross.

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Sponge Blacking or Leather Varnish in 6 oz. square bottles per dozen. per dozen oonge Blacking, per gallon....ory Black, per cwt...

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THE PHENIX FIRE ASSURANCE COM-PANY OF LONDON.

A PPLICATIONS for Insurance by this Company are requested to be made to the undersigned, who is also authorised to receive premiums for the renewal of policies. ALEX. MURRAY. Toronto, July 1, 1841.

Earthen, China, and Glassware Establishment, No. 10, New City Buildings, NEARLY OPPOSITE THE ENGLISH CHURCH. KING STREET.

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Toronto, October 30, 1840.

Toronto, October 30, 1840.

J. E. PELL. FROM LONDON, ENGLAND, CARVER, GILDER, LOOKING GLASS & PICTURE FRAME MAKER.

Corner of Yonge and Temperance Streets, Toronto. MANUFACTURES every thing in the above lines in the first style, and on the most reasonable terms.

J. E. P. has, at the present time, some splendid thick French plates on hand; Window Cornices, Room Bordering, and Miniature Frames, of the latest London fashious.

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J. P. respectfully informs his friends and the public, that he keeps constantly on hand a well selected stock of the best West of England Broad Cloths, Cassimeres, Doeskins, &c. &c.

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Toronto, August 3rd, 1841. FASHIONABLE TAILORING ESTABLISHMENT.

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Cergymen's and Barristers' ROBES, made in the neatest style. Toronto, July 14, 1841.

TORONTO AXE FACTORY,

THE Subscriber tenders his grateful acknowledgments to his friends and the public for past favours, and would respectfully inform that in addition to his former Works, he has purchased the above stabli hment, formerly owned by the late HARVEY SHEPPAR, eently by CHAMPION, BROTHERS & Co., where he is now manufacturing CAST STEEL AXES of a superior quality. Orders ent to the Factory, or to his Store, 122 King Street, will be thank-lly received and promptly executed.

Cutlery and Edge Took Cutlery and Edge Tools of every description manufactured to order.

Toronto, October 6, 1841.

REMOVAL.

JOSEPH WILSON,

UPHOLSTERER AND CABINET MAKER. CINCERELY thankful for the liberal patronage he has received, desires to acquaint his friends and the public that he has now REMOVED INTO HIS NEW BRICK PREMISES, corner of Yonge and Temperance Streets, (directly opposite his old residence), where he has fitted up superior accommodation for the carrying on of the above business, and hopes, by strict attention to the manufacturing of his goods, punctuality in executing orders entrusted to him, and reasonable charges, to still merit the kind support he has heretofore received, and that a continuance of their favours will be thankfully acknowledged im.

ather Beds, Hair and Cotton Mattrasses, &c. furnished on the test notice. Window and Bed Draperies, and Cornices, of all riptions, made and fitted up to the latest fashions with neatness d dispatch. Toronto, Nov. 1, 1841.

Tea, Wine, and Spirit Warehouse. No. 197, KING STREET, TORONTO.

THE Subscribers having now completed their extensive Winter Srock of Groceries, Wines, and Spirits, offer for Sale the undernentioned articles, which having been purchased on the most favour ble terms in the best European and American Markets, they can condently recommend to the attention of City and Country Storekeepers 200 hlds Porto Rico and Cuba Sugars, 30 hlds London Refined Sugar,

200 hhds Porto Rico and Cuoa Sugars,
30 hhds London Refined Sugar,
85 cases New York Refined Sugar,
25 hhds and 70 bbls London Crushed Sugar,
400 chests Gunpowder, Hyson, Young Hyson, Twankay, Souchoffs,
and Congou Teas,
200 bags and bales Mocha, Java, Laguira, and St. Domingo Coffee,
200 boxes, half boxes, and quarter boxes, fresh Muscatel Raisins,
20 kegs Spanish Grapes,
20 tierces Carolina Rice,

20 tierces Carolina Rice,
120 boxes and kegs Plug and Cavendish Tobacco,
185 pipes and hids Port, Madeira, Sherry, and Marseilles Wines,
from the most respectable Houses in Oporto, Cadiz and
Madeira,
20 pipes and 40 hhds pale and coloured Cognac Brandy,
40 hhds Spanish Brandy,
20 puncheons East and West India Rums,
100 barrels London Porter and Edinburgh Ale,
Also, an extensive and general assortment of articles connected with
heir business.

ALEX. OGILVIE & Co. Toronto, December 8th, 1841.

NEW GOODS.

THE LATEST IMPORTATIONS. ONE of the largest and cheapest stocks of every description of DRY GOODS ever imported for retail consumption by any establishment in Canada, is now offered for sale at DEYKES COMPANY'S, Kingsron, for so small a rate of profit, that an extensive trade only could remunerate. tensive trade only could remunerate.

Persons from the surrounding Districts, about to make their Winter Purchases, would, on visiting the metropolis, do well to call at this Establishment, and inspect the Stock, which, for Variety and Cheapness, will be found unsurpassed by any House in North America. Terms:-CASH ONLY, and NO SECOND PRICE.

December 24, 1841. The Church

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