

From Henry Swan, Toronto

THE
PEOPLE'S
ALMANACK

FOR

1847,

Improved and Enlarged.

*Being the Third after Leap Year, the Tenth of Queen Victoria,
and the Eighty-sixth of British Rule in Canada.*



Containing, besides the usual Calendar, a Column for a
Diary, and a large Amount of Interesting and
Valuable Information.

BY ANDREW MARVEL.

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TO R O N T O :

PRINTED AT THE EXAMINER OFFICE, KING STREET.

Eclipses in 1847.

There will be two Solar and two Lunar Eclipses in 1847, viz.:—1. A partial Eclipse of the Moon, March 31st. Opposition in right ascension, 35 minutes past four. afternoon. Invisible throughout Canada. 2. A total Eclipse of the Sun, April 15th. Conjunction in right ascension, 42 minutes after midnight. Invisible in America; total to parts of Australia and the Indian Ocean. 3. A partial Eclipse of the Moon, September 24th. Opposition in right ascension, 49 minutes past 9, forenoon. Invisible throughout Canada. 4. An annual Eclipse of the Sun, October 9th. Conjunction in right ascension, 33 minutes past 3, forenoon. Invisible throughout America. Central and annular to the Southern parts of Ireland and England, parts of France, Spain, Austria, Turkey, Italy, Syria, Persia, Hindoostan, and Birmah.

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Just Published, Price 2s. 6d. sterling,

“The Way which some call Heresy ;

Or, Reasons for Separation from the Established Church.” By Andrew Jukes, formerly of Trinity College, and late Assistant Curate of Saint John’s, Hull. London: Whittaker & Co, and Jackson & Walford. Hull: Joseph Leng, Saville-street. 1844.

The above is the title of a work lately published by an educated clergyman of the Church of England, which should be read by every individual interested in the spread of religious truth, and *especially by every conscientious Churchman*. An essay so candid and intelligent upon the Prayer Book and Articles, viewed in the light of the New Testament, is rarely to be found, and stamps the writer as one of the nobles of the earth. Alive to his solemn obligations to God and to his fellow-men, the author has, both by this essay and the temporal sacrifices he has made, given a faithful testimony to the truth, “in the midst of a crooked and perverse generation.” Few will read it, and fewer still will believe its Scriptural statements. We commend its perusal, however, to the pious and sincere among our Episcopalian brethren; it will amply reward the sincere and anxious inquirer after truth.

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Interesting Discovery.

A new planet has lately been discovered in the remote region of our Solar System, next to Uranus or Herschel. From certain phenomena lately observed in that globe, a French astronomer reasoned that another planetary body must be moving in the space between it and Saturn. This bold development has been confirmed by the appearance of this new and wonderful stranger of the heavens. It was seen by M. Galle, at Berlin, (Europe,) on the night of the 23rd September, 1846; and at London on the 30th. It is to be named *Le Verrier’s planet*, from the name of the French astronomer who foretold its appearance. Has this heavenly body been revolving round the sun since the creation of our world, and yet been unknown? or is it a new production of Almighty power? “The heavens declare the glory of God.”

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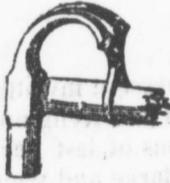
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To the Patrons of the People's Almanack.

THE usual season for publication having again arrived, I present my little annual to the patronage and support of the friends of Civil and Religious Liberty. The very generous reception of the two editions of last year give me reason to hope that the present one will obtain a large and wide circulation, all the art and power of the enemy to the contrary notwithstanding. The object aimed at by the publication is, to promote a spirit of inquiry among the people, and particularly to lead them to compare the Ecclesiastical systems and opinions of the age with the unerring standard given us from heaven—THE BIBLE. Admitting, as we do, the Scriptures to be divine—this standard and rule to be infallible and perfect—it becomes most evidently an axiom that human happiness—individual, social, and political—depends upon an intelligent and honest submission to its dictates. The history of the world proclaims, indeed, the truth of this axiom, and shows that civilization and happiness invariably follow the influence of its light. A thinking and Bible-reading people cannot long remain enslaved to ecclesiastical or political tyrants: a people religiously intelligent must be a free, prosperous, and happy people. Under this conviction, and believing that religious frauds of the most extraordinary kind pass current in our day for the requirements of the Gospel, I have endeavoured to expose some of them, however humbly and imperfectly, and to lead away the mind from reliance upon the mere dogmas of Priests, to repose its confidence upon the sure testimony of God. In the prosecution of such a design, the most unscrupulous resistance from the Scribes and Pharisees of the day will always be anticipated, and the shout of the Craftsmen, "Great is Diana of the Ephesians," may, we doubt not, for a time drown the still small voice of Truth,—yet, in the end, it will assuredly prevail. "If I might give a short hint to an impartial writer," said De Foe, "it would be to tell him his fate. If he resolve to enter upon the dangerous precipice of telling unbiassed truths, let him proclaim war with mankind—neither to give nor take quarter." A greater than he—one who "spake as never man spake"—the Prince of Peace—said, "I am not come to send peace on earth but a sword"—the sword of Truth; and although he was the very personification of moral excellence, yet the learned and mighty among the Ecclesiastical Rabbis of his day said, "*He hath a devil and is mad; why hear ye him?*" This fact forms a ground for encouragement to the humble labourer in the same cause, while exposed to the calumny and reproaches of the advocates of error. We desire to labour only in the cause of Truth, and to seek for the conscientious rewards which arise from its free advocacy and more extended diffusion. We seek especially to promote THE RELIGION OF THE BIBLE, with its countless blessings, to the world—a religion which is reasonable, individual, and self-sacrificing, in opposition to "THE RELIGION OF THE PRIEST," which an eminent writer (Dr. Wardlaw) justly remarks is "*the religion of mystery—of proxy—and of pay.*"

ANDREW MARVEL.

Anderson's Patent Hammer.



This is a recent invention; the claw, as will be seen by the cut, extending to the handle, and clasping it with a strong ring, which makes it impossible, in drawing nails, for the handle to give way, draw out, or become loose. The face of the patent hammer will thus always remain true, it being kept at the same angle with the handle. We consider this a very great improvement, and we think it will supersede all others now in use. These hammers are made of cast steel of the best kind, and in a very superior manner. Further description seems unnecessary, as the cut shows all. Six different sizes are now made, weighing from half a pound to one and a half pounds.

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Statistics of Religious Denominations in the States.

	Congregations.	Ministers.	Communicants.
Baptists	16,477	10,461	1,244,499
Episcopal Methodists	13,820	12,565	1,187,75
Presbyterians (old school)	2,226	1,547	171,833
Do. (new school)	1,496	1,263	120,645
Episcopalians	1,232	1,204	70,000
Other reputed Evangelical } Denominations	11,983	6,270	765,274
Unitarians	300	250	30,000
Universalists	918	200	—
New Jerusalem Church	42	30	5,000
			Population.
Roman Catholics	675	709	811,800
Mormons	—	1,500	50,000

We give the above statement to show how the tide of intelligence on religious subjects will run when left without artificial political embankments. Great efforts were made to thrust Episcopacy upon the old colonies of the British Empire, but the spirit of the Pilgrim Fathers had too widely produced its influence upon the general mind to admit of Churchism gaining the ascendancy—hence the Baptists and Methodists are now, in the aggregate, as 35 to 1 of the Episcopalians; and even in Canada, with all the political stratagems of the Bishops of that sect and a dishonest Government, the non-Episcopalians form the vast majority of the people, and that majority would be more apparent were any honesty shown in giving a return of the actual number of Communicants of that denomination—but this is never done, for it would tend to diminish the claims of the Clergy upon the revenues of the Province.

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PREACHING THE Gospel.—I do not wish for any heaven on earth, besides that of preaching the precious Gospel of Jesus Christ to immortal souls.—Henry Martyn.

BODILY INFIRMITIES.—Bodily infirmities, like breaks in a wall, have often become avenues through which the light of heaven has entered to the soul, and make the imprisoned spirit long for release.

1st Mo	Full
Last	New
First	Full
Month	Week
1	Fri
2	Sat
3	SU
4	Mon
5	Tue
6	We
7	Thu
8	Fri
9	Sat
10	SU
11	Mon
12	Tu
13	We
14	Th
15	Fr
16	Sat
17	SU
18	Mon
19	Tue
20	We
21	Thu
22	Fri
23	Sat
24	SU
25	Mon
26	Tu
27	We
28	Th
29	Fri
30	Sat
31	SU

The calendar continues with text: "The calendar as a to to Moses and on the wrapped were rep in the pr"

1st Month.]

JANUARY.

[1847.

Full Moon, Friday 1st, 20 minutes past 9 forenoon.
 Last Quarter, Saturday 9th, 14 minutes past 1 afternoon.
 New Moon, Saturday 16th, 16 minutes past 7 afternoon.
 First Quarter, Monday 25th, 47 minutes past 10 forenoon.
 Full Moon, Sunday 31st, 56 minutes past 2 forenoon.

Month	Week.	SUN			MOON.	
		Rises.	Sets.	clk slow	Place.	Rises & Sets
		h m	h m	m		h m
1	Frid	7 34	4 26	4	♁	rises
2	Sat	7 33	4 27	4		6 0
3	SUN	7 33	4 27	5	♂	6 58
4	Mon	7 32	4 28	5		7 56
5	Tue	7 32	4 28	6	♃	8 53
6	Wed	7 31	4 29	6		9 51
7	Thu	7 31	4 30	7		10 48
8	Frid	7 30	4 30	7	♄	11 45
9	Sat	7 29	4 31	7		morn
10	SUN	7 29	4 32	8	♅	45
11	Mon	7 23	4 33	8		1 45
12	Tue	7 27	4 33	9		2 46
13	Wed	7 26	4 34	9	♆	3 47
14	Thu	7 23	4 35	9		4 47
15	Fr d	7 25	4 36	10	♁	5 43
16	Sat	7 24	4 36	10		sets
17	SUN	7 23	4 37	10	♂	5 58
18	Mon	7 22	4 38	11		7 11
19	Tue	7 21	4 39	11	♃	8 26
20	Wed	7 20	4 40	11		9 39
21	Thu	7 19	4 41	12	♄	10 50
22	Frid	7 18	4 42	12		12 0
23	Sat	7 17	4 43	12	♅	morn
24	SUN	7 16	4 45	12		1 6
25	Mon	7 15	4 46	13	♆	2 10
26	Tue	7 14	4 47	13		3 10
27	Wed	7 13	4 48	13		4 5
28	Thu	7 11	4 49	13	♁	4 54
29	Fri d	7 10	4 50	13		5 38
30	Sat	7 9	4 51	14	♂	6 16
31	SUN	7 8	4 53	14	♃	6 51

DAILY MEMORANDA.

The covering of the head, in the worship of God, was by the Jews regarded as a token of reverence and humility. Thus, on the Divine appearance to Moses in the bush, "he hid his face, for he was afraid to look upon God;" and on the extraordinary manifestation of the Divine presence to Elijah, "he wrapped his face in his mantle." Probably for the same reason the angels were represented in vision to Isaiah as covering their faces with their wings in the presence of Jehovah.—Exodus iii. 6. 1st Kings xix. 13. Isaiah vi. 2.

2nd Month.]

F E B R U A R Y .

[1847.]

Last Quarter, Monday 8th, 6 minutes past 8 forenoon.
 New Moon, Monday 15th, 53 minutes past 5 forenoon.
 First Quarter, Sunday 21st, 27 minutes past 10 afternoon.

DAYS OF		SUN.			MOON.	
Month	Week.	Rises.	Sets.	clk slow	Place.	Rises & Sets
		h m	h m	m		h m
1	Mon	7 7	4 54	14	♈	rises
2	Tue	7 5	4 55	14	♉	7 34
3	Wed	7 4	4 56	14	♊	8 32
4	Thu	7 3	4 58	14	♋	9 29
5	Frid	7 2	4 59	14		10 27
6	Sat	7 0	5 0	14		11 26
7	SUN	6 59	5 2	14	♌	morn
8	Mon	6 58	5 3	14		26
9	Tue	6 56	5 4	15	♍	1 25
10	Wed	6 55	5 6	15		2 24
11	Thu	6 54	5 7	15	♎	3 21
12	Frid	6 52	5 8	15		4 15
13	Sat	6 51	5 10	15	♏	5 4
14	SUN	6 49	5 11	14	♐	5 49
15	Mon	6 48	5 13	14		sets
16	Tue	6 47	5 14	14		7 12
17	Wed	6 45	5 16	14	♑	8 28
18	Thu	6 44	5 17	14		9 41
19	Frid	6 42	5 18	14		10 52
20	Sat	6 41	5 20	14	♒	11 59
21	SUN	6 39	5 21	14		morn
22	Mon	6 38	5 23	14	♓	1 2
23	Tue	6 36	5 24	14		2 0
24	Wed	6 35	5 26	13	♈	2 51
25	Thu	6 34	5 27	13		3 37
26	Frid	6 32	5 29	13	♉	4 17
27	Sat	6 31	5 30	13		4 53
28	SUN	6 29	5 32	13		5 25

DAILY MEMORANDA.

Prostration was a posture assumed by the Jews in prayer, when in circumstances of peculiar mental suffering and perplexity. Thus David, when pleading for the restoration of his child, prostrated himself on the earth. And the blessed Saviour of the world, when his "soul was exceeding sorrowful, even with a deadly sorrow," in anticipation of the suffering and ignominy he was about to endure for man, "fell on his face, and prayed, O my Father, if it be possible, let this cup pass from me; nevertheless, not as I will, but as thou wilt."—2 Samuel xii. 16; Matthew xxvi. 39.

3rd Mo

Full
Last
New
First
Full

DAYS OF

Month	Week.
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1	Mon
2	Tue
3	Wed
4	Thu
5	Frid
6	Sat
7	SUN
8	Mon
9	Tue
10	Wed
11	Thu
12	Frid
13	Sat
14	SUN
15	Mon
16	Tue
17	Wed
18	Thu
19	Frid
20	Sat
21	SUN
22	Mon
23	Tue
24	Wed
25	Thu
26	Frid
27	Sat
28	SUN
29	Mon
30	Tue
31	Wed

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Exodus xvii

1847.

3rd Month.

M A R C H .

[1847.]

Full Moon, Monday 1st, 7 minutes past 9 afternoon.
 Last Quarter, Tuesday 9th, 9 minutes past 11 afternoon.
 New Moon, Tuesday 16th, 43 minutes past 3 afternoon.
 First Quarter, Tuesday 23rd, 15 minutes past 12 noon.
 Full Moon, Wedn'day 31st, 54 minutes past 3 afternoon.

DAYS OF		SUN.			MOON.	
Month	Week.	Rises.		clk slow	Place.	Rises & Sets
		h m	h m			
1	Mon	6 28	5 33	13	♈	rises
2	Tue	6 26	5 35	12		6 26
3	Wed	6 25	5 36	12	♉	7 24
4	Thu	6 23	5 38	12		8 22
5	Frid	6 22	5 39	12		9 21
6	Sat	6 20	5 41	12	♊	10 20
7	SUN	6 19	5 42	11		11 19
8	Mon	6 17	5 44	11	♋	morn
9	Tue	6 16	5 45	11		17
10	Wed	6 14	5 47	11		1 14
11	Thu	5 13	5 48	10	♌	2 7
12	Frid	6 11	5 50	10		2 57
13	Sat	6 10	5 51	10	♍	3 43
14	SUN	6 8	5 53	9		4 24
15	Mon	6 7	5 54	9	♎	5 3
16	Tue	6 6	5 55	9		sets
17	Wed	6 4	5 57	9	♏	7 21
18	Thu	6 2	5 59	8		8 35
19	Frid	6 1	5 0	8	♐	9 47
20	Sat	5 59	6 2	8		10 55
21	SUN	5 58	6 3	7	♑	11 56
22	Mon	5 56	6 5	7		morn
23	Tue	5 55	6 6	7	♒	52
24	Wed	5 53	9 8	6		1 41
25	Thu	5 52	6 9	6		2 23
26	Frid	5 50	6 11	6	♓	3 1
27	Sat	5 49	6 12	6		3 34
28	SUN	5 47	6 14	5	♈	4 4
29	Mon	5 46	6 15	5		4 33
30	Tue	5 44	6 17	5		5 1
31	Wed	5 43	6 18	4	♉	5 28

DAILY MEMORANDA.

The lifting up of the hands was a gesture commonly used by the Jews in prayer, and was indicative of dependence on, and confidence in Jehovah. Thus, when the hands of Moses were lifted up "Israel prevailed, and when he let down his hands, Amalek prevailed." David says, "Hear my supplications, when I lift up my hands toward thy holy oracle." Paul desires that "men pray everywhere, lifting up holy hands, without wrath or doubting."—Exodus xviii. 11; Psalms xxviii. 2; 1 Timothy ii. 8.

4th Month.]

A P R I L .

[1847.

Last Quarter, Thursday 8th, 6 minutes past 10 forenoon.
 New Moon, Thursday 15th, 3 minutes past 1 forenoon.
 First Quarter, Thursday 22nd, 51 minutes past 3 forenoon.
 Full Moon, Friday 30th, 10 minutes past 8 forenoon.

DAYS OF		SUN.			MOON.		DAILY MEMORANDA.
Month	Week.	Rises.	Sets.	clk slow	Place.	Rises & Sets	
		h m	h m	m		h m	
1	Thu	5 41	6 20	4	♄	rises	
2	Frid	5 40	6 21	4	♃	8 22	
3	Sat	5 38	6 23	3	♂	9 21	
4	SUN	5 37	6 24	3		10 19	
5	Mon	5 35	6 26	3	♄	11 16	
6	Tue	5 34	6 27	3	♃	a.morn	
7	Wed	5 32	6 29	2	♂	9	
8	Thu	5 31	6 30	2	♄	59	
9	Frid	5 29	6 31	2	♃	1 45	
10	Sat	5 28	6 33	1	♂	2 27	
11	SUN	5 27	6 34	1	♄	3 6	
12	Mon	5 25	6 36	1	♃	3 42	
13	Tue	5 24	6 37	1	♂	4 18	
14	Wed	5 22	6 39	0		sets	
15	Thu	5 21	6 40		♄	7 28	
16	Frid	5 19	6 41	fast	♃	8 41	
17	Sat	5 18	6 43	0	♂	9 48	
18	SUN	5 17	6 44	1	♄	10 48	
19	Mon	5 15	6 46	1	♃	11 41	
20	Tue	5 14	6 47	1	♂	morn	
21	Wed	5 12	6 49	1	♄	27	
22	Thu	5 11	6 50	2	♃	1 7	
23	Frid	5 10	6 51	2	♂	1 42	
24	Sat	5 8	6 53	2	♄	2 14	
25	SUN	5 7	6 54	2		2 43	
26	Mon	5 6	6 55	2	♃	3 16	
27	Tue	5 4	6 56	2	♂	3 38	
28	Wed	5 3	6 57	3	♄	4 6	
29	Thu	5 2	6 59	3	♃	4 36	
30	Frid	5 0	7 0	3	♂	5 8	

When one person prayed for another who was present, it was customary with the Jews to put the hand on the head of the person prayed for; and it was also their practice to bring their children to venerable individuals, celebrated for their piety, to be thus prayed for, or blessed by them. Thus Joseph brought his sons Ephraim and Manasseh to his father Israel, and parents their children to the Redeemer of mankind.—Genesis xlviii. 14; Matthew xix. 13.

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DAYS

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9 S
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14 F
15 S
16 S
17 V
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20 T
21 F
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28 F
29 S
30 S
31 M

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Last Quarter, Friday 7th, 34 minutes past 5 afternoon.
 New Moon, Friday 14th, 9 minutes past 10 forenoon.
 First Quarter, Friday 21st, 44 minutes past 8 afternoon.
 Full Moon, Saturday 29th, 30 minutes past 9 afternoon.

DAYS OF		SUN.			MOON.		DAILY MEMORANDA.	
Month	Week.	Rises.		Set.	clock fast	Place.		Rises & Sets
		h	m					
1	Sat	4	59	7	2	3	♄ rises	
2	SUN	4	58	7	3	3	♃ † 9 17	
3	Mon	4	56	7	4	3	♃ † 10 12	
4	Tue	4	55	7	5	3	♃ † 11 3	
5	Wed	4	54	7	6	4	♃ † 11 49	
6	Thu	4	53	7	7	4	♃ † morn	
7	Frid	4	51	7	9	4	♃ † 31	
8	Sat	4	50	7	11	4	♃ † 1 10	
9	SUN	4	49	7	12	4	♃ † 1 46	
10	Mon	4	48	7	13	4	♃ † 2 20	
11	Tue	4	47	7	14	4	♃ † 2 55	
12	Wed	4	46	7	15	4	♃ † 3 31	
13	Thu	4	45	7	16	4	♃ † 4 9	
14	Frid	4	43	7	17	4	♃ † sets	
15	Sat	4	42	7	18	4	♃ † 8 34	
16	SUN	4	41	7	19	4	♃ † 9 32	
17	Mon	4	40	7	20	4	♃ † 10 22	
18	Tue	4	39	7	21	4	♃ † 11 5	
19	Wed	4	38	7	22	4	♃ † 11 43	
20	Thu	4	37	7	23	4	♃ † morn	
21	Frid	4	36	7	24	4	♃ † 16	
22	Sat	4	35	7	25	4	♃ † 46	
23	SUN	4	34	7	26	4	♃ † 1 14	
24	Mon	4	34	7	27	3	♃ † 1 41	
25	Tue	4	33	7	28	3	♃ † 2 9	
26	Wed	4	32	7	29	3	♃ † 2 37	
27	Thu	4	31	7	29	3	♃ † 3 8	
28	Frid	4	30	7	30	3	♃ † 3 42	
29	Sat	4	29	7	31	3	♃ † rises	
30	SUN	4	29	7	31	3	♃ † 8 5	
31	Mon	4	28	7	32	3	♃ † 8 59	

Stated seasons of prayer are highly necessary and profitable, and these have been observed in all ages by those who have been distinguished for their piety and devotion towards God. From a singular conformity of practice in persons remote, both as to age and place, it appears as if an idea had obtained generally that it was expedient and acceptable to pray three times a day such was the practice of David, and also of Daniel.—Ps. lv. 17; Dnl. vi. 10 The Brahmins are said to perform their idolatrous devotions three times a day—“at sun-rise, at noon, and at sun-set.”

6th Month]

JUNE.

[1847.

Last Quarter, Saturday 5th, 50 minutes past 10 afternoon.
 New Moon, Saturday 12th, 34 minutes past 7 afternoon.
 First Quarter, Sunday 20th, 12 minutes past 2 afternoon.
 Full Moon, Monday 28th, 1 minute past 8 forenoon.

DAYS OF		SUN.			MOON.		DAILY MEMORANDA.
Month	Week.	Rises.		click fast	Place.	Rises & Sets	
		h m	h m				
1	Tue	4 27	7 33	3	♄	rises	
2	Wed	4 27	7 34	2	♃	10 31	
3	Thu	4 26	7 34	2	♂	11 11	
4	Frid	4 25	7 35	2	♁	11 47	
5	Sat	4 25	7 35	2	♁	morn	
6	SUN	4 24	7 36	2	♁	21	
7	Mon	4 24	7 36	2	♁	54	
8	Tue	4 23	7 37	1	♁	1 28	
9	Wed	4 23	7 37	1	♁	2 4	
10	Thu	4 22	7 38	1	♁	2 43	
11	Frid	4 22	7 38	1	♁	3 26	
12	Sat	4 22	7 38	1	♁	sets	
13	SUN	4 21	7 39	0	♁	8 9	
14	Mon	4 21	7 39	0	♁	8 56	
15	Tue	4 21	7 39	0	♁	9 36	
16	Wed	4 21	7 39	slow	♁	10 12	
17	Thu	4 21	7 40	0	♁	10 43	
18	Frid	4 20	7 40	1	♁	11 12	
19	Sat	4 20	7 40	1	♁	11 39	
20	SUN	4 20	7 40	1	♁	morn	
21	Mon	4 20	7 40	1	♁	6	
22	Tue	4 20	7 40	2	♁	34	
23	Wed	4 20	7 40	2	♁	1 3	
24	Thu	4 20	7 40	2	♁	1 35	
25	Frid	4 20	7 40	2	♁	2 12	
26	Sat	4 20	7 39	2	♁	2 54	
27	SUN	4 21	7 39	3	♁	3 42	
28	Mon	4 21	7 39	3	♁	rises	
29	Tue	4 21	7 39	3	♁	8 23	
30	Wed	4 21	7 38	3	♁	9 3	

“ If anything affects your eye, you hasten to have it removed; but if your mind is disordered, you postpone the cure for the term of a year.” It is a truth much to be deplored, that men generally are infinitely less solicitous about the restoration of their moral, than of their physical health.

7th M

Last
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Full

DAYS OF

Month.	Week.	Rises.		click fast	Place.	Rises & Sets	DAILY MEMORANDA.
		h m	h m				
1	TH						
2	FR						
3	SA						
4	SU						
5	M						
6	T						
7	W						
8	TH						
9	F						
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12	M						
13	T						
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15	T						
16	F						
17	S						
18	S						
19	M						
20	T						
21	W						
22	T						
23	F						
24	S						
25	S						
26	M						
27	T						
28	W						
29	T						
30	F						
31	S						

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[1847.]

7th Month.]

J U L Y .

[1847.]

Last Quarter, Monday 5th, 20 minutes past 3 forenoon.
 New Moon, Monday 12th, 14 minutes past 6 forenoon.
 First Quarter, Tuesday 20th, 28 minutes past 7 forenoon.
 Full Moon, Tuesday 27th, 43 minutes past 4 afternoon.

DAYS OF SUN. MOON.

Month.	Week.	Rises.		Sets.		clk slow	Place.	Rises & Sets	
		h	m	h	m			h	m
1	Thu	4	22	7	38	3	☾	9	44
2	Frid	4	22	7	38	4	☾	10	19
3	Sat	4	22	7	37	4		10	53
4	SUN	4	23	7	37	4	☾	11	26
5	Mon	4	23	7	36	4		morn	
6	Tue	4	24	7	36	4	☾		1
7	Wed	4	24	7	35	4			38
8	Thu	4	25	7	35	5		1	18
9	Frid	4	25	7	34	5	☾	2	3
10	Sat	4	26	7	34	5	☾	2	53
11	SUN	4	26	7	33	5	☾	3	47
12	Mon	4	27	7	32	5		sets	
13	Tue	4	28	7	32	6	☾	8	5
14	Wed	4	28	7	31	6		8	40
15	Thu	4	29	7	30	6	☾	9	9
16	Frid	4	30	7	29	6		9	37
17	Sat	4	31	7	29	6		10	5
18	SUN	4	31	7	28	6	☾	10	31
19	Mon	4	32	7	27	6		11	0
20	Tue	4	33	7	26	6		11	30
21	Wed	4	34	7	25	6	☾	morn	
22	Thu	4	35	7	24	6			4
23	Frid	4	36	7	23	6	☾		43
24	Sat	4	37	7	22	6	☾	1	28
25	SUN	4	38	7	21	6	☾	2	20
26	Mon	4	39	7	20	6		3	19
27	Tue	4	40	7	19	6	☾	rises	
28	Wed	4	41	7	18	6		7	38
29	Thu	4	42	7	17	6	☾	8	16
30	Frid	4	43	7	16	6		8	52
31	Sat	4	44	7	15	6	☾	9	27

DAILY MEMORANDA.

“ Each succeeding day is the scholar of that which preceded.” Our past conduct should be the subject of serious reflection; and the discovery of errors committed on one day should teach us to endeavour to conduct ourselves more wisely on those which follow, and thus prevent a second commission of the same faults.

8th Month.

AUGUST.

[1847.]

Last Quarter, Tuesday 3rd, 35 minutes past 8 forenoon.
 New Moon, Tuesday 10th, 5 minutes past 7 afternoon.
 First Quarter, Wed'day 18th, 39 minutes past 11 afternoon.
 Full Moon, Thursday 26th, 49 minutes past 12 morning.

DAYS OF		SUN.			MOON.		DAILY MEMORANDA.
Month	Week.	Rises.	Sets.	clk slow	Place.	Rises & Sets	
		<i>h m</i>	<i>h m</i>	<i>m</i>		<i>h m</i>	
1	SUN	4 45	7 14	6	♄	10 2	
2	Mon	4 46	7 13	6		10 38	
3	Tue	4 47	7 12	6	♃	11 18	
4	Wed	4 49	7 11	6		morn	
5	Thu	4 50	7 10	6	♂	2	
6	Frid	4 51	7 8	6		49	
7	Sat	4 52	7 7	6	♁	1 41	
8	SUN	4 53	7 6	5		2 37	
9	Mon	4 54	7 5	5	♄	3 35	
10	Tue	4 56	7 4	5		4 35	
11	Wed	4 57	7 3	5		sets	
12	Thu	4 58	7 2	5	♃	7 40	
13	Frid	5 0	7 0	5		8 8	
14	Sat	5 1	6 59	4	♂	8 36	
15	SUN	5 2	6 58	4		9 4	
16	Mon	5 3	6 57	4		9 34	
17	Tue	5 5	6 55	4	♁	10 6	
18	Wed	5 6	6 53	4		10 42	
19	Thu	5 7	6 52	3	♄	11 23	
20	Frid	5 9	6 50	3		morn	
21	Sat	5 10	6 49	3		11	
22	SUN	5 11	6 48	3	♃	1 5	
23	Mon	5 13	6 46	3		2 7	
24	Tue	5 14	6 45	2	♁	3 14	
25	Wed	5 16	6 43	2		4 26	
26	Thu	5 17	6 42	2	♃	rises	
27	Frid	5 18	6 41	1		7 29	
28	Sat	5 20	6 39	1	♄	8 5	
29	SUN	5 21	6 38	1		8 43	
30	Mon	5	6 36	1	♃	9 23	
31	Tue	5	6 35	0		10 6	

The lofty pine is oftenest agitated by the winds: high towers rush to the earth with a heavier fall: and lightning most frequently strikes the highest mountains. The proud and exalted are more liable to the strokes of adversity, and suffer more keenly under them, than the lowly and humble.

9th M

Last
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DAYS OF

Month
Week.

1 W
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12 SUN
13 Mo
14 Tu
15 W
16 Th
17 Fr
18 Sa
19 SUN
20 Mo
21 Tu
22 W
23 Th
24 Fr
25 Sa
26 SUN
27 Mo
28 Tu
29 W
30 Th

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Last Quarter, Wednesday 1st, 56 minutes past 3 afternoon.
 New Moon, Thursday 9th, 31 minutes past 10 forenoon.
 First Quarter, Friday 17th, 7 minutes past 2 afternoon.
 Full Moon, Friday 24th, 15 minutes past 9 forenoon.

DAYS OF SUN. MOON.

Month	Week.	SUN.			clock fast	Place.	MOON.	
		Rises.	Zets.	sets.			Rises & Sets	
		<i>h m</i>	<i>h m</i>	<i>m</i>		<i>h m</i>		
1	Wed	5 25	6 34	0	♐	10 54		
2	Thu	5 27	6 33	0		11 45		
3	Frid	5 28	6 32	1	♑	morn		
4	Sat	5 30	6 29	1		39		
5	SUN	5 31	6 28	1		1 36		
6	Mon	5 33	6 26	2	♒	2 35		
7	Tue	5 34	6 25	2		3 34		
8	Wed	5 36	6 23	2	♓	4 33		
9	Thu	5 37	6 22	3		sets		
10	Frid	5 38	6 21	3		6 38		
11	Sat	5 40	6 20	3	♈	7 15		
12	SUN	5 41	6 18	4		7 44		
13	Mon	5 43	6 17	4	♉	8 16		
14	Tue	5 44	6 16	4		8 50		
15	Wed	5 46	6 14	4		9 29		
16	Thu	5 47	6 12	5	♊	10 13		
17	Frid	5 49	6 11	5		11 3		
18	Sat	5 50	6 9	6	♋	10 59		
19	SUN	5 52	6 8	6		morn		
20	Mon	5 53	6 6	7	♌	1 2		
21	Tue	5 55	6 5	7		2 10		
22	Wed	5 56	6 3	7	♍	3 22		
23	Thu	5 58	6 2	8		4 36		
24	Frid	5 59	6 0	8	♎	rises		
25	Sat	6 1	5 58	8		6 46		
26	SUN	6 2	5 57	9	♏	7 26		
27	Mon	6 4	5 55	9		8 10		
28	Tue	6 5	5 54	9	♐	8 57		
29	Wed	6 7	5 52	10		9 48		
30	Thu	6 8	5 52	10	♑	10 43		

DAILY MEMORANDA.

"Riches will bear out folly." The rich fool is frequently permitted to play those mischievous pranks with impunity, which, if committed by one in an inferior station, would meet not only with that derision which they should excite, but also with the infliction of that punishment which they merit.

10th Month.]

OCTOBER.

[1847.

Last Quarter, Friday 1st, 28 minutes past 2 forenoon.
 New Moon, Saturday 9th, 1 minute past 4 forenoon.
 First Quarter, Sunday 17th, 37 minutes past 2 forenoon.
 Full Moon, Saturday 23rd, 33 minutes past 6 afternoon.
 Last Quarter, Saturday 30th, 54 minutes past 4 afternoon.

DAYS OF		SUN.			MOON.		DAILY MEMORANDA.
Month	Week.	Rises.		Sets. clock fast	Place.	Rises & Sets	
		h m	h m				
1	Frid	6 10	5 50	10	♌	11 40	
2	Sat	6 11	5 49	11		morn	
3	SUN	6 13	5 47	11	♍	39	
4	Mon	6 14	5 46	11		1 38	
5	Tue	6 16	5 44	11	♎	2 37	
6	Wed	6 17	5 43	12		3 36	
7	Thu	6 19	5 41	12		4 33	
8	Frid	6 20	5 39	12	♏	5 30	
9	Sat	6 22	5 37	13		sets	
10	SUN	6 23	5 36	13	♐	6 23	
11	Mon	6 25	5 35	13		7 0	
12	Tue	6 26	5 34	13		7 37	
13	Wed	6 27	5 33	14	♑	8 19	
14	Thu	6 29	5 31	14		9 6	
15	Frid	6 30	5 30	14	♒	9 58	
16	Sat	6 32	5 28	14		10 57	
17	SUN	6 33	5 26	15		12 0	
18	Mon	6 35	5 24	15	♓	moru	
19	Tue	6 36	5 23	15		1 8	
20	Wed	6 38	5 22	15	♈	2 18	
21	Thu	6 39	5 21	15		3 32	
22	Frid	6 41	5 19	15	♉	4 47	
23	Sat	6 42	5 18	16		rises	
24	SUN	6 43	5 16	16	♊	6 4	
25	Mon	6 45	5 15	16		6 51	
26	Tue	6 46	5 14	16	♋	7 42	
27	Wed	6 48	5 11	16		8 37	
28	Thu	6 49	5 10	16	♌	9 35	
29	Frid	6 50	5 9	16		10 34	
30	Sat	6 52	5 7	16	♍	11 34	
31	SUN	6 53	5 6	16			

“Away with such jests—there is no jest in being malignant.”
 This may with great propriety be said of that sarcastic merriment
 frequently indulged in by those who vainly wish to pass off for wits,
 which wounds the peace or feelings of the individual, for the purpose
 of giving (a dishonorable) entertainment to the many.

11th M

New
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DAYS O

Month
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1 M
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 7 S
 8 M
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 10 W
 11 T
 12 F
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New Moon, Sunday 7th, 8 minutes past 10 afternoon.
 First Quarter, Monday 15th, 11 minutes past 1 afternoon.
 Full Moon, Monday 22nd, at 5 o'clock in the morning.
 Last Quarter, Monday 29th, 15 minutes past 11 forenoon.

DAYS OF		SUN.			MOON.		DAILY MEMORANDA.
Month	Week.	Rises.	Sets.		Place.	Rises & Sets	
		h m	h m	m			
1	Mon	6 54	5 5	16	♋	34	
2	Tue	6 56	5 4	16	♌	1 32	
3	Wed	6 57	5 3	16	♍	2 30	
4	Thu	6 58	5 2	16	♎	3 28	
5	Frid	7 0	4 59	16	♏	4 25	
6	Sat	7 1	4 58	16	♐	5 23	
7	SUN	7 2	4 57	16	♑	6 20	
8	Mon	7 4	4 56	16		sets	
9	Tue	7 5	4 54	16	♒	6 20	
10	Wed	7 6	4 53	16	♓	7 5	
11	Thu	7 7	4 52	16	♈	7 55	
12	Frid	7 9	4 51	16	♉	8 51	
13	Sat	7 10	4 50	16	♊	9 52	
14	SUN	7 11	4 48	15	♋	10 56	
15	Mon	7 12	4 47	15		morn	
16	Tue	7 13	4 46	15	♌	3	
17	Wed	7 14	4 45	15	♍	1 12	
18	Thu	7 16	4 44	15	♎	2 23	
19	Frid	7 17	4 43	14	♏	3 36	
20	Sat	7 18	4 42	14	♐	4 50	
21	SUN	7 19	4 41	14	♑	6 3	
22	Mon	7 20	4 40	14	♒	rises	
23	Tue	7 21	4 39	13	♓	6 17	
24	Wed	7 22	4 38	13	♈	7 15	
25	Thu	7 23	4 37	13	♉	8 15	
26	Frid	7 23	4 36	13	♊	9 16	
27	Sat	7 24	4 35	12	♋	10 17	
28	SUN	7 25	4 34	12	♌	11 17	
29	Mon	7 26	4 33	12	♍	morn	
30	Tue	7 27	4 33	11	♎	15	

“ We are more speedily and fatally corrupted by domestic examples of vice, and particularly when impressed on our minds as from authority.” Such is the pernicious effect, for instance, of bad example held forth in the conduct of a father or mother to their children of either sex.

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12th Month.]

DECEMBER.

[1847.

New Moon. Tuesday 7th, 20 minutes past 3 afternoon.
 First Quarter, Tuesday 14th, 12 minutes past 10 afternoon.
 Full Moon, Tuesday 21st, 51 minutes past 4 afternoon.
 Last Quarter, Wed'day 29th, 27 minutes past 8 forenoon.

DAYS OF		SUN.			MOON.	
Month	Week.	Ris	Sets.	clock fast	Place.	Rises & Sets
		<i>h m</i>	<i>h m</i>	<i>m</i>		<i>h m</i>
1	Wed	7 28	4 32	11	♄	1 13
2	Thu	7 28	4 32	10	♄	2 10
3	Frid	7 29	4 31	10	♄	3 7
4	Sat	7 30	4 30	10	♄	4 5
5	SUN	7 30	4 30	9	♄	5 2
6	Mon	7 31	4 29	9	♄	6 0
7	Tue	7 32	4 28	8	♄	sets
8	Wed	7 32	4 28	8	♄	5 42
9	Thu	7 33	4 27	7	♄	6 37
10	Frid	7 33	4 27	7	♄	7 36
11	Sat	7 34	4 26	7	♄	8 39
12	SUN	7 34	4 26	6	♄	9 45
13	Mon	7 34	4 26	6	♄	10 53
14	Tue	7 35	4 25	5	♄	morn
15	Wed	7 35	4 25	5	♄	1
16	Thu	7 35	4 25	4	♄	1 11
17	Frid	7 35	4 25	4	♄	2 21
18	Sat	7 36	4 24	3	♄	3 32
19	SUN	7 36	4 24	3	♄	4 42
20	Mon	7 36	4 24	2	♄	5 49
21	Tue	7 36	4 24	2	♄	rises
22	Wed	7 36	4 24	1	♄	5 44
23	Thu	7 36	4 24	1	♄	6 46
24	Frid	7 36	4 24	1	♄	7 48
25	Sat	7 36	4 24	1	♄	8 49
26	SUN	7 36	4 25	1	♄	9 50
27	Mon	7 35	4 25	1	♄	10 49
28	Tue	7 35	4 25	2	♄	11 46
29	Wed	7 35	4 25	2	♄	morn
30	Thu	7 35	4 26	3	♄	41
31	Frid	7 34	4 26	3	♄	1 40

DAILY MEMORANDA.

“He that would get at the kernel, must crack the shell.” If we would secure any desired object, we must not fold our arms in indolence, but employ those means, and put forth that energy and activity which are necessary for its attainment.

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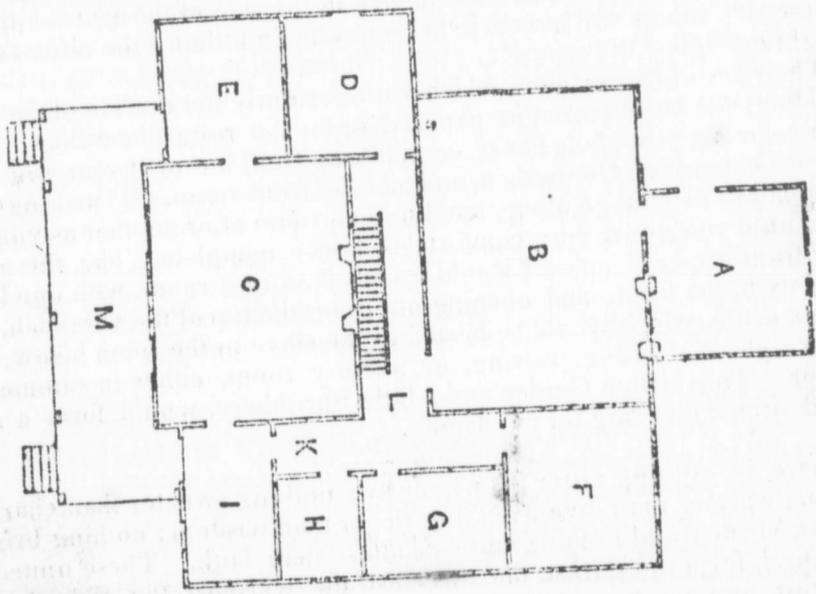
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N D A.



A CHEAP FARM HOUSE.

It is often the case, particularly in settling new countries, that a man wants something that will answer for immediate shelter, and which he would be glad so to build, that it might, by and by, form part of the house—to construct upon a good design part of a house this year, and part next year, and perhaps another part another year. It is for the benefit of this class that the following plan of a house has been made, which is not designed to have a single tenon or mortice in the frame, except in the sills, all the upright timber being very light, and held together only by nails.



THE GROUND PLAN.

DESCRIPTION OF GROUND PLAN.—A, Wash-room, 13 ft. by 12 ft.; F, Kitchen, 23½ by 17; C, Parlour, 19 by 16½; D, E, Bed-rooms, 10 by 9; B, Bed-room, 11 by 10; G, Store-room for Kitchen, 11 by 7½; H, Lantry, 7½ by 6; Hall, 10 by 7; K, Passage, 4 ft. wide; L, Passage and Stair-case, 6 feet wide; M, Verandah, 30 by 8 feet.

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activity

Let us suppose a family just arrived at the "new location," and designing to build a house on the above plan. First they need some immediate shelter. Two hands, in two days, can put up the room 13 by 12, marked Wash-room (A) in the plan, with a lean-to roof, the sides covered with $\frac{3}{4}$ inch boards, feather-edged together, with a rough floor, which, with a rough shed to cook under, will serve for bedroom and parlor while the house is building.

Next add the room marked kitchen, 23 by 17. Board up the sides in the same way, and finish off inside complete, and you then have a house with two rooms, the wash-room answering well for a summer cooking room. Should it be desirable, the kitchen, thus finished, may be divided off temporarily into three apartments, two of which might be occupied as bedrooms, until the remainder of the plan can be carried out. Make the posts of this part of the building 12 ft. 6 in. high, from the sleepers of lower floor, and the lower room 7 ft. 6 in. in the clear; the joists ten inches deep, and the upper room will be 4 ft. high under the eaves, and you will consequently have to finish up the rafters till you get high enough in the centre.

Now add, as you are able, one or both of the wings; either the one containing the two bedrooms (the door of the first of which might, if necessary, enter at (S) until the plan is completed) or the other containing the bedroom, storeroom, pantry, hall, and passage; or the bedroom could be made alone—then the storeroom, which might be used for a bedroom if wanted—then the pantry and hall. Each of the wings of the building is also a lean-to, the outside of which should be 6 ft. high, and the roof rising four feet, will leave two feet above in the side of the centre building. These side rooms will also have to be finished a little up the rafters to get height enough.

The sides of these rooms, which were formerly the outside of the main building, can be plastered or papered upon the rough boarding. Your house, so far, is a whole house, complete in itself, but next year you want it more extensive. Go on then, and add the front room, (C) making your calculations as you go along, building one room after another as you are able, until you get a very comfortable house completed, like the plan. The front upper chamber I would leave all in one room, with one large window in the front, and opening out upon the top of the verandah, and have a drum, which would be heated by the stove in the room below, and make a pleasant sitting, sewing, or nursery room, either in summer or winter. This, with a Garden and a little Shrubbery, would form a neat and desirable dwelling for any family.

—o—

There is nothing purer than honesty; nothing sweeter than charity; nothing warmer than love; nothing richer than wisdom; nothing brighter than virtue; and nothing more steadfast than faith. These united in one mind, form the purest, the sweetest, the warmest, the richest, the brightest and most steadfast happiness.

The foundation of domestic happiness is faith in the virtue of woman. The foundation of political happiness, a confidence in the integrity of man. The foundation of all happiness, temporal and eternal—reliance on the goodness of God.

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The Triumph of the Anti-Corn Law League, and of Free Trade Principles

"A perfect Democracy with the unity of a Despotism."—"Its origin was in rectitude; its course in justice; its end in blessing."

This year will be ever-memorable for the triumphant result of the seven years' agitation by the League to obtain a repeal of those oppressive statutes which taxed the food of the many to enrich the few, and for the concomitant triumph of the great and natural laws which should ever regulate the commercial intercourse of all nations. "The 27th of June, 1846, is a day much to be observed"—a day which should ever be remembered with devout gratitude and thankfulness by the whole Empire; because, on that day, those obnoxious and cruel statutes, restricting and preventing the importation of food, were for ever repealed, and the new law went into operation.

The simplicity, the moral character, and gigantic power of the means employed by the League to effect this great revolution, commands the admiration of the world. It has erected a lofty monument, whose inscription shall proclaim, from age to age, to the oppressed of all nations, that the voice of public opinion—of enlightened and combined public intelligence—is able, under the guidance of philanthropic spirits, such as Richard Cobden and his associates, to effect by its peaceful but irresistible power, every desirable reformation. The League may be said to have begun its operations 19th March, 1839, when Mr. Paulton, an eminent lecturer on Free Trade principles, was appointed to superintend its organization; and on the 20th June, 1846, having nobly and peacefully fought the great battle of economic truth and justice for seven years, and accomplished the great object for which it was created, it voluntarily expired in the greatness of its strength, and in the very hour of its victory.

To effect a change in the law of the land, in the face of the combined influences of a powerful and hostile aristocracy, the ignorance and prejudice of the labourer, and the inequality of the popular representation in Parliament, seemed almost impossible; but a reliance upon the power of Truth, calmly but firmly reiterated by an awakened people in the ears of Royalty and of Parliament, sustained the noble spirits who first marshalled the legions, and led them on to victory. The means employed were—

- 1st. *To diffuse intelligence on the great principles of Trade and Commerce, by Public Lectures, Tracts, and Newspapers, shewing that Free Trade in grain, as in all other things, would promote the general good; and that all PROTECTION was based upon injustice, that it only enriched the few at the expense of the many, and deprived labour of its fair remuneration; according to the language of the English farmer, "We be protected, but we be starving."*
- 2nd. *To organize, enlarge, and combine the popular Representative influence in Parliament, by teaching the importance of universal fidelity at the hustings, and in the Registration Courts, and by legally assisting the small capitalists, while making investments, to become 40s. freeholders and electors.*

3rd. To inspire hope in the minds of the oppressed, by teaching the invincible power of well-directed moral force. It suppressed the ebullitions arising from hunger and despair; it induced patience under suffering; it convinced the people wherein their great strength lay to ameliorate or abolish legislative wrongs; it taught them practically the important lesson that no government can with impunity long resist the rightful claims of a united people.

The League is "a great fact"—a fact gained for humanity, and established for an eternal precedent in human improvement! its movements were all of the most public kind—no secret oaths, signs, and passwords sullied the transparency of its character—the very light which truth shed around its path drove the creatures of monopoly out of their dens only to be gazed upon and pitied by the people. It made no vulgar denunciations against the Government, but trusted for success in calm conviction. It supported Sir Robert Peel in his offer to the people of 17s. 6d. in the pound, and waited patiently for the balance of 2s. 6d. until the 1st February, 1849, having with this the satisfactory assurance that Parliament will no more, henceforth, meddle with the laws of Trade than with the law of Tides. By this movement "the whole social atmosphere has been purified, an enlightened public opinion has been created, new securities for the physical and material well-being of the industrious millions, which is the indispensable pre-requisite for social and moral improvement, have been given, and a treaty of amity and peace has been made between classes whom a false and vicious legislation had placed in temporary antagonism."

The people of Britain have yet, however, another mighty battle to be fought,—another victory equally glorious to be won,—and that is the removal of the deep-rooted and wide-spreading curse of the national Hierarchy. Free Trade must be followed by Free Worship. Neither food nor religion should ever be made a source of revenue. The legal creation and endowment of hosts of Priestly Paupers by the State has been found to be the fruitful cause of the greatest political and moral evils in society; and this class of Drones, while rioting in princely munificence, the fruit of the labour of the masses, has almost uniformly upheld the most oppressive laws over them, even those which taxed their ordinary food! The power of combined popular intelligence, we rejoice to say, begins already to marshal its forces for his conflict, and we may ere long find the now silent spirit of the League re-animating and pressing on to victory
"THE ANTI-STATE CHURCH ASSOCIATION."

"No Corn Laws--No State Priests."

The following is an abstract of the New Law relative to Bread Stuffs and other Provisions:—

WHEAT AND FLOUR.

If imported from any foreign country, not being a British Possession, the following duties shall be levied until the 1st February, 1849:—

Wheat Average Price.	Duty.	Flour and Wheat Meal.
		Per cwt. Per bri. of 196 lbs.
under 48s	10s	3s 5½d 6s 0 6-33
48s and under 49s	9s	3s 1½d 5s 4-31
49s " 50s	8s	2s 9d 4s 9-25

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50s and under 51s	7s	2s 4½d	4s 2-27
51s " 52s	6s	2s 0¾d	3s 7-10
52s " 53s	5s	1s 8¾d	3s 0-3
53s and upwards	4s	1s 4½d	2s 4-23

Rye, Peas, Beans, Barley,
Bear or Bigg.
Barley Average.

	Duty.
under 26s	5s 0d
26s and under 27s	4s 6d
27s " 23s	4s 0d
23s " 29s	3s 6d
29s " 30s	3s 0d
30s " 31s	2s 6d
31s and upwards	2s 0d

Oats.
Average Price.

	Duty.
under 18s	4s 0d
18s and under 19s	3s 6d
19s " 20s	3s 0d
20s " 21s	2s 6d
21s " 22s	2s 0d
22s and upwards	1s 6d

If imported from any British Colony out of Europe after the 27th June, 1846, or from any part of the world after the 1st February, 1849, the following duties shall be levied upon all Wheat, Barley, Bear or Bigg, Oats, Rye, Peas, and Beans:—For every quarter 1s. sterling—about 1¼d. per bushel. Upon all Flour or Meal made from Wheat, Barley, Oats, Rye, Peas, or Beans, for every cwt. 4½d., and so in proportion for a less quantity—(this will be about 8d. per barrel on Flour).

General Regulations for other kinds of Flour and Meal than Wheat:—

Barley Meal, for every 217½ lbs., the duty to be equal to that payable on one quarter Barley. Rye Meal and Flour, for every 196 lbs., the duty to be equal to that payable on ¾ths of a quarter of Barley. Pea Meal and Bean Meal, for every 272 lbs. the duty to be equal to that payable on one quarter Barley. Oat Meal, for every 181½ lbs., the duty to be equal to that payable on one quarter Barley.

DUTIES ON OTHER PROVISIONS, &c.

Indian Corn and Buck Wheat,.....	1s 0	per quarter.			
Do. do. Meal,.....	0 4½	per cwt.			
	Foreign.	Colonial.	Foreign.	Colonial.	
Rice, per cwt.,	1s 0d	0s 6d	Butter, per cwt.,	£0 10	£0 2 6
Tallow, do.	1 6	1 0	Hams, do.	0 7	0 2 0
Tongues, do.	7 6	2 0	Starch, do.	0 5	0 2 6
Cheese, do.	5 0	1 6	Hops, do.	5 5	5 6 0

FRAX.—Live Stock, Bacon, Beef, salted or fresh, Pork, salted or fresh, Hides and Potatoes.

The Rights of the Press vs. The Rights of State Priests.

"The Press has no right to publish an opinion on the conduct of a clergyman in his parish, or on the method in which he may choose to administer its charities."—BARON PARKE.

The above quotation from the charge of one of the English Judges to a Jury, at Cambridge, England, on a late trial for alleged libel, Gathercole vs. Miall, has roused the spirit of the friends of religious freedom throughout the length and breadth of the United Kingdom, and should awaken a

kindred feeling among them throughout the whole empire. The doctrine of Baron Parke, and the decision of the Jury, strike a deadly blow at the freedom of the press, and give a legal impunity to the enormities of the national Priesthood. The case which led to the trial was this, a person named Gathercole, an English Congregationalist Minister, had become a recreant to the cause of Congregationalism, and joined the State Establishment, and being "exceedingly mad" against his former religious associates, he spared no means to endeavour to destroy the faith which he once upheld. Among his labours in this department was a Tract entitled "18 reasons for not being a Dissenter"—which breathes the very spirit of the devil, but which was deemed so excellent by his new allies that it has been circulated far and wide, and but lately was being handed from door to door, in the streets of this city, by the more zealous of the Puseyites. Such zeal sought for reward, and Gathercole soon obtained it by being inducted into an English vicarage, with about £2,000 sterling a year. On entering upon the parish, his first aim seemed to be to break up all public intercourse between Dissenters and Episcopalians, even in societies of a purely benevolent kind, and it was the publication of some strictures on such conduct in the *Nonconformist* newspaper which led to the prosecution, and through an ignorant or packed Jury to a conviction. The fine imposed was £200 sterling and costs. The friends of religious freedom in England, Scotland, and Ireland, at once, by penny subscriptions we believe, not only paid off the fine and costs but gave a banquet in honour of Mr. Miall, the talented and uncompromising Editor of the *Nonconformist*, besides a purse of gold for his eminent public services. Since then, however, the same Gathercole has entered an action for damages against Mr. Miall, on another plea, which will be tried at Ipswich, in March next. The British Dissenters are thoroughly awake, and will give the clerical Despots, who are making a tool of the unhappy Gathercole, a warm reception at that trial, and will determine the question whether the Press is or is not to be muzzled by the State Priests: whether Britons are or are not to be their slaves. "The Court of Exchequer (says the Suffolk Chronicle), by supporting the *dictum* of Baron Parke, have decided that the Priests are a privileged sect—privileged to act the part of the blackguard, the knave, the fool, the cheat, the ruffian,—in short, to do anything to others that they would not like to have done to themselves—and that the Press has no right, power, or authority whatever to interfere as conservators of the public morals, or as censors of priestly tyranny and bigoted intolerance." If Baron Parke's doctrine be law, *the public conduct of every one, from the monarch on the throne to the beggar in the streets, is liable to the animadversions of the public press, with the exception of the State Priest!* that is, the swearing and gambling Rector; the swindling and incestuous Vicar; the drinking and whoring Priest, are all to be protected against the criticisms of the Press!: the administrators of British Law are henceforth to be required to spread the shield of their special protection over the clerical criminal, while all others are to be exposed, condemned, and punished! What does all this indicate? that THE DOOM OF CHURCH ESTABLISHMENTS IS HASTENING ON! The spiritual ignorance, presumption, and folly of the national Priesthood could never bear the test of Divine Truth, and the increasing immoralities, the enormous crimes, the utter disregard, even for the laws of public de-

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ency, which have, of late, marked the character of that class, is so revolting to the growing intelligence and moral sensibilities of the nation, as apparently to peril, even in the eye of a British Judge, the very connection between Church and State! and what is the remedy proposed? Is it to redress the nation's wrongs by the removal of this evil? No! It is by legal prosecutions and by pecuniary penalties to endeavour to silence the thunders of the Press, and to stay the progress of intelligence: it is for a season, to ward off the lightning of the popular indignation from the den of those "sacred" transgressors! the hiding place of those mighty "apostolic" sinners!!! But the Press, we are assured, will triumph gloriously in this conflict; indeed we are greatly deceived if the prosecution of Mr. Miall, who is one of the chief leaders of "THE ANTI-STATE CHURCH ASSOCIATION" does not accelerate the motion of a power, which is destined, ere long, to drive the Bishops out of Parliament, and to emancipate the nation from its greatest blot and curse—A STATE PRIESTHOOD.

Readers—The seed of High Church domination has been sown broadcast throughout this colony; it has been long watered by a corrupt and unconstitutional Executive: and if you want to reap a rich harvest of priestly intolerance; if you want plenty of idle Priests to feed on the produce of the public lands, to coarsce and manage public education, to restrain public liberty, and to be the political agents of corruption, just stop at home next election; give yourselves no trouble about your rights or interests; or vote for any cunning High Church Tory, or political knave who may come along, and you will get them to your hearts content.

FREEMEN! PATRIOTS!! CHRISTIANS!!! a change of Provincial policy is at hand, but its character will depend upon your moral fidelity at the Hastings.

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English Episcopal Revenues. Incomes of Bishops and Archbishops.

A return just published, by order of the House of Commons, gives the following as the net incomes of these dignitaries for 1843, the last year to which it is made up:—

	£.	s.	d.		£.	s.	d.
Canterbury	20,969	16	5	Exeter	341	10	5
York	19,664	12	4	Gloucester and Bristol	3,989	13	3
London	12,491	8	0	Hereford	5,042	3	4
Durham	6,791	16	4	Lincoln	4,639	3	8
Winchester	9,103	12	0	Llandaff	806	8	0
St. Asaph	5,749	2	3	Norwich	7,567	13	4
Bangor	5,210	15	7	Oxford	1,601	7	6
Bath and Wells ..	4,002	16	7	Peterborough	3,784	17	7
Carlisle	1,585	0	8	Ripon	4,123	18	5
Chester	1,584	1	6	Rochester	764	8	1
Chichester	6,381	5	9	Salisbury	12,142	5	0
St. David's	4,076	11	1	Worcester	4,673	19	2
Ely	3,687	7	10				
Total.—	£150,814.	14s.	1d.,	Average—	£6,032.	11s.	8d.

The above statement is given to show the mercenary character of modern State Bishops, in contrast with the laborious and self-denying character of the Bishops of whom we read in the New Testament. If the benevolent Saviour of the world, filled with zeal for the honour of God, could, with a whip of cords, drive out the Jewish traders from the temple, and overturn the tables of the money changers, were he again to visit the world, would he not, with a whip of scorpions, rid his Church of these mercenary robbers, who, under the mask of Apostolic warrant and authority, are living in luxurious indolence, or rioting in worldly pomp and wealth, unrighteously obtained at the expense of the sweat and suffering and wretchedness of their fellow creatures? The twenty-four Bishops and Archbishops of England, average above a nett income, *merely from their own Sees*, (besides their pluralities), of upwards of thirty thousand dollars a-year, besides the large sums derived from other innumerable sources ecclesiastical revenue; indeed, one of them, the late Bishop of Ely, whose will was lately recorded in Docters Commons, died, it would appear worth upwards of ONE MILLION pounds sterling! not a farthing of which could he carry with him! This was one of the veritable successors of the poor fishermen of Galilee! This is humiliating enough, but it is augmented by the fact that this very system, designed ostensibly (but falsely) to advance the interests of religion, is above all other causes, the means of creating the most deplorable ignorance, irreligion, infidelity and crime in society. The benevolent arm of Lord Canterbury, who has upwards of one hundred thousand dollars per annum income, is stretched over this colony, and his vicegerents in Toronto, Montreal, and Quebec, are appointed to look after the fleece to be wrung from the people, or wrested from the government—and to extend the power, or curse, of the most richly endowed hierarchy of the world into this colony. The late incorporation of what is called "the Church Society," has given facilities for doing irreparable injury to the religious interests and political freedom of the Canadian people. They have themselves, however, to blame. They made the Parliament which made the law—they deserted their best friends, and gave power to their most deadly foes: and they must reap as they have sown.

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Horrible Corruption of the State Church,

Proved from the Testimony of its own Friends.

We often hear the term, "THE CHURCH," applied to this grand Anti-Christian confederacy, and are sickened with the false and ridiculous eulogiums pronounced upon it by the organs of its deluded and mercenary hirelings. How often do we hear that it is "*the grand bulwark of Protestantism*"—yea, the very "*pillar and ground of the truth*"—while it is, in fact, *the most monstrous counterfeit* of the CHURCH OF THE BIBLE the world ever saw, Popery of the darkest kind only excepted;—the very conservator of erroneous doctrine: the very hotbed for hatching religious heresy and schism. The Puseyism of the present day, as taught at Oxford in England, and at Cobourg in Canada, is only Popery in disguise; and has transmuted, in about one year (1846), no less than twenty-six of

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the English Clergy into as many staunch Roman Catholic Priests! Hear the testimony of its own friends:—

Archbishop Magee the predecessor of the present Archbishop of Dublin, made the following assertion to some clergymen of his diocese, some time previous to his death:—"There are," said he, "at this moment, many Jesuits—concealed of course—but still acting as Church of England clergymen, and in the possession of parishes, who are silently, but surely working its downfall." The Archbishop's assertion was much spoken of at the time, but was treated with general incredulity; subsequent events, however, seem to confirm its truth, and have made those who first heard it anxious to ascertain what were the grounds upon which the Archbishop made such a startling and important statement.—[We have before us the letter of the clergyman who heard Archbishop Magee make the above statement.—Editor of the *Record*.]

The Rev. T. Close, a member of the National Establishment, testifies thus in a sermon lately published:—"Far and wide within the pale of our Protestant Church have they (the Puseyites) cast the blighting seeds of the mystery of iniquity. At no period since the Reformation has the essence and spirit of Romanism been so infused into our spiritual social system. Our literature, science, and philosophy, are impregnated with it: it insinuates itself into our domestic circles,—not seldom are tutors, governesses, and servants made the instruments of its introduction to our families: it is portrayed in pictures, modelled in ornaments, and carefully disseminated throughout the land in ten thousand books and tracts of many-coloured pages. It is more fully displayed in the tawdry decorations of our churches, and the pompous ceremonials of our public services and consecrations. It is taught in the doctrine of baptismal regeneration, as held by some, and in that of apostolic descent, as held by others.—it is upheld and fostered by those who UNDULY EXALT THE PRIESTHOOD and the Episcopate, inculcating a SLAVISH AND IRRATIONAL SUBMISSION OF THE PEOPLE TO THE PRIEST, and of the Priest to the Bishop."

The Rev. W. C. Wilson, a minister of the Established Church, in a letter to the "London Record," 27th June, 1846, after giving a series of extracts from the famous "charge" delivered "by divine permission" under "John," the Chief Priest of the Episcopal sect in this region, in June, 1844, and from the "Church" newspaper, shewing that the darkest errors of the Puseyite school are maintained under his ghostly jurisdiction, remarks:—"Does this Society (the Society for Propagating the Gospel in foreign parts) give thousands of the money of their subscribers to this Bishop, inculcating such Popish sentiments, and shutting out and opposing truth? Woe be to those especially with their eyes open, who call evil good, and good evil; who put bitter for sweet, and sweet for bitter; who put darkness for light, and light for darkness."

To sweep away this monstrous evil, we must abandon all priestly dictation—the human opinions imposed upon us through catechisms, creeds, confessions, articles, &c.—and must, as moral and accountable beings, BE GUIDED ALONE BY THE SCRIPTURES OF DIVINE TRUTH, which are addressed by our heavenly Father to every man individually, and not, as many seem to think, to religious teachers alone. Indeed, every man is commanded by God to TRY HIS TEACHER BY THE DIVINE STANDARD. "Try the Spirits whether they are of God, because many false prophets are gone out into the world."—1st John, iv., 1.

The Beginning of the Mystery of Iniquity.—The Great Anchorage of Priestcraft.

The "mystery of iniquity" that began to corrupt Christianity in the days of Paul, (2 Thess. ii., vii.) was probably developed in the latter part of the third century, by the introduction of two monstrous errors relative to baptism. *First*, the mystical efficacy of baptism to remove original sin, change the moral state of the subject, and procure pardon. This error lies at the foundation of Romanism, Puseyism, the Greek Church, Lutheranism in Europe, High Church Episcopacy, and every ecclesiastical hierarchy in the world. A *second* error was, that if a person committed "mortal sin" after baptism, he could not be forgiven. The first error, by making baptism essential to salvation from original sin, laid the foundation for infant baptism, and for *affusion*, or copiously wetting the person in case of extreme necessity. The second error influenced many persons, for fear of sinning, to delay baptism till late in life.

The first great error, "the mystical efficacy of baptism," was taught by Cyprian, A. D. 254; by Ambrose, A. D. 330; by Chrysostom, A. D. 398 and by many other of "THE FATHERS." Yet infant baptism, when extensively introduced, was still performed on a *profession of faith*—not made by the unconscious babe—but by proxy, or sponsors! These persons, as surety, *professed*, on behalf of the child "to renounce the devil and all his works;" to repent, and believe the gospel!!! THE GRAND-FATHERS—the Apostles, taught no such absurdities.

The great principle that FAITH AND REPENTANCE *should precede and accompany the taking of the Christian name or profession* BY BAPTISM, is certainly here recognized, but with strange fatuity, and in the teeth of Scripture and common sense, the believing and repenting are, by a *foolish PRIESTLY FICTION*, assumed to be done by one person, and the rite, which according to scripture should be performed only upon the believing and repenting, is done to another! Why is this tom-foolery kept up from age to age? Why do rational beings submit thus to be hoaxed, when they have the Bible to enlighten and direct them?

"The prophets prophecy falsely, and the priests bear rule by their means, and my people love to have it so."—Jer. v. 31.—THE ABOVE ERROR FORMS THE VERY SHEET ANCHOR OF PRIESTCRAFT. But the millions of "the orthodox"—Presbyterians, Methodists, Congregationalists and others—go even further aside in one particular than the other; for they dis-associate altogether faith and repentance from the rite of baptism, or in a modified sense, and by a silly fiction, ground it upon *the faith of the parents!* Why this tenacious adherence to an unscriptural usage on the part of religious teachers? Why? *Because Sectarian interests are subserved by it;* numbers are kept up and the priests are sustained.—Hence the common expression that one is born a Presbyterian, another a Churchman, and a third a Methodist, meaning that as soon as born they are caught, in the Sectarian trap of their respective priests, and become, almost necessarily, just what their fathers were before them. "Train up a child in the way it should go," is a divine command: but it should not be trained to be a Sectarian, but a Christian. It should be directed to the Bible as the source of religious intelligence, and when the individual understands and believes the Gospel, he should be united to the Church of Christ by bap-

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tism—but no one can be *Scripturally* baptised, or united to the Church until then. The commission given by Christ to his Apostles is a standing protest against the prevailing error upon this subject, “Go teach all nations—baptizing them.” “He that believeth and is baptized shall be saved.” The teaching and believing here *precede* CHRISTIAN BAPTISM, but they invariably *follow* the SECTARIAN RITE.

READER! examine the Bible honestly for yourself,—put away all human opinions,—disregard the teaching of the Scribes and Pharisees of the age, for “If the blind lead the blind both shall fall into the ditch.”

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The Mountain in Labour;

Or, 100 of the National Clergy, and an Archdeacon, labouring in vain to reconcile the notion of Baptismal Regeneration, as taught in the English Prayer Book, either with Scripture or Common Sense. Five Schoolboys in a Bible Class prove the absurdity of the Episcopal Dogma, by explaining the Spiritual Regeneration taught in the Word of God,

“God hath chosen the foolish things of the world to confound the wise”—1st Cor. i. 27.

At the Annual Clerical Meeting held at the Rev. D. Wilson’s, Islington, 5th Jan., 1842, Archdeacon Hoare in the chair, nearly 100 clergyman being present, the subject of Regeneration as taught in the Churches of the State, as invariably connected with the Baptism of Infants, came up for discussion according to previous intimation, when the following adverse opinions and strange absurdities were delivered by the only four individuals who spoke on the occasion:—Mr. CUNNINGHAM (of Barrow) said his opinion was that in Baptism some positive, clear, distinct, intelligible blessing and benefit, called by the name of “Regeneration,” was conveyed to the infant. This benefit is reconciliation to God: a change of state, but not a change of nature—not a change of moral condition, but only a bringing unto the privilege of the outward communion of the Church. Bishop Hopkins, the Successor of the Apostles in Derry, also holds this notion.

MR. BURGESS could not agree with his friend Mr. C. He believed that in Baptism the infant receives the remission of original sin, and a principle of Divine Life imparted by the Holy Ghost. He considered that a repenting, believing, converted adult, was neither pardoned, nor Regenerated, until Baptism.

MR. C. BRIDGES differed from both the former speakers. His view of the question was, that in Baptism, where the prayers are offered in faith, as contemplated by the framers of the Liturgy, and for the Regeneration of the Infant, they are heard, and the gift of Regeneration is granted to Prayer. When the prayers are not faithful, there is no gift of the Holy Ghost.

MR. VENN could not agree with any of the three previous speakers. He said that in the Baptismal Service, Regeneration is said to be bestowed conditionally or hypothetically, i. e., in the supposition that the infant really professes faith, and that it will believe at a future time; for it is on

this ground only—that is, on the Sponsors answering for this faith in the infant—that the ordinance is administered.

A more humiliating display of learned folly we have seldom seen.—Here 100 of the *elite* of “the Church,” headed by an Archdeacon, meet by express arrangement to discuss the question of Baptismal Regeneration, which forms one of the first dogmas crammed down the throats of the untiedged in the Church Catechism; and yet, while all professed to be *regenerated* men, and to have been *called and illumined* by the *Holy Ghost*, they could not agree as to *first principles*!—they were not sure about the meaning of Regeneration, as taught in their own Catechism and Liturgy! And these are the men—who foolishly pretend that they are “the Church,” and that all other Teachers and Professors are ignorant and out of the way. We cannot expose the ignorance and folly of those “wise men after the flesh,” better than by the answers given by the Scholars of a Bible Class to their Teacher upon the question—“*What is Regeneration as taught in the New Testament?*”

Well, my dear boys, I hope you have all read your lesson carefully in the 3rd chapter of John, and turned to the parallel texts to find the meaning of the Saviour’s language, as I requested when we last separated?

We have, sir.

What is it, then, CHARLES, to be “born again”—born from above—born of the Spirit—or regenerated?

It is not a new birth of the body, I am sure, but a new birth of the mind; for Jesus says, “that which is born of the flesh is flesh (or a *body*), and that which is born of the Spirit is Spirit (or a *mind*).”

You are quite correct: but can you tell me, WILLIAM, what is meant by the new-birth of the mind?

I think that it means simply the imparting of new hopes and joys to the mind through the knowledge or belief of Spiritual or Divine Truth. My former Teacher once said that the original word, translated “born,” means also “*begotten*,” and that it should be so translated whenever it refers to the origin or beginning of the new life; to the beginning of new hopes, new joys in the soul; or to a change of mind;—and should only be translated “born” when it refers to a change of state. All creatures are begotten before they are born:—they get life first, and then are born to enjoy it:—so it is with the believer of God’s Word.

Your answer is clear and distinct; that is just what it means. I must ask you, HENRY, to try and give me some passages of Scripture to prove what WILLIAM has just said.

I think, sir, the Epistle of James, chapter i. 18, is to the point—“Of his own will *begat* he us with the word of truth.” Also, 1st Peter, i. 23—“Being born (*begotten*) again, not of corruptible seed but of incorruptible, by the Word of God”; and in the same chapter, verse 3—“Blessed be the God and Father of the Lord Jesus Christ, who, according to his abundant mercy, hath *begotten* us again unto a lively hope by the (knowledge and belief of the) resurrection of Jesus Christ from the dead.” 1st John, v. 1—“Whoever believeth that Jesus is the Christ is *begotten* God.”

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ANDREW, does not Jesus say we must be born or begotten of the Spirit?

Yes, sir, he does; but is it not the same thing as to say we are begotten of God, for "God is a Spirit"? or the same to say we are begotten "by the word of Truth," or "by the Word of God," for that came by the Spirit, as it is said in 2nd Peter, i 20, 21—"Holy men of God spake (or wrote the Scriptures) as they were moved by the Holy Ghost"?

I am delighted, my dear boys, to find that you understand the subject thus far so clearly. There is another question, however which I hope you will answer with equal clearness and simplicity. Jesus says that it is necessary to be "*born of water*"—"Except a man be born of water and of the Spirit he cannot enter into the kingdom of God." What does this mean, PHILIP?

I think, sir, it is very plain that Jesus here refers to the Baptism of the believer in God's Word. The individual who truly believes the Divine testimony, who gladly receives the Word, begins to receive its spiritual comforts and enjoyments—he begins to be "renewed in the spirit of his mind;" and, because of this—because he feels so happy in his own mind when he knows and believes the Gospel—because he is begotten again to a kind of new existence by the good news from Heaven, he desires openly to express his love to his God and Saviour—to enter upon its higher enjoyments by being born into the family of God; he is required to enter the Church of God in the world by being baptized. He is *begotten* by the word of the Spirit, and afterwards he is then *born* of water. They are two distinct things, and appear in Scripture to stand to each other in the relation of cause and effect.

Your explanation is simple, clear, and Scriptural, but I must have you to point to the Word of God to prove the important answer you have given. Direct me to some passages to illustrate this matter.

I have selected only a few. See Galatians iii. 26, 27, there Paul says we are made children of God by faith or believing in Christ, and that we put on Christ, or openly profess our faith in Christ, by being baptized or immersed into his name. Titus, also, chap. iii. 5, says that the renewing of the Holy Ghost is one thing—the washing of Regeneration another. In the Epistle to the Ephesians also, chap. v. 26, the same idea is taught by the Apostle. Christ gave himself for the Church "that he might sanctify and cleanse it with a bath of water and with the word." (See Macnight's Translation.) To be born of water and of the Spirit appears, therefore, to mean simply to believe the Gospel and be baptized.

Your answer, Philip, has given me the highest satisfaction, and your late profession of faith in Christ, and your union with the Church of God in Baptism, as I believed, was the result of intelligent conviction—of a true acquaintance with the directions of the Divine Spirit to the Soul.

I hope, my dear young friends, that through the belief of the Word of the Spirit of Truth—the glad tidings of salvation—you will all be *begotten* again to a life-giving hope: that, possessing this hope and life you will gratefully "put on Christ" by being baptized in his name; or, in other words, that you will be *born* of water, and thus be introduced into the church of God on earth: that, "as new-born babes," you will then "desire the sincere milk of the word that ye may grow thereby:" (1st Peter ii. 2)

that, as *obedient children*—as the *sons* of God—you will daily increase in knowledge, wisdom and holiness, and “grow up to the stature of men in Christ Jesus:” and that, finally, with your Redeemer and *elder brother* you will obtain possession of the heavenly inheritance in your *Father's* house—the “crown of righteousness which fadeth not away.” And, before we separate, let me warn you of the dangers of priestcraft. Think of the folly exhibited at the Islington clerical meeting, and rejoice that you have the Word of God as *your* guide. There, the Theological Doctors assumed as true an effect which, in reality, had no existence, and then they laboured to discover its cause! Instead of reasoning that as infants cannot believe, therefore they cannot be spiritually regenerated, they reasoned that as they are regenerated, therefore they must in some way believe! thus, instead of making their dogma yield to the Word of God, they tried to bring down the Word of God to square with their dogma!

“Oh! how unlike the complex works of man,
Heaven's easy, artless, unencumbered plan!”

How simple and plain is the Divine Testimony that all spiritual regeneration, or salutary change of character, springs from the knowledge and belief of spiritual truth; and that believers only should be baptized and received into the Christian Church. No other course, at least, was either taught or practised in the primitive churches, according to the testimony of the Apostle Paul. (Galatians iii. 26, 27.)

Slavery at the South.

Sale of human beings for the benefit of Theological Education.

“He that stealeth a man and selleth him shall surely be put to death.”—Exodus xxi 16

The following notice of a public sale is taken from the “Savannah Republican,” of March 3rd, 1845. After describing the plantation which was to be sold, the notice adds: “Also, at the same time and place, the following negro slaves, to wit:—Charles, Peggy, Antoinett, Davy, September, Maria, Jenney, and Isaac, levied on as the property of H. T. Hall, to satisfy a mortgage *fi. fa.* issued out of McIntosh Superior Court, in favour of the Board of Directors of the *Theological Seminary of the Synod of South Carolina and Georgia*, vs. said Henry T. Hall Conditions, cash. O. O'Neal, Dept. Sheriff.”

The above is an instance of the mode which the slaveholders of the South adopt to educate young men for the ministry! They sell men, women, and children by public auction, as they would their cattle or hogs, and apply the proceeds to teach divinity in their Colleges! Slavery, in all its forms, will, sooner or later, come under the operation of laws which will, either willingly or unwillingly, oblige the despot to proclaim liberty to the captives. That which justice and equity may have failed to remove, the terrible arm of an awakened and universal intelligence will surely accomplish. Ye spiritual slaveholders in this colony! be wise, and remember that you must render an account of your stewardship. How many souls have you bartered away for the possession of the power, and honour, and wealth of the world? The great day shall declare it before an assembled universe.

DOING THE WILL OF GOD.—I had rather do the will of God, than be able to work miracles.—Luther.

When once an idea is clearly expressed, every additional stroke will only confuse the mind, and diminish the effect.

The greatest learning is to be seen in the greatest plainness. The more clearly we understand anything ourselves, the more easily can we expound it to others.

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The Episcopal Church in Ireland.

ONE OF THE DEEPEST DISGRACES OF PROTESTANTISM.

"You posted a hostile Church there, as you posted *Garrisons*."—

MACAULAY.

This huge mass of infamy and corruption—this horrible engine of state oppression and robbery still exists: but its days are numbered. The discussion in Parliament of the Maynooth Bill has awakened public attention to its enormities, and has hastened the era of its dissolution. The following facts and opinions were then elicited from Mr. Macaulay and others:—

"Of all institutions existing in the civilized world, the Established Church of Ireland is the most utterly absurd and indefensible."

"The travellers of every country in the world who visited Ireland, declared it to be an abuse of such magnitude that nothing like it was to be found."

"No country in the world presented to you the spectacle of a population of 8,000,000 of people, with a Church established, and richly endowed, for only 750,000 of that population." Endowed to the extent of £806,000. per annum, besides Glebes, &c., &c., &c., while, at the same time, twenty seven parishes have not within them a single Protestant!

Then as to the return given for this enormous expenditure—who does not remember the infamous Bishop of Clogher? "There are people now living who remember in what way the revenues of the richest sees in Ireland were squandered on the shores of the Mediterranean; and when the Epistles of that prelate were not like those of St. John, but might be read in the correspondence of Lady Hamilton,"—the mistress of Lord Nelson.

The renowned *Swift* remarks:—"as to the Irish Bishops, ordination is almost the only spiritual function they perform, and, considering the people they ordain, it is to be regretted that they perform that. Their occupation is distributing endowments and jobs amongst their relations and friends." The Earl of Miltown lately stated at a public meeting, that eight of the Irish Bishops had died so enormously rich as to leave nearly two millions of pounds sterling to their families.

This institution in Ireland, with all its colossal evils, is professedly sustained as the grand bulwark of Protestantism! yet it is a fact, beyond all dispute, that although translations of the Bible into the native languages were the chief sources of the Reformation in Europe, *it was not until the Irish Establishment had existed 125 years, magnificently endowed, that a translation of the Bible into the Erse Language was printed*, and then it was not printed at the expense of the Church—that wealthy and lazy hierarchy—but at the expense of that amiable and celebrated *Christian and Philosopher*—ROBERT BOYLE.

And this is "the Protestant Church, as by Law established!"—the abomination which, through the craft of its agents, the Episcopal Bishops in these North American Colonies, and through the ignorance and corruption of the people, is being fastened, year after year, like a vampyre upon the vitals of the country.

"Like People, like Priest."

The Dawn of a New Reformation in Ireland!

OUR SYMPTOMS OF FREE TRADE AND IMPROVEMENT IN CHURCH LIVINGS AND BUTTER.

Monopoly has been the curse of the world—Ecclesiastical Monopoly has especially been the curse of Ireland. This fruitful Island has, for ages, been made a kind of prison-house to a poor and afflicted, although industrious, population, by means of the grinding avarice of a horde of Political Priests; but the cup of their iniquity being now full, and the day of popular retribution being close at hand, the monopolists are, of necessity, required to set their house in order, as they must soon legally die. The Bishop of Derry, at least seems alive to this, and begins to prepare for getting an honest living when cast out of his See. He and his predecessors have been rolling, hitherto, in luxurious indolence as state paupers, but, as the age of priestcraft is rapidly passing away, and clerical drones are about to be turned out of the hive, he seems to be directing his eye to find out some honest handicraft, or trade, for support. (As all Bishops should do according to the directions of Paul the Apostle, Acts xx.25.) The Butter business seems to have commanded the special attention of "his Lordship," and as the people are determined to cheapen the service of the Bishops, the Bishop is determined, as far as he can, to improve the manufacture and cheapen the price of Butter. It is one of the attributes of Free Trade, that it not only cheapens, but always tends to improve, and hence the wisdom of the Bishop of Derry in directing his profound learning and Apostolic talents to the improvement of the Churn; and in this, by an ingenious application of air, his Lordship has been eminently successful! A London paper gives the following description of this "Apostolic" discovery:—

"Instead of the present unscientific mode of making butter by churning, his Lordship accomplishes this measure in the simplest manner by forcing a full current of atmospheric air through the cream, by means of an exceedingly well-devised forcing pump. The air passes through a glass tube connected with the air-pump, descending nearly to the bottom of the churn. The churn is of tin, and it fits into another tin cylinder provided with a funnel and stop-cock, so as to heat the cream to the necessary temperature."

"The dairy maid's vocation is gone. The Bishop has superseded it. The Bishop's forcing pump will henceforth do all the business, and the dairy-maids of the three kingdoms are undone. It is probable, however, that the dairy-maid interest will not succumb without a struggle, and that they will put forth a claim of vested rights against the Bishop's churn. Let the quarrel between the pail and the mitre end as it may, and whether it rebound to our butter or not, it must needs be satisfactory to the public, that an Irish Prelate has found, at last, useful employment. The Bishop of Derry, at all events, is no drone."

P.S. The income of this Ecclesiastical Churn Maker is no less than about \$65,000. a-year, *apart from the patronage of appointments to Parishes!!!* that is upwards of \$178. a-day, while the poor people are dying for want of food!!!!!! Ah! there is a day of retribution coming for such enormous iniquity committed under the mask of Christianity.

GENTLE READER, give a sufficiency of political power, and money and lands, to Episcopal Bishops and Priests in Canada, and we may have

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them inventing for us, in a few years, not Churns only, but Treadmills, as cheap as the Bishop of Derry!

The First Jesuit Establishment in the present Century.

Very soon after the last war of the liberation, and the establishing of the Holy Alliance, (a most unholy League of the European crowned heads against human liberty,) Jesuitism was introduced into Austria; but so great was the caution resorted to for not offending the public apprehensions, that this name was changed unto that of *Redemptionists*, meaning the Order of the Redeemer. They obtained from Government the oldest church in Vienna, (that of the Holy Steps,) and have continued their sly, yet unrelaxed labours, up to the present time. It is from that spot that they have crept, like venomous parasites, over Germany, France, and Switzerland, creating everywhere unspeakable confusion, and lately deluging the countries thus contaminated with the blood of innocent citizens.

The Jesuits.

"The Church of Rome, when it has aimed at any aggressive movement, as it has often done, has employed, not the parochial clergy, but quite a different species of force—THE JESUITS."—Macaulay.

This order of the legions of the Romish power is a society of the most dangerous character, and sprang into being in the year 1535, a few years after the rise of the glorious Reformation under Luther. Their founder was a fanatical Spanish soldier named Ignatius Loyola, who, as a kind of knight errant, rose up to stay the progress of the flood of light which then rose upon our benighted world. As usual in such cases, he had his pretended "revelations and miracles" to influence his followers. "He declared that he saw, at the outset of his career, the Saviour face to face, in company with the Devil, both dressed as military officers, enlisting men for service! that he beheld the process of Transubstantiation take place in the Sacrifice of the Mass!! and as he stood praying saw also the Trinity in Unity, and wept aloud for joy and wonder!!!" His followers were soon formed into an order by the Pope, and in 1608 they numbered 11,000. They spread themselves over Europe, Asia, and America—wormed themselves into all classes of society—when, about the middle of the eighteenth century, they arose to the zenith of their power. Their secret and open enormities had then so alarmed the whole civilized world, that both Catholic and Protestant Governments united in their overthrow. For 200 years they had commingled in all the conspiracies throughout Europe against human liberty and the light of Truth; and prior to the abolition of the order in 1773, had been expelled for their atrocious crimes, either partially or generally, at various intervals, no less than *thirty-nine times*, from all the countries of Europe. This order was revived by the Pope in 1814, and have been steadily advancing in their untiring pursuit of universal dominion throughout the world. The grand instrument of their power is, to corrupt with their hellish doctrines the very springs of intelligence,—to lay hold of education,—to warp the minds of the young with their detestable and soul-ruining fallacies. Their doctrine is—*"deathless fealty to their leader—the giving up of the mind and conscience to his direction, without any respect to the laws either of God or man."* They are, in short, the flying artillery and light horse of the Romish army, and succeeded the heavy cavalry and baggage-trains of the Monks and Friars of the dark ages. *During the summer of the year 1845*, so alarming had their power increased in France, and so marked had been their efforts to grasp and rule the whole schools of learning in that kingdom, that the Catholic Government of that country was again impelled to break up all their communities and disperse them. The late civil wars, also, in Switzerland, have been mainly created by the Jesuits, and throughout this continent they are everywhere working with intense energy. They are spread over this Province under various names or orders, are mingling with all classes of society, and, in Montreal, have lately erected a school at the cost of \$40,000, in which nearly 1,600 boys are being educated! The coat of arms of the late Pope, (Gregory XVI., who died on the 1st of June last, leaving two millions of piastres to his heirs,) is emblazoned over the entrance to that building, and, by their oaths, they swear unqualified submission to his mandates, and *may assume an religion to accomplish the*

great end of subjugating the world to their power. The following true extract from a circular addressed by the Pope to his clergy and troops throughout the world, in 1832, will give a just conception of the danger to which mankind are exposed from this power, but particularly from its *highly cultivated but deeply depraved emissaries—THE JESUITS.*—"From this polluted fountain of indifference (says the Pope) flows that "absurd and erroneous doctrine, or rather raving, in favour and defence of LIBERTY OF CONSCIENCE, for which *most pestilential error*, the course is opened to *that entire and wild LIBERTY OF OPINION* which is everywhere attempting the overthrow of "Religious and Civil Institutions, and which the unblushing impudence of some has "held forth as an advantage to religion. Hence THAT PEST, *most of all to be dreaded* "in a State, unbridled LIBERTY OF OPINION. Hitherto tends that worst and *never to be sufficiently execrated LIBERTY OF THE PRESS*, for the diffusion of all manner "of writings," &c. &c. Again, in a letter from the Pope to the Archbishop of Suesen, in Poland, in 1816, the following instruction was given:—"BIBLE SOCIETIES (said Pius VII.) fill me with horror: they tend to overthrow the Christian religion; they are A PEST which must be destroyed by all possible means!" If, then, this mandate or purpose of the Pope,—this emanation from the Pit,—could be carried out, the Press would at once be chained, knowledge would cease to be diffused; the Bible would be banished from the world, no man would be allowed to think for himself, nor even to obey the dictates of his conscience or the commands of God! The sun of popular intelligence has, however—thanks be to the Father of mercies—advanced too far to allow of this; and that simple instrumentality which now so widely pervades society, will, ere long, pull down the thrones of tyrants, *prostrate forever the power of darkness*, and usher in the glorious jubilee of the world—we mean THE BIBLE. Reader value this heavenly treasure; and let all the friends of order, liberty, and intelligence, aid in its more extended circulation throughout their own neighbourhood and throughout the world.

Roman Catholic Missions.

The receipts of the Association for the Propagation of the Catholic Faith amounted, in 1844, to 4,035,207 francs, and the expenditure to 3,743,903 francs, leaving a balance in the receipts of 291,299 francs. The following table shows the proportion in which the different nations have contributed to that fund:—

	Francs.	the different missions of the globe —
France, - - -	1,983,809	Missions in Europe, Francs, 655,934
Sardinia, - - -	258,628	" in Asia, - - - 965,947
The British Islands and Colonies, - - -	236,914	" in Africa, - - - 300,846
Prussia, - - -	182,126	" in America, - - - 1,127,162
Belgium, - - -	177,686	" in Oceanica, - - - 430,389
The Papal States, - - -	114,620	The whole of the Oregon territory, both English and American, has been divided by the Pope into 8 dioceses.
The Two Sicilies, - - -	100,953	M. Blanchet, a Frenchman, heretofore Bishop in Oregon, has been nominated Archbishop of the whole country. Two of the eight dioceses are only filled up at present, one by a brother of the Archbishop, the other by his Vicar-General. At the end of this month, (September, 1846,) the Archbishop will leave Paris, accompanied by twelve missionaries and eight nuns. He hopes also to obtain the assistance of four Jesuits, and four brethren of the "Christian Schools."
The Lombardo-Venetian Kingdom, - - -	86,900	
North America, - - -	63,117	
Tuscany, - - -	59,356	
Germany, - - -	57,590	
Portugal, - - -	42,123	

The funds of the Association were distributed as follows, in 1844, among

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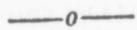
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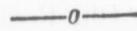
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The foregoing table indicates the existence of intense activity among the agents of the Romish power throughout the world, and particularly on this continent; since it appears that nearly double the amount has been spent on their missions in America than throughout all Europe. The recent rise and progress of the Jesuits also,—their boldness in prosecuting their polished schemes to obtain universal dominion—the bloody conflicts caused by them in Switzerland and Germany.—and their forced extinction as a body by the power of the Government of Catholic France, tell of the danger to which the liberties of the world are exposed if legislatures and governments countenance and nourish societies held together by secret oaths and governed under supreme foreign jurisdiction. These things also demand union, sympathy, and co-operation among the friends of religious liberty upon great principles, and a more universal reliance upon the Bible as the only authoritative guide as to religious knowledge, faith and duty. The opposite of this—the yielding up of the judgment and conscience to Priests, or, as it is craftily called, “The Church,” is the prime lesson of Romanism, the stronghold of the Jesuits. The Bible, the Book of God, is designed and fitted to lead men to Heaven; but if they prefer to be hood-winked and led by the opinions of men, who are often the agents of the Devil, they must bear the fatal consequences in their own persons.



Popish Infallibility Disproved by the Printer.

From 1478 to 1589 the Bible had been printed in the Spanish, German, English, French, Swedish, Danish, Russian, and Hungarian languages. The Pope, Sixtus V, found it necessary to follow this flood of light, and in 1590 had an edition published, and personally superintended the correction of the press. To this work he appended a severe anathema against any one who should alter, in the smallest degree, the immaculate work published under his infallible eye; yet it contained UPWARDS OF TWO THOUSAND TYPOGRAPHICAL ERRORS! and his successor, Clement VII., without any regard to the anathema of his predecessor, had the whole revised and corrected! A printer's apprentice boy has just as much claim to infallibility as the Pope of Rome.



Ecclesiastical Statistics.

Voluntary Churches v. State Churches.

Important facts illustrating the efficient working of the Voluntary System, and its rapid advance against the tide of Established and endowed power in the churches of Scotland and Ireland, taken from the Report of the Royal Commissioners, published in April, 1837:—

EDINBURGH,—the head quarters of the Kirk, and with all its wealth, furnishes, by its 28 churches or chapels of the Establishment	36,301	Let—20,995
The Dissenters furnish by 39 chapels	42,705	Let—23,193
Difference in favour of the Voluntary Principle	6,704	2,198

GLASGOW,	Attendants.	Communicants
Church Sittings by Dissenters .. 48,230	41,539	27,141
Do. by the Establishment	28,374	15,741
Difference in favour of Voluntaries 15,130	13,165	11,397

Such results, from authentic sources, clearly demonstrate the fallacy of the assertion, that religion cannot be upheld and promoted without State endowments; as well as the injustice and folly of taxing any community, directly, or indirectly, by Tythes, Clergy Reserves, Glebe Lands, or money grants for religious purposes, since without the State appendages, and even in despite of them, Christianity thus advances and flourishes, depending entirely upon the support given by its disciples.

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The Unity of Disunion: The oneness of the War Spirit.

"The Methodist People are one all over the World."—Christian Guardian.

The language of the above motto is opposed everywhere by facts: the Methodist people are, manifestly, no more one than the people of any other sect. They are divided into many families, under many forms of Church Government, as are the Presbyterians, Baptists and others. Besides this, the claim even to *spiritual* unity, by the Canada Conference, is sadly belied by the language of its own organ, and by the public conduct of its leading functionaries. Hear that consistent vehicle of Ecclesiastical Priest-rule, that defender of Ecclesiastical Despotism—the *Guardian*:—

"We have no jealousy of all the Wesleyans here under the care of the English Conference. It is not usual for the strong to be jealous of the weak, the larger of the smaller, the richer of the poorer!" Thus saith the Editor on one day.

- Again.—"We regard the other body (the British Wesleyans), wherever it is aside of us, as in opposition to us. As long as we regard it in this view, which is a correct one, the two bodies can never be on terms of amity!"—thus saith the Editor on another day, (8th October, 1845).

Again, "A Mr. Leonard, a worthy teacher among the Episcopal Methodists, in writing about the project of a union with the Canadian Conference, remarks, 'For 12 years have they (the Preachers) been using their energies, employing the press, the pulpit, and every other means at their command, to crush the Methodist Episcopal Church. No Jesuit was ever more faithful and true to the interests of the cause espoused by him (than they have been) to prevent our success. In pain do I write, and I can scarcely refrain from tears when I think of it, and see and know that these things are so!'"

These are glaring inconsistencies and wrongs, arising from want of honest principle. We believe that there would, comparatively, be little disunion among the Methodist *people*, were their wishes really regarded and carried out by their Rulers, but they are not. The leaders and teachers in the Conferences form an irresponsible, anti-scriptural junto—a power manifestly and strongly condemned by the Saviour and his apostles. They are, in a true sense, "Lords over God's heritage," and, as such, defy and outrage the opinions of their brethren in the church with perfect impunity. The unholy war between the preachers of the British and Canadian parties in Canada,—a war for power, popularity, and government support, would never have existed, or would speedily have been quelled, had the people been allowed to exercise their rightful influence over the belige-

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THE SEED OF DESPOTISM, DISUNION, AND WAR, CAN NEVER PRODUCE LIBERTY, UNION, AND PEACE.

P.S. That union, which truth and principle has failed to effect, is likely to be accomplished by interest and gold. Both parties have been contending for the "Mission Grant" of \$3600. a year, since Lord Sydenham's time, which now amounts to nearly \$30,000, and as neither could get it while at war—the olive branch of Mammon is held out by both, and there is now a prospect of peace and reconciliation. The Lords of Hatton Garden may, therefore, soon again rule in the Canada Conference with a rod of iron, and the people need not be surprised were they to be carried again into Babylon

N.B. Since writing the above, our prediction has been fulfilled. The Canadian Methodist people *have been sold for a price to the English Conference!* "The 9 Leaders, have sold their brethren for a share of the 30,000 dollars, and a personal settlement for life! There would be none of this Slave Trade were the people to *model their Church governments* ACCORDING TO THE NEW TESTAMENT.

A Conversation on Creeds, Articles, Confessions and Disciplines.

In vain do they worship me, teaching for doctrines the commandments of men.—Matt xv 9

Q. What are religious creeds?

A. They are simply the *preserved religious opinions of dead men.*

Q. What purpose do they serve?

A. Very many. For instance, they show how dark were the minds of the best of men in past ages, and how little confidence should be reposed in their opinions. They tend to create religious indifference—to prevent personal investigation of God's Word—to induce blind adherence to mere human dogmas, and slavish submission to ecclesiastical power: they also create hypocrites both among teachers and people.

Q. But do they not promote uniformity of belief?

A. Certainly not. An Act of Parliament might as easily secure uniformity of hand-writing in a nation, as a creed uniformity of belief in a church. All might *profess*, 'tis true, to believe according to the creed, or to write according to law, but both would be unreal, with this difference, the writing on paper would be more apparent than the state of the mind. Besides, if they would have answered any good purpose the Bible would have prescribed them.

Q. Do you really believe that the Scriptures do not sanction them?—how then can you account for "THE APOSTLES' CREED," which appears in our Episcopal Prayer Book?

A. The New Testament commands, by the awful sanctions of a future world, the most sincere and careful personal examination of Divine

Truth by every individual, and condemns all creed-making, which is only "teaching for doctrines the commandments of men:" and as to the so-called "Apostles' Creed," *it is a sheer fabrication*—the Apostles never made a creed, if we may credit their own testimony.

Q. Their professed successors must then be grand deceivers to give currency to such a deception. But would you really have *all* creeds abolished as useless?

A. Certainly. I would abolish all creeds and articles of Faith; for they are not only useless, but, being in principle unscriptural, they must be very pernicious. I appeal to your own knowledge of the fact that in all cases of trial in churches having "Articles," "Confessions," or "Disciplines," that these are always appealed to as *the standard of judgment, and not the word of God.* Thus the free exercise of the rights both of judgment and conscience are invaded, and the authority of God is contemned.

Q. I acknowledge it with shame; for I have seen the very best members of religious communities expelled, not for violating the commands of Christ or his Apostles, but for honestly shewing that the standard of the sect was not in accordance with the Word of God. Yet, I must inquire, where is the difference between a man holding certain religious opinions not written, and subscribing to the same after they have been written by another?

A. There is a very important difference. For example, my religious opinions should be no rule to others, nor theirs to me; but a creed is a code of human opinions on God's Word, set up as an authoritative standard of belief to the multitude. The Bible alone should be our standard, and men can understand its communications more easily than any book of Articles.

Q. I perceive the difference clearly; but there is another difficulty. Are we not told that "*The Church,*" by its authority, decrees what is, and what is not, sound doctrine, and determines, therefore, what may safely be believed?

A. This is a very common delusion. "A Church," you know, means in the true and broad sense of the term, "a congregation of faithful men," *i. e.*, Christian believers; but, in the sense to which you refer, "*The Church*" means nothing more than a congregation of religious teachers! a sense nowhere found in the inspired record. Indeed, a congregation of Christian Farmers or Mechanics might, with *equal authority*, issue a religious creed, and declare that it proceeded from "*The Church;*" but in both cases it would be a sinful assumption of power. Christ is the alone lawgiver. Besides, Egypt was not more desolated by the ten plagues than has the Christian world been by the floods of error which have emanated ostensibly from "*The Church,*" meaning the priests! Look to Rome and her daughters.

Q. I acknowledge the soundness of your reasoning, and shall, in future, disregard all sectarian standards, and *cleave to the Word of God alone*; for, with you, I sincerely believe the testimony of Paul the Apostle, that without any human adjuncts whatever, it "*is able to make wise unto salvation through faith which is in Christ Jesus.*"

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A Latitudinarian Bishop and Priest.

Subscription to Articles of Faith declared to be consistent with the denial of their truth. Creeds and confessions of faith are, in reality, no security for unity of belief.

In the fall of 1844, a Mr. Woodhouse tendered to the Bishop of Norwich his benefice and canonry, because of the absurdities and contradictions of the church articles and ritual. The bishop refused to accept of it, "because (he said) considering the number and nature of many of the propositions included in our 39 articles, the Homilies, and Book of Common Prayer, to which assent is given by subscription, it is impossible that any number of individuals should view each proposition in exactly the same light, and subscribe to them in exactly the same sense. LATITUDE OF SUBSCRIPTION IS THEREFORE UNAVOIDABLE." The celebrated Puseyite, Mr. Ward, of Oxford, went farther, and said that, every man was warranted to subscribe to them in "their NON-NATURAL SENSE!" that is in opposition to their COMMON SENSE meaning! No wonder that we have an ignorant, brutish, and debased people, under the guidance of minds so shockingly inconsistent and perverted. The Bible is the only safe, sure, and unerring guide; and every man will, at his peril, reject its light. The religion taught by it is an appeal to common sense through facts and evidence. Its truths alone make wise unto salvation.

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Evils of Subscription to Creeds and Articles of Faith, According to the Testimony of Churchmen.

PALEY.—"Though some purposes of order and tranquility may be answered by the establishment of Creeds and Confessions of Faith, yet they are at all times attended with serious inconveniences: they check inquiry; they violate liberty; they ensnare the consciences of the clergy by holding out temptations to prevarication."

"CHILLINGWORTH declared, in a letter to Dr. Sheldon, that if he subscribed the articles of the National Church, he subscribed his own damnation, and yet, in no long space of time, he actually did subscribe to the articles of the Church again and again!"—See *Simpson's Plea*. Why? what made him thus violate the strong monitions of conscience? It was the honour—the power—the wealth, which the State religion presented before him,—a temptation too strong for his virtue. The same cause is in perpetual operation in all National Churches, leading the State Hirelings to view religion as a mere appendage of political government—a thing of craft or expediency: and to secure a benefice or living from it, they are generally willing to subscribe to any absurdity—to conform to any ceremonial mummery which their chieftains may prescribe.

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Public Robbery by State Priests.

Last year we informed our readers that, according to the yearly letter of the Society of Friends in England, about \$50,000 had (in 1845) been robbed from them, under law, by the Priests of the National Church.

This year we learn that the sum (in 1846) amounts again to £9000. sterling, or between \$40,000 and \$44,000! This, we say, is one of the darkest blots which now rests on our national character, that within the 19th century one part of the community should be enslaved and taxed by law, to uphold the religious peculiarities of another. If America is cursed with Negro Slavery, England surely is cursed with Priestly Slavery of the most galling kind. The dealers in cotton, sugar, and rum on this side of the Atlantic rob and sell the body; the dealers in "damnable doctrine" and "church livings," on the other side, steal the goods—both are robbers and criminals of the deepest dye, although protected in their iniquity by the law. The Ecclesiastical system which is here built up in Canada, by the agents of "the Archbishop of Canterbury," the chief Rabbis of Episcopacy in the east and west sections of the Province, and their subordinates, is essentially the same; and the reason why the goods and chattels of Quakers and others do not annually come under the d restraint of the bailiffs of the Episcopal Priests, is, simply, because they fear the ground of this continent might be made too hot for them. They take gentler means of robbing the Canadians—means less apparent to the public: they only labour to rob us by law of our public lands, and our Provincial University; and in a thousand other ways, by Executive aid, they are, with the cunning of a serpent, gradually intrenching themselves in power around us. Let the people everywhere remember the fable of 'the HUSBANDMAN and the VIPER,' and especially the moral it is intended to teach.

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A Gem from the Bible.

"Happy is the man that findeth wisdom, and the man that getteth understanding. For the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold. She is more precious than rubies, and all the things thou canst desire are not to be compared unto her. Length of days is in her right hand; and in her left hand riches and honour. Her ways are ways of pleasantness, and all her paths are peace. She is a tree of life to them that lay hold upon her."---SOLOMON.

Whether old or young, you are invited, by Divine benevolence, to be the blessed recipient of that wisdom; and you may, from this moment, begin to realise its hallowed enjoyments. You inquire, perhaps, where is this wisdom to be found? I answer you in the language of unerring truth, "*The fear of the Lord, that is wisdom; and to depart from evil is understanding.*" Christ Jesus, the Son of God, died to redeem the life of the world; your natural life has been obtained by His death; and God your Creator, in his Holy Word, presents this fact, with all its cheering hopes, before your mind, that by the knowledge of it, and the example of your Redeemer, you may be induced to love and serve him gratefully in return. Have you heretofore disregarded these things? **DELAY NO LONGER**, for "life is short at the longest, and uncertain at the best;" and solemn and fearful to the sinner is the thought, that *death seals the doom of man FOREVER*. Your Creator wants to make you truly and everlastingly happy, but *cannot* unless you believe his faithful testimony, and obey his commands. He will lead you safely through this life, if you put your trust in him—if you yield to the guidance of His truth; and, above all, will give you also a blessed and eternal life in Heaven: therefore, "Believe in the Lord Jesus

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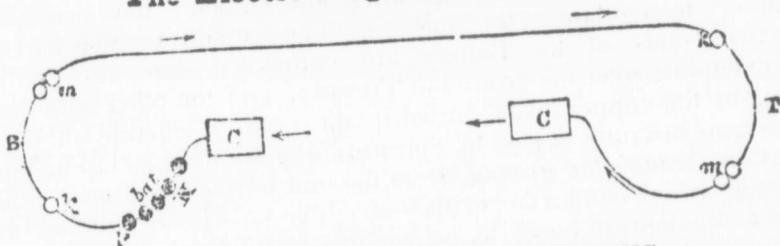
Christ, and thou shalt be saved"—*saved from sin now, and from eternal death hereafter.* "He that believeth, and is baptized, shall be saved; but he that believeth not shall be damned." "He that believeth not God, *hath made him a liar, because he believeth not the record that God gave of his Son; and this is the record, that God hath given to us eternal life, and this life is in his Son.*" "With Thee (O God) is the fountain of life." "In Thy presence is fullness of joy; at Thy right-hand are pleasures for evermore."

READER! *Whither goest thou daily? towards Heaven, or towards Hell?* "FLEE FROM THE WRATH TO COME."

—o—
 TIME.—Spend your time in nothing which you know must be repented of. Spend it on nothing which you might not pray for the blessing of God. Spend it in nothing which you could not review with a quiet conscience on your dying bed. Spend it in nothing which you might not safely and properly be found doing if death should surprise you in the act.

The active only have the true relish of life.

—c—
The Electro-Magnetic Telegraph.



DESCRIPTION OF THE WOOD ENGRAVING.

T The supposed locality of Toronto; B that of Boston. C at each end of the wire represents a sheet of copper, about 5 feet by 2, to which the wire is soldered. *bet* refers to the Galvanic Battery of 5 cups, which generates the power; P to the positive, and N to the negative poles of the Battery. K represents the position of the key by which the operator opens and shuts the passage of the Galvanic or Electric fluid. M shows the position of the Magnet or Register, where the writing is performed. The arrows represent the course of the fluid, which is generated at the Battery, and passes along the wire to the Key and Magnet at the Boston side, then runs along the wire to the Key and Magnet at the Toronto side, passing on to the plate of copper C; then *through the Earth* to the corresponding plate of copper C, at Boston, thus completing the circuit. P.S. *The same Battery and Apparatus applied to TWO WIRES, enables the operators at each end to transmit communications both ways at once.*

This is the most wonderful discovery of the age in which we live, and, did our space admit, we should give a full detail and drawings of the mechanism by which the electro-magnetic fluid operates to convey intelligence from one part of the earth to another. We may remark, however, that by means of a single wire stretched over glass knobs, upon the top of wooden posts a message can be sent from one end of it to the other, in a moment of time, however distant—one mile, or 100, or 100,000 makes no difference. On the opening of the line to Buffalo, a few

months ago, the inventor, at New York, sent his compliments to the operators in all the principal cities along the route, and received a distinct and intelligible reply from every one of them in *five minutes!*

We give, as above, a wood-cut, representing the position of the Electro-Magnetic Batteries, &c., at both ends of the wire, which is supposed to be extended from Toronto to Boston, and shall endeavour to give our readers an idea of its operation. It is well known that a piece of steel may, in various ways, be made magnetic; that is, it will attract and repel certain substances like the needle of a compass; but it is not so generally known that a piece of soft iron may, by wrapping it round with wire in a particular manner, be made a most powerful magnet, *at pleasure*, by bringing the ends of the wire in contact with the poles of a Galvanic Battery. This Battery may be made with a few plates of zinc and copper placed near to, but not touching one another, and then immersing them in a solution of blue vitriol, which immediately acts upon the plates, and produces Electricity or Galvanism, a principle identical with Lightning. A Battery of this kind is placed anywhere on the line of the wire. The end of the wire at Boston is fastened to a large sheet of copper, which is sunk in the mud at one of their wharves, and the end at Toronto must be fastened to another sheet, and buried any where in a dry sandy part of the ground. All is now complete to allow of the passage of the Galvanic fluid or lightning, and all that is now wanted is the machinery to regulate its transmission. The moment the two wires from the two ends of the Battery are connected—the one with the wire extending over the ground to Toronto, and the other with the wire leading to the copper plate buried in the mud, a current of Galvanic fluid begins instantly to pass to Toronto along the wire, and from Toronto to Boston, *through the ground*, from the one buried plate to the other, in a manner which cannot be explained. The passage of the fluid can be closed or opened at once, by connecting or disconnecting one of the wires of the Battery. This forms the agency or power of the Telegraph. But the question arises, how can intelligible signs be produced by it? It is done thus:—A powerful magnet, such as we have described, is prepared at both ends, or, rather, the iron, which can be made a magnet at pleasure, is placed there: with this is connected a piece of clock-work, which, the moment the operator at Toronto opens a passage for the fluid, it charges the magnet at Boston, causes the machinery to move, and a small hammer to strike, which can be stopped or set in motion at his pleasure. By touching the key of this machine for one moment in Toronto, the hammer falls for one moment in Boston, and makes one dot with its steel point on a piece of soft paper; if he touch the key 2, or 10, or 20 times rapidly in succession, the hammer in Boston does the same; if he holds down the key for any time, the hammer at Boston is down also at the same time, and as the clock-work there is moving the paper, the point of the hammer, instead of producing a dot, produces a line upon it; and in this way, by an alphabet composed of *lines* and *dots*, any communication whatever can be sent as fast as the operator can regulate and move his key! The following is the Telegraphic Alphabet now in use in the United States. We congratulate our readers that there is a fair prospect of the advantages arising

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ALPHABET.

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Ecclesiastical Intolerance on the Ocean;

Or, Priestcraft at Sea.

One of the plainest and most equitable claims of Holy Writ, given to all men, seems never to have been apprehended by the advocates of State Religion, namely, "as ye would that men should do to you, do ye even so to them." The essential feature of every political Church system is persecution—a violation of inalienable human rights. A Government has no more right to uphold or dictate a religious creed to the people, in any shape, than they have to legislate as to the measure of atmospheric air they shall breathe. Every act, indeed, of governmental religious favouritism is based upon injustice. The whole NATIONAL CHURCH SYSTEM—professedly *Christian* (what a mockery of the name), is of this character. It tends universally to invade the sanctity of conscience, and to assume the place of God, while its deadly influence ramifies itself throughout the whole Empire, and affects every interest under the controul of the Administration. We give a single instance by way of proof. On the outward trip of the *Cambria* mail steamer, from Liverpool, in September last, when a number of Ministers, of various denominations, who had gone from this Continent to attend the "World's Convention," in London, were returning home, they were denied THE RIGHT to hold the worship of God on the passage! the Captain alleging, that by his instructions, none other than the National Church Service should be used on board!!! which service, also, he was to read, in the absence of a legitimate functionary from the schools of the Successors! The conduct of the Emperor of China, the Sultan of Turkey, and the Pasha of Egypt, upon religious freedom, is enlightened and Christian in comparison with this PRIESTLY PIRACY ON THE HIGH

SEAS. The language of the latter, indeed (Ibrahim Pasha), upon a late occasion, should make the Government and its surplused Janizaries in England blush with shame for such an outrage against the rights of men. "Go (said the Egyptian despot to the Jews of Cairo), *fear not to be disturbed in the exercise of your religious duties; and remember that Egypt shall henceforth be a country where all religions may be followed with entire liberty.*" We may thus worship God on board an Egyptian corvette, but not in a British mail packet!! In this Province a system essentially similar in character and aspect is in steady operation, and every man who aids in its establishment and extension is an enemy to himself, to his family, and to the best interests of his country.

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Moral Extracts.

EDUCATION.—Every child should have his head, his heart, and his hand educated: let this truth never be forgotten. By the proper education of his head he will be taught what is good, and what is evil; what is wise, and what is foolish; what is right, and what is wrong. By the proper education of his heart he will be taught to love what is good, wise, and right: and to hate what is evil, foolish, and wrong; and by the proper education of his hand, he will be enabled to supply his wants; to add to his comforts, and to assist those that are around him. The highest objects of a good education are to reverence and obey God, and to love and serve mankind; everything that helps us in attaining these objects is of great value, and everything that hinders us is, comparatively, worthless. When wisdom reigns in the head, and love in the heart, the hand is ever ready to do good: order and peace smile around, and sin and sorrow almost unknown.

CHRIST AND THE SCRIPTURES.—The Scriptures are the circumference of faith, the round of which it walks, and every point of which compass it toucheth, yet the centre of it is Christ. That is the polar star on which it resteth.

Though every body knows that an hour is sixty minutes, yet few seem to know that sixty of these brief portions of time make an hour.

Those who possess any real excellence, think and say the least about it.

Love all, trust few, do wrong to none.

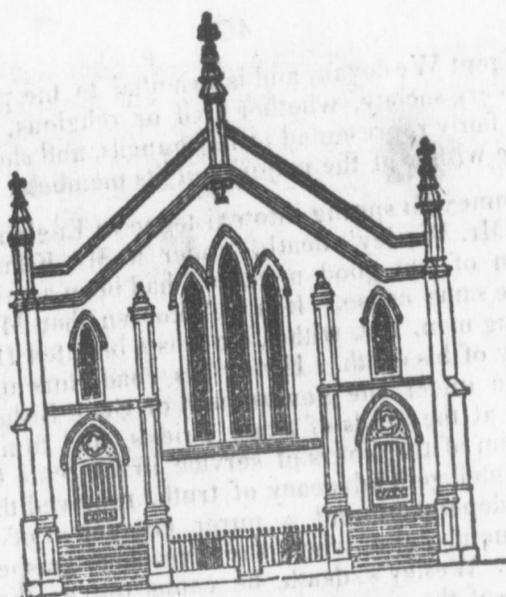
Let us not vainly seek to be wise in divine things, above what is written. Let us stop where revelation stops, and not pretend to move one single inch beyond it. It is chiefly by indulging the contrary practice, and giving way to the airy excursions of an inventive imagination, that all our system builders have more or less wandered from the mark.

You may sooner expect a favor from him who has done you one already, than from him to whom you have done it.

A man who gives his children a habit of industry, provides for them better than by giving them a stock of money.

The whole duty of man consists in three points—renouncing what God has forbidden us, believing what he has taught us, and doing what he hath required of us.

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The Methodist New Connexion.

"Honesty will never shrink from responsibility."---Mr. Kilham.

Among the events of last year, the rise of this regenerated branch of the Wesleyan body claims our special notice, and must be cheering to every friend of religious freedom. The blind and infatuated despotism of the Canada Conference has, we rejoice to find, begun to work its own cure. A few of the more consistent and zealous of the members of the Church in Toronto had laboured disinterestedly, through the Press, to effect some salutary scriptural changes, and particularly such as would afford a check against the errors and infirmities of their leaders—their natural tendency, as long and painful experience had shown, to the abuse of governing power. The appeals of those members, however, were treated only with silent contempt; and when a few of them, at the great University meeting, publicly opposed the schemes of their leading Preachers, on the question of Education, a crusade was set on foot to shut their mouths, or to "put them out of the synagogue." As patriotic and Christian freemen, having failed by the patient exercise of moral means to remove the evil which was destroying their own peace and ruining the body, they determined to remove from it, and, as if a special Providence attended the movement, they unexpectedly and at once obtained the services of a preacher whose views and feelings on the question of Church Government were in perfect accordance with their own—a preacher of the New Connexion. They then obtained the temporary use of the Hall of the Mechanics' Institute, and immediately organised a respectable Society, obtained good public audiences, and soon after (on the 25th August) laid the foundation of an edifice for public worship, which, while it will be an ornament to the city, will be no less a noble monument to their praise and honour as the zealous advocates and friends of religious liberty. The wood-cut at the head of this article presents the front elevation of this beautiful structure. The distinguishing characteristic of this body commends itself to the conscience

of every intelligent Wesleyan, and is essential to the peace, purity, and usefulness of every society, whether civil or religious, namely, that the body should be fairly represented in its councils, and should be governed according to the wishes of the majority of its members.

The New Connexion sprang into existence in England in 1797, about six years after Mr. Wesley's death, under a Mr. Kilham, who was a fellow-townsmen of that good man, and had been an active co-labourer with him in the same cause. It is well known that Mr. Wesley was a pious, god-fearing man, but, withal, he was a bigotted High Churchman almost to the day of his death. He or his coadjutors at first wanted his followers to abide under the government of State Bishops, to take the Sacraments only at the hands of State Priests, and to meet for worship only in the interim of the hours of service in the State Churches. Mr. Kilham, by his intelligent advocacy of truth, removed this servile spirit, and led to an independent and a purer enjoyment of Christian ordinances. Subsequently, also, when the Preachers grasped at supreme power, after Mr. Wesley's death, he came out as the champion of Christian liberty—of the rights of all Christians, according to Scripture, to an equal voice in the direction, controul, and regulation of the affairs of their Societies: for this he was unjustly expelled by the early usurpers—the first “LORDS OVER GOD'S HERITAGE” among the Methodists. Many of his preaching brethren and professed friends forsook him in that period of trial; but himself and Messrs. Thorn, Eversfield, and Cuminis—“THESE FOUR MEN,”—preachers in the body, with about 5,000 members, began a Reformation, which, though at first small and despised, has continued to progress for about half a century, and is now extending its blessings to the remote parts of the earth. The following is a brief outline of the principles which distinguish this body from the *irresponsible and anti-Christian juntos* which in general “Lord it” over the Methodist people:—

- 1st. That popular representation is rational, just, scriptural, and essential to good government: was always practised in the early Churches under the Apostles, although universally contemned in the modern Churches by all usurpers.
- 2nd. The Conference of the New Connexion is composed of the Treasurer of the body, the Superintendent Preachers of Circuits, and one Delegate, chosen by the members in each Circuit; all of whom are recognised as brethren, having equal rights and privileges.
- 3rd. The Quarterly Meetings are composed of Preachers, Officers of the Circuit, and popular Representatives, chosen quarterly by the Classes: all are upon an equality.
- 4th. The Leaders' Meetings are composed of Preachers, Leaders of Classes, and Stewards: all are equally entitled to discuss any question, and to vote thereon, while the majority in every case decides.
- 5th. Preachers must always be first approved by the Societies to which they belong; they must be recommended to Conference by their respective Quarterly Meetings, and must in all cases be approved before they can travel on a Circuit.

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6th. Preachers, although the honoured Chairmen of business meetings, cannot dissolve them by vacating the Chair; they cannot of themselves appoint or expel a Leader, neither can they receive or expel a member: the consent of the Society must in all cases be first obtained.

7th. No Law of the Connexion can be altered by Conference, until the proposition shall have been twelve months before the Circuits, and has been clearly sanctioned by the people.

"Here, then, is a system that secures order without despotism, liberty without licentiousness, and, by uniting all classes of the community in the bond of common rights and privileges, prevents discontent, contention, and separation." Here is a perpetual safeguard against the corrupt machinations of political power, the degrading servitude of preachers to political Rulers, the unhallowed prostitution of talent and influence for Executive hire: here, in short, is the barrier which the wisdom of Christ himself has divinely appointed, to secure the purity, peace, efficiency, and glory of his Church in the world. "Not custom, but truth we follow."

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Useful Receipts.

REMEDY FOR A LIGHT CROP.—Mr. Tucker advises farmers, when there is a light crop of grass, that when they stow away their wheat in the barn or stack, to spread over every course of sheaves three or four handfuls of salt. The straw will always heat enough to absorb the salt, and wheat may be mowed damper with the salt than without it. The straw, when thrashed, if not returned into the barn, should be well stacked; and if a large stack and well settled, will need no fence round it. Cattle, horses and sheep will help themselves, and the farmer will need no straw cutter, and will soon find his straw made into manure, better than by any patent right yet invented. Last winter I fed my colts, cows and sheep on hay but once a day till the first of February, with straw that had been salted in the above manner, and they kept as well as when they had hay all the time. Some of my neighbors fed no hay to their young cattle while their straw lasted. In western New York vast mounds of straw are left in the field from the time of thrashing till the ground is wanted to be ploughed, when they are removed by fire: and numbers burn their straw as soon as thrashed, to destroy the pigeon-weed or red root; but as the seed of this ripens long before harvest and drops off, nothing is gained by burning the straw.

CATERPILLAR.—An English Agricultural paper gives the following method of destroying caterpillars, which was accidentally discovered, and is practiced by a gardener near Glasgow:—"A piece of woollen rag had been blown by the wind into a currant bush, and when taken out was found covered by the leaf-devouring insects. He immediately placed pieces of woollen cloth in every bush in his garden, and found next day that the caterpillars had universally taken to them for shelter." In this way he destroys many thousands every morning. Try it.

VALUABLE RECEIPT FOR TEE-TOTALLERS.—Take a pint of powdered charcoal, and put it in a bag; then put it in a barrel of new cider, and it will never ferment, nor contain any intoxicating quality, but will become the more palatable the longer it is kept.

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