

OBSERVATIONS

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

BY THE EARL OF RODEN.

I feel persuaded that many of my Roman Catholic fellow-subjects, wearied with the ever-continuing 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 a man to place and power, who are likely to exercise the authority which they are intrusted with, with justice and decision, to resist lawless violence, to discountenance turbulent agitation, and thus make way 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-subjects, if thereby a harmony and peace could be established amongst us.

I have most decidedly opposed to the measures proposed by Lord Alvanley for restoring tranquillity to Ireland, not because I am adverse to the principle of concession, but because I am clearly convinced that his proposition would but increase tenfold the diseases which they are intended to cure.

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 abstained from interfering to prevent the great scandal that has been occasioned by the late Roman Catholic mission.

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When the Roman Catholic missionaries first visited Ireland, they found that the Christian religion in its purity had been professed and practised for centuries. The Irish 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.

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Under the influence of Rome, the land, which was previously the seat of the learned, whence men resorted from many other Kingdoms of Europe, and from whence issued men to instruct and enlighten others, became a barren waste, swarming with idle monks and friars, whilst it groined to be rescued from such an unworthy and oppressive burden.

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 allegiance to God, to shake off the imposed doctrines, rites, and ceremonies of the Church of Rome.

With Henry the Eighth, or his conduct, we have nothing to do—although, under Providence, heaving out a way for the Reformation, yet, as a witness for the truth against error, he was not a Protestant. His reformation was little more than political, reaching to the vindication of the ancient rights and laws of the nation, in reference to the externals of the Church.

The Reformation, properly speaking, began in Ireland with Elizabeth. Now what do we find? Not the property transferred, as stated, from one set of ecclesiastics to another, but the same persons then in possession, except two of the bishops, remaining in possession; a reform in religion, in conjunction with the state, consenting to, and effecting, in conformity with the state, a reform in religion, and subscribing and conforming to the doctrines, rites, and ceremonies of the Church, as it is to this day established.

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 phenix plan to O'Neal, and twenty-two thousand pieces of gold for distribution from the King of Spain.

That the Roman Catholic relief bill has disappointed the 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 to the church and to the Protestant Church.

From what I have previously written, it is obvious that the Established Church is the direct and legitimate successor of the ancient Church of Ireland. As well might the successors of the Independents, who intruded themselves into the livings of the Church of England, during the period of the commonwealth, claim them now as theirs, as that the Roman 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.

As a mere pecuniary burden, especially as the law at present exists, it cannot press at all upon the Roman Catholic farmer; 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 title-holders, and if tithes were done away in reality, as well as in name, they would alone be the gainers.

Lord Alvanley can be little aware of the state of Ireland when he speaks of a "debtor and creditor" account between 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.

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 provision can be made for dispensations, and indulgences, and absolutions. Cannot these be indefinitely multiplied, and with them corresponding pecuniary burdens? In Roman Catholic countries, where the Roman Church is established, this is the case, and the exactions consequent thereon enormous and oppressive.

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 and properly regarded as the standing army of the Pope; they are regarded with peculiar favour by him, and have received from him peculiar encouragement.

Perhaps the monks are to be paid too. Then search out the fairest, most fertile, most extensive tract of land in this country, banish its owners, dispossess their property, and lay the title-deeds as an offering upon the altars of the monastic orders, and perhaps for a time the Church of Rome may say, "enough." This may appear extravagant; it is nothing more than what we might justly expect. Walter Ennis, the organ for the time of the Roman hierarchy in Ireland, thus speaks in his "Survey of the Irish Clergy," printed in 1641, we are told, it is a means to reduce Ireland to peace and quietness, that the bishops, deaneries, and other spiritual promotions of the kingdom, and all friaries and nunneries, should be restored to the Roman Catholic owners, and that the property of titles may be restored to the owners, and the monastic orders, and precincts of religious houses of monks may be restored to them; but as to the residue of their temporal possessions, it is not desired to be taken from the present proprietors, but to be left with them, until God shall give their own hearts.

It is not desired to be taken from the present proprietors, but to be left with them, until God shall give 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 hierarchy in Ireland. It may be said restrictions might be placed upon the increase and functions of the monks, or the establishment of monasteries might be altogether prohibited.

If the obligation to pay tithes to the Irish Church be the great grievance under which the Roman Catholics are weighed down (which I deny), and if this be the only obstacle which stands in the way of restoring peace and tranquillity to Ireland, as Lord Alvanley insinuates, a much cheaper and more effectual means of accomplishing its removal, than the proposed measure, is to be recommended by his lordship.

When we are required to adopt any essential measures upon the grounds that a great change has passed over the Church of Rome, that her anti-social dogmas are become obsolete, and that every thing that Protestants have hitherto feared has been remodelled, we require something more to give us certainty of this, than the hearsays and conversations of well-meaning country gentlemen, or even the pamphlets of noble lords.

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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.

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 has 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 despotically kept up through the secret police which our executive has no provision for, and which our constitution does not admit of.

Lord Alvanley proposes that we should send accredited agents to Rome, and that "accredited apostolical vicars" 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 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 against the gross inconsistency 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 "superstitious and idolatrous."

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many, many with whom I conversed, and some of them members of the Roman Catholic church, condemned the proceedings of the Jesuits settled amongst them; they described them as interfering 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.

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 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.

I have put myself to some inconvenience—I am persuaded that I expose myself to much 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 sought and sincerely desired the welfare of all classes of my fellow-subjects.

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

Luther was now fast descending to that same silent abode, where animosities are lulled and injuries forgotten. "Aged, decrepit, sluggish, cold, and deprived of half my sight, I had a right to hope that some repose, lifeless as I deemed I now am, would have been granted me."

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 an authority than that of the King of France.

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 his interests as well as the honour of his lords seemed to be involved in the question, he consented.

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 cheerful while he said to Jonas, "I was born and baptized at Eisleben; what if I should remain and die here?"











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—rang 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, and 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 days 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 of air that stirred among those branches in the sunshine, some trembling, changing light would fall upon her grave.

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 their sorrow.

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 the 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 down. Then, when the dusk of evening had come on, 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 seem with assurances of immortality, and worldly hopes and fears are hushed 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 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.—*Dichens.*

EGYPT.

"By seizing the isthmus of Darien," said Sir Walter Raleigh, "you will wrest the keys of the world from Spain." The observation, worthy of his reach 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 communication 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 that lucrative commerce from Holland, you will wrest 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 scourge of the species, early discerned the vast capabilities of this country; and to him was owing the

foundation of that city, the rival of Memphis and Thebes, which once boasted of three millions of inhabitants, and rivalled Rome in the plenitude of its power, and still bears, amidst ruins and decay, the name of the conqueror of the East. Napoleon was hardly launched into the career of conquest before he perceived the importance of the same situation; and when still struggling in the plains of Italy, with the armies of Austria, he was meditating an expedition into those Eastern regions, where alone, in his apprehension, great things could be achieved; where kingdoms lay open to private adventure; and fame, rivaling 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 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 attack the British possessions in India; and an entrepôt 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 estrangement, 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, and 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 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, and in administering the communion in both kinds to the laity, as well as some others. To the lofty and unscriptural pretensions 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 their clergy; as they are not like the Romanists, riveted in error by the decrees of any Council corresponding to that of Trent, or by any spiritual potentate on earth assuming infallibility;—on these accounts, we may hope they are not gone irreversibly astray in error; and that time, the extension of knowledge, and intercourse with purer churches, may bring them back at least in the right direction toward spiritual truth. Certain it is that many of their communities are, at this moment, casting an imploring eye towards the Anglican church. As the man of Macedonia in a vision once invited St. Paul to pass over into Europe to his aid, so the Oriental churches seem now to say to us of the Western world, come over unto us, and help us. Assistance, advice, instruction, kindly interposition without any attempt to disturb established and legitimate authorities,—these we surely cannot refuse to such suppliants. Neither can I withhold my firm opinion that, with judicious conduct on our part, and, yet more, with the blessing of God on our honest endeavours, we may do much toward recovering the Eastern churches from their errors and corruptions, and thus paying back to those realms some part of the immense debt of gratitude due to them, as having been the birth-place, first of civilization and learning, and afterwards of true religion.—*From a sermon preached in Chichester Cathedral, in behalf of the Colonial Bishops' Fund, by the Very Rev. Dr. Chaudler, 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 her communion from principle. What a sad commentary it is upon the Churchmanship—not to say the piety—of those communicants, 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 minister of Christ—how prejudicial to the interests of piety—is the absence of prominent communicants on an occasion like this! It is in vain that a voice goes forth—in the very words which the Holy Ghost speaketh—*Blow the trumpet in Zion: sanctify a fast: call a solemn assembly, gather the people, sanctify the congregation*—if the people are not gathered, and the congregation are not assembled. If ever there was a time in which the members of the Church had occasion to turn to the Lord with all their heart, and with fasting, and with weeping, and with mourning—it is now. What paths—what corruptions—what departure from the OLD PATHS, is the Church now threatened with! What coldness—what deadness—what want of spirituality, is seen every where within her borders! What hostility, and bitterness, and sectarian bigotry, assail her from without! What scoffing infidelity, and aboundings of iniquity, are developed in every movement of the world around us! And is not this a time for fasting, and humiliation, and prayer? Most appropriate to the state of things around us, are the duties now incumbent upon us.—*Episcopal Recorder.*

GOD'S PRESENCE IN AFFLICTION.

With what resignation does St. Paul look forward to his martyrdom. "I am now ready," said he, "to be offered, and the time of my departure is at hand." What gave him this peace? It was that he knew God was his present help and his guide. Here is the essence of true religion, a consciousness of

the presence of the Lord. We generally, I might say invariably, wish that this or that affliction were removed, rather than pray that God would grant us his presence, and comfort us under the weight of woe, and enable us to endure. When the Israelites could not drink of the waters of Marah, being so bitter they cried unto the Lord, and he desired Moses to cut down a certain tree and cast it into the spring, and it immediately made the waters palatable. Thus the Lord removed not the waters, but sweetened them; so does the presence of God sweeten our bitterest afflictions; let us not then cry out to be separated from them, but rather pray that God would vouchsafe us his presence, to strengthen and comfort us in them; then it matters not whether in this world we are prosperous or in adversity; whether in pain or free from pain; God will soon bring us through the wilderness, and whilst here his presence shall support us. Both his providence and his grace are given to the Christian Pilgrim in his journey to eternity.—*Rev. W. Howells.*

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 constantly maintained: be careful that thy morning and evening sacrifices of prayer be duly performed: let his word dwell plentifully in thee. Thy soul must be *Arca Testamenti*; as the Ark in which the Tables of the Law were laid up and preserved. Above all, be sure thou do not profane the temple of God; make not God's temple an ordinary house, all for secular employments; turn it not into shops or warehouses. We cry, shame! to see a church turned into a barn or stable; to see a Christian all for the world is no better sight: make not this house of God a den of thieves, a brothel-house of uncleanness, a hog-sty for worldly and sensual pleasures, a cage for unclean birds. Thus Augustine debates this point with profane men: "Say not, by body 'tis but dust and ashes; no matter how thou usest it. No! our bodies are members of Christ; temples of the Holy Ghost. What!" saith he, "despise you Christ, whose member thou art; or the Holy Ghost, whose temple thou art?"—As our bodies are temples, which is their dignity; so we must look for a dissolution of them, which is their frailty. Death will down with them all. All these houses of God must of day be battered down; they must all be brought to the dust of death. "Twas St. Augustine's meditation a little before his death: "timber and stones will decay and come to ruin, and mortal men must submit to mortality." Indeed as our bodies are temples, for their use, so they are but tabernacles, for their strength and consistency. St. Paul and St. Peter call them but tabernacles, and tabernacles and tents have but weak foundations, soon removed, easily pulled down. A cake of barley bread tumbled down the tent of the Midianites, and overturned it, that it lay all along. *Judges vii, 13.*—Less than so, even a crumb 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; 'twill be a ruin 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 him.—*Bishop Doerflinger.*

POVERTY AND RICHES.

The merciful Creator desired to bind together all the individuals of the fallen human race with a band of love, to lead them to imitate the mercies of the Saviour, and to make them conformable to his image, by having on one side love and tender compassion, and on the other meekness and humble gratitude. The disparity between poverty and riches is the ordained instrument for the attainment of this great end. Without a wide difference in the estates of men this would be hardly possible. The most striking feature in the love of the Lord Jesus Christ to us miserable sinners, was that it proceeded from self-denying condescension. "Ye know the grace of our Lord Jesus Christ," says the Apostle, "that though he was rich, yet for your sakes he became poor that ye through his poverty might be rich." (2 Cor. viii. 9.) [It is] the most striking feature in his meekness, that he condescended to exist upon charity, as we are told by St. Luke, vi. 3, "that Joanna, the wife of Chuza, Herod's steward, and Susanna, and many others, ministered unto him of their substance." To produce any thing like resemblance to these features of the Lord's character, a wide disparity in the relative positions of men was absolutely necessary. Some were made rich, that by voluntarily becoming poor for the sake of their distressed brethren, they might imitate the self-denying love of him who, for our sake, made himself of no reputation, and took upon him the form of a servant: and some were made poor that they might learn, like their Master, in all meekness and humble gratitude to receive the charities of their richer neighbours. Thus the disparity on the one hand gives room for the exercise of self-denial, compassion, condescension, and on the other for humility and gratitude; and serves as a heavenly bond to bind the different classes of mankind together. Universal abundance, and absence of all want, would in the present state of the world only increase that spirit of selfishness and proud independence which is the very root of all our sin and misery. The disparity compels men to remember that they are dependent creatures: some to seek aid, and others to give it; and thus to practise that heavenly love which devised the plan, and executed the mighty work of redemption for the relief of fallen man. The rich are taught to love the poor by seeing their necessities, and the poor to love the rich because they administer that relief which their circumstances require; 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 it is given, and as long as the poor preserve themselves from the diabolical spirit of malignant ingratitude, can never be endangered.—*Rev. Dr. A. M'Cauley.*

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 obedience 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 God. At the age of thirty years, he is suddenly raised to the right hand of Pharaoh, yet is unswayed by the splendour of his situation; being guided by the Spirit, he becomes a pattern to his rulers; of industry, prudence, and justice. As a courtier, he shows the strictest regard to truth, with true nobleness of mind avoiding the disreputable employment of his connections. As a brother, he exhibits unabated affection not only to Benjamin, but to those who had hated him even unto death; for his apparent harshness arose from his anxiety to bring them to repentance; and when he had accomplished this, his whole conduct to them was marked by peculiar tenderness, and the most studied attention to their feelings and welfare. As a son, though lord of Egypt, he manifests the most affectionate respect for his aged parent, who was now dependent upon him. As a father, his piety appears in the names he gave his children; and his earnest desire for God's blessing for them, in bringing them to Jacob's dying bed. For eighty years he lived in the midst 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.—*Rev. B. E. Nicholls.*

THE SAD EFFECTS OF THE FALL.

So long as our first parents continued in the state of innocence, roses grew without thorns, as St. Ambrose observed. As

there was no sin, so there was no sickness; no sores in the world, either of soul or body. Indeed it was not impossible for them to sin, so they should have been Gods, not men; but it was possible for them not to have sinned, which is as much as the angels of heaven can challenge to themselves; for many of them fell irretrievably because they found not a Redeemer; and those which stood, owe their conservation, as we do our redemption, to the Cross of Christ. (Col. i. 20.) As by the Fall of Adam the image of God became defaced in man; the rays of heavenly light eclipsed; the sparkles of Divine grace cooled; the understanding infatuated; the will confounded; the affections disordered; and, in place of these perfections, sin entered into the world as an hereditary contagion; a spiritual leprosy, with the consequences of it—all manner of sores and diseases, both of soul and body—which cannot be cured with all the balm in Gilead, nor cleansed with all the water in the ocean, but only by the blood of Christ.—*Archbishop Bramhall.*

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 in upon; so important that nothing seems to have been appointed in vain. They compose a celestial circle, of which Christ is the centre: his first and faithful friends from the circumference, reflecting back on him the glory received from him. They visit us in their annual course, with messages from above, each teaching us something to believe, and in consequence, something to do. They bring repeatedly to our remembrance, truths which we are apt to forget: they secure to us little intervals of rest from worldly cares, that our hearts with our hands may be lifted up to God in the heavens: they revive our zeal and fervour in performing the offices of religion: they cheer the heart with sentiments of gratitude and thankfulness: they confirm us in habits of obedience to the institutions of the church and the injunctions of our superiors: they stir us up to an imitation of those who have gone before us in the way of holiness: they minister an occasion to our children, of inquiring into the meaning of their institution; and afford us an opportunity of explaining the several doctrines and duties of Christianity to which they refer: in short, to use the words of the excellent Hooker "they are the splendour and outward dignity of our religion, forcible witnesses of ancient truth, provocations to the exercises of all piety, shadows of our endless felicity in heaven, on earth everlasting records and memorials; wherein they who cannot be drawn to hearken unto that we teach, may, only by looking upon that we do, in a manner read whatever we believe. Well to celebrate these religious and sacred days, is to spend the flower of our time happily."—*Bishop Hoare.*

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 which the age is moving; and characterizing simply as an "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 notorious to all the world; and is expressly opposed against this Romish doctrine, by laws, articles, confessions, homilies, the oath of allegiance and supremacy, the book of Christian institution, and many excellent writings;"—and if on the other hand, in the same breath, we accustom ourselves to speak slightly and disparagingly of those great and venerable names of the sixteenth century, of whom one of the ablest and wisest of modern authorities has said, that "we shall search in vain, 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 Reformation itself as "that great schism" which "shattered the sacramentum unitatis, since which era 'truth has not dwelt simply and securely in any visible tabernacle;"—or if we undervalue our own liturgy and formularies and homilies;—or put interpretations on our articles at variance with what has been generally received as the intentions of their compilers, and inconsistent with the royal declaration, that "no man... shall put his own sense or comment to be the meaning."—*Dr. C. R. Sumner, Bishop of Winchester.*

OUR DUTY TO THE CHURCH.

We have received much; let us always remember that much will be required of us. While we pretend not to judge them 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 our 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 expose a ministry, framed by Christ himself, through His Apostles, for any device of man's formation. No pride of heart, no stubborn impatience of rule, no fancied communications 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, established 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 because 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 institution only human; and how great is the folly of condemning any thing human, merely because it is his fault! And yet how common is this folly! Instead of inquiring whether other institutions are more free from imperfections, 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 strong 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 GRANHAM 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 on the same day.

M. C. CROMBIE, Principal, H. D. G. S. Toronto, 24th December, 1841.

A. V. BROWN, M.D. SURGEON DENTIST, KING STREET, ONE DOOR EAST COMMERCIAL BANK, Toronto, December 31, 1841.

WANTED. A STUDENT in the profession of DENTAL SURGERY, by A. V. BROWN, M.D. Surgeon Dentist. 26-Af

DR. PRIBROSE, (Late of Newmarket,) OPPOSITE LADY CAMPBELL'S, DUKE STREET, Toronto, 7th August, 1841. 7-Af

BLACKING, BLACKING, IVORY BLACK, WATER-PROOF PASTE, 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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All the above articles warranted equal to any in the world. Merchants purchasing to the amount of £25 or upwards will be entitled to a discount of 10 per cent.—to that amount of £12. 10. to a discount of 5 per cent.—and 3 months credit on giving approved endorsed Notes. By Post, in accordance with the above terms, punctually attended to. P. R. LAMB, New Street, Toronto.

Mr. HOFFNER MEYER, Miniature Painter and Draughtsman, LATE STUDENT OF THE British Museum and National Gallery, LONDON. Office at the Corner of Temperance and Yonge Streets, Toronto, 20-Af

BRITANNIA LIFE ASSURANCE COMPANY, No. 1, PRINCES STREET, BANK LONDON. CAPITAL, ONE MILLION, STERLING. (Empowered by Act of Parliament.) PROSPECTUSES, Tables of Rates, and every information, may be obtained by application to FRANCIS LEWIS, General Agent, No. 8, Chesham Buildings, Toronto, 48-Af

THE PHENIX FIRE ASSURANCE COMPANY OF LONDON. APPLICATIONS for Insurance by this Company are requested to be made to the undersigned, who is also authorized 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.

The Subscriber has now receiving, at the above premises, an extensive and choice assortment of every description of WARE in style, and one of the most desirable terms. Breakfast, Dinner and Dessert Sets, Japan and fine Printed Earthenware Sets of tiles, fine Cut and Common Glassware, and a large supply of Ware suitable for Country Stores. Persons wishing to purchase will find it their interest to call. JOHN MULHOLLAND & Co. Toronto, October 30, 1840. 17-Af

J. E. PELL, FROM LONDON, ENGLAND, CARVER, GILDER, LOOKING GLASS & PICTURE FRAME MAKER, Corner of Yonge and Temperance Streets, Toronto.

MANUFACTURER every thing in the above lines in the first style, and on the most reasonable terms. Tea, Breakfast, Dinner and Dessert Sets, Japan and fine Printed Earthenware Sets of tiles, fine Cut and Common Glassware, and a large supply of Ware suitable for Country Stores. Persons wishing to purchase will find it their interest to call. JOHN MULHOLLAND & Co. Toronto, Sept. 18, 1841. 11-Af

THOMAS J. PRESTON, WOOLLEN DRAPER AND TAILOR, No. 2, WELLINGTON BUILDINGS, KING-STREET, TORONTO.

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, &c. &c. Also a selection of SCOTCH VESTINGS, all of which he is prepared to make up to order in the most fashionable manner and on moderate terms. Toronto, August 3rd. 1841. 5-1p

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The Subscriber thanks his grateful acknowledgments to his friends and the public for past favours, and would respectfully inform them that in addition to his former Works, he has purchased the above Establishing, formerly owned by the late HAWKEY, SHERRIFF and recently purchased by Messrs. BRYCE & Co., where he is now manufacturing CASE STEEL AXES of a superior quality. Orders sent to the Factory, or to his Store, 122 King Street, will be thankfully received and promptly executed. Cutlery and Edge Tools of every description manufactured to order. Toronto, October 6, 1841. SAMUEL SHAW. 15-Af

REMOVAL. JOSEPH WILSON, UPHOLSTERER AND CABINET MAKER.

SINCERELY thankful for the liberal patronage he has received, he desires to acquaint his friends and the public that he has now removed into his New Back Parlours, corner of Yonge and Temperance Streets, (directly opposite his old residence), where he has fitted up superior accommodation for the carrying on of his goods, and hopes, by strict attention to the manufacturing of his goods, and 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 by him. Feather Beds, Hair and Cotton Mattresses, &c. furnished on the shortest notice. Window and Bed Draperies, and Cornices, of all descriptions, made and fitted up to the latest fashions with neatness and dispatch. Toronto, Nov. 1, 1841. 19-Af

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The Subscriber having now completed their extensive WINTER Stock of Groceries, Wines, and Spirits, offer for Sale the under-mentioned articles, which having been purchased on the most favourable terms in the best European and American Markets, they can confidently recommend to the attention of City and Country Storekeepers: 200 lbs. Porto Rico and Cuba Sugars, 30 lbs. London Refined Sugar, 85 cases New York Refined Sugar, 25 lbs. and 70 lbs. London Crushed Sugar, 400 chests Gunpowder, Hyson, Young Hyson, Twankay, Souchoong, and Congou Teas, 200 lbs. Java, Java, Laguira, and St. Domingo Coffee, 200 boxes, half boxes, and quarter boxes, fresh Muscatel Raisins, 20 Kops Spanish Grapes, 100 tereces Carolina Rice, 120 boxes and kegs Plug and Cavendish Tobacco, 185 pipes and hhds Port, Madeira, Sherry, and Marselle Wines, from the most respectable Houses in Oporto, Cadiz and Malaga, 20 pipes and 40 hhds pale and coloured Cognac Brandy, 40 hhds Spanish Brandy, 30 puncheons East and West India Rums, 100 barrels London Porter and Edinburgh Ale, Also, an extensive and general assortment of articles connected with their business. ALEX. OGILVIE & Co. Toronto, December 8th, 1841. 20-Af

THE LATEST IMPORTATIONS. ONE of the largest and cheapest stocks of every description of DRY GOODS ever imported for retail consumption in this Establishment in Canada, is now offered for sale at DEYKES & COMPANY'S, KINGSTON, for so small a rate of profit, that their extensive 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. 23-1000

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