

Poetry.

THE RESTORATION OF THE ROYAL FAMILY.

And Barzillai said unto the King, How long have I to live, that should go up with the King into Jerusalem?—2 Sam. xix. 34.

As when the Paschal week is o'er,
Sleeps in the silent aisle no more
The breath of sacred song,
Dut by the rising Saviour's light
Awoke in some of his bright eyes
Or deepening rolls along;

Such were the lights and such the strains,
When proudly strung o'er Ocean plains
Our own returning Cross;
For with that triumph seem'd to float
Far on the breeze one disingenuous note
Of orphanhood and loss.

Father and King, O where art thou?
A greener world adorns thy brow,
And clearer rays surround;
O for one hour of prayer like thine,
To plead before thy all-ruling throne
For Britain lost and found!

And he, whose mild persuasive voice
Taught us in trials to rejoice,
Most like a faithful Dove,
That by some ruin'd homestead builds,
And pours to the forsaken fields
His wonted lay of love:

Why comes he not to bear his part,
To lift and guide thy exiling heart?—
A hand that cannot spare
Lies heavy on his gentle breast;
We wish him health; he sighs for rest,
And Heaven accepts the prayer.

Yes, go in peace, dear placid spirit,
Ill appear; but would we seek a right
Thy serious sweet farewell,
We need not grieve thee to the skies,
Sure after thee in time to rise,
With thee for ever dwell.

Till then, when'er with duteous hand,
Year after year my native Land
Her royal offerings bring,
Upon the Altar lays the Crown,
And spreads her robes of gold renown
Before the King of Kings.

Be some kind spirit, hither thine,
Ever at hand, with kind designs;
The wandering heart to soze;
Whispering, "How long hast thou to live,
That thou shouldst hope or fancy give
To flowers or clouds like these?"

His own convictions, however, were too strong to be controlled; and he concludes his argument by endeavouring to prove that, after all, many of them had the lawful ordination. "Is it not true," he asks, "that the majority of those who laboured in this reformation were ecclesiastics, whom the duties of their office obliged more especially" (every sentence is an admission) "to purify religion? Every one knows that Luther and Zuingli were not only priests, but also ordinary preachers, the one at Wittenberg, the other at Zurich, and that the former was a professor of theology. And the world is not ignorant that they who joined themselves to them to promote this design, were also in public offices in the Church,—as the whole University of Wittenberg, a great number of priests and monks in Germany, with bishops and archbishops in Germany, Sweden, and Denmark, some even in France. And the whole body of the bishops in England" &c. &c. He concludes the chapter by saying, that their vocation was "ordinary," in respect of the obligation upon all men, both lay and clerical, to preserve the faith from destruction; and "extraordinary," in regard of the extreme and urgent necessity which compelled them to act as they did: "à l'égard," to use his own words, "de la nécessité extrême et indispensable qu'ils ont eue de faire ce qu'ils ont fait."

Now, if he or his friends had thought as our moderns do, why take all this needless trouble? Why not say boldly at once, "we had the true apostolical ordination, and we wanted no other?" But it is evident that they did feel their want most acutely; and it was not till their first righteous emotions of doubt and distress had passed away, that they found courage to teach new doctrines and contradict themselves.

Moses Amynat adopts the same line of defence. "Suppose," he says, "some Christian in a private station should find himself amongst barbarians, whom he might convert to the knowledge of Jesus Christ; we are of opinion that he would be sufficiently authorized, by the necessity of the case, to exercise the pastoral office. The consent of those whom he should convert being superadded, we should account his vocation complete and authentic." He adds, that if afterwards he should be able to be confirmed in his charge, by communicating with some regular church, it would be very profitable; but if this could not be, then "the law of charity, which compels every man to save his neighbour from the peril of destruction," would be a sufficient call. And even then—as if not quite satisfied himself with that opinion which he proposed to others—he says, that if "the ordinary ministers" choose to undertake the work, "we must always yield to that order of things which has been already legitimately established." He goes on with more of the same kind; and is as good a witness for us as if we had put the words into his mouth.

Prince George of Anhalt says, that he once sent his chamberlain to the Bishop of Brandenburg, "to request ordination at his hands;" and that the bishop, who leaned to the reformed doctrines, "would have performed that office for him, as he had with great good will promised to do, if God had not taken him away. And then," the Prince adds, "there was no other bishop in these parts who would consent to do this." "They must, therefore, ordain themselves, or go without ministers. And they chose the former course."

Labesse, a French minister, defending a thesis before the learned Lewis Capelle, at one of the conferences of Saumur, supposes the case of all the bishops and presbyters of a province, or of some particular church, being either taken away or scattered; and then he asks, whether the people ought to be left to perish, or some extraordinary remedy used to meet the case?—whether the failure of the apostolical succession might not in such a case be disregarded? He then emphatically denies that all the "reformers" wanted the due vocation—why? unless he judged it less worthy of regret—and proceeds thus: "many things are lawful, and are commended and approved, in great convulsions, whether of the civil or ecclesiastical body, which otherwise, in a peaceful, tranquil, and well-ordered state of things, would not be lawful, nor might be lawfully attempted." §§ Referring to "the horrible corruptions" of Rome, he asks, who would not justify the power assumed by his friends, "although it be beyond and contrary to the received order?"

"Défense de la Réformation," 2<sup>e</sup> partie, chap. iii. pp. 123, 4.

"Till at length," as Hooker expresses, "the discipline which was at the first so weak, that without the staff of their approbation, who were not subject unto it themselves, it had not brought others under subjection, began now to challenge universal obedience, and to enter into open conflict with those very churches which in desperate extremity had been relieved by it." E. P. Preface, p. 173. And even Robertson gives a similar account of the progress of the new opinions in our own country. Having remarked that "the first Puritans did not entertain any scruples with respect to the lawfulness of Episcopal government, and were content to receive from common communion with the Church," he shows how bitter and violent feelings gradually took possession of them, until, "by degrees, ideas of ecclesiastical policy altogether repugnant to those of the established church gained footing in the nation. The more sober and learned Puritans inclined to that form which is known by the name of Presbyterianism. He goes on to say that others "reprobated" parts of this system "as inconsistent with Christian liberty," and to describe the gradual decline from one folly and extravagance to another. History of America, book x.

"This office," said Calvin, "which God committed to us when He made use of our labours in the forming of Churches, was altogether extraordinary." In one sentence we have a full surrender of the whole question in dispute. And the admission is repeated by most of his brethren.

"Who are lawful Pastors?" said Beza, in conference with some of the Catholic party. "They who are lawfully called. It remains, then, to determine what is a lawful vocation. Now we assert, that there is one kind of vocation which is ordinary, and another which is extraordinary." And then, being desired by the learned Despeuce "to refer to a single example like his own during fifteen centuries," he professed openly, that God's dealings at that time by the hands of teachers like himself was "a certain extraordinary and unusual dispensation." The instances of "extraordinary" vocation which he cites are those of the calling of Moses and the Prophets; which, he says, is sufficient proof that there may be such a departure from the ordinary method. So that he, in common with Calvin and the whole school of inventors, did not even pretend that their preachers were called by the ordinary divine appointment; but would have it believed, that it was just possible they were called after the fashion of Moses and the Prophets!

But Beza sometimes forgot to maintain this high character, and was content to pass for a common man, like, and reasons from it thus: "Just as, at such a time, one thing alone is thought of, and every one runs to put out the flames, nor is it much heeded either who the assistants may be, or whence they come;—so, and much more at this moment, when all Christendom is on fire with intestine divisions, I judge that he is not to be censured who lends his aid in these difficulties of the Christian world, even though he go beyond his calling." So that, after all, these pseudo-successors of the prophets are nothing more, by their own confession, than a sort of ecclesiastical firemen."

The celebrated M. Claude, in his "Défence de Théodoret," uses similar reasoning. He quotes, out of the emperor Valens, to whom he excused himself for going beyond his office in opposing the Arian heresy, by saying that "even a girl, if her father's house were on fire, would be justified in running for water to put it out." And then, far from attempting to defend the mission of his friends as an ordinary one, he maintains expressly, that the obligation which compelled them to their vocation to witness for the truth.

He was obliged, as their advocate, to say something, and perhaps this was the best he could say.

"Aique omnino extraordinarium fuit hoc munus, quod dicitur esse est." Calvinii Epist. eccl. Serenice. Reg. Poloniae, p. 351. "Calvin himself," says Scrivener, "being created a pastor without any lawful authority, was reduced to such deplorable straits, as to endeavour to fortify his own and his followers' mission with the plea of an 'extraordinary calling.'"

"Dicitur enim esse ordinarius vocationis formam, et aliam vocationis extraordinarium." Comment. de Statu Rel. pp. 158. "Insistat quaedam et singulari ratio." Hist. p. 158. "So far were they, at first, from using the language now commonly employed by their disciples."

"Ici se vident à avoir été moins fortunés." Both the Prince of Turenne (a Protestant) and the Duc de la Force had their chaplains ordained by a Bishop. And then the writer, Lewis Du Moulin, adds, "let that stand as an undoubted truth, that Episcopacy is of Apostolic institution, and therefore of divine right. It is acknowledged even by them that want it." Novelty of Popery, Preface.

"They obtain ministers without Bishops, because they have no Bishops." L. Du Moulin, *op. cit.* And so, in their own "Confession of Faith," they excuse themselves by saying, "the state of the Church being interrupted, God hath raised up some persons in an extraordinary manner." Art. xxxi. Quick's History, vol. i. p. 13.

"Vide Hist. Solm. part. ii. De Ministerio Evangelico, some manifest signs,"—viz. 288, 289, 292. No opinion has been expressed upon the kind of defence here alleged by the persons, nor is it necessary to offer one. The tendency of their principles is now a matter of history. The limitations under which they were first proposed, however sagaciously contrived, were not very likely to be accepted by men who had no concern in front of them. And this the event almost immediately proved. The countless sects which were generated in the rank soils from which Calvinism and Lutheranism had already sprung, were willing enough to accept their example, but only so far as might serve to extenuate their own more extravagant lawlessness. "Proclivis est animus malorum aemulatio," says St. Jerome; "et quorum virtutes asequi nescimus, cito imitatur." And when the Anabaptists appealed to Luther, "not doubting," as the historian says, "that he who had first preached 'the liberty of the Gospel' would pronounce in their favour,"—Maimbourg, ann. 1536—would hardly have any reason to be astonished at a reply which seemed to involve the formal renunciation of one of the first principles of his "reformation."

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One example more. "We do not deny," say the advocates of the Synod of Dort, "that in the first institution of the Church, when there is no order, or during its restoration, when that order has fallen into ruin, some new method, which shall take the place of the ordinary vocation, may be attempted; but this will be out of order; and that which is extraordinary, whether wholly or in part, cannot in any degree prejudice that which is ordinary."

And now, if our second proposition be not yet proved, it cannot at least be for lack of evidence. It is plain enough, surely, what these divines, who did not even pretend to claim the ordinary calling in their own case, would have said of the "vocation" of certain persons amongst ourselves.

THE GREAT REBELLION AND THE RESTORATION.

(By Dr. Waterland.)

Whoever will be at the pains to peruse the black history of those rebellions, will there find such amazing circumstances of distraction, horror, and confusion, as are scarce to be paralleled in any Christian annals: such insoulerions, oppressions, rapines, murders, treasons, so openly carried on, without remorse or shame, among Christians, reformed Christians, neighbours of the same kingdom, and brethren of the same household; and all this with such a glozing show of piety and devotion, with hands and eyes lift up to heaven, seeking the Lord, as the phrase then was: such a scene, I believe, as was never before seen or heard of; and when it was, might have made a generous mind almost disdain the relation he bears to the species, or even to blush for the reproach of being reckoned to the kind. Misguided zealots took upon them to set rules to their superiors; to trample on all laws, sacred or civil; to involve three kingdoms in a dreadful war, wherein were lost above two hundred thousand lives; the bravest blood of the country spilled, the worst families stripped, plundered, and undone.—Under pretence of espousing liberty and property, those wretched patriots pulled down all the ancient fences made for the security of both; showing at length what kind of liberty it was that they affected; liberty to imprison, banish, plunder, and destroy all that had either loyalty to provoke their resentments, or revenues to supply their avarice; liberty first to deface, spoil, and crush the monarch, and next to accuse and condemn, and in the end to murder the man; liberty to tread under foot all authorities, to set up and pull down parliaments, or to model them at pleasure; to abolish a whole House of Peers, and almost to extinguish the nobility, raising up the very dregs of the populace to usurp their places; in a word, liberty to turn a kingdom upside down, and to leave it languishing, and well nigh expiring in its miserable distractions and most deplorable confusions. Such was the sad and mournful estate of this unhappy island in its civil capacity. But its religious one was still worse, and of more melancholy consideration; inasmuch as the concerns of it are higher and reach farther than the other. Our excellent Church was soon vanquished and trodden down, after the King, his nursing-father, had lost his head in defence of it.—When monarchy once failed, episcopacy could not long survive; that venerable, ancient, apostolical order fell a victim to misguided zeal and blind popular fury.—Then began conceited ignorance to triumph wild and far over learning and sound knowledge; novelty over antiquity; confusion over order; schism, heresy, and blasphemy, over unity, orthodoxy, and sincere piety.—This was referring upon the Church of England!—These our reformers!

It were endless to proceed in the melancholy story of the Church, and most deplorable state of religion in those times; when it seemed all to degenerate into a solemn cant, or into the vilest hypocrisy; was mostly outside, cover, and pretence, to beguile some persons out of their estates, and others out of their lives.

But I forbear: let us come to the consideration of God's overruling providence in those sad calamities. It may seem harsh to say it; but so it was: the hand of the Lord was in all this. Those deplorable distractions were his judgments; the enraged multitudes were the ministers of his vengeance; and what they did wickedly, traitorously, rebelliously, was by the determinate counsel and foreknowledge of God, wisely, righteously, and even graciously permitted. Perhaps

\* *Concil. in Remonstrant. Synodo de Dort. in cap. xxi. pp. 274, 5.*

† Or if there be still any doubt, we may judge by what they actually have said.

‡ See Calvin, for instance, rebuking the English separatists at Frankfurt, and asking inquiry from Geneva, as if they could have, unless it was that they were ashamed to rely on their betters." Epist. eccl. p. 377. And again, advising the Protector Somerset to make short work with "the seditious" fanatics in England, and "to coerce them with the sword of justice." Epist. lxxviii. Pontifici Anglie, p. 181.

§ Beza not only condemned the "ordinations" of the same sectaries, but protested that "the idea of their exercising the ministry against the will of the King and the Bishops was monstrous;" with much more to the same effect. Epist. xlii. ad Gualterum Anglicanum. Cf. Epist. xxiii. ad Grindalium.

¶ See the learned and judicious observations of the learned and judicious Gualterus, defending the Church against them, and calling them "schismatics." See Strype's Life of Parker, vol. ii. p. 112; and *Historie des nouveaux Presbyteriens*, par un Gentilhomme de France, définit them to be "certain obstinate fellows, who think nothing right, but what they themselves have invented." *Historie des nouveaux Presbyteriens*, par un Gentilhomme de France, définit them to be "certain obstinate fellows, who think nothing right, but what they themselves have invented." *Historie des nouveaux Presbyteriens*, par un Gentilhomme de France, définit them to be "certain obstinate fellows, who think nothing right, but what they themselves have invented."

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House—a man whose large mind exceeded the wings of his united intellects—Lord Bacon—told us that “ Kings must make religion the rule of Government, and not to balance the scale, for he that catches religion only to make the scales even, his own weight is contained in three characters—*Mess, Mens, Taki, Uparim.* It is found too light—his kingdom shall be taken from him.” And here we would observe that we must not lose sight of one circumstance—the elements of which the House of Commons is composed. Some there are whose religion it would be extremely difficult to discover; others, who hold what they call their religion in subjection to political expediency; others, again, who consider all religions equally entitled to respect; and, lastly, others—the Roman Catholics themselves, who, by virtue of their religion, are necessarily in favour of the measure. Of such motley, of such varied materials, the majority of Sir Robert Peel will be composed.—*John Bull.*

be ascribed, as well as the immense mass of civilized heathenism, which through the whole of the eighteenth century was growing up in the island, to the iniquitous confiscation of the property of the Church which took place at the Reformation. It is well known that the proportion of the tithes of England which belong to lay proprietors, is more considerable than that which is still in the hands of the Church; and it to this is added the abbey and monastery lands, they would by this time have amounted to a very large annual sum, probably not less than six or seven millions a-year. In Scotland, it is well known, the Church lands at the Reformation were about a third of the whole landed property. They would now, therefore, have produced 1,700,000 a-year, as the entire rental is somewhat above five millions. What a noble fund here existed, formed and set apart by the piety and charity of former ages, for the service of the poor and for the relief of the indigent! What incredible good would it have done, if it had been preserved sacred for its proper destination—sacred from the corruptions, immunity, and despotism of the Romish Church, but preserved inviolate for the support of religion, the relief of suffering, the spread of education, the relief of which blights and paralyses all the efforts now made, whether by individuals, voluntary associations, or the State, for the attainment of those truly godlike objects? Is it not ever one thing—the practical impossibility of fitting the requisite funds to support the institutions necessary to the struggle with the evils, on a scale at all commensurate to their magnitude? The Established Church could not spread for want of funds to erect and endow Churches; meanwhile the population in the manufacturing districts and great towns was rapidly increasing, and in consequence, part of the people took refuge in the divisions of dissent, part in the oblivion of practical heathenism.—Thence the multiplication of sects, the spread of pauperism, the growth of civilized heathenism in the state.—The Poor Laws dated from the dissolution of the monasteries; the forty-second of Elizabeth stands a durable record of the real origin of that burdensome tax. It was the appropriation of the funds of religion and charity to the gratification of secular rapacity, which has been the cause of the chief religious and social evils under which Great Britain has ever since laboured; and it is which still presents an invincible obstacle to all the efforts which are made for their removal.—*Blackwood's Magazine.*

THE CHURCH.

COBBOURG, FRIDAY, MAY 30, 1845.

CONTENTS OF THE OUTSIDE.

First Page.—The Restoration of the Royal Navy. British and Regeneration. English Eccles. Intelligence.

Second Page.—The General Annual Meeting of the Incorporated Church Society of the Diocese of Toronto, will be held, at Toronto, on Wednesday the fourth day of June next.

Third Page.—The Clergy who may attend are requested to appear in their robes.

Fourth Page.—The Lord Bishop of Toronto will, with the Divine permission, hold his next General Ordination in the Cathedral Church at Toronto, on Sunday, the twenty-ninth of June.

Fifth Page.—We are requested to state that it is the intention of the Lord Bishop of Toronto to hold Confirmations, during the ensuing summer, throughout the District of Gore and the several Districts above it, with the exception of the few places visited for that purpose during the preceding year.

Sixth Page.—In some recent remarks upon an article in the *Brookville Statesman*, we promised to notice again what we deemed a misconception in the mind of the Editor of that paper upon the subject of “Tradition.”

Seventh Page.—We cannot of course pretend to speak decisively for other people, or presume to be the apologists of individuals, the secrets of whose breasts no human scrutiny can penetrate; but we can venture to answer for ourselves, and may be bold enough too, at the same time, to speak for that numerous and intelligent class of Churchmen who avow upon this and kindred subjects, the same opinions which we ourselves entertain.

Eighth Page.—The rule of faith is thus very clearly laid down in the Sixth Article of the Church:—“ Holy Scripture containeth all things necessary to salvation: so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of the Faith, or that it should be required of any man that he should believe it.”

Ninth Page.—In contradiction to this sound and wise decision of the Church, the Romanists affirm that, in addition to the Canonical Scriptures, Tradition is to be held as a co-ordinating rule of faith, and they pronounce an anathema on those who do not receive Tradition and Scripture as of joint authority. This tradition they affirm to be doctrines and precepts orally delivered by the Apostles, and, though not contained in the New Testament, to be indispensably conducive to our eternal happiness: they further believe that these doctrines and precepts have been faithfully transmitted to the present time; and that there is an infallible authority, vested by Christ in his Church, to judge of their correctness, and to distinguish those which are true from such as are false!

Tenth Page.—Nothing can be more clear than the distinction upon this point, between the corrupt Church of Rome, and our Anglican Church as reformed from the superinduced errors and superstitions of that communion.—“The Church of Rome adds ‘tradition,’ so called, as of joint and co-ordinate authority with the Word of God: the Church of England appeals to the Word of God as the only authority, and admits of nothing as an article of belief but what is either contained therein, or can be proved from thence.

Eleventh Page.—The word “tradition” cannot, indeed, be considered a separate or distinctive term as adduced or employed by the Church of England;—it cannot be brought forward, as used by her, in contradiction to Scripture itself. Even the Holy Scriptures are, in our view of us, entrusted to our faithful keeping, and demanding our reverential obedience. But there is a species of testimony which we of the Church of England employ, not as of co-ordinate authority with the Word of God, not as possessing any inherent or self-derived authority at all; but we hold it as valuable and important from the support and exposition which it furnishes on much that, in the revealed Word, might otherwise be to us mysterious and inexplicable.

Twelfth Page.—As to the authority and value of tradition in this legitimate and unexceptionable sense,—or as it should more correctly be termed the testimony of the Church universal, as expressed in the writings of individual Christians, and in the acts and decrees of General Councils,—we claim nothing more on behalf of any tenet which is peculiar to the Anglican Church, than would be essentially requisite to prove the authenticity and genuineness of the Holy Scripture themselves.

For how is it that we ascertain that, as believers in the faith of Christ crucified, and deriving our hopes of salvation from the revealed Word of God, we have in our possession the genuine Canon of the Holy Scriptures? Not certainly from the inherent testimony of the Scriptures themselves: for says Hooker, “of things necessary, the very chiefest is to know what books we are to esteem holy, which point is confessed impossible for the Scripture itself to teach.” It is not the Word of God which doth, or possibly can, assure us that we do well to think it his Word,—a sentiment urged by Field, Chillingworth and others, and which has, in short, the support of reason and common sense. The internal testimony of Scripture, as collateral and auxiliary evidence, is all-important; but for the convincing of the adversary, for the satisfaction of all, it is not the available, nor the all-sufficient testimony. We must have some means of distinguishing between the genuine and the spurious, apart from internal evidence: we must have external testimony to prove which are, and which are not, the genuine and inspired Scriptures of God.

And from whence is this testimony derived except from the voice of the Church universal,—from the writings of the Fathers, from the acts of Councils, from the decrees of Synods; from the testimony, in short, of individual and collective Christians?—Probably the ablest, as it is the most elaborate work upon the credibility of the Gospel History, is from the pen of Dr. Lardner, a Dissenter; and upon what does he construct his argument? Upon the very species of testimony the value and necessity of which we are insisting upon. He examines minutely the writings of the Fathers from the earliest times, and adduces evidence from each to show that they held, because they quoted and advanced as authority, the very Scriptures which we now affirm and believe to be authentic. He employs them, in short, as witnesses to prove the Canon of Scripture,—to establish it as the genuine volume of inspiration,—to place its authenticity beyond the reach of doubt or cavil.

Here then is a testimony of antiquity,—or tradition, if men will call it so,—from the importance of which we do not think our intelligent contemporary of the *Statesman* will dissent, but of which we are persuaded that he will at once confess the value and the necessity. Without it, in short, we should be at the mercy of heretics and fanatics. They might, in that case, appeal to what they liked as Scriptural truth, and establish the wildest doctrines from what they would affirm to be the genuine Word of God,—and, without that testimony of Christian antiquity, we should have no means of confronting or refuting them.

But with the help of the same testimony we are enabled to go further. The wildest fanatic, the most glib heretic, professes to derive his religious opinions from the very same Scriptures which we ourselves hold to be genuine and true. They differ to an interpretation which we deem to be distorted, perverse, and irrational; but when appeals to common sense and a sober judgment are of no avail,—when we plead in vain the expositions of the learned and the plebs of our own times, how important is it to be able to adduce the sense in which the Church universal, in its primitive and purest days,—at periods bordering closely upon the age of the very writers of those Scriptures,—attached to a tenet or a custom of our common Christianity which is now perceived and abused? How influential must such a testimony be deemed in allaying the conflict of opinion, and bringing about a consensus of faith and practice? How conducive, when all other means fail, to the harmony of the Church universal?

And here we cannot have any apprehension that our position will be misunderstood. In the view we have assumed and affirmed, the difference between the Anglo-Catholic and the Romish doctrine of tradition is marked and obvious. We only adduce it as confirmatory of the true meaning of Scripture; they assert that it is also supplementary to Scripture, conveying doctrines which in the word of God are omitted. We hold the Scriptures as the foundation, the ground of the truth, so that every doctrine maintained by the Church must be found therein and proved thereby: they profess to hold and to build upon another foundation in addition to that which the Word of God supplies, and maintain as having equal claims to respect and reverence the superstructure which is built upon both. Here then we are at issue; and let no man, either in ignorance or from wantonness, be rash enough to assert that, in affirming the value and importance of tradition,—or to use a more correct phraseology, the testimony of the Church universal,—we are narrowing the ground of our dissent from, and protest against Popery.

Under our head of English Intelligence will be found the noble letter of the truly Conservative Duke of Newcastle, on the subject of the grant to Maynooth. We have said enough to testify our strong sense of the sinfulness and the impolicy of this boon to a corrupted creed,—standing not in rivalry merely, but in hostility to the Church of the Empire,—of this training up of champions of error, this furnishing of weapons and of every munition of war by which to sap and subvert the foundations of the altars and the throne of our father-land. But there is one point in the letter of the noble Duke which we feel constrained once more to advert to: it is the contrast he draws between this liberality to a hostile institution, and the meagre and stinted aid which is allotted to any enterprise of piety or charity in which the Church of the realm is concerned. The Government of this Protestant Empire can abstract a pittance of £16,000 per annum from a generous and excellent Society, whose object is the Propagation of the Gospel among the needy and destitute in her numerous and distant Colonies, and at the same time appropriate more than double that amount per year to the sustaining of a Popish Seminary. The Government of this Protestant Empire can allot that annual boon to the enemies of the very principles upon which the Constitution of the realm has been constructed, and yet avail itself of a quibble in law or a defect in legislation, to deprive five or six of our laborious Missionaries of the trifling stipend which was felt to be guaranteed to them. These are the anomalies in the statesmanship of the day which give pain to the reflecting, and cause alarm to those who look beyond the expediency of the passing hour to the calamities of the darkening future.

In the recent attempt to throw open the University of this Province, and strip it of every wholesome religious influence, we discern no slight correspondence with the political atrocity which has been enacted in the case of Maynooth. In the one case, just as much as in the other, it is putting arms into the hands of those who will exercise them against the battleships and the foundations of religious truth and order. We have, in the scheme proposed amongst ourselves, no security against any shade of error, the worst and the wildest: we should, by that loose principle, when brought into action, be as much exposed to the gross corruptions of the Romanist, as to the melancholy delusions of the Mormon. And in this, as in all other meditated aggressions upon the foundation and integrity of our Church, we should be wise in adopting the Duke of Newcastle's caution to “petition.” On the subject of our University we should emphatically say to every son of the Church, “Let no time be lost in petitioning.” Combination is strength; and the combination of so many faithful hands and hearts, the State will not be so rash as to look upon with indifference or treat with contempt.

One very distressing feature in the debate upon the Maynooth grant is the affirmation of a feeling on the part of Sir Robert Peel, which we should think any Englishman would be ashamed to avow. But we prefer giving the natural comments upon it in the words of the *John Bull*, of the 28th April—

“There was no portion of Sir Robert Peel's speech yesterday week which we read with more regret than that where he assumed a tone of congratulation with refer-

ence to the time of bringing forward his conciliatory measure. He had no sooner done so than, to use his own words, “there rises in the far western horizon a cloud, small indeed, but threatening future storms.” This cloud was President Polk's inaugural speech, and what it contained about the Oregon territory. Sir Robert then referred to what he had said of our resolution to maintain our rights if they were invaded, and added, “I own to you that when I was called upon to make that declaration, I did recollect with satisfaction and consolation that the day which I had just passed was a message of peace from Ireland. This is Dan's thunder. This is knuckling down to Conciliation Hall. This is proclaiming to the world, we are weak, while Ireland is discontending. Such an argument in the mouth of a Repealer would be consistent and appropriate; in the mouth of a Prime Minister we pronounce it to be as derogatory as it is unbecoming.”

We are aware that attempts have been made to remove the effect of that declaration by mystical explanations; but no after apology can extenuate its impolicy, or diminish, we fear, the evil influence of our ill-timed anathema. Were it true,—but we have the consolation of knowing that it is not true,—the mighty energies of the British Empire are revealed in a point of weakness and humiliation for which none of its gallant and attached sons and subjects were ever prepared. The chances and contingencies of war are innumerable, but in a good cause we may hope for the blessing of heaven; and with the blessing of heaven, the strength and resources of the British Empire are well nigh a match for a world in arms.

We perceive by the *Episcopal Recorder*, just received, that the Rev. Alonzo POTTER, D.D., of Schenectady, New York, has been elected Bishop of the Diocese of Pennsylvania, for some time vacant by the resignation of the Right Rev. H. U. Onderdonk.—Several other nominations had previously been made,—the choice of the Clergy falling upon the Rev. Dr. Bowman; but as this vote was not concurred in by the Lay members of the Convention, it was necessary to proceed to another election, when Dr. Potter having received a large majority of the Clerical votes, the Laity unanimously concurred in that nomination.

Our readers will perceive from an Address in another column, that the Rev. H. Patton, the highly esteemed Rector of Kempville in this Diocese, proceeds to England on leave of absence for a few months.—The Address and Reply which we publish to-day, are an evidence of the kind and happy feeling which exists between this excellent Clergyman and his flock: no minister could have laboured more faithfully and assiduously than he, as the formation of three new parishes through his instrumentality, bear testimony; and that his labours have been pursued with kindness and judgment as well as zeal, the warm attachment of all his people is a most gratifying proof.

We heartily join with his affectionate congregations in wishing a safe return to one so much endeared to them, and one to whom all his brethren in the ministry most sincerely value and esteem.

We are requested to state that the Lord Bishop will (D. V.) consecrate St. James's Cemetery, on Thursday the 5th June, the day following the General Annual Meeting of the Church Society of the Diocese of Toronto.

The ceremony will commence with Divine Service at the Cathedral Church at 11 o'clock A. M., after which His Lordship, accompanied by the Clergy and officers of the Church, will go in procession to the Cemetery.

CANADA. DIOCESE OF TORONTO. COLLECTIONS.

Made in the several Churches, Chapels, and Stations of this Diocese, to be applied exclusively to the promoting the cause of Missions in this Diocese under the direction of the Church Society, in conformity with the Circular of the Lord Bishop, dated 15th April, 1845.—

Omitted in the last— Trinity Church, Toronto, per Churchwardens, £9 1 4

Previously announced, in number 10, in am't £62 4 1

Church at Nassagawby, per Rev. G. Graham 7 1/2

St. Paul's Church, Mills, per Rev. W. G. Wells 2 0 0

Church at Coborne, £11 15 0

Do. at Grafton 4 2 3

—per Rev. J. Wilson 5 17 3

Church at Carleton Place, per Churchwardens 1 16 6

St. Paul's Church, Mills, per Rev. W. G. Wells 7 3 8

St. John's Church, Mills, per Churchwardens 0 19 0

St. Paul's Church, Toronto, per do. 1 6 9

Church at Belleville, per Rev. John Grier 8 10 0

Trinity Church, Thornhill, £45 12 6

Do. at Garrisonville 1 12 6

—per Rev. D. E. Blake 8 0 0

Church at London, per Churchwardens 10 0 0

Do. at St. Catharines, per do. 10 0 0

Do. at Sandwich, per Rev. Wm. Ritchie 2 10 0

Do. at Merrickville, per Rev. E. Morris, 0 10 0

St. Paul's Church, Fredricksburg £9 13 3/4

St. Paul's Church, Adolphustown 1 0 0

—per Rev. J. Deacon 1 0 0

Church at Franktown 1 5 0

Do. at Smith's Falls 1 10 0

St. Peter's Church, Cobourg, per Rev. A. N. Bethune, 12 3 2

Church at Chippawa, per Churchwardens 7 12 6

31 Collections, amounting to £137 18 8

T. W. BIRCHALL, Treasurer.

28th May, 1845.

Collections made in the several Churches, Chapels, and Mission Stations throughout the Diocese, on September 28th, 1845, and the sum of £1,200, was received from the Treasurer of the Diocese, on the 10th December, 1844.—

Previously announced (No. 135) in am't £645 1 0/4

St. John's Church, Ancaster, (additional) 0 7 6

St. Paul's Church, Ancaster, per Rev. P. G. Bartlett, 1 10 0

136 Collections, amounting to £646 18 6/4

The Treasurer has also received from the Provincial Committee of Tecumseh and West Gwillimbury—through the Rev. F. L. Oster, 31 0 0

The Rector and Church Warden of St. Peter's Church, Cobourg, beg to acknowledge, with their best thanks, the receipt of £235 5 6 from the Ladies Patrons of the Bazaar held at Cobourg on the 29th and 30th inst. in aid of funds for the enlargement and improvements recently effected in that Church. Accompanying the contribution of this large sum, was an intimation that a considerable amount was likely still to be available as the proceeds of the Bazaar; therefore several small sums still to collect, and a large quantity of valuable articles on hand which they felt assured they should be able to dispose of without much delay. For this important and seasonable help the thanks of the clergyman and whole congregation are due, and are hereby cordially tendered.

The Rev. J. Wilson begs to acknowledge with very sincere thanks, the sum of Twenty Pounds, currency, from G. W. Allan, Esq. of Toronto, kindly and generously collected by that gentleman in aid of the Church now in course of erection in the Village of Coborne. To Mr. Allan and the kind friends who have thus liberally contributed towards the erection of the Church, the thanks of the congregation are justly due, and are cordially tendered.

The Rev. J. Wilson begs that all letters and papers to his address, may be directed to Coborne, as much inconvenience is frequently experienced by their remaining in the Grafton Post Office.

ADDRESS TO THE REV. HENRY PATTON, RECTOR OF KEMPTVILLE.

Reverend and beloved Pastor,— We the undersigned, your Parishioners, having learned that you purpose soon to visit the land of your nativity, cannot permit you to depart from this land without our early ministerial labours, without expressing to you in the warmest and most affectionate manner the high sense we entertain of your superior talents, piety, and Christian deportment. In you we have found a faithful and indefatigable minister of the Saviour's fixed benediction, one ardently endeavouring to promote the spiritual and temporal interests of all around you. And we in particular who reside in the more remote parts of your parish, as well as those who, having been once under your excellent ministrations, and still enjoy at stated intervals the benefit of your pastoral labours, are not insensible of the hardships and difficulties which you had to encounter for nearly sixteen years, in travelling over some of the worst of roads, in the midst of storms of rain and snow, to fulfil your various appointments, and to have the consolation of your most scrupulous punctuality. And now, beloved Pastor, believe us— one and all—that it is not as a matter of mere form that we now address you, but from the conviction that by your absence (even for a limited time) we are deprived of the society of one whose piety and benevolent ministrations, paternal solicitude, and Christian graces, have justly entitled him to our esteem, and have secured for him our most affectionate regard. And here permit us, as some token of our love and gratitude, to solicit your acceptance of the accompanying Poems;—the willing offering of your parishioners.

And now, dear Pastor, praying that in your journey to the land of your fathers you may be preserved by land and by water,—that prosperous gales may safely waft you across the billows of the mighty ocean,—and that, when you are landed in the Isle of Great Britain, you may again return to us invigorated in body and in mind,—again take your watchful post upon the towers of our Zion,—again make glad our hearts by the sweet melody of the Gospel trumpet's sound,—and that you may continue in the land of your nativity, to be as dear to us as at last removed to an everlasting habitation, “eternal in the heavens,”—is the sincere prayer of,

Reverend and beloved Pastor, (Signed) WM. H. BORTON and BISHOP DICKINSON, CHURCHWARDENS OF KEMPTVILLE, HENRY BURRITT and H. C. BURRITT, Church Wardens of Marlboro', JOHN L. READ and E. H. WHITMARSH, Church Warden of Merrickville, and 386 others.

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To the Rev. Henry Patton, Rector of Kempville.

Containing 431.

My beloved Parishioners,— Believe me that it is with a full and overflowing heart that I receive your very kind and affectionate Address.

For the expressions of good will contained in it,—for the kind and warm remembrance which they have for me, and by water,—for my safe return to you,—for my comfort in time, and for my happiness throughout eternity,—accept my sincere and heartfelt thanks.

About to depart from you for a season, and, as I trust, only for a few months, it must gratify my feelings to receive this expression of your affection and good will. And yet, beloved friends, permit me to remark, that your too partial and indulgent estimate of my behaviour among you, has led you to express yourselves in language by far too flattering. I can with sincerity assure you, that for a long time past, I have endeavoured to be true, not only to my own eyes, but to the portrait you have drawn in your address of the character of a faithful and zealous Minister of the Gospel. I feel very sensibly that this is a representation, not of what I your unworthy Pastor am, but rather of what I ought to be.

However much your friendship and kindness may cause you, in this hour of parting, to overlook my manifold deficiencies; my own heart, more faithful to its trust, forcibly reminds me of my great unworthiness. When indeed the duties and responsibilities of a Minister of the Gospel are considered, we may well exclaim, “Who is sufficient for these things?” For myself, I am conscious that I have gone in and out amongst you in much feebleness and human infirmity, and therefore do I the more gratefully acknowledge the kindly manner in which you have received my imperfect ministrations. I thank you also most sincerely for the very acceptable purse presented with your address. On the eve of a long and expensive journey, I am certainly not in a condition to disregard the pecuniary value of your gift; and yet be assured, my dear friends, that its value is very greatly enhanced in my estimation by the manner in which it is conveyed, and the affectionate expressions of esteem that accompany it. I receive it as the free-will offering of parishioners, endeared to me by many previous proofs of their attachment.

It is to me a greater comfort to a Christian Minister than to find that his labours of love are appreciated by his people, and owned and blessed of God to the good of their souls. If any such blessings have attended my feeble ministrations among you, let all the praise and all the glory be ascribed unto God. And my brethren, “whether I come and see you, or else be absent from you, may I hear of your affairs, that you stand fast in one spirit, with one mind, striving together for the faith of the Gospel.” May I hear of your continued advancement in the divine life; of the increase of your faith; of your confidence in the ministry and sacraments of the Gospel; and of your faithful and conscientious attachment to your Church, “the Church of the living God, the pillar and ground of the truth.” Should the Almighty, who has hitherto led me all my life long, spare me to return to you another time, may I find that you have all continued steadfast in the Apostles' doctrine and fellowship, and in breaking of bread and in prayers.” Finally, dear friends, I bid you, one and all, an affectionate farewell. With fervent prayers, do I commend you to God and to the word of His grace, which is able to build you up, and to give you an inheritance among all them that are sanctified.” The Lord bless you and keep you. The Lord cause his face to shine upon you, and be gracious unto you. The Lord lift up the light of His countenance upon you and give you peace, now and forever.—

HENRY PATTON, Rector, Kempville, May 21st, 1845.

DIOCESE OF QUEBEC. Pursuant to public notice, the stated meeting of the Central Board of the Society was held at the National School House, Quebec, on Wednesday last, at two o'clock, P.M.—Present, the Right Rev. the Lord Bishop of Montreal, the Rev. Messrs. Cochrane, Walker, and Sheppard, Revereud Official Mackie, Wm. Davis, Secretary, M. Willoughby, R. R. Burrage, William Bond, C. L. F. Haeselt, T. Triggs, and T. B. Anderson, Esquires, Treasurers; H. Jessop, J. Bonner, J. B. Forsyth, Wm. McNeil, Esquires.

The Meeting was opened with prayer. The Forsyth read the minutes of the last Meeting. Submitted, Report of T. B. Anderson, Esq., Treasurer, at Montreal, showing a balance of £241 19s. 9d., in the Bank of Montreal at this date, including £90 for the special benefit of the Bazaar of 1844. The same amount was also presented to the meeting, in the name of T. Triggs, Esq., Treasurer at Quebec, showing a balance of £238 19s. 6d., in favour of the Society, in the Quebec Bank.

The Lord Bishop of Montreal stated that the Parochial Association in the Province of the Church Society is in operation in the Parish of Quebec.

The Secretary read a letter dated 15th February, relating to the dissolution of the Montreal District Association.

The Secretary submitted Report of a Committee regarding a proposed Junction of the Montreal Branch of the Society for Promoting Christian Knowledge with this Society; referred.

Report of the Lay Committee was read by the Hon. A. W. Cochrane, and adopted; the latter recommendation contained therein, respecting the petition of Nicolet, applying to the Honourable the 13th Article of General By-Laws having passed, the sum of £100 was appropriated towards the endowment of Nicolet Church.

The Secretary read Report of a Committee to consider the means of Establishing a Book and Tract Department, which was referred. Proposed by T. B. Anderson, Esq., and seconded by H. Jessop, Esq., that the subject be resumed at the next Meeting of the Society, which will be held in July next in Montreal, and that the Treasurer of the Society be requested to address a letter to the Secretary of the Montreal District Association, calling upon him to furnish a statement of his account and list of books on hand.

Read letter from Rev. W. B. Bond; amount of 17s. 7 1/2 d. collected in his Church after sermons in 1843 and '44, was granted on his application towards the enlargement of Lachine Church.

Read letter from Rev. R. Anderson, of Upper Ireland, and resolved that, in order to the accomplishment of his prayer of his petition the Secretary be instructed to put himself in communication with him on the subject.

Read letter from Rev. A. Balfour, of Waterloo, Shefford, relating to the endowment of the Church in that Mission.—Resolved that he be informed in reply, that the Board regret that they are not able to entertain his proposals, inasmuch as they have no legal power to dispose of the present funds of the Society, which the Secretary would not admit of the advance of the sum required.

Resolved that a grant of £12 10s. be made to the Rev. R. Pies, Missionary at Russelltown, formerly supported in part by the Montreal Society for the Propagation of the Gospel among the Indians of the Montreal District, for the payment of incidental expenses.

Several vouchers, put in by H. Jessop, Esq., to the amount of £12 4s. 8d., were approved by the Board.

Resolved that the salary of the Rev. C. Rollit be made £25 per annum from the time of his appointment, and that it be a recommendation to the Megantic District Association to contribute what they may be able towards making his stipend £100 per annum, his labours having been chiefly in that District the past winter; and that the sum of £25 be paid to him for the salary fixed by the Board of the Travelling Agencies employed by the Society.

Read Report of the Members of the Finance Committee resident in Montreal, 5th May, 1845.

Read Report of Members of Finance Committee resident in Quebec, 14th May, 1845.

Adjourned until the next meeting on the 29th of the month. The meeting was closed with prayer.

ACCIDENT TO BISHOP DE LANCEY.—After a state of intense anxiety, we are most humbly and heartily thankful to the Good and Gracious Providence, that we are permitted to give some record, which we trust will be received with as much interest as we have in imparting it. We do it indeed, in a very hasty and imperfect manner, as we find communications on our table, after an absence of two or three days of duty, and the press cannot well wait for us.

It has been made painfully known to the public, that Bishop de Lansey met with an alarming accident on Friday afternoon, the 16th inst. As various, and in some cases, exaggerated statements have gained publicity, we deem it proper to present a brief account of the circumstances of which there can be no doubt, as our information is from a member of the Bishop's family, an esteemed brother in the ministry, who is much of the time with him, and what is of great and gratifying importance, the conversation of Dr. Webster, of the Medical Faculty of Geneva College.

The circumstances are these:—The Bishop was in the open wagon of Mr. Martindale, who was driving from Batavia to East Bathon, some seven miles distant, where the Bishop had made an appointment for that afternoon. When near the point of destination, the horses, as we mentioned, the horses became alarmed and attempted to run; in their agitation, one of them threw his leg over the tongue of the vehicle, and it was a consequent plunging of the animals, which created anxiety on the part of the driver, and led to the accident. Dr. Webster, Mr. Martindale's shoulder, that he might see what the difficulty was. While in that position, to use the words of the Rev. Dr. Shelton, “the horses plunged violently, and literally twisted the vehicle from under him, and he was thrown back making a complete revolution, so that he struck with his whole force upon his forehead, his neck. There is not a scratch upon his body.” For several hours he was insensible, and the supposition was that the result would be fatal.

Through the infinite mercy of God, and for which we do not doubt that all the friends of all the members of his Diocese, and of all kind Christian people, will ascribe most devout thanksgiving, the Bishop came not only to sensibility, but to clearness of intellect, and we gather from the learned and able Surgeon before mentioned, that the recovery will be very favourable, and that he may, humanly speaking, be considered out of danger, so far as present appearances are concerned.

It must be some time, in the nature of things, before the Bishop can be expected to discharge the Episcopal duties announced in the late numbers of the *Messenger*, and therefore the Ministers of the Gospel in the Diocese are appointed for a season. In the meantime, let the prayers of the Diocese be humbly and fervently offered, for a blessing upon the means employed for the entire restoration of our beloved Pastor, the able prelate, the consistent

It will be gratifying to know that Bishop De Lansey has every kind of attention that his situation can require. His wife, daughter and sister, are with him. The Clergy of the vicinity are watchful and attentive, and the ablest medical advisers are attentively attending at the Hotel St. Pierre of the Presbytery. Ministers of East Bathon, the Rev. Mr. Oaks, of whose kindness more we said hereafter. Every demonstration of kindness is afforded, especially from the people of Batavia. Our Rev. brother before quoted says “the whole country is in a state of deep solicitude.”

We shall keep our readers advised of the situation of the Bishop as far as is in our power. We tender our thanks to the several friends who have communicated to us, and beg them to advise us daily.—*Gospel Messenger.*

From our English Files.

We laid before our readers last week a brief summary of the intelligence received from England through the *Mail Steamers*, and the proceedings of the House of Commons on the subject of the income tax; and from these items which follow have been selected.

House of Lords, Monday, April 20.

The Earl of Rothen said, he had a great number of petitions on that absorbing subject which now occupied the Protestant mind. They however differed in object, and some of them were directly opposed to the bill now in progress in the other house, and these he should not present to their Lordships at that time, but should reserve until the period when the bill should be before their Lordships. He had other petitions of a general nature, praying their Lordships to give to an endowment of the Roman Catholic College of Maynooth, and also petitions praying their Lordships to appoint a committee of their Lordships house (prior to their agreeing to the second reading of the bill) to inquire what were the tenets, dogmas, and class-books taught at that college. With respect to the petition connected with the subject of the *Guelphs*, he thought that he could conceive nothing more fit, more natural, or more right than that their Lordships, before consenting to such a measure as was now in progress in the other house, and against which so large a portion of the Protestant population had entered their dissent, should appoint a Committee to inquire into the merits of the case which was brought forward by the petitioners, and which it was now proposed should be taught to a greater extent by the means of additional funds given for that purpose. It was desirable that a committee should be appointed, because then an opportunity would be afforded to the Protestants to be heard, and they would not have to wait until the bill had passed in the other house, and then to present a petition to the House of Commons, which would be a mere matter of form, and would not be likely to have any effect, and which would do much to excite and irritate the Protestant mind throughout England, Ireland, and Scotland. Should it, however, appear that the tenets and class-books taught at Maynooth College were highly detrimental to the best interests of the country, he thought that he would venture to carry the bill into effect. He did not wish to say anything that would excite discussion, nor would he say whether what was taught at Maynooth was right or wrong; but the best means of arriving at the truth was by appointing a committee of inquiry before the second reading of the bill, and the House of Commons should be informed (if he should have the opportunity) to propose, before such second reading, that a committee be appointed up-stairs for inquiring into the subject. The noble Lord then presented petitions to the effect stated, from congregations of Protestant Dissenters and other bodies in the Kingdom, praying their Lordships to enquire into the subject, and to vote upon it, and to express their dissent against it. The Earl of Rothen was supported by the Earl of Mountcashell, the Bishop of Down, and the Marquis of Breadalbane; but the debate was only a cursory and incidental one.

Having discussed, in detached portions, the one great debate which has occupied the House of Commons during the whole week, as better suited to our columns than a continued commentary, which had we given it, could not have embraced a title of the multifarious aspects under which the momentous question has presented itself, we shall here confine ourselves to a few general reflections suggested by the report of the second reading of the Bill, and the views of Lord W. Russell on the same.—I did believe, and do still, that Popery is breaking in upon this nation, and those who advance it will stop at nothing to carry on their designs; and I am heartily sorry that so many Protestants are giving their helping hand to the enterprise. It is to be regretted that the Irish, in their political views, is the cause for which Hamlyn held in the field and Russell died on the scaffold. Modern whigs are apostates from that cause.

Sir Robert Peel, Sir P. FREEMANTLE, the CHANCELLOR of the EXCHEQUER, Mr. MACAGALLY, and the whole staff of the Bill, steadily think that it is a religious question. It is easier to deny than to disprove the fact. But what then is it? Let us suppose a case. Let us suppose the course of education at Maynooth to be equal or superior to that of Oxford, Cambridge, Eton, or Westminster. Would Sir Robert Peel or Sir P. Freemantle send a son there to be educated? And if not, why not? Because they would shrink from the idea of their sons becoming Papists. But why shrink? Because they deem the Roman Catholic religion to be full of idolatry, superstition, and immorality. Can it, then, be the duty of the state



UNFITNESS FOR THE LORD'S SUPPER.

A DIALOGUE. (By the late Very Rev. Sir Herbert Oakeley.)

PART I. Clergyman.—Good morning to you Mr. Powell; I am very glad to see you; I was afraid you were not well.

P.—I am glad to hear it; but I missed you in church yesterday; and I am afraid you were never absent when in health, I set down your absence to illness.

C.—I am sorry to hear that, Powell; I wish you however to tell me, because I dare say I shall be able to convince you that it was a bad reason, or no reason at all.

P.—Well, sir, I wish to be plain with you; and the truth is, that I kept away because I knew I should not like your sermon.

C.—Indeed! That certainly was a bad reason, inasmuch as the sermon is not the only, nor the chief object, which you ought to have in view, in going to church.

P.—I am sorry to hear that, Powell; I wish you however to tell me, because I dare say I shall be able to convince you that it was a bad reason, or no reason at all.

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PETRIFIED FOREST ON THE NILE.

"There is," says a writer in the Bombay Times, "scarcely, perhaps, a spectacle on the surface of the globe more remarkable, either in a geological or picturesque point of view, than that presented by the petrified forest near Cairo."

The traveller having passed the tombs of the Caliphs, just beyond the gates of the city, proceeds to the southward nearly at right angles to the road, across the Desert to Suez; and after having travelled some ten miles up a low barren valley covered with sand, gravel, and seashells, fresh as if the tide had retired but yesterday, crosses a low range of sandy hills, which has for some distance run parallel to his path.

The scene now presented to him is beyond conception singular and desolate. A mass of fragments of trees, all converted into stone, and, when struck by his horse's hoof, ringing like cast-iron, is seen to extend itself for miles and miles around him in the form of a decayed and prostrate forest.

The wood is of a dark brown hue, but retains its form in perfection, the pieces being from 1 to fifteen feet in length, and from half a foot to 3 feet in thickness, strewn so thickly together, as far as the eye can reach, that an Egyptian donkey can scarcely thread its way through amongst them, and so natural that were it in Scotland or Ireland, it might pass without remark for some enormous drained bog, on which the exhumed trees lay rotting in the sun.

The roots and rudiments of the branches are, in many cases, nearly perfect, and in some the wormholes eaten under the bark are readily recognizable. The most delicate of the sap-veins, and all the finer portions of the centre of the wood are perfectly entire, and bear to be examined with the strongest magnifiers. The whole are so thoroughly silicified, as to scratch glass, and to be capable of receiving the highest polish.

Physically there is no finer race of men in the world than the Spanish peasantry. A walk of a few minutes from the Water-port to the Exchange of Gibraltar will convince us of this.

The Moor, especially when somewhat advanced in life, is a magnificent lion-like creature. He is rather above the middle size, stout built, large of limb, with great display of muscle, noble features, approaching to the Roman, an ample brow, a dark eye, and (in jockey phraseology) uncommonly fine action.

But live, with all their bodily speches, they are so thoroughly silicified, as to scratch glass, and to be capable of receiving the highest polish.

That saw'd-up race that button'd nation, Who while they boast their laws so free, Leave not one limb at liberty, But live, with all their bodily speches, The slaves of buttons and tight breeches.

The striking peculiarity of the Moor is his lion-like appearance. Often have I stood and gazed with admiration on a group of these swarthy turbaned children of the sun, squatted crosslegged, pipe in mouth, solemn and silent, under shelter of the parapet wall of the King's Bastion, and wondered at the singular resemblance which their grave countenance, strongly marked features, and air of savage dignity, gave them to the lord of the desert in repose.

The Moor may be the nobler animal of the two to look at, but for energy and endurance too, give me the fiery Spaniard. Under proper discipline what a noble soldier he would make! Patient of fatigue, reckless of hardship, temperate in his diet even to abstemiousness, daring in spirit, and energetic in action, few could cope with him in a long campaign.

Advertisements. Six lines and under, 2s. 6d. first insertion, and 7d. each subsequent insertion. Ten lines and under, 3s. 6d. first insertion, and 1s. each subsequent insertion.

EVERY DESCRIPTION OF JOB WORK. DONE IN A SUPERIOR MANNER. At the Office of "The Church."

BLANK DEEDS AND MEMORIALS, KEPT CONSTANTLY ON HAND, WITH AND WITHOUT BAR OF DOWER, Handomely printed on superior Paper and on Parchment.

W.H. EDWARDS, HAIRDRESSER AND PERFUMER, No. 2, St. JAMES'S BUILDINGS, KING-STREET, TORONTO.

A PRIVATE DRESSING-ROOM for their conveniences, and he hopes they will favour him with their patronage.

THE ROYAL MAIL

STEAM PACKETS. BETWEEN TORONTO AND KINGSTON, WILL COMMENCE THEIR REGULAR TRIPS ON FRIDAY NEXT, THE 18TH INSTANT.

DOWNWARDS. From Toronto to Kingston. SOVEREIGN, CAPT. SUTHERLAND, Every Monday and Thursday, At Noon.

UPWARDS. From Kingston to Toronto. PRINCESS ROYAL, CAPT. COLCLOUGH, Every Monday and Thursday Evenings, At Seven o'clock.

THE MOOR AND THE SPANIARD. (From a Visit to the Peninsula by the Rev. W. Robertson.)

THREE TIMES A-WEEK! THE STEAMER AMERICA, CAPT. HENRY TWHY, WILL, until further notice, leave Toronto for Rochester, THREE TIMES A-WEEK, touching at Windsor Harbour, Oshawa, Darlington, Bond Head, Port Hope, and Cobourg, (weather permitting) commencing on TUESDAY next, the 22nd instant.

LANDS TO LEASE, ON FAVOURABLE TERMS. District. Township. Lot. Con. Acres. Johnston...South Crosby...12...7...200

Advertisements. Six lines and under, 2s. 6d. first insertion, and 7d. each subsequent insertion. Ten lines and under, 3s. 6d. first insertion, and 1s. each subsequent insertion.

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FASHIONABLE TAILORING ESTABLISHMENT.

No. 6 Waterloo Buildings, NEXT DOOR TO STON'S HOTEL, TORONTO. ROBERT HAWKE, in tendering his sincere thanks to his Friends particularly and the Public generally, begs leave to inform them, that he keeps constantly on hand a well-selected stock of

VESTINGS, IN GREAT VARIETY, Which he is prepared to put up in the most fashionable manner, and on moderate terms. N.B.—Cassocks, Clergymen and Queen's Counsel's Gowns, Barristers' Robes, &c., made on the shortest notice and in superior style.

THOMAS H. EDWARDS, TAILOR, ROBE MAKER, AND DRAPER, NO. 2, CHURCH STREET, TORONTO.

NEW ESTABLISHMENT. THE Subscriber begs leave to inform the gentry of this city, and inhabitants generally, that he has commenced business as an

UPHOLSTERER AND UNDERTAKER, AT NO. 94, YONGE STREET, THREE DOORS ABOVE THE GREEN BUSH INN.

WILLIAM A. GARRETT, ATTORNEY AT LAW, &c. &c. &c. (Over the Store of J. V. Bassell & Co.) COBBOURG, CANADA.

MESSRS. BETHUNE & BLACKSTONE, BARRISTERS, AT TORONTO, &c. OFFICE OVER THE WATERLOO HOUSE, No. 134, King Street, Toronto.

DR. PRINGLE, (Late of Newmarket), OPPOSITE LAZY CAMPBELL'S, DUKE STREET, TORONTO.

MR. MEREDITH, SURGEON DENTIST, FROM ENGLAND, 239, KING STREET, NEAR CHEWETT'S BUILDINGS, TORONTO.

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EDWARD GEORGE O'BRIEN, GENERAL AGENT, ACCOUNTANT AND NOTARY PUBLIC, CHURCH STREET, TORONTO.

MR. W. SCOTT BURN, ACCOUNTANT, No. 8, WELLINGTON BUILDINGS, KING STREET, TORONTO.

T. & H. BURGESS, MERCHANT TAILORS, (LATE G. BILTON), No. 128, KING STREET, TORONTO.

OWEN, MILLER & MILLIS, COACH BUILDERS, FROM LONDON, CORNER OF PRINCESS AND BARRIE STREETS, KINGSTON.

G. & T. BILTON, MERCHANT TAILORS, No. 2, WELLINGTON BUILDINGS, KING STREET, TORONTO.

BUILDING LOTS.

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