"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

STAND YE IN THE WAYS, AND SEE, AND ASK FOR THE OLD PATHS, WHERE IS THE GOOD WAY, AND WALK THEREIN, AND YE SHALL FIND REST FOR YOUR SOULS.—JEREMIAH VI. 16.

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Doetrn.

HYMN OF A HERMIT.

O Thou! sole Sire! pervading Lord of all, Who spread'st thy fulness round this earthly ball; You teach me still in every face to see An ampler mould than all the skies of Thee.

By Passion wrenched and darken'd, torn by Hate, By Sin dethroned from all our heavenly state, Thy spirit stain'd, defac'd, and scarr'd with shame, Still shows on each thy noblest creature's name.

3. Though changed, how far! from all thy will commands, And bruis'd and maim'd by Evil's rending hands; While Life, and Thought, and Soul, and Sense are ours, Still lasts the wreck of more than earthly powers.

Renew-thou only canst, O God!-the plan Of truth and love, so blurr'd and crush'd in man— That good, design'd for all, to all unknown, Till set before our eyes in One alone.

From Him, so full of Thee, the Father's mind, The Father's holy love to all our kind, Oh, teach us Thou to draw whate'er of best Restores to Thee the self-bewilder'd breast!

Amid our waste be He a living spring, Amid our lawless wars a peaceful king; In our dark night be He a dawning star, In woe a friend, to aid us come from far.

And thus, that we his help and hope may share, Our hearts, o'erthrown by sin, do Thou repair; And so, in chambers purified by Thee, His peace may dwell, and there his Spirit be.

O Thou! whose will has join'd us each to all, And made the lonely heart itself appal; Who art the vital bond that knits in one Thy countless myriads born beneath the sun;

Thou aid us, Heavenly Sire! that each for each May live, as He for all, in deed and speech;
And so do thou for us, paternal Lord!
Make bright, like His, the face, and pure the word.

Like us, a man, He trode on earthly soil, He bore each pang, and strove in weary toil; He spake with human words, with pity sigh'd; Like us he mourn'd, and fear'd, and wept, and died.

Yet all thy fulness, Father, dwelt in Him, In whom no shadow made thy glory dim; Such strength, O God! from Him to us derive, And make, by life from Him, our death alive. Blackwood's Magazine.

VOLUNTARY SYSTEM.*

If the following most remarkable extract came from an enemy, the dissenters might complain of unfairness, but it comes from one of their own body-a dissenting minister, calling himself the Rev. C. Stovel, who has written a volume, called "Hints on the Regulation of Christian Churches," published by Jackson and Walford. Let it be observed that Mr. Stovel is not a dissenter coming over to the church, but a vehement dissenter, full of love for this very voluntary system of which he gives such a picture, and (as a specimen of his candour to the church) telling us that there is a stream of fines, &c. &c. flowing into the Bishop of London, often not less than £1000 per day, and that the whole church revenue is six millions-that the clergy are cove-

First, then, in all independent churches—that is, those who are able to support their own minister, the choice rests with the members alone. They elect the man whom they love most; and whom they think most likely to lead their devotions, to advance their improvement, and secure the efficiency of their united exertions in promoting the kingdom of their Lord. He is separated from the world, and set apart to this work, at their solemn request. He did not make the overture, but they. He listened to their proposal from a regard to their interests and wishes. From his regard to their interests and wishes, he threw himself on their generosity and the care of Providence. In this case he becomes perfectly dependent. At their request he resigns his all for them. They, at the same time, promise a constant and generous support. In this case, therefore, there is a clear and solemn engagement, like that subsisting between a man and his wife; and the wife is not more dependent on the generous and faithful care of her husband, than the pastor on the church's."

'There are five serious errors connected with this duty, which ought to be exposed and reprehended, because each has been productive of much guilt and deso-

lation in the churches.

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"The first is a neglect of its real obligation, which is too frequently indulged even by the members of churches themselves. The duty is then placed amongst their gratuities; to be disregarded or continued with little, or perhaps without any, consideration. If they have a loss, or a bad year in trade, or anything that calls for a little retrenchment, this is the first thing to be withheld, forgetting that, on the faith of that engagement, the pastor has rested the wants of himself and family; whilst he is devoted to their best interests. By this means, the support of the ministry of times becomes exceedingly precarious. The engagements made by the whole body are unfulfilled, those individuals who feel their responsibility are deeply oppressed, and the fellowship of the church first becomes burdensome, then contentious, and finally it is forsaken; thus the interest either fails entirely, leaving the neighbourhood in destitution, or else it drags along from year to year a diseased and paralyzed existence; attended with very little comfort to the saints (!), and with still less benefit to the sinners that are perishing around them.

"Sometimes the case is even worse than this. In these days of generous (!) exertion in the work of God, the credit of devotedness is of great importance. Hence it is no uncommon thing to find the name of a church and its pastor in the list of those who seek the charitable assistance of some public society, whilst the members of that very church are, at the same time, advertised as subscribers to a much greater amount to some foreign object. Here it is plain that the defective support of the pastor was not the result of poverty, but neglect. A man who has a family may be generous if he can afford it, but he must not wring the materials for generosity out of the teeth of his hungry children. Members of a church who have a pastor should be generous to all; but, before they are

will require them to be just to him.

"The second error to be noticed is, an evasion of the can no longer be endured; and if it did not become op- will strive to raise his own department with stones torn mon proselyte, I proceed to lay them before you in detail. influence would be destructive.

church, the effect is very painful. There may be seve- fancied greatness. ral, or, perhaps, but one or two who care nothing for the excessively galling, and place the gospel before him in a but what will secure his comfort and usefulness, in the fallen into the hands of some sharper, while it left me in great most repulsive view. The effect will be regulated by his circle in which he moves; and the station to which he astonishment at his own simplicity. disposition. If the worldly man have no particular at- is elected. This, in all probability, will require more tachment to the people, nor any interest connected with than he gets from his ambitious people. It is not, dug up in the western or northern part (I forget which) of our the place, he will soon forsake it; and multitudes who therefore, the amount that is given or obtained, that is State, and he described this book as consisting of many gold plates, have thus been goaded by the claims of the church, be- liable to censure; for if he has more than he needs he like leaves, secured by a gold wire passing through the edge of fore they had any sincere love for the truth, have been can give it away; and should be save a hundred pounds driven from the means of grace altogether. On the apiece for his children at his decease he would not sin. other hand, it will often happen that the attachments It is not the amount, therefore, but the motive, which may be strong to the place, or, the interests of a worldly deserves to be condemned. God requires every church then induces a compliance with the unguarded (!) wish must not do it in a spirit of vorldly ostentation; nor of the church. The man of the world is made its bene- will he allow them to sacrifice the purity of the Gospel, factor-perhaps a manager of the congregation, a trustee | the discipline of the church, and the spirit of Christianity to the place of worship—until by virtue of his offices for the sake of gratifying their worldly ambition. and his wealth, the government of the whole is within his power; then, without obeying the law of God him- performing the duty. This can be entertained by the self, he can guide the service, regulate the elections of churches only indirectly. It rests, for the most part, with the church, and manage the whole according to his in- the subordinate officers. Ther station is certainly one clinations. If he take no interest in the truth, or happen of great importance, responsibility, and self-denial. But to hold it in theory, it will be fortunate for the rest; but it is made infinitely more so, by a childish love of power. if he dislike it they will suffer. The wish of him who This gives a sort of exclusiveness to the office, which holds the power will not long remain unfulfilled. Hence renders active assistance otrusive, and explanation the places built by our forefathers for the declaration of painful. From hence, as from a fountain, streams of truth have been prostituted to the idol of Socinian he- calamity flow into the churches. The pastor will, of resy. Errors of all kinds, from the most gross to the course, expect his share of he common evil. But he most subtle, have thus been cherished in the precincts often gets a double portion. In some cases he is reduced of the temple; and every ruinous enemy has been let to the condition of a servant. His stipend is doled out loose to prey upon the flock, until they were scattered to him irregularly, so that he knows scarcely when to or devoured.

who do sincerely love the Lord, feel that the ministry and deacon's shop, and asking for a remittance, after it had the worship of God ought to be supported; but then, long been due, to be told that he must call again; he rethey think it more wise to shift a portion of the load on turned to his distressed family, and called again in a day those who are able to bear it. They forget, at the mo- or two, when he obtained a part, with orders to call again ment, that the engagement and the obligation are with for the rest. In B. C. D., &c. the pastors are obliged to them, and thus they are deluded into an act which they come to the counting-houses of their deacons, like other never thought of. (!) They flatter bad men to their servants, to be paid before all, as though they had no more utter ruin, and exalt the disobedient to their own de- feeling than stones. In E. the descon had been offended struction. Every man who loves the Saviour, ought to at the pastor's refusal to sanction in unjust measure, and withheld his salary to starve him dwn to submission. In God, to the utmost of his capability; striving to render it independent of worldly assistance, and thus recommending his claim to the obedience of mankind, by the inspection of his ufficient and he is flow additional to however. God, to the utmost of his capability; striving to render F. and G. the salary of the pasto is regulated by one or ending his claim to the obedience of mankind, by the force of a generous example.

consequence of help received from external sources. In choly instances of human depravity because they not only this way, the worst effects of pauperism are produced in include what is unjust and cruel, but the injuries are inthe Christian church. Perhaps the brethren may be really poor, but this involves them in the ruinous cala- the comfort and improvement of ther tormentors. mity of indolence, as well as poverty. They know that societies do exist for the help of such as need it. Their first object, therefore, is to state their case so as to obtain such help. Having done this, they think their pastor has received a favour from them, and they immediately slacken their exertions. Year after year passes, und they never add a farthing to his income. Some churches are known to stand in this position, sinking in their supineness and crying for charity, for ten, twenty, thirty, or even fifty years together, until the very wish for a state of indeadence has become extinct. The idleness of their hearts in respect to temporal, soon infects their spiritual, things. With a name to live, they become dead. Religion is so dishonoured in the circle around them, that their existence is regarded as a misfortune which ages can scarcely

'The fourth error is, the allowance of a selfish and worldly ambition. This operates in two ways-first, it diminishes the resources of the church; and, secondly, themselves for the evils under which they suffer. They it poisons and pollutes them. In both cases, it is the danger of the rich, rather than of the poor; though both have need to beware of its influence. It diminishes the resources of the church, by drying up the stream of benevolence which flowed from the hearts that have become

"On the other hand, it is quite possible, that the mount of money subscribed to an interest should be treated as a matter of too great importance. Amongst the wealthy, and often amongst those who only wish to be so, this is regarded as the one thing needful. They are not only Christians, they are respectable Christians; and they must maintain their elevation. Their subscriptions to every society must be the largest; their place of worship must be the most splendid. The salary of their minister must be the most generous. The mode of their intercourse must be expensive. In a word, everything must be done 'in a style worth mentioning.' Consequently, every nerve must be strained, every eye is on the look out, and every hand is engaged in collecting materials. Some run on the edge of bankruptcy and some fall in. The respectable inhabitants are courted, and in respectable The intercourse of the saints is adapted to their taste. The discipline of the church is softened to their endurance. The doctrines of the Gospel are stated mildly, so as not to offend. Levities are provided for the light, and serious things for the grave. Their money must be had, and, therefore, they must be accommodated. churches will be found an heterogeneous mass of all kinds; Jews and Greeks, Barbarians and Scythians, bond and free, all are accommodated, and all combined, until Christ is nothing in any of them.

of religious interests. They thus become opposed to His letter is as follows: each other, like the competitors of this world. The minister is made the object of a shameful quackery,

generous to others, they ought to remember that God which places him in positions where his modesty can scarcely be maintained. If he take the infection, the members of the church, or to those who happen to be rich. his views of character, and the bread that was given to have not deemed it worth while to say any thing publicly on curiosity to become an auditor, since my friends tell me that they By this means many an interest has been destroyed. feed his body will prove a poison to his soul. He who the subject. What I do know of the sect, relates to some of their frequently name me in their sermons, and even go so far as to say The prosperous brother becomes the lounge, against was a brother will become the rival of his fellow-labour- early movements; and as the facts may amuse you, while they that I am alluded to in the prophecies of Scripture! which every individual throws down his burden until it ers. Instead of labouring to edify the whole church, he will furnish a satisfactory answer to the charge of my being a Morpressive through the pecuniary demand, yet its moral out of the adjacent walls. Then the evils will multiply Many years ago, the precise date I do not now recollect, a plain "But, in respect to those who are not members of the by the nothingness into which it sinks, the vanity of its L. Mitchell, requesting me to examine, and give my opinion upon,

man may be interwoven with the people of God. (!) Policy to make their pastor as happy as they can; but they

"The last error to be noticed is, a want of delicacy in expect it; and sometimes with great uncertainty as to "The great cause of the whole is this. The men the amount. In A. the pastor was obliged to call at his inspection of his uffairs, and he is ften obliged to borrow before the remittance is due. At I, I, K, L, and M, all "The third error to be noted is, neglect of duty in through the alphabet, cases occur wich form most melanflicted on those very men, who live or no other object than

> "The cases represented by the ltters are known facts, and the last word in the paragraph is strong, but let nothing be misunderstood. The causes of these evils are many and various. The two principal are-first, the characters of the men that are elected as deacons; and secondly, their treatment after their election. In the first place, too much attention ispaid, in the choice of deacons, to their worldly circumstances, and too little to their moral and spiritual attanments. And where a worldly man is chosen because he is the richest in the assembly, what can be expected but a worldly and cruel administration. It often happens that the man chosen has risen from obscurity, with all the coarseness of an uncultivated mind, and all the excitement of sudden acquisition. It is scarcely possible, in such a case, that he should not often wound the feelings of his pastor, because he has never learned what delicacy is. It is also undeniable that some of the pastors have to thank resign the sacred dignity of their office to seek the favour of man; and, when once gone, they find it impossible for them to regain it. Here it is easy to descend, but difficult to rise. Every minister ought, therefore, to feel that if he suffer any great wrong, in nine cases out of ten, he has reason to repent rather than complain. Still, there is a duty devolving on every church, to which the members ought to pay a special regard. Thoughtlessness, without any evil intention, will often lead to

"Instead of this, the opposite is most painfully true; ometimes the collection of subscriptions is a laborious task. They are delayed from week to week, and from month to month, until few know when to expect them. The treasurer is overdrawn more than he can afford. All parties are thus forced into difficulties, difficulty produces impatience, grief and injury soon follow; and finally the church is deprived of its pastor, who retires with a broken heart, from a sphere in which he might have finished his days in works of love and mercy."

> MORMONISM. To the Editor of the Church Record.

MR. EDITOR :- Hearing that the Mormons, in New Rochelle, were claiming the patronage of Prof. Anthon's name, in behalf of their notions, I took the liberty to state the fact to him, and ask in what possible way they had contrived to associate him with themselves. He was kind enough to send me a full and very "A further evil resulting from this, is the separation satisfactory reply, which I begged he would permit me to publish.

Yours very truly, T. W. Corr.

New York, April 3, 1841.

Rev. and Dear Sir,-I have often heard that the Mormons

with rapidity, until the swelling bubble bursts, and tells, looking countryman called upon me with a letter from Dr. Samuel will afford me a satisfaction equalled, I have no doubt, only by a certain paper, marked with various characters which the Doctor "It is not supposed, in all this blander, that the people | confessed he could not decypher, and which the bearer of the note kingdom of our Lord; who despise the ordinances of have suffered their generosity to go beyond their obliga- was very anxious to have explained. A very brief examination of his house; who never thought of serving or loving Him tion; or, that the minister has gained more than was the paper convinced me that it was a mere hoax, and a very clumsy in their lives; still from some personal feeling they may his due. It is the duty of a people to rescue the man one too. The characters were arranged in columns, like the Chinese attend, they may respect religion in general, but never of their own choice from the corrosive influence of mode of writing, and presented the most singular medley that I had have felt its power, nor ever have submitted to its disci- worldly care. In order to do this, they must place him ever beheld. Greek, Hobrew, and all sorts of letters, more or less pline. They hold seats in the place, and they may in circumstances where he will not be compelled to ensubscribe to the support of the ministry; all this may dure a painful contrast with themselves. He need not intermingled with sundry delineations of half moons, stars, and be well if it be done freely, and without any spiritual be as rich as they, but he must not be exposed to the other natural objects, and the whole ended in a rude representation sacrifice on the part of the church. But often when the remark of their dependents, and the contempt of their of the Mexican zodiac. The conclusion was irresistible, that some church is poor, and even when it has no room to com- children. He must be able to be respectable amongst cunning fellow had prepared the paper in question, for the purpose plain of poverty, a person in the congregation possessing respectable men; to be decent; to educate his children; of imposing upon the countryman who brought it, and I told the and to be charitable as well as they, if not to the same man so without any hesitation. He then proceeded to give me tions for pecuniary assistance, as to render his situation extent. His wants are not what he must eat and drink, the history of the whole affair, which convinced me that he had

The countryman told me, that a gold book had recently been each, just as the leaves of a book are sewed together, and presenting in this way the appearance of a volume. Each plate, according to him, was inscribed with unknown characters, and the paper which he had handed me, was, as he assured me, a transcript of one of these pages. On my asking him by whom the copy was made, he gravely stated, that along with the golden book there had been dug up a very large pair of spectacles! so large in fact, that if a man were to hold them in front of his face, his two eyes would merely look through one of the glasses, and the remaining part of the spectacles would project a considerable distance sideways! These spectacles possessed, it seems, the very valuable property, of enabling any one who looked through them, (or rather through one of the lenses), not only to decypher the characters on the plates, but also to comprehend their exact meaning, and to be able to translate them! My informant assured me, that this curious property of the spectacles had been actually tested, and found to be true. A young man, it seems, had been placed in the garret of a farm-house, with a curtain before him, and, having fastened the spectacles to his head, had read several pages in the golden book, and communicated their contents in writing to certain ersons stationed on the outside of the curtain. He had also copied off one page of the book in the original character, which he had in like manner handed over to those who were separated from him by the curtain, and this copy was the paper which the country man had brought with him. As the golden book was said to contain very great truths, and most important revelations of a religious nature, a strong desire had been expressed by several persons in the countryman's neighborhood, to have the whole work translated and published. A proposition had accordingly been made to my informant, to sell his farm and apply the proceeds to the printing of the golden book, and the golden plates were to be left with him as security until he should be reimbursed by the sale of the work. To convince him the more clearly that there was no risk whatever in the matter, and that the work was actually what it claimed to be, he was told to take the paper, which purald soon dispel all his doubts, and satisfy him as to the perfect safety of the investment.

As Dr. Mitchell was our "Magnus Apollo" in those days, the man called first upon him; but the Doctor, evidently suspecting some trick, declined giving any opinion about the matter, and sent the countryman down to the college, to see, in all probability, what the "learned pundits" in that place would make of the affair. On my telling the bearer of the paper that an attempt had been made to impose upon him, and defraud him of his property, he requested me to give him my opinion in writing about the paper which he had shown to me. I did so without any hesitatation, partly for the man's sake, and partly to let the individual "behind the curtain" see that his trick was discovered. The import of what I wrote was, as far as I can now recollect, simply this, that the marks in the paper appeared to be merely an imitation of various alphabetical characters, and had in my opinion no meaning at all connected with them. The countryman then took his leave, with many thanks, and with the express declaration that he would in no shape part with his farm or embark in the neculation of printing the golden book.

when I had ceased entirely to think of the countryman and his resting, and that it was already "making a great noise" in the these oblations. upper part of the State. Suspecting, now, that some serious By which it is apparent, that they took themselves to have the trick was on foot, and that my plain-looking visitor might be in very same obligations upon them in this matter, which the Jews fact a very cunning fellow, I declined his present, and merely contented myself with a slight examination of the volume while he time to be devoted for the maintenance of God's ministers. For the whole church that this never occurred. Each of the urgent the man became in offering the book, until at last I told to give up themselves to God, should not constrain them, with the him plainly, that if he left the volume, as he said he intended to same freedom of mind, to give some of their goods (as Moses here do, I should most assuredly throw it after him as he departed. supposes the Jews would do) for the maintenance of his service. I then asked him how he could be so foolish as to sell his farm and And it is as unreasonable to think it did not move them to give engage in the affair; and requested him to tell me if the plates the ministers of God as honourable a maintenance as had been were really of gold. In answer to this latter enquiry, he said. allowed under the law of Moses. that he had never seen the plates themselves, which were care- Which required, besides the tenth here mentioned, another fully locked up in a trunk, but that he had the trunk in his possession. I advised him by all means to open the trunk and ex- which the Levites had their share, as I observed from Deut. xiv. amine its contents, and if the plates proved to be of gold, which I | 22, 28. To which, if we add the first-born, with all sin-offerings, did not believe at all, to sell them immediately. His reply was, and the priests' share of peace-offerings, and the skins of the sacthat if he opened the trunk the "curse of Heaven would descend rifices, (which alone made a good revenue, as Philo observes,) and to open it, provided you will take the 'curse of Heaven' upon the Levites' cities and suburbs; it will easily appear it could not yourself, for having advised me to the step." I told him I was be so little as a fifth part of the fruit of the land which came to perfectly willing to do so, and begged him to hasten home and ex- their share. amine the trunk, for he would find he had been cheated. He Now the reason we find no such certain rate determined by the with him. I have never seen him since.

the many amusing falsehoods which the Mormonites utter relative to my participation in their doctrines. Of these doctrines I know misery is complete. The ambition for worldly respec- claimed me for an auxiliary, but, as no one, until the present nothing whatever, nor have I ever heard a single discourse from duty, by transferring its obligation to those who are not tability will poison all his exertions. It will warp all time, has ever requested from me any statement in writing, I

If what I have here written shall prove of any service in opening the eyes of some of their deluded followers to the real designs of those who profess to be the apostles of Mormonism, it that which you yourself will feel on this subject.

I remain very respectfully and truly, Your friend, CHAS. ANTHON. Rev. Dr. Coit, New Rochelle, N. Y.

CONSTITUTION OF ENGLAND.

The three species of government have, all of them, their several perfections and imperfections. Democracies are usually the best calculated to direct the end of a law; aristocracies to invent the means by which that end shall be obtained; and monarchies to carry those means into execution. And the ancients had, in general, no idea of any other permanent form of government but these three; for although Cicero declares himself of opinion, that the best form of government would be made up of the three sorts already mentioned, yet a later writer treats the notion of a mixed government, formed of them all, and partaking of the advantages of each, as a visionary whim, and one that, if effected, would never be lasting or secure. But, happily for us in this empire, the British constitution has long remained, and, I trust, will long continue a standing exception to the truth of this observation: for as with us the executive power of the laws is lodged in a single person, they have all the advantages of strength and despatch that are to be found in the most absolute monarchy; and as the legislature of the kingdom is entrusted to three distinct powers, entirely independent of each other-first, the king; secondly, the lords spiritual and temporal, which is an aristocratical assembly of persons selected for their piety, their birth, their wisdom, their valour, or their property; and thirdly, the house of commons, freely chosen by the people from among themselves, which makes it a kind of democracy—as this aggregate body, actuated by different springs, and attentive to different interests, composes the British parliament, and has the supreme disposal of every thing, there can be inconvenience attempted by either of the three branches, but will be withheld by the other two, each branch being armed with a negative power, sufficient to repel any innovation which it shall think inexpedient or dangerous. Here, then, is lodged the sovereignty of the British constitution; and lodged as beneficially as possible for society; for in no other shape could we be so certain of finding the three great qualities of government so well and so happily united. If the supreme power were lodged in any one of the three branches separately, we must be exposed to the inconvences of either absolute monarchy, aristocracy, or democracy, and so want two of the three principal ingredients of good polity, either virtue, wisdom, or power. If it were lodged in any of the two branches, -- for instance, in the king and house of lords, -- our laws might be providently made, and well executed, but might not always have the good of the people in view: if lodged in the king and commons, we should want that circumspection and mediatory caution which the wisdom of the peers is to afford: if the supreme right of legislature were lodged in the two houses only, and the king had no negative upon their proceedings, they might be tempted to encroach upon the royal prerogative, or perhaps to abolish the kingly office, and thereby weaken, if not totally destroy the strength of the executive power. But the constitutional government of this empire is so admirably tempered and compounded, that nothing can endanger or hurt it, but destroying the balance of power between one branch of the legislature and the rest. For if ever it should happen that the independence of any one of the three should be lost, or that it should become subservient to the views of either of the other two, there would soon be an end of our constitution .- Sir W. Blackstone.

THE OBLIGATION OF TITHES. From Bishop Patrick's Commentary on Leviticus xxvii.

The laws delivered in this chapter about vows, and devoted things, and tithes, ought not to be passed over, without serious consideration how far we may be concerned in them. And therefore to make what I have noted about them more useful to us in these days, I desire the reader to observe, that the very same pious inclinations have ever been in all good Christians, which Moses here supposes (in the former part of this chapter) would be in the Jews, to devote some part of their goods, their houses, or lands, to the service of God; which became sacred things, and were to be employed to no other use but that. The very first Christians had so much of this spirit in them, that they sold all their possessions, and goods, and let every one that needed have a share of them, (Acts ii. 45; iv. 35,) because the whole number of believ-The matter rested here for a considerable time, until one day, ers attended to nothing else, but the service of Christ; and the apostles also were to be furnished with means to go and propagate paper, this same individual, to my great surprise, paid me a second the gospel in all the world. Where, as soon as the Christian relivisit. He now brought with him a duodecimo volume, which he gian prevailed in any place, immediately there were the like volunsaid was a translation into English of the "Golden Bible." He tary oblations made, in such a proportion as served not only for also stated, that, notwithstanding his original determination, he the support of the service of God in that church, but helped to had been induced eventually to sell his farm, and apply the money to the publication of the book, and had received the golden by parting with their estates, to further the first preaching of the plates as a security for repayment. He begged my acceptance of gospel. This we find in a great number of places; but it may the volume, assuring me that it would be found extremely inte- suffice to say, that the feasts of charity were maintained out of

upon him and his children." "However," added he, "I will agree likewise all such consecrations as are mentioned in this chapter,

promised to do as I recommended, and left me, taking his book gospel, as was by this law, is, because there was no need of it; and for the same reason there was none for a good while settled Such is a plain statement of all that I know respecting the by the church; all the revenues belonging to it, which served for Mormons. My impression now is, that the plain-looking country- all sorts of pious uses, arising from the devotion and oblations of man was none other than the prophet Smith himself, who assumed the people, which were more than enough for God's service.an appearance of great simplicity in order to entrap me, if possible, This was visible in the beginning of our religion, when the first into some recommendation of his book. That the prophet aided | Christians far out-did any thing that had been done under the me, by his inspiration, in interpreting the volume, is only one of law. And they could not imagine, that they who succeeded them

* From the British Magazine.

though not so much as they had done, because there could not be the same necessity. And so Mr. Selden himself observes, that this reason is given by Agobardus, why nothing was decreed in councils, or publicly promulgated by the fathers in the first ages, concerning giving of their goods, and adorning churches; because there was no necessity of it; the religious devotion, and love of Christians to such things ultro astuante, being very fervent and abounding of its own accord.

And when love began to wax cold, so that they found it needful to make laws about such things, they could not think fit to order less for the settled maintenance of God's service than the tenth, (besides all voluntary oblations,) which had been the part most eminently limited under the law of nature, long before the law of Moses. See Irenæus, Lib. iv. cap. 34, where he saith, Christians, having greater hopes, could not give less than they did in former times, when their hope was lower.

I shall add but one observation more, from an excellent perso of our own Church, (Mr. Thorndike, in his Rights of the Church, &c.) that all such consecrations as here mentioned by Moses, tended to communion with God, by the participation of sacrifices offered to him, which were maintained by such contributions; so whatsoever is devoted by Christians to such holy uses as to build and repair churches, to maintain holy assemblies, and to support those who minister God's ordinances, or enable the poor to attend upon them, hath the like intention to obtain an interest in the sacrifice of Christ, represented in the eucharist, which is the chief part of the service rendered to God in the church. This is notably exemplified in the account which Tertullian gives of Marcion the heretic, (Lib. de Præscriptionibus, cap. 30.) who, when he first embraced the faith of Christ, and was received into the church uniam Catholica Ecclesia contulit, contributed a sum of money to the church; which money, when he fell off from the Christian truth to his own heresy, was straightway thrown out together with him. This both demonstrates, that they continued, in those days, to bring offerings into the treasury of the church, and that the intention of them was, that they might have communion with the church in all its services; for when men fell off from christianity, they east out their offerings, in token they had no commu

I end all with the words of Conradus Pellicanus, upon the thirtieth verse of this chapter; which will shew the sense of the first reformers in this matter:- "All the tithe is the Lord's, and remains so for ever, &c. and therefore tithes are to be paid by divine and natural right, and religiously expended, according to his appointment, &c. And if tithes should not be sufficient for the maintenance of those who ought to be sustained in the church, at the public charge, the ninths or the eighths ought, of necessity, to be raised by the judgment and consent of the church, for the law of charity dictates this, and the excellent, irreprehensible ordinance of God, which charity binds more strongly in the Evangelical law than in the Mosaical, inasmuch as the church ought to be more perfect than the synagogue, and charity than fear.

TED OBURCE.

TORONTO, SATURDAY, MAY 15, 1841.

To the admirable and beautiful letter of Professor Sewell, published on the first page of our last number, we intended to have added some remarks of our own.because it appears to convey, as accurately as possible, the sentiments of those individuals in Church and State who participate in what we may term the present movement in favour of genuine Catholic principles. Mr. Sewell very properly repudiates the charge so generally made against the individuals in question that, in maintaining these principles, they are necessarily identified with any party who may have entered formally upon the exposition or defence of the peculiar tenets of the Church. He denies, for instance, that persons who assume this ground of Churchmanship are necessarily the abettors of the well-known "Tracts for the Times," or that they adopt as correct and defensible every position which those publications advance. To the authors of the "Tracts for the Times" there is scarcely an individual in the Christian ranks, who judges fairly and without prejudice, and after due examination given, but must confess himself under weighty obligations for rescuing from oblivion, and revealing to the religious inquirer, many points in the Christian government, discipline, and usages of the early ages, which are of the highest value in the attempt to bring to any thing like a standard of unity the con flicting opinions and practices of the evangelized world. The simple labour of research and condensation, is one for which the Christian inquirer must feel himself deeply indebted to the learned authors of those publications: and in the development of opinions and arguments which are more strictly their own, we must all be benefited by the tone of fervent piety by which their writings are characterised, and by the charitable and philanthropic spirit which breathes throughout them.

Yet while these obligations are confessed to the able divines who have promulgated the "Tracts for the Times;" while it is admitted that the movement, as we have termed it, in favour of Church principles is, in a great degree, ascribable to them; and while their pages afford many of the most cogent arguments in defence of those principles, which are to be found in any modern publications; it would be as imprudent, on the one hand, to stand forth the unqualified abettors of them all, as it would be unfair, on the other hand, to affix to those who avow a general respect for the sentiments of their writers a responsibility for every argument and position, doctrinal or disciplinary, which they contain. This general esteem may be perfectly compatible with an occasional disallowance of doubtful or inaccurate statements. and even with the most positive condemnation of certain views that are considered to be extreme or untenable.

Such are the sentiments by which we are actuated ourselves. We are anxious, as the effect of our own deep and solemn convictions, to see our Episcopal regimen regarded as something more than the mere appointment of human wisdom, or one which may, at any time, be varied to suit the predilections of an uninstructed people, or the fashion of a secularized society: we wish to see the Church of Christ regarded as something else than a body which may be sundered at will by every perverse and arrogant professor, sundered too into a thousand fragments each of different form, without congruity, bound by no common tie, with hardly the marks for mutual sympathy or mutual recognition: we wish to discern a recognized principle of Christian unity throughout the whole converted world; and to behold the Church what once it was, -Catholic in its constitution and government, Catholic in its worship and discipline, as well as Catholic in its doctrinal tenets. This may be a Utopian, but it is an honestly felt wish; and hopeless as its consummation may appear to be, we feel that we cannot, in consistency with a duty of our Christian faith, as well as from a principle of Christian philanthropy, abandon the desire and the effort that we may be "all one,"-that there may be realized in the sight of men and angels "one faith and one baptism," even as there is "one Lord" and "one God and Father of us all." And in entertaining these views, we freely and gratefully confess that we have been much aided in our inquiries and strengthened in our opinions by arguments and facts adduced by the authors of the "Tracts for the Times" and other kindred writers.

But God forbid, that in seeking to discover and avail ourselves of the precious fruit of the Tree of life, we wide and great diversity of opinion. But in the eloshould alloy its influence and destroy ourselves by seizing

suspicion even upon the Tree of life and reject its fruits, because in a spot contiguous and almost beneath its shelter there grew the plant of noxious influence or of deadly power! While then, amongst the useful fruits yielded by the writings in question, some may be exhibited which, like the apples on the Dead Sea Shore, are ashes to the taste, there is no reason, while we abstain from the latter, that we should reject the former: there is no reason, while we condemn the evil and regret the perversion of intellectual strength which gave rise to it, that we should not thankfully acknowledge the good that has undeniably been produced.

It should be remembered, however, that we deal with these publications as with the works of individual Christians,-as having no authoritative force,-and in which we are as much at liberty to condemn the erroneous as to approve of the orthodox. If they came forth stamped with the authoritative sanction of the University of Oxford, our mode of employing and dealing with them would necessarily be changed: there would, in that case, be a manifest inconvenience,—which none more than their compilers would insist upon, -in rejecting some and approving others; the good and evil must then stand or fall together. Any individual member of the University may publish a work of Classical commentary, or in elucidation of some department of Mathematics: he is himself only responsible for its merits or defects; but if the University adopt and sanction these as textbooks, and thus authoritatively proclaim them as a standard, our right of private judgment, if we should continue to recognize the authority of the University, must in regard to them be abandoned. We must submit to the mode of tuition which she appoints, and adopt the medium through which she requires it to be conveyed .-But in regard to the "Tracts for the Times," the University of Oxford have never assumed any such responsibility: these have stood forth as the isolated productions of individual men; and, without the pretence of being imposed or adopted as a text-book any where, they could be freely canvassed as literary and religious efforts in which the Church was, neither collectively nor in part, more than indirectly interested.

A Tract, it appears, has lately been published, (No. 90 of the series) in which the opinion was thought to be inculcated, that the Articles of the Church of England do not contain any condemnation of the doctrines of Purgatory, of Pardons, of the Worshipping and Adoration of images and relics, of the Invocation of Saints, and of the Mass, as they are taught authoritatively by the Church of Rome. Whether this is a conclusion fairly drawn from the Tract or not, we cannot of course fully judge, because we have not had the opportunity of examining it; yet we are much more disposed to think the sentiments of its author to be really erroneous, than that a strained or unauthorized interpretation of its meaning has been made by individuals so competent to judge as the Heads of Houses in Oxford. The tenets thus put forth were so startling, that the members of the University felt themselves called upon to demand the name of the individual who was properly responsible for them; and after a declaration of the sense of the University, embodied in the form of a protest signed by Dr. Wynter, the Vice Chancellor, Mr. Newman acknowledged himself to be the author, -adding, at the same time, that "his opinion remained unchanged of the truth and honesty of the principle maintained in the Tract, and of the necessity of putting it forth." This action on the part of the University has been followed by the announcement of Mr. Newman's determination to discontinue the publication of the Tracts, as the following letter to the Bishop of Oxford, which we find in the London Evening Mail of the 2nd of April, explains:-

"My dear Lord,—It may seem strange that, on receipt of a message from your Lordship, I should proceed at once, instead of silently obeying it, to put on paper some remarks of my own on the subject of it; yet, as you kindly permit me to take such a course, with the expectation that I may thereby succeed in explaining to yourself and others my own feelings and intentions in the occurrence which has given rise to your Lordship's interference, I trust to your Lordship's indulgence to pardon me any discursiveness in my ship's indulgence to pardon me any discursiveness in my style of writing, or appearance of familiarity, or prominent introduction of myself, which may be incidental to the at-

'Your Lordship's message is as follows:-That your Lordship considers that the tract No. 90 in the series called the Tracts for the Times, is 'objectionable, and may tend to disturb the peace and tranquillity of the church it is your Lordship's 'advice that the Tracts for the Times should be discontinued.

"Your Lordship has, I trust, long known quite enough of my feelings towards any such expression of your Lordship's wishes to be sure I should at once obey it, though it were ever so painful to me, or contrary to the course I should have taken if left to myself; and I do most readily and cheerfully obey you in this instance; and at the same time express my great sorrow that any writing of mine should b judged objectionable by your Lordship, and of a disturbing tendency, and my hope that in what I write in future I shall

be more successful in approving myself to your Lordship.
"I have reminded your Lordship of my willingness on a former occasion to submit myself to any wishes of your Lordship, had you thought it advisable at that time to signify them. In your Lordship's charge in 1838 an allusion was made to the *Tructs for the Times*. Some opponents of the tracts said that your Lordship treated them with undue in dulgence. I will not imply that your Lordship can accompany them in the property of otherwise than indulgently to any one, but certainly I die feel at the time, that in the midst of the kindness you showed to me personally, you were exercising an anxious vigilanover my publication, which reminded me of my responsibili to your Lordship. I wrote to the Archdeacon on the su ject, submitting the tracts entirely to your Lordship's dis-What I thought about your charge will appear from rds I then used to him. I said, 'A bishop's lightest the words I then used to him. I said, 'A bishop's lightest word ex cathedrâ is heavy. His judgment on a book cannot be light. It is a rare occurrence.' And I offered to withdraw any of the tracts over which I had control, if I were informed which were those to which your Lordship had objections. I afterwards wrote to your Lordship to this effect: jections. I afterwards wrote to your Lordship to his effect; that 'I trusted I might say sincerely, that I should feel a more lively pleasure in knowing that I was submitting myself to your Lordship's expressed judgment in a matter of that kind than I could have even in the widest circulation. of the volumes in question.' Your Lordship did not think it necessary to proceed to such a measure, but I felt, and always have felt, that, if ever you determined on it, I was

"Accordingly on the late occasion, directly I heard that you had expressed an unfavourable opinion of tract 90, I again placed myself at your disposal, and now readily submit to the course on which your Lordship has finally decided in consequence of it. I am quite sure that in so doing I am not only fulfilling a duty I owe to your Lordship, but consultng for the well-being of the church, and benefiting myself.

"And now, in proceeding to make some explanations in addition, which your Lordship desires of me, I hope I shall not say a word which will seem like introducing discussion pefore your Lordship. It would ill become me to be stating private views of my own, and defending them, on an occa-sion like this. If I allude to what has been maintained in the Tracts, it will not be at all by way of maintaining it in these pages, but in illustration of the impressions and the drift with which they have been written. I need scarcely say they are thought by many to betray a leaning towards oman Catholic error, and a deficient appreciation of own truth; and your Lordship wishes me to show that these apprehensions have no foundation in fact. This I propose do, and that by extracts from what I have before written on the subject, which, while they can be open to no spicion of having been provided to serve an occasion, will, by being now cited, be made a second time my own." * The pamphlet alluded to in the last paragraph of this

preface contains about 50 pages. It will appear, then, that the "Tracts for the Times' have been discontinued,-whether to the advantage of the Christian world, or not, will be a subject perhaps of

power on earth can arrest. Never, perhaps, since the first promulgation of Christianity, has there been a time when her doctrines commanded the cordial assent and enlightened homage of the intelligent and learned, more than at present. Never has there been a time since the Reformation, when the substantial agreement of professing Christians in principles, and their shameful disseverance by dusty controversies originating in Papistical abuses and sustained in great part by Protestant extravagances, were more clearly perceived. And in proportion as intelligent minds, especially of the laity, turn their strength to the investigation of those verities in which their highest interests are essentially involved, Christendom will shew more and more in its outward form the inherent and substantial unity of its faith. Where and how is the vision—for such it yet is—to be realized? The solution of this question depends on another; who will show the most enlightened solicitude, in that which will in truth be the only competition,-Romanists to renounce the Popery which the Mezentius of Rome has bound to their living body, or Protestants to recover the Catholicism which the Coryphæus of the Reformation well nigh tore up by the roots?"

We are indebted to the New York Churchman for a condensed account of certain late proceedings at Leeds, in England, relative to Dr. Hook, which, as respects the narrative of these proceedings, we shall give nearly in the words of our contemporary.

At a Meeting of the Society for Promoting Christian Knowledge at Leeds, in which, with the sister Institution for the Propagation of the Gospel in Foreign Parts, Dr. Hook feels a lively interest, as every genuine Churchman is bound to do he took occasion, it appears, to express himself very earnestly in defence of the distinctive principles of the Church. For this, -whether as embracing matter that was deemed irrelevant to the occasion or as embodying sentiments which were thought to be unsound, we are not informed, -he was called to order by the Chairman, the Bishop of Ripon. This incident, of course, created a considerable sensation, and, with as much regard for the Bislop of Ripon as for Dr. Hook, it was seized upon by various local prints of radical notoriety as a glorious opportunity for crushing or diminishing at least the felt influence of Dr. Hook's talents and worth. But these opponents of established order in Church and State were not without another grievance against the Vicar of Leets, arising out of some parochial transactions

During the preceding vinter, Dr. Hook made an offer to the overseers of the work-house to support a chaplain in it, on condition that he should have the sole charge of the pulpit. The oversers published a resolution declining the offer, on the ground that the poor under their charge did not belong exclusively to the Church of England, but expressing the pleasure which they should receive from having the pulpit of the work-house supplied by the clergy of the Church, "together with dissenting ministers of all denominations," in rotation. The Clergy of the Church of England, however, passed a unanimous resolution, declining thus to co-operate with dissenting ministers of all denominations.

At a subsequent meeting of the dissenting ministers, a communication was addressed to the Vicar by their chairman, assuring him that although the expression "all denominations," had been used by the overseers. there was yet no wish on their own part to widen the ground which had been hitherto observed,-viz. of Protestant and Trinitarian, and inviting, upon this understanding, the co-operation of the vicar and his clergy. When this declaration was submitted to the Church Clergy, the following resolution was adopted :- "That the clergy of Leeds feel it necessary to adhere to the resolution unanimously adopted at a former meeting, by which they intended to reject a proposal which would involve a recognition of any minister out of the Church; a resolution in which they are the more confirmed by the communication now received from certain dissenting isters, by name, Wesleyan Methodist, Independent or Congressional, Ann-pædobaptist, and New Connexion Methodist; in which is recognized the necessity of drawing some line of demarcation by the exclusion on their parts of Romanists and Socinians. The clergy of Leeds feel it to be their duty to respect the line drawn for them by the Church." It appears that some difference of opinion was manifested upon this resolution, and that an amendment was proposed purporting that the Clergy of Leeds, irrespective of the consideration of what constitutes the clerical character, were willing, at the call of the oversers, to take their share in the duties of the work-house. This amendment, however, was rejected by a vote of 12 to 4. In conveying the original resolution to the dissenting ministers, Dr. Hook took occasion to express his confident belief "that the dissenting pastors and ministers of the four communities having themselves acted on the principle of exclusion, by having excluded from co-operation with them all ministers of religious communities which are not Protestant and Trinitarian, will be the last to complain of the clergy for having carried that principle a very little further, and for having refused to co-operate with any pastors or ministers who are not Protestant, Trinitarian, and Episcopalian, or, in other words, who are not in the Church, and canonically ordained."

We cannot help the "ire and vexation" which, it is said, were drawn forth by the firm though mild expression of this principle by Dr. Hook and the clergy of Leeds; for it is one which strikes us as belonging to that order which cannot honestly or consistently be departed from by any clergy of the Church of England. We are aware that a different opinion has been manifested by many of our esteemed brethren of the Church, and that they have not felt themselves restricted by their views of an Episcopal and canonical ordination. from participating in acts of a strictly religious character with ministers of dissenting denominations, in which such participation, to our mind, most positively implied a recognition of the validity of their position as lawfully ordained ministers of the Gospel. We can easily believe that the Christian zeal of Dr. Hook and his associates, which prompted him at first to make the proposal to support a chaplain specifically for the work-house, would not allow its inmates to be deprived of the benefits of the spiritual services of himself and his co-adjutors, notwithstanding the difficulty presented in the plan of the overseers. Without compromising a great principle in the Church, and without affording a formal countenance to the gross anomaly of subjecting the inmates of the work-house to a rotary teaching of four or five different and in many respects contradictory religious tenets, some method, we repeat, would be devised of affording them, in partial measure at least, that spiritual instruction which the Vicar of Leeds felt to be designated by the law of the land.

Since writing the remarks in our last number upon the question of the JEWS' DECLARATION BILL, founded upon the Speeches of Sir Robt. Inglis and Lord John Russell, we have observed that the advocacy of the should alloy its influence and destroy ourselves by seizing upon the poisonous production which might chance to New York, "whether the Tract series is continued or the Churchman, of New York, "whether the Tract series is continued or ted, as we had supposed, to the member for the University of the State in that instance, was not limisame providence, as I think the thirty-fourth verse seems to indicate. Their collection in a wilderness, in the same

would fall so short, as not to offer sufficient for God's service; grow hard by; and God forbid that we should look with not, the principles" which they have been so instrumental in developing "will prevail. A movement has be found the Speech of Mr. W. Gladstone upon the been commenced, almost simultaneously in Germany, in same subject, embracing nearly the same views as France, in Great Britain, and in America, which no those previously expressed by Sir Robert Inglis; nor can we understand how Christian legislators could resist the conclusions to which the able arguments of those gentlemen would seem so infallibly to lead. It is easy to perceive from the reply of Lord John Russell, that the great points of objection started by the opponents of this concession to the Jews are not attempted to be met by any thing like corresponding argument: there is a blundering effort to defend the measure on mere political grounds; but we regret to observe a light and flippant evasion of all the great solemnities of the subject.

A similar style of refutation was also attempted by Mr. Babington Macaulay, in his reply to Mr. Gladstone; but with the sober-minded and reflecting of the Christian men and women of England, what weight can this manner of dealing with a subject, we may safely term so sacred, possibly possess? And how far, we all may ask, does such a style of reasoning meet the realities of the question?—However the House of Commons have made their decision; and we wait, with considerable anxiety, for the determination of the House of Lords.

We are happy to acknowledge the receipt of the Southern Churchman, for some time suspended,-the publication of which is now resumed at Alexandria, District of Columbia, (as we presume D. C. to mean) and under the supervision, we believe, of certain of the Professors of the Theological Seminary at that place.

In the April quarterly paper of the Society for the PROPAGATION OF THE GOSPEL IN FOREIGN PARTS, WE perceive that the following grants have been made for religious purposes within this Province: - "At the disposal of the Bishop of Montreal, £500; of the Bishop of Toronto. £500; for a Church at March, Upper Canada, £100. We perceive from the same document that the Rev. W. Agar Adamson has been approved by the Society as one of its Missionaries, and that he has actually sailed for his destination,—Amherst Island, in Lake Ontario, Upper Canada.

COMMUNICATIONS.

To the Editor of the Church.

examine into the scriptural testimony concerning it.

April 2nd, 1841. SIR:—The subject of the "Restoration of the Jews," as a nation, having recently been brought before the public, I think it will neither be uninteresting nor unprofitable, to

It may be well first to adduce two or three passages, to shew that the Jewish people were scattered for departure from God, and that they were warned beforehand that such would be the consequence of idolatry and disobedience. It is said in the 4th chap. Deut. 25 to 27 v.: "When thou shalt beget children, and children's children, and ye shall corrupt yourselves, and make a graven image, or the likeness of any thing, and shall do evil in the sight of the Lord thy God, to provoke him to anger: I call heaven and earth to witness against you this day, that ye shall soon utterly perish from off the land whither ye go over to possess it; ye shall not prolong your days upon it, but shall utterly be destroyed; and the Lord shall scatter you among the nations, and ye shall be left few in number among the heathen white the shall be left and ye shain be left few in number among the heathen whither the Lord shall lead you." See also 2d Chron. 7th chap. 19th to 22d verse: "But if ye turn away, and forsake my statutes and my commandments, which I have set before you, and shall go and serve other gods, and worship them, then will I pluck them up by the roots out of my land which I have given them; and this house, which I have sanctified for my name, will I cast out of my sight, and will make it to be a prover and a by word. to be a proverb and a by-word among all nations. And this house, which is high, shall be an astonishment to every one that passeth by it; so that he shall say, Why hath the Lord done thus unto this land, and unto this house? And it shall be answered, Because they forsook the Lord God of their fathers, which brought them forth out of the land of Egypt, and laid hold on other gods, and worshipped them and served them; therefore hath he brought all this evi upon them." Also, 7th Zechariah, 13th and 14th verses "Therefore it is come to pass, that as he cried, and they would not hear; so they cried, and I would not hear, saith the Lord of Hosts: But I scattered them with a whirlwind mong all the nations whom they knew not.

Secondly.—It appears to be plainly foretold that, as they were scattered for disobedience, rebellion, and departure from God, on their turning to God in penitence and submission, they shall be restored to their own land, and to greater rivileges and blessings than they have ever yet enjoyed. 4th Deut., 29 to 31: "But if from thence thou shalt seek the Lord thy God, thou shalt find him, if thou seek him with all thy heart and with all thy soul. When thou art in tribula. on, and all these things are come upon thee, even in the latter days, if thou turn to the Lord thy God, and shalt be obedien into his voice; (for the Lord thy God is a merciful God;) he will not forsake thee, neither destroy thee, nor forget the covenant of thy fathers which he sware unto them.

This refers, doubtless, to the covenant which God made with Abraham, and which is mentioned in the 15th Gen. 18, and again in the whole of the 17th chapter. The next remarkable passage I shall quote is in the 30th Deut., 1, 2 and 3: "And it shall come to pass, when all these things are come upon thee, the blessing and the curse which I have set efore thee, and thou shalt call them to mind among all the nations, whither the Lord thy God hath driven th shalt return unto the Lord God, and shalt obey his voice ecording to all that I command thee this day, thou and thy children, with all thine heart, and with all thy soul; that then the Lord thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the nations whither the Lord thy God hath scattered

The 26th Isaiah, verse 15, is a beautiful passage, referring, believe, to this subject: "Thou hast increased the nation, O Lord, thou hast increased the nation: thou art glorified hou hadst removed it far unto all the ends of the earth .-Lord, in trouble have they visited thee, they poured out a prayer when thy chastening was upon them." And, then, verse 19: "Thy dead men shall live," (i.e. the Jewish people compare with the vision of the dry bones in Ezekiel) "together with my dead body" (the mystical body of Christ), "shall they arise." Does not this passage open to us a view of that glorious period when the restored Jewish people, reconciled to their God and Saviour, and the Church of Christ, delivered from the world, shall dwell together in peace and security under the dominion of the King of kings? Again, 3d Jeremiah, 12: "Go and proclaim these words toward the north, and say, Return, thou backsliding Israel. saith the Lord; and I will not cause mine anger to fall upon ou, for I am merciful, saith the Lord, and will not keep anger for ever." And, after describing their restoration, is said, verse 17: "At that time they shall call Jeru salem the throne of the Lord; and all the nations shall e gathered unto it, to the name of the Lord, to Jerusalem neither shall they walk any more after the imagination of their evil heart. In those days the house of Judah shall walk with the house of Israel, and they shall come together out of the land of the north to the land that I have go an inheritance unto your fathers." 31st Jer., 8 and 9 Behold, I will bring them from the north country, and gather them from the coasts of the earth, and with them the blind and the lame, the woman with child and her that travaileth with child together: a great company shall return thither. They shall come with weeping, and with supplica-tions will I lead them." Again, 20th Ezekiel, 33 to 38: "As I live, saith the Lord God, surely with a mighty hand. and with a stretched out arm, and with fury poured out, will I rule over you: And I will bring you out from the people, and will gather you out of the countries wherein ye are scattered, with a mighty hand, and with a stretched out arm, and with fury poured out. And I will bring you into the wilderness of the people, and there will I plead with you face to face. Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord God. And I will cause you to pass under the rod, and I will bring you into the bond of the covenant: And I will purge out from among you the rebels, and them that transgress against me: I will bring them forth out of the country where they sojourn, and they shall not enter into the land of Israel: and ye shall know that I am the Lord."—
The whole history of the Jewish people seems to be comprised in this remarkable passage. Their sufferings in their scattered state, inflicted on them in the providence of God; their return under judgment, inflicted on the Gentiles by the

manner as their deliverance from Egyptian bondage; their being dealt with again as they were then, and detained in this wilderness until those among them, whose hearts are still hardened and unwilling to receive Christ crucified as their Saviour, are destroyed from among them, as the generation who rebelled against God in the wilderness of Sinai, and doubted his power to establish them in the land of Canaan, were all cut off before the Israelites entered into the possession of it. There is nothing in the passage above quoted which would lead us to conclude that the Jews will be converted to the faith of Christ before they are gathered out of the nations, but rather to a state of penitence and teachableness; and it further seems, from the latter part of the passage last quoted, and from the eighth verse of the 66th Isaiah, that the conversion of the Jewish people to Christ shall be suddenly and by the immediate interposition of God himself; and the tenth verse of the 12th Zechariah still further corroborates this idea: "And I will pour upon the house of David, and upon the inhabitants of Jerusalem,

the spirit of grace and supplication," &c. &c.

We may conclude, I think, from the passages quoted, and from others of a like tenor, that any restoration of a portion of the Jews to the land of Canaan, by the instrumentality of the Gentile nations, for mere political purposes, and in their present state of impenitence and determined rejection of Jesus of Nazareth, is not the kind of restoration which Christians are to look for, or which can be considered as fulfilling the great declarations of prophecy. But should we see the Jewish people in general acknowledging their transgressions, and mourning over their past sins, and in this state of mind seeking an opportunity to return to the land of their fathers, we may hope to see that restoration take place which shall fulfil the words of St. Paul: "Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fulness.

To the Editor of the Church. THE DAILY SERVICE AND A CATHEDRAL ESTABLISHMENT.

LETTER II. REV. AND DEAR SIR,—The pressing engagements of the last few months having forbid my hitherto redeeming the intimation I gave in my former communication, permit me now to offer a few further observations upon the importance of a DAILY SERVICE and the desirableness of a

CATHEDRAL ESTABLISHMENT. I am the more encouraged to resume the subject, as from the approval and timely generosity of your correspondent, Omega, I find that it is one not devoid of interest to those, the clergy,—who are best able to appreciate its importance. A principal good to be derived from the Daily Service is, that it is a public honouring of Almighty God, and a con-

tinued and direct intercession for his mercy.

"The Lord hath said, them that honour me I will honour:" this is the Word of Inspiration; hence the Church that thus acknowledges Him is in that situation in which it may expect the peculiar blessing of its Divine Founder to rest not only upon itself, but also upon the nation of which it is the spiritual guardian and intercessor. When once Jehovah condescended to organize the particular ceremonials of his Church and its worship, he instituted the Daily Morning and Evening Sacrifice, as that by which his sovereignty was unceasingly acknowledged and his mercy continually implored. But to this it will be objected, that we are not now under the Ceremonial Law;—a truth to which I most readily subscribe. But, I would ask in reply, because we are not positively compelled thus statedly to worship, shall we on that account eagerly seize upon the first excuse, to neglect that Daily Public Worship, the principle of which Jehovah has thus distinctively stamped with his own approval? Our present Dispensation is designed to be one of love and not of fear; shall we therefore refuse that service to the groans of Calvary which we durst not have denied to the thunders of Sinai!

That this was the practice of the Primitive Church is, I believe, generally admitted; but, if in those purer days, when the very freshness of Christianity and the scourge of the persecutor alike tended to keep alive attention to its duties, it was thought requisite to maintain the daily service, how much more binding is it now, when heresy and temporal prosperity cause men so generally to forget God and to neglect their own salvation. But the early Christian Church felt itself to be set for the glory of God, and as the spiritual guardian of the people, and therefore esteemed it no guardian of the people, and therefore esteemed it necessary thus continually to praise the Lord and to call upon his holy name; and especially after the various nations among whom it was planted became themselves the professed disciples of Christ, then the daily service was, as it were, the homage and deprecation of the universal nation to God and his Christ. And permit me to ask, my dear Sir, is not this our relation both to God and the province? I speak not now of our being the established church; but do we not profess to be the Church of Christ in this land, I would speak it not in arrogance, but in godly simplicity? If so, he state may neglect or even frown upon us, still, so long as the province professes the religion of Christ, so long our real relation to it, and consequently our duty respecting it must remain the same; and it is not the exaltation of any of those sects which have separated from our Primitive and Apostolic Church, that can alter our true position as the only gitimate branch of the Church of Christ in this province: , therefore, it be, in all sincerity and humility, the conviction of our Church that such is our position, then no neglect, no civil wrong can exonerate us in the sight of God from our national duty. Consequently, as the sins of our province are daily calling for vengeance, and our wants, as a people, are so continually returning, it must be our duty, as the Church of Christ, *daily* to make confession of sin and to entreat the Divine forbearance towards this sinful people; and day by day humbly to acknowledge Him as our Sovereign Ruler, and to implore the continuance of his Providential care and goodness. And perhaps it is not a mere imagination to suppose that the long neglect of this daily public confession of Almighty God, may have been one among the many causes which have led to our political troubles and our ecclesiastical depression; for it is too true that we have not "sought him daily, and delighted to know his ways as a nation that did righteousness, and forsook not the ordinances of their God.'

That it is impossible in the present state of the Church for such a service to be general is self-evident, but its being established in the Cathedral Church of the diocese would be, before both God and man, a public acknowledgment of what the Church in general considered as being due to God and requisite for themselves; and I doubt not but that He, who cepts us according to that "we have, and not according to would graciously receive it as the sacrifice of the whole Church.

I have chiefly alluded to the importance of the daily ervice as an act of outward profession, knowing that God, in his treatment of communities, as collective bodies, has great respect unto their outward conduct; but I would not have it supposed that I undervalue its more direct and practical benefit as an offering to God of prayer and praise and intercession; for as God is a God that heareth prayer, I must believe that such daily prayers would return laden with blessings, not only to those who offered them, but also upon the whole church and the empire at large. he positive and direct efficacy of these continual interces-ions is worthy only of those who are infidel in heart.

At the present time, when popery is making such vehement efforts to regain its dark ascendancy, aided by the supineness of ignorant and the zeal of false-hearted churchmen and by the host of dissent, at this time surely, if ever, the pure Church of Christ needs every thing that tends to make distinctive, and to uphold and exhibit its doctrines and principles. One of the great sources of papal influence is the splendour and regularity of its services; in the latter, at least, she is right, for the services of a church that professes to be catholic, ought to be themselves catholic, or universal, both in principle and in practice. And not only the Romanist, but the Protestant also is attracted by a church whose services are thus incessant, whose doors are never

closed against the sincere worshipper. But it is also from the literature which is necessarily onnected with a Cathedral Institution, that we look for those who shall stand in the fore-front of the battle whensoever the church is assailed; especially whenever it is attacked by esuitical machinations; because the papal controversy is a portion of our ecclesiastical history, with which the dignified or cathedral clergy may be expected to be especially acquainted; and indeed to them, from their deeper learning and more patient habits of investigation, we may expect, for most part, to leave the controversial defence of the

But as I purpose, in a future letter, to enter more at large pon the literary and other advantages to be derived from a Cathedral Establishment, I will now trespass no longer on the patience of your readers than to observe, that should -desired project ever be carried into effect by our revered Diocesan, I shall be happy to add my offering to those of the rest of the faithful children of our beloved

> Believe me, Rev. and dear Sir, Your's faithfully

A CATHOLIC.

Civil Intelligence.

ARRIVAL OF THE BRITANNIA. TWELVE DAYS LATER FROM ENGLAND.

The steam-ship Britannia arrived at Boston on Thursday morning, May 7th, having left Liverpool on the 20th April. By her we have received our London files, from which we obtain the following important items of intelligence. No accounts of the President had been received in England prior to the departure of the Britannia, and the expectations of her safety, though still cherished, were nearly expiring. Several reports of her arrival at Madeira had been circulated, but these were subsequently discovered to have been unfounded.

CHINA, INDIA, AND EGYPT.

From the St. James's Chronicle.

We have received by the Overland Mail intelligence from China, India, and all parts of the East. The dates are from Chusan to the 20th of December, from Macao to the 27th of January, from Singapore to the 25th of January, from Calcutta to the 18th of February, from Madras to the 20th of February, from Bombay to the 1st of March, and from

Alexandria to the 25th of March.

The steamer Enterprise had arrived at Calcutta from Macao on the 14th of February, bringing dispatches for the home authorities, which were forwarded to Bombay by express, and thence transmitted to Suez by the Victoria steamer. It appears, that in consequence of the insincerity and tardiness displayed by the Imperial commissioner, preparations were made on the morning of the 7th of January for attacking the outposts of the Bogue forts. About 700 seapoys, 200 European soldiers, and 400 seamen and marines, were embarked under the command of Major Pratt, of Her Majesty's 26th Regiment, in the steamers Enterprise, Nemesis, and Madagascar, and landed in the vicinity of the fort of Chuenpee. At the same time Her Majesty's ships Calliope, Larne, and Hyacinth opened a cannonade on the lower battery of the fort, whilst the steamers Nemesis and Queen threw shells into the upper tower which commanded it. The latter was soon taken possession of by which commanded it. The latter was soon taken possession of by the British troops, who poured down a heavy fire of musketry on all the lower works, and quickly drove the Chinese from their guns. In two hours the fort was in possession of the English, with a loss of only 3 killed and 23 wounded; that of the Chinese is estimated at from 500 to 700. Many were killed in the attempt to escape by jumping down from their embrasures, a depth of 20 feet, to the rocks below. The ships and crews escaped unhurt,

although the fort mounted 35 guns.

At the same time the fort of Tykoktow was attacked by another squadron operating about three miles to the southward under command of Captain Herbert, of the Samarang, supported by the Druid, Modeste, and Columbine. A heavy fire was opened on the fort, and promptly returned, and a party of seamen landed to seize the fort. The Chinese made a spirited resistance, but were soon overpowered, and the fort captured. The first lieutenant of the

Samarang was wounded in the assault.

The steam-vessels then attacked the fleet of junks lying in Anson's Bay, but owing to the shallowness of the water, only the Nemesis could approach them, towing 12 armed boats from Her Majesty's ships. Her first rocket set fire to the powder magazine of one junk; 18 others were blown up by their own crews, and the rest escaped into the inner waters. Next morning Her Majesty's ship Blenheim began to throw shells into the batteries at Wantong, and was preparing to attack the chief fort of Anunghoy, when the Chinese Commander-in-chief made a communication to Captain Elliott, who thereupon desisted from further hostilities. On the 20th of January, a circular was addressed by the British Plenipotentiary to her Majesty's subjects in China, announcing that preliminary arrangements between the Imperial Commissioner and himself had been made to the following effect:—

"1. The cession of the island and harbour of Hong Kong to

the British Crown. All just charges and duties to the empire upon the commerce carried on there to be paid as if the trade were

conducted at Whampos.

"2. An indemnity to the British government of 6,000,000 dollars, 1,000,000 dollars payable at once, and the remainder in equal annual instalments, ending in 1846. 3. Direct official intercourse between the countries upon an

equal footing.

"4. The trade of the port of Canton to be opened within 10

days after the Chinese New Year, and to be carried on at Wham-poa till further arrangements are practicable at the new settlement. Details remain matter of negociation."

From Scinde we learn that matters are proceeding satisfactorily, and that the hill tribes were all entering into treaties with the British. Nusseer Khan, it is now said, has delivered himself up to Colonel Stacy, of the Bengal army. The force under General Brooks was at the last advices encamped near Baugh.

In Affghanistan a disturbance took place at Ghirisk near Can-

dahar, where a body of 1200 or 1500 rebels were defeated by a danar, where a body of 1200 or 1200 related whether the cleared by a field detachment under Captain Farrington, who took their standard and guns. In the southern Mahratta country the fort of Nepaul had been captured by a force from Belgium under Major

make his escape from Lahore to Ferozepore, in consequence of a

mutiny among his troops.

The Governor-General of Bengal has issued an order breaking up and disgracing the natives of the 2d Light Cavalry, who recently deserted their European officers, while leading them against Dost

Major-General Sir Robert Dick has arrived at Madras from Bengal, and assumed the command of the army of the former

The Overland Mail has also brought letters from Alexandria to the 25th ultimo, where the Pacha was awaiting the decision of the Divan, but had declared his determination to concede nothing beyond the payment of a fixed yearly tribute of 5 or 600,000 dollars, and to allow no interference in the details of his government.

From the Bombay Times.

Mahomed's cavalry

The future course of the opium trade does not seem to have formed a subject of discussion between Superintendent Elliott and the Chinese Commissioner; but we understand opium may be imported into the new settlement, although still contraband in

From the Canton Press. We consider that for an independent British settlement no situation can possibly be more favourably chosen than that of Hong Kong. The island itself is of little extent, we are told about circumference, but it forms with the neighbouring land one of the finest ports existing, where any number of ships, and of fely anchor in the worst of weathers, and the settlement of Hong Kong would, we doubt not, in a very short time become a place of very considerable trade, were its possession by the British not clogged with the condition that the same duties as at Whampoa are to be paid there, which in our estimation destroys at once all benefit that might be expected to trade there, and will, in fact, reduce the British settlement of Hong Kong to nothing more than a military station, and make it possibly the resort of the families of foreign merchants transacting business at Canton, although even this is doubtful, as they may continue to The same charges and duties being paid at Hong Kong as at Whampoa, it follows as a matter of necessity that the trade will remain where for centuries it has been established, and not seek a new location, where it is under the same disadvantages, without its being afforded the same facilities it now finds in a populous commercial city, long the centre of the commerce of the empire, and under the same charge, infinitely better situated than a port on an out of-the-way island can ever be. Had Hong Kong me unconditionally into the possession of the English, we should have thought it a valuable possession, acquired at whatever price; now, according to the reading we give to the Plenipotentiary's circular, its value is little or none. * * * *

Even without reference to the inadequacy of the indemnity to

be provided by the Chinese, we may ask, how will they raise it? Will it not be levied in the shape of a new duty upon foreign cor merce? and will it not, therefore, be the British chiefly who will be at the expense of this payment? A tael or two on tea will soon raise the required sum, and consumers in England will drink dearer tea; or if the duty for payment of the indemnity be raised on rts, their increased price will curtail the consumption of British manufactures.

From the Times.

The important news from China, which we publish to-day, holds out some prospect of a speedy, if not an advantageous, settlement of our differences with that vast empire. A vigorous "demonstration," which ended in the capture of the forts at the entrance of the Canton River, seems to have satisfied the Imperial Plenipotentiary that it was necessary to negociate in earness; and on the 29th of January the preliminaries of a treaty of peace are stated to have been arranged.

readers that the express which communicates this intelligence, contains also the ominous words, "Details still remain matter of negociation." Every day's experience teaches

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rejecting the articles agreed upon at Canton will ultimately rest, not with the commissioner on the spot, but with the Emperor at Pekin. The communication by post between Canton and the capital, occupies not less than 20 days, and it is impossible to foresee how frequently real or supposed occasions for reference to head-quarters may arise during the progress of the discussions. We entertain no doubt that all these circumstances were present to the minds of the shrewd statesmen who manage the Celestial Councils, when they determined upon decoying poor Admiral Elliot from the immediate neighbourhood of the court to the southern extremity of the empire. And it is far from improbable that the consciousness of being able to fall back upon these diplomatic resources may have induced Keshen to make more liberal promises than he ever meant to fulfil.

For these reasons, and remembering the premature exul-

tation with which former delusive reports of the settlement of this embarrassing quarrel were received by the satellites of Downing-street, we thing it impossible to place any reli-ance upon the finality of the arrangement which seems to been made between Captain Elliot and Keshen. upon the hypothesis that such an arrangement has been made, and that it may become the basis of a treaty between Great Britain and China—an assumption which we shall consider extremely precarious till the ratifications of the treaty have been actually exchanged—it may be expedient to consider what the terms of these preliminary articles

It will be observed, that they are absolutely silent upon the question of the opium trade, the real cause of the war. "The trade of the port of Canton" is to be re-opened within 10 days after the Chinese new year; but whether the government of China will thenceforward legalize the importation of opium, or whether the British government will undertake to co-operate with the Chinese for the suppression of the to co-operate with the clinics for the suppression of the illicit traffic in that drug, this most important question is completely passed over in the preliminary articles, and we suppose is included in those "details" which are to "remain matter of negociation." It may be safely predicted, that unless some definite understanding is come to on this head, there can be no security for even a short continuance of uninterrupted commerce, or pacific relations between the uninterrupted commerce, or pacific relations between the two countries. That Great Britain should insist upon the legalization of opium in China, or that China should concede such a point, except under the pressure of overwhelming necessity, cannot be expected. On the contrary, the Chinese government may, and probably will, insist upon a guarantee from Great Britain against the future prosecution of that traffic either at Hong Kong or elsewhere within the Chinese seas by British subjects. Such a demand would be very embarrassing to our Plenipotentiary; for the cession of embarrassing to our Plenipotentiary; for the cession of Hong Kong, and the proposed removal of the foreign trade from Whampoa to that island, will make it impossible for him to decline giving the required guarantee on the plea of want of power; while, by acceding to the stipulation, he would damage the Indian revenue to the amount of a million sterling per annum; and, on the other hand, by refusing it, would give Ke-shen a fair opportunity of breaking off the negociation, and getting rid of his original concessions.

The next point to be noticed is the amount of indemnity to Great Britain which Keshen has agreed to pay, and Cap-

to Great Britain which Keshen has agreed to pay, and Captain Elliot to accept. The £3,000,000 which were talked of so confidently upon the return of Admiral Elliot from the gulf of Pechelee, have now shrunk into 6,000,000 dollars, being considerably less than one-half of the former sum; and for the payment of even this sum the Chinese are to have a six years' credit. Of the vaunted £3,000,000, one million, it was said, was destined to defray the expenses of the expedition, which certainly will not fall short of that nount; so that the unfortunate Parsees and other merchants, who have been so long tantalized with the hope of seeing a full compensation for their confiscated opium extracted from the Chinese treasury, will have to be contented with less than one-fifth of the principal which they embarked in that luckless adventure. What will our friends in the City say to this? We suspect they will not think that such a settlement of their claims adds much to the diplomatic

a settlement of their claims and much to the diplomate laurels of the Whig ministry.

We now come to those concessions on the part of the Chinese, which at first sight seem more important and satisfactory, but the value of which (even supposing them to be ratified by the Emperor) may be much affected by those "details" which are reserved for further negociation. In the first place (we follow the order of comparative impor-tance rather than that in which the preliminary articles are arranged), there is to be "direct official intercourse between the countries upon an equal footing." If this means that a British Ambassador is to reside at Pekin, as the recognised field detachment under Captain Farrington, who took their stan-dard and guns. In the southern Mahratta country the fort of Nepaul had been captured by a force from Belgium under Major Vivian. The news from Persia is very slight. In Nepaul and Burmah all was tranguil. The Punjaub is in a very unsettled state. Shere Singh had deposed the Ranee after an attack on the citadel of Lahore, which lasted three days, but the authority of this new Rajah is far from lasted three days, but the authority of this new Rajah is far from the citadel of Lahore, which lasted three days, but the authority of this new Rajah is far from the citadel of Lahore, which lasted three days, but the authority of this new Rajah is far from the citadel of Lahore, which lasted three days, but the authority of this new Rajah is far from the citadel of Lahore, which lasted three days, but the authority of this new Rajah is far from the citadel of Lahore, which lasted three days, but the authority of this new Rajah is far from the citadel of Lahore, which lasted three days, but the authority of this new Rajah is far from the citadel of Lahore, which lasted three days, but the authority of this new Rajah is far from the citadel of Lahore, which lasted three days, but the authority of this new Rajah is far from the citadel of Lahore, which lasted three days, but the authority of this new Rajah is far from the citadel of Lahore, which lasted three days, but the authority of this new Rajah is far from the citadel of Lahore, which lasted three days, but the citadel of Lahore, which lasted three days, but the citadel of Lahore, which lasted three days, but the authority of this new Rajah is far from the citadel of Lahore, which lasted three days, but the citadel of Lahore, which lasted three days, but the citadel of Lahore, which lasted three days, but the citadel of Lahore, which lasted three days, but the citadel of Lahore, which lasted three days, but the citadel of Lahore, which lasted three days, but the citadel of Lahore, which lasted three days, but the citadel of Lahore, which lasted three days, but the citadel of Lahore, which lasted three days, but the citadel of Lahore, which lasted three days, but the citadel of Lahore, which lasted three days, but the citadel of Lahore, which lasted three days are citad lasted three days, but the authority of this new Rajah is far from being generally recognised. General Court had been obliged to provincial viceroys, and may write letters to them without superscribing the character "Pin," we think the stipulation st as valuable as the privilege of a certain Irish earl to stand with his hat upon his head in the presence of Queen

> The other substantial point gained is "the cession of the island and harbour of Hong Kong to the British Crown," and the stipulation for making this the future mart of the foreign trade. This arrangement, if bonâ fide carried into effect, will certainly be most beneficial to our mercantile The situation of Hong Kong is infinitely more interests. convenient for the purposes of trade than that of Macao; a settlement formed there will be capable of maintaining itself independently of the Chinese, and the recognition of a terri-torial right in the British Crown, as well as the terror of the British name, will give our countrymen advantages which were never possessed by the Portuguese in China. We do not, however, understand what is meant by the stipulation, that "all just charges and duties to the empire upon the commerce carried on there (at Hong Kong) shall be paid as if the trade were conducted at Whampoa." If Chinese as if the trade were conducted at Whampoa." If Chinese customs are to be levied, and Chinese revenue officers are to exercise a jurisdiction within the ceded territory, so extraordinary a reservation cannot fail hereafter to give rise to disputes as to the extent and character of the On the other hand, it is not to be supposed that the Chinese will intrust the collection of their duties to the local British authorities. The article only becomes intelligible when we assume that the Emperor wishes to retain some right of sovereignty in Hong Kong. Why cannot the "just charges and duties to the empire" which are here referred to be levied upon all exports and imports within the limits of the empire

NEW BRUNSWICK.

Lieutenant Colonel Sir William Macbean George Colebrooke, our newly appointed Lieutenant Governor, came passenger in the Columbia, and arrived in town on Thursday morning in the steamer North America, from Windsor. He landed without ceremony, mmediately on the steamer's arrival, and proceeded to the St John Hotel, where he was waited upon during the day by the Heads of Departments, Executive Councillors and other Public Functionaries. About five o'clock, Sir William, with his Secretary, A. Reade, Esq. who accompanied him from England, proceeded en route to Head Quarters, by the Nerepis Road, intending to remain at Mather's Douglas Arms Inn, during the night.

The Hon. William Black, the Hon. Charles Simonds, and the Hon. Hugh Johnston, Executive Councillors, left town for Fredercton yesterday morning, to be present at the swearing in of His

Sir William is a man of family, between fifty and sixty years of age, has seen much service, both civil and military, and is represented as being well qualified by his business habits and manners, for the duties of the office to which he has been appointed. He has our best wishes for his success. Lady Colebrooke and family did not

water accompany His Excellency.—St John's Courier, Sat. April 24.
We are authorised to say that it is the present intention of His Excellency Sir John Harvey to leave Fredericton for Saint John on Wednesday next the 28th instant, and hold a Levee at Government House on Tuesday the 27th, at 12 o'clock. His Excellency further proposed to hold a Levee on his arrival at Saint John, either on Thursday the 29th, or Friday the 30th, prior to his embarkation for Windsor, on his route to Halifax and England .-Royal Gazette.

CANADA.

with one party, is constantly treated or represented as matter of detail by the other; and the Chinese diplomatists will and valuable establishment, together with two adjoining dwelling doubtless strain every nerve to evade or counteract the effect of their own concessions, by making stipulations inconsistent was occupied by Jacob Carrigal, Esq. whose furniture was saved. with them in the further stages of the negociation; or, at all events, do their best to protract those further stages to an or no doubt the loss of property would have been much greater, as events, do their best to protract those further stages to an indefinite period. And, after all, the power of ratifying or near two hundred feet distant, was on fire. The Fire Company with their engine were on the spot in an incredibly short space of time, considering they had to be sent for a distance of nearly two miles, and it is due to them further to say that their exertions were beyond all praise upon the occasion, and under Providence the first visible means of arresting the progress of the flames. We regret to understand Mr. Heard's property was not insured. The other two houses were insured. The fire was first observed in the roof, and is supposed to have originated from a stove pipe.— Cobourg Star, Wednesday May 5th.

From the Colonist.

In giving publicity to the subjoined officicial report of the public meeting at the City Hall on Monday, we regret that our space does not admit of our doing more than simply to direct public attention to it. Notwithstanding the very unfavourable tate of the weather,-for during the whole of Monday the rain fell in torrents here, -the attendance at the meeting was larger than we have before witnessed at public meetings in the same place. The greatest unanimity prevailed, and the names which appear to the different resolutions, and on the committee, shew very satisfactorily that it was no party meeting. All that the inhabitants of Toronto desire is substantial justice at the hands of the government, and that they have appealed for in the most respectful manner:-

PUBLIC MEETING.

A meeting of the inhabitants of the City of Toronto was held in the City Hall, on Monday, 10th May, 1841, at 3 o'clock, P.M., pursuant to public notice. His Worship the Mayor having been called to the chair, read the following requisition:—

To His Worship the Mayor of Toronto. The undersigned request that you will convene a public meeting

of the inhabitants of this city, at as early a day as possible, for the purpose of taking into consideration the propriety of addressing His Excellency the Governor General, upon the subject of the val of the Seat of Government. W. B. JARVIS, ISAAC BUCHANAN GEORGE RIDGUT,

G. Duggan, Jr. Hugh Scobie, ALEXANDER DIXON, JOHN H. HAGARTY, F. HINCKS. JAMES CULL,

Being a Committee appointed at a Preliminary Meeting of the citizens, of which notice was given in the public journals. Toronto, 8th May, 1841.

It was moved by Mr. Sheiff Jarvis, seconded by J. F. Hagarty, Esq., and carried unaninously,—That F. Hincks, Esq., be requested to act as Secretar of the meeting.

It was moved by George Ridout, Esq., seconded by Mr. Alder-

man Dixon, and resolved unanimously.—That the present position of affairs in the city of Toronto renders it essentially necessary to future welfare of the place that a Memorial be adopted, for nission to His Excelency the Governor General, on the

transmission to His Excelency the Governor General, on the subject of the removal of the Scat of Government.

Moved by John S. Baldvin, Esq., seconded by Mr. Alderman Dennison, and carried unanimously—That a Committee, consisting of Messrs. Sheriff Jarús, Isaac Buchanan, M.P.P., George Ridout, George Duggan, J., M.P.P., Alderman Dixon, Scobie, Hagarty, Hincks, M.P.P. and Cull, be appointed to draft such message and report the sume to this meeting. emorial, and report the same to this meeting.

Mr. Ridout, on behalf of the Committee appointed by the above

dution, stated that he was prepared with a memorial, which he then read to the meeting.

It was then moved by Mr. Sheriff Jarvis, seconded by Wm. Ross, Esq., and resolved manimously—That the memorial just

appointed by the preliminary Committee.

Moved by Henry Rowsell, Esq., seconded by John Eastwood,
Esq., and unanimously resolved—That all the details respecting
the engrossing, signing, transmitting, and presenting the memorial, devolve on the preliminary Commit

GEO. MONRO, Mayor, Chairman. FRANCIS HINCKS, Sccretary.

His Worship the Mayor having been requested to leave the chair, and Mr. Sheriff Jarvis having been called thereto, It was moved by George P. Ridout, Esq., seconded by Isaac Buchanan, Esq., M. P. P.,—That the thanks of this meeting be given to the Mayor, for his very proper conduct in the chair.

W. B. JARVIS, Chairman. F. HINCKS, Secretary.

To His Excellency the Right Honourible CHARLES, BARON Sydenham, one of Her Majesty's Most Honourable Privy Council, Governor General of British North America, &c. &c.

The memorial of the undersigned, inhabitants of the city

Most respectfully sheweth: That your Memorialists have watched with feelings of intense nxiety the progress of the measure for Reuniting the Provinces

of Lower and Upper Canada, which has been adopted by the Imperial Parliament during your Excellency's administration. While your Memorialists tervently pray that this measure may produce all the benefits and advantages which its most sanguine

upporters have ventured to anticipate, they cannot but feel that their most vital interests have already been, and may be much more, seriously affected by its operation.

Previous to the official announcement that your Excellency had selected Kingston as the place for holding the first meeting of the United Legislature, your Memorialists had ventured to hope that their flourishing city would continue to enjoy the advantages, on the faith of which a large portion of its inhabitants have made it their place of residence, and vested their means in the purchase of fixed property within its limits. Your Memorialists are well of fixed property within its limits. Your Memorialists are well aware that the inhabitants of the city of Quebec have claims of a privileges, because it was the more impossible that an earnest Jew could apply his mind to anything that tended to the promotion of nature similar to their own, and like theirs well meriting the consideration of your Excellency and of Her Majesty's Government. Both cities are provided with buildings spitable for the accommodation of the Legislature and of the Officers of Government, which have been erected at very great expense to the public, and will become utterly valueless should the Seat of Government be permanently removed. The city of Quebec, however, from its great commercial advantages, and from the large garrison maintained in its impregnable fortress, can be in no danger of suffering materially from ceasing to be the Seat of Government, and ways and means might, with the less difficulty, be found to compensate it for the injury it would sustain in case of such an event. Its situation is such, that though its advancement may not be so rapid as heretofore, it cannot retrograde. The city of Toronto, on the other hand, will be most materially injured even by the temporary removal of the government. Here large sums of money have been invested in the purchase of real estate, and in the erection of would have been entirely unwarranted by the mere commercial importance of the place; high prices have been given for property in anticipation of what would necessarily be the ogressive increase of the metropolis of a rapidly rising co like Upper Canada, and a large public debt has been incurred for unicipal improvements, which, in the event of a reduced population, would prove a serious burden to the remaining inhabitants. When these investments were made, the possibility of a Legislative Union of the two Provinces was never contemplated. measure had indeed been suggested at different times by individuals in Lower Canada, but it had been entirely discounter anced by our late revered Sovereign King William IV. as well as by his constitutional advisers and the Imperial Parliament. It must then be evident to your Excellency that the removal of the Seat of Government from this city is an event which could never have been anticipated in the calculations of even the most prudent.

Your Memorialists have thus ventured to draw your Excellency's attention to the incalculable injuries which will be sustained the inhabitants of Toronto should the government be fixed elsewhere. Earnestly disclaiming the wish, much less the intention, of questioning your Excellency's right to exercise your discretion in the choice of the locality of the Scat of Government, they feel that further silence on their part might be miscor into an acquiescence in the permanent abandonment of this city as the residence of the Executive,—a measure fraught with such ruinous consequence to its inhabitants and those of the surrounding country. Your Memorialists would be unwilling to urge claims at variance with the interests of their fellow-su other parts of the Province. They cannot, however, help again alluding to the advantages enjoyed by this city in the possession of suitable public buildings for the accommodation of the United Legislature, thereby rendering unnecessary an otherwise unavoidhe Imperial Plenipotentiary that it was necessary to negoiate in earness; and on the 29th of January the preliminaries
if a treaty of peace are stated to have been arranged.

In considering the value of these preliminaries, it must be
owne in mind that they were extorted from the Chinese at the cannon's mouth, and that, in all probability, when the panie of the moment was over, there would be a very strong disposition to recede from them. Neither can it escape our readers that the express which communicates this intelligence, contains also the ominous words, "Details still re-

us, that, in affairs of this sort, what is matter of principle tavern keeper, near the Court House, which in a short time, in spite them should the Scat of Government be permanently fixed else- admitted Dissenters and Roman Catholics to office, and some said where. They entertain a firm reliance that their claims will beloved Sovereign, whose Representative you are, and that through the wisdom and justice of the Government, so serious a calamity very di as that which forms the subject of the present Memorial will be

And your Memorialists, as in duty bound, will ever pray.

DISASTROUS FIRE.

The most destructive fire ever known in Toronto broke out on Friday night, May 7th, about two o'clock, in the Steam Engine Foundry on Yonge Street belonging to Mr. Andruss. The Foundry was rapidly destroyed. The Engine and Hook and Ladder Companies were promptly on the spot and exerted themselves with their usual daring and perseverance. The flames spread most rapidly, and we regret to say that nearly the whole block between King Street and Newgate Street was destroyed. Had the wind been high, the fire must certainly have swept into King Street and destroyed Messrs. Ridout's buildings and others. The loss of property we regret to say, has been very great. The Foundry cially must have been worth as it stood several thousands of The following, which we take from the Commercial

herald, is a list of the buildings destroyed:—

1. Dr. Lang, Surgeon and Chemist, house the property of A. Murray, Esq., and insured for £150, much injured. Dr. Lang's Chemical apparatus nearly destroyed—Household Furniture saved.

2. The office of J. H. Price, Esq., Solicitor, entirely consumed,

books, papers, &c. saved. 3. Premises recently occupied by Mr. Williams, upholsterer.

4. The Foundry, entirely consumed, with all the workshops, sheds and out-house 5. Printing office of Mr. Carey, editor of "The Globe," - press

and type saved.

6. John Cuthbert, Shoemaker.

7. Hair dresser's Shop.

8. Mr. Mitchell's Tavern and back premises, entirely consumed.

9. John Barwick, junr., Confectioner.

10. Mr. H. Piper, Tin Smith—premises and workshop conumed—stock and furniture saved.

11. Premises occupied by a person named Lailey.
12. Do. by Simpson.
13. Corner house, Mr. Lyndsay, Storekeeper.
On Newgate Street, from ten to twelve small houses, some occupied by one and others by two families, also a blacksmith's

In the rear of the block Mr. Samuel Shaw's axe factory was consumed, but the machinery, tools and stock were saved. A small cottage, occupied by one of Mr. Shaw's workmen, was also

Altogether, there are from twenty to twenty-five dwellings destroyed, and upwards of thirty families forced from their homes.

—Toronto Patriot.

SPEECH OF W. GLADSTONE, ESQ., ON THE THIRD READING OF THE JEWS' DECLARATION BILL.

Mr. W. GLADSTONE rose, pursuant to the notice he had given, to move as an amendment that it be read a third time that day six months. If it was possible to draw a broad line of principle between a bill to admit Jews to municipal offices and one to permit them to hold other offices, including seats in Parliament, the subject would be different from that which they had now to discuss; but he was satisfied that such a line could not be drawn; and the advocates of this measure must, to be consistent, follow it up with another, throwing open to Jews seats in Parliament, and all other offices which might be held by Christians. On that point there would be but little difference, so that it would be of no use to argue it. He would, however, state his reasons for objecting to the bill, and, without leading the house into theological question such as had been urged on a former discussion, he would state the grounds of his objection in that way which appeared most plain to himself, and most likely to be intelligible to the house. His reason for opposing the bill was this-that the profession of the Jews was An additional clause was suggested by G. P. Ridout, Esq., econded by Mr. Alderman Boulton, and after some conversation agreed to by the meeting.

Moved by Isase Buchsnan, Esq., M.P.P., seconded by Mr.

Alderman Dennison, and resolved unanimously,—That the memorial just adopted be engrossed, and carried round for the individual signatures of the citizens, by Ward Committees, to be was not necessary that he should define it. It would be said ficient for his purpose to state, that in our general practice our laws were modelled on the principles of Christianity, and they had a solemn recognition of those principles in a practice—which he trusted would never be discontinued—of commencing the daily proceedings in both houses of Parliament by the solemn invocation and worship of the Almighty. He would not travel into a religious question, seldom entered upon in that house with advantage, but he would say that the practice of this daily worship implied what he had already stated—that they were to set before them as the object of all their measures, in the words of the service, "the promotion of true religion and the glory of God." Such being the case they were not at liberty, according to the sense of the constitution, to include every religion as the true one. The question then really before the house as it appeared to him was this, whether they would consent to destroy the distinctive Christianity of the by diversity of religious professions from discussing such questions as these. He did not complain of this change in the constitution of the house. He admitted that it had lost a portion of its compeconstitution? He had heard much sneering on a former occasion at an expression used by his hon, friend the member for the University of Oxford—namely that they were about to unchristianize cussion in the 16th and 17th centuries; but that competency versity of Oxford—namely that they were about to unchristianize England by this bill. When he used this expression he knew that an attempt would be made to put a misconstruction on his meanmust necessarily be regulated by circumstances; and the circum stance of their having incorporated with them very many persons differing with them in religious opinions would make it unreasoning; but he did not conceive that he could use a more appropriate term, or one more approximating even to the nature of a truism with regard to this subject. The test for office was at present a church. The more of her opponents, however, they introduced with regard to his student. The test in once and to annul. Was into Parliament, it was manifest that the more did they increase into Parliament, it was manifest that the more did they increase not this to unchristianize? The profession of Christianity was made distinctly and clearly the qualification for the discharge of of creeds amongst them would be so strange and particoloured that made distinctly and clearly the qualification for the discharge of the functions with which the bill proposed to deal. He did not it would be an insult to public opinion to think of discharging ecclesiastical functions. In introducing these men, therefore, to Parliament, and to other high offices, there existed an absolute tendency to disqualify Parliament from the performance of any know whether, by speaking thus, he might not be rendering himself liable to the imputation of "sheer intolerance" from the noble lord and from hon. gentlemen opposite. But the ground which he occupied was precisely the same ground which he would occupy luties connected with religion, and therefore, by an easy trans if he were discussing a purely civil question, and speaking as to any other class which he did not consider sufficiently qualified to tion, to overturn the very principles upon which the national re-ligion was based. The further these charges were extended, the discharge the duties imposed on them by the constitution. Let him guard himself in speaking of the Jews as a body. He hoped more difficult would it be to do that which in ancient times the House of Commons and the state had combined to accomplish; that it was not imagined that he intended to speak of them as a and in all such measures as this he contended that there was class with disrespect. If it were true, as who could doubt, that there largely mixed up the danger of subverting the whole superstructure of the established religion. The hon, gentleman concluded by moving that the bill be read that day six months. were very many honest, upright, and zealous-minded men amonest the Jews of England, the more entirely true such an allegati was, the stronger was the objection to investing them with these Christian objects. But further, in speaking of the Jews as a class, he did not pretend to say that every particular Jew was necessarily unfit for every municipal office in the country. It was very possible that they would find individual Jews who would of charge particular duties better than many of themselves. What he said was this—that, in every case of this description, they must judge by the general character of the class, and the business of the state was to choose those most competent for the particular duties, and appoint them to office according to the standard and measure of their competence. He would therefore argue this question just as he would argue aquestion of lowering the franchise. If it were proposed to establish a £6 or an £8 instead of the £10 franchise, it would be a very proper argument to say, that on the whole those who held the £10 qualification were competent in a superior degree to the exercise of the Parliamentary franchise, and that if they would descend to a lower class they would find them not superiorly qualified. Such an argument would be an entirely legitimate one. Now, as guardians of the constitution and of the principles on which it is based, he did not see how they could hold that the Jews, generally speaking, could be in the position of having the necessary qualification. But if, from general principles, he were to come to this particular question, he would ask the house to consider what it was upon which the whole course of our history and our national progress chiefly turned. Even within the years had they not had a sufficient number of question before them essentially connected with the highest Christian con-What were the questions which had chiefly interested the people of this country since the Reform Bill, and exercised country? What had been the most difficult and perplexing questions with relation to every one of the three kingdoms, except those relating to the Christian religion? (Hear, hear.) If there were any questions which involved the greatest possible amount of difficulties-questions upon which a peculiar degree of animosity prevailed-questions on which they found it utterly impossible to gree, it was undoubtedly those questions which, though not directly religious in themselves, were in some way blended with religious associations. If they looked to the questions which had agitated them most in England, was it not church-rates, and not a state question; national education, and not a state question; church extension, and not a state question? If they looked to Scotland, what was the great question which was at this moment connected with the social condition of Scotland, but the question which related to the appointment of the ministers of her established church? And what question could there possibly be which it was more absolutely necessary to approach in a truly Christian spirit?

He need not allude to the case of Ireland. It was too notor

how widely separated was the community there by religious dif-

their legislation in that house in consequence. If Christianity

that it was not worth while to exclude the Jews. Others said, " we have where. They entertain a first remance that their classifier of the consideration from your Excellency and their beloved Sovereign, whose Representative you are, and that through the wisdom and justice of the Government, so serious a calamity as that which forms the subject of the present Memorial will be catholics and Dissenters were before Parliament. Parliament was then told, and to a great extent reasonably, that a bond of common Christianity united them all together. He well remembered a most interesting passage, which had been received with much applause in that house—a passage in a speech delivered by Sir George Murray, who spoke of the sympathy which had existed in the campaigns in which he had taken a part between his Roman Catholic fellow-subjects and himself, and alladed to the common bond of a belief in the same redemption. (Hear.) But these were sentiments which were totally inapplicable to the considerawere sentiments which were totally inapplicable to the consideration of the present question. There were other considerations, too, which broadly distinguished the case of the Roman Catholics and the Dissenters from the case of the Jews. In the first place, it could not be said of the united kingdom, or of the whole of one part of it, when, in point of fact, three-fourths or four-fifths of its population were Roman Catholics, that it was a Protestant country. The Roman Catholics formed a large proportion of the population there; and it was not to be expected that the great bulk of the nopulation was to be excluded from the advantages and bulk of the population was to be excluded from the advantages and honours of citizenship. But, besides that they formed the bulk of the Irish community, and had therefore a right to expect to be represented in the Legislature of the country, they were persons whose minds were naturally embittered by the recollection of former grievances, for the Roman Catholics smarted under the remembrance of centuries of oppression. (Ironical cheers from the Ministerial benches.) He did not shrink from that expression, and the only remark he would add was, that they were oppressed partly as Roman Catholics, partly as Irishmen, partly on the score of their religion, and partly as belonging to a country which had been unjustly and monstrously used. They could urge an indisputable claim; they were constantly brought into sharp collision with the other classes of their fellow-subjects; they had suffered with the other classes of their fellow-subjects; they had suffered in former times, and might suffer again from the same parties. Even if it had been true that they were not to suffer again, that was not enough, unless they gave secarity against the recurrence of the suffering. Let them compare this case with the case of the Jews. First, the one adhered as strongly as themselves to the test of Christianity, the others did not. Secondly, the one constituted a large body, which formed the great majority in one portion of the united kingdom; the others were hardly perceptible out the fees of English sixty forming an extremely small—a free. the face of English society, forming an extremely small—a fractional, an infinitesimal section of the community. (Hear, hear.)

They might say that it was scarcely worth while to exclude so small a portion; but when he was asked to surrender a great principle of the constitution—for to that it amounted—he had a right to consider who were those who asked him, what was their weight in the social scale—their weight, not physical, but moral. So much as to relative numbers; now as to grievances. He was not aware that the Jews had any special grievance from which they suffered, that they were persons against whom the feelings of the people were violently excited, that they had been smarting under grindng laws, and were likely so to smart. There was no case of pracprobability of such a case arising. No allegation of this kind had been made by any body of petitioners; whereas in the case of Dissenters, still more of the Roman Catholics, there were well founded allegations of practical grievances. He would explain what he meant by a practical grievance—something which went beyond mere abstract political right. An invasion of personal liberty was one; a withholding of political privilege was also one, he admitted, but in a weaker sense. The privilege was, however, a question open to discussion, and to be decided by the balance of political considerations on one side and on the other. It was to be borne in mind, that there were still some offices in this country to which the religious test was strictly applied; to the holder of the crown, to the Lord Chancellor, to certain great offices in Ireland. He had never heard it stated that in these particular eases there was involved a practical grievance, because these were subjects which did not admit of a rigorous application of abstract principles. this were held to be a practical grievance that the unenfranchised man was not enfranchised. (Hear.) If such were their definition of a practical grievance, it was better that they should come to an understanding at once. He need not trouble the house much further. In his mind the constitution would be much better served and preserved by this limitation in the power of holding offices to Christians than by admitting Jews. There had been days, and they might recur, when the Parliament of England was called on to exercise functions still more directly ecclesiastical than of late had fallen to their lot. It might be said that the questions lately before them had reference merely to the temporalities of religion. But there had been days, like the days of Elizabeth, Charles I., Charles II., and William III., when the British Parliament was called on to apply itself directly to the consideration of almost every possible question; most important in a religious point of view—the frame and form of the state religion, the regulation of the whole nation; all these most important subjects passed under the revision of both houses of Parliament, and the adoption of one or other form depended on the decision of both houses. He admitted that the present house was, to a certain extent, disqualified

DUBLIC NOTICE is hereby given, that the General Annual Meeting of the Stockholder's of the Bank of Upper Canada, will be held at the Bank, in the City of Toronto, on Monday, the 7th day of June next, at 10 o'clock, in the forenoon, for the purpose of electing fifteen Directors, to serve for the ensuing year, as the Act directs.

By order of the Board,

THO'S G. RIDOUT,

Bank of Upper Canada, Toronto,
21st April, 1841.

By Editors of the several Newspapers in Canada, will be pleased to
the the above one insertion, and send their accounts to the nearest Office GOVERNESS OR COMPANION.

A YOUNG LADY is desirous of an engagement as Governess in a Family where the Children are young, or as Companion to a Lady. Would have no objection to travel.

Letters addressed A. Y. (post paid) to this office, will be attended to.

WANTED

In the family of a Clergyman, a gentleman as Tutor, capable of giving instruction in English, Writing, and Arithmetic. There are six pupils. He would reside in the family, and must be a member of the Church of England. Apply by letter post paid to A. B., at the Office of The Church.

STEAM BOAT NOTICE.

MHE Steamer GORF will until further notice, leave Toront . Rochester every Sunday and Wednesday evening, at 9 o'clock chester for Toronto every Tuesday and Friday morning, callin bourg both ways; commencing on Sunday evening the 4th inst.

BIRTH.

On Saturday, May 1, at the Parsonage, Cornwall, the lady of the Rev. Alexander Williams, of a daughter. On Thursday, the 7th instant, the wife of the Rev. G. C. Street, resident Missionary in Emily, of a daughter, still-born.

MARRIED. On the 29th ultimo, in St. Peter's Church, Thorold, by the Rev. T. B. Fuller, Mr. James Boyd, to Miss Sarah Page, both of

DIED. On Wednesday the 28th ult. at his residence near Port Robinson, James Holditch, Esq. aged 64 years, late of Stone House, Plymouth, England. Mr. Holditch was a passenger in the Sir

Robert Peel when that ill-fated steamer was attacked and burnt by the brigands, who robbed him of a large sum of money. him his aged partner has lost a kind husband, his children an affectionate and indulgent parent, and the church, to which he was warmly attached, and in whose communion he died, a zealous

On the 2d inst. Thomas Walter, aged twenty months, son of the Rev. John Grier, Rector of Belleville

LETTERS received during the week ending Friday, May 14th: Rev. G. Graham, add. sub.; Rev. W. Dawes, add. sub. and rem.; C. A. Richardson, Esq.; Rev. A. N. Bethune; Rev. G. C. Street, (nothing received yet); Rev. T. B. Fuller; Rev. F. Mack, add. sub.; Rev. J. G. Geddes; A. Menzics, Esq., rem.; Rev. J

The following have been received by the Editor: Lord Bishop of Toronto; J. G. D. McKenzie, Esq.; H.

THE RAINBOW

Soft glowing in uncertain birth 'Twixt nature's smiles and tears, The bow, O Lord! which thou hast bent, Bright in the cloud appears, The portal of thy dwelling-place That pure arch seems to be, And, as I bless its mystic light, My spirit turns to Thee.

Thus, gleaming o'er a guilty world, We hail the ray of love; Thus dawns upon the contrite soul Thy mercy from above; And as thy faithful promise speaks Repentant sin forgiven, In humble hope we bless the beam That points the way to heaven.

Lady Flora Hastings

LORD RODEN'S SEAT IN IRELAND.

I shall not forget the smile with which the poor driver turned his head to look at me, when a rapturous exclamation burst from my lips: and while we proceeded along a beautiful road, edged with handsome cottages, he remarked, "Lord Roden's Village;" then, passing a most respectable dwelling, with its range of stabling, he added, "Lord Roden's Inn;" and wheeling his horses to the right, where a very fine gate-way and picturesque lodge marked the entrance, he almost triumphantly concluded, -"Lord Roden's Park!"

The iron gates were thrown open by a porter clad in the same garb with my friend at Dundalk, whose military bearing well accorded with the Waterloo medal that glittered on his breast. A fine carriage-way, bordered by flower-beds, overhung with stately trees, forming one of the noblest and most graceful avenues possible, swept along, first rising, then, with a curve, descending again, and opening such a view! I shall not attempt to describe it yet; I must first take you to the house, still sweeping around to the right, an expanse of grass, enclosed within a light fence, occupying the foreground of the mansion, until we alighted at the foot of a noble flight of steps, and entered the building. The first step you take is into a spacious lofty apartment, floored with oak, and hung with fine portraits and maps; crossing this, you turn to the left, and find yourself in a very long and high but not so very wide hall, with a succession of archways, which produce a beautiful effect. Over the first of these, on a broad scroll, in large letters of gold, and in the rich Celtic character, you read the greeting, the dear Irish greeting, CEAD MILLE FAILTHE.

It is impossible to conceive the effect of these few words, displayed in such a place. Lord Roden, I knew, was still in England; and the Countess was then on some of her daily visits of mercy to the neighbouring poor; so that for a short time we must be alone; but a welcome, an immediate, a glowing welcome, the noble proprietors have provided, whether present or absent, for the humblest guest who can tread that truly baronial hall. I stood for a moment, arrested by the suddenness of the salutation; and my inmost heart yielded the response, "Yes, I know I am welcome here; for I love Ireland, and my heart's desire and prayer is to serve God in the Gospel of his Son. Therefore I am welcome.

I must linger a little in this enchanting hall: it is lighted on the left by a row of high and richly stained windows, which cast a most beautiful mellow lustre on the opposite wall, hung with a series of family portraits. Rare cabinets, displaying many costly articles of foreign workmanship, stand at intervals on either side, and in the central part a very fine double stair-case admits a broad lantern pours down the silver light of day. This spot again detained me; for its chivalrous character and finishing off every useful article, from the solid white cross of eight points fastened on the left breast. large opening between the two flights, over which a of mail, so placed as to give you the entire figure of an pegs which unite the fences around it. This spectacle Although England never had the honour of seeing a armed man on each pedestal, are ranged on the left: opposite, in the square opening between the stair-cases, are two stands, each containing twenty muskets, with their bayonets ranged beside them, excellently kept .-A large drum hangs near; and over the whole, depending from the balustrades, float five bright banners of this useful stage of its progress, and the peaceable, his seat in the upper house of parliament. various descriptions; while pikes, halberts, pistols, and contented aspect of the poor tenantry who avail themaround. You may understand from this, that the walls to it you add the crowning glory of the whole, the Templars first arrived in England. Their founder (Hugo tom sake, but rather out of novelty than devotion; but if it prove of the stair-case and landing place form three sides of a assured truth that love to God is the moving principle of de Payen), toward the close of Henry's reign, had visited a wet or lowing day, these tender people, whom neither rain nor hollow square; these are occupied above by a very all this active benevolence, that nothing here is under- England, for the purpose of soliciting the charity of the cold can prejudice at a fair or market, dare not stir out of their valuable series of five paintings, of great size, representing the different hair-breadth escapes of Charles II .-The figures are all large as life; and the portraits and costume excellent. They were painted by Fuller, shortly after the restoration, and are seen to great advantage among so many tokens of devoted loyalty as abound in this spot. Proceeding onward, and passing a farther line of painted windows, portraits, and antiques, two doors to the left lead into the elegant suite of apartments library, at present used as a drawing room. At the recently added to the building, of which more anon.

You will believe that by the time we had traversed

to this region of delights. The famous rhododendrons, averaging from thirty to fifty feet in circumference, form a distinguished feature, though not now in flower: their lower branches rest on the lawn, and each plant naturally assumes a very graceful pyramidical shape.-At proper intervals sheep of a handsome breed are tethered, but seemingly at large, browsing fearlessly on the velvet sod beneath them. Turn from this and go towards the front of the house-your eye following the gradual descent of the wooded hill as it slopes away, rests on the ocean. From the window of my sleeping apartment I see distinctly, without a glass, the Isle of Man, reposing in mid-sea; and, with an ordinary telescope, the shipping in its port is clearly discernible. What would you add to this combination of attractions? Rocks, woods, and a mountain torrent might improve it. Well, I challenge the world to outdo the demesne of Tollymore Park in these particulars.

on your right, you cross a slip of pasturage, and enter the covert of a dark grove, which leads you by a descending path, just wide enough to walk on between the trees and brushwood, until you emerge on the edge of the most romantic stream that ever burst its way through a channel of rock. The latter lies in masses, sometimes to a depth of twenty feet or more, but never for that length unbroken. Huge blocks, pushed, as it would seem, by some gigantic arm, lie in the wildest confusion in the bed of the river; while the fantastic shapes assumed by those which line the banks, the variety of lichens and suckers which spring from every fissure, the darkness of the narrow chasm, enlightened by the foam of those dancing, dashing, whirling waters, and the grotesque positions into which the overhanging trees have twisted their trunks, generally mantled in ivy,-altogether form such a scene of witchery, that I only wonder how I dare dishonour it by any attempt at a description. This wild stream, rushing from the Mourne Mountains, winds its eccentric course through | delegates from this order arrived in England, where they the length of the domain, keeping close below the on its banks to know any thing of its existence. At different turns, where the ground abruptly descends, or the channel suddenly deepens, fine falls are produced; but it is a succession of cascades, sometimes presenting half a dozen at a view, falling from different parts of the same fragment of rock. Man could do nothing here, except to preserve the banks in as perfect accordance as might be with the torrent; and this has very successfully been done. Now a grotto, then a bridge most mystically appropriate, and occasionally a spot of green-sward, with chairs and tables en suite, embowered in the trees, vary the walk; but still you tread upon the edge, and cannot avoid beholding, at every step, the wonders of the rocky depth beneath, with its ever-varying stream of and wood that close it in; then transparent as crystal, while it lightly leaps some barrier, and plays awhile

In a level part of this enchanted glen, Lord Roden has pressed his wild river into the service to which he extraction, but it was not required of the priests, or devotes himself, and all that he is, and all that he has, serving brothers, to produce proofs of gentilitial descent. the service of his poor countrymen. Here, with that The latter, however, enjoyed many honourable privileges constant attention to the elegant and picturesque which in common with the knights; and when their utility beenhances the useful, he has erected a saw-mill; and very came better known, a certain number of Commanderies delightful it is to see the mountain-river, subdued into were especially reserved for them. At his profession quiet force, steadily wending its way for a space, to work | each brother took the usual monkish vows of chastity, by its impetus an extensive machinery. The dense forest supplies trees, without their being missed; and the stream which fed them enables a few workmen to with their swords the Christian name. Their peculiar struck an old chord in my heart. Four complete suits | timbers which support a substantial house, to the little | and their banner bore the same cross on a red field. of busy operation, the cottagers coming with their carts for a valuable freight of timber, and the young children to gather chips in their pinafores; the solitude, the and influential body; their estates were numerous, their loveliness of the woods, the occasional glimpse of those towering mountains, the tranquil grace of the river at ficence with the royal palaces, and the grand prior took fice to their god, their belly, while they should be worshipping the a great variety of curious arms, are tastefully disposed selves of the boon,—all impart such a charm, that when their settlement has not been ascertained—the Knights seldom, that we may well suspect they come, not indeed for custaken, nothing planned, nothing desired, but what has faithful towards his benevolent project of providing for doors, nor step over their own threshold into God's, lest they been brought before the Lord in fervent believing prayer, the pilgrims through Palestine a regular escort; and we should hazard their health, instead of gaining their salvation. and nothing sought but as a means to glorify Him, and learn, both from Malmsbury and the Saxon Chronicle, What shall I say to such brutes and heathens as these are, who to benefit his creatures for his sake, -you must say with that in this appeal he was eminently successful. On his not only deny the power, but the very form of godliness, (some a spot where the heart can so rest, so expand, so hundred knights of the noblest families in Christendom; word-nay, not mine, but the word of the living God,-strike expatiate, as in this abode of natural beauty, moral and, encouraged by this illustrious patronage, and yet them:) "God will pour out his wrath upon the heathen, and upon elevation, and spiritual peace.

But I must lead you back to the house, for you have which form the dining and ante-rooms, and the splendid not seen the chapel. Fancy a choice collection of all that the sculptor, the painter, and engraver can accomfarther extremity of this hall is another apartment plish to render the oratory of a nobleman's house costly and imposing:-you will then have fancied the exact reverse of Lord Roden's chapel. A plainer apartment I this space, I was sufficiently excited to be thankful for a | have not seen: it is an oblong square, of a good size and little leisure to compose my spirits before the noble lady height, the windows just under the ceiling, white walls, of this noble mansion returned to confirm the greeting of and benches with good backs ranged transversely the Irish scroll, and to lead us into the delicious grounds, throughout. On the right hand side, as you enter, that, all sparkling with sunlit drops of recent rain, stands a desk, simply to support a book; with a low looked more like a gorgeous imagining than a reality of stool for all but the stately master, who stands, you this defiled earth. I could not, if I laboured for a know, four inches above men of six feet high; on the valiant knights, they were expected to keep the lance ing, and is a witness whether he hath seen or known of such a thing, beauties of this place; nor could you name an appen- the family and guests, no otherwise differing from the dage, capable of ornamenting a spot, that is wanting rest than as having cushions. At the farther end, a planted to its summit with trees of the richest and most comers. We are called by beat of drum, the butler luxuriant character, lies close to the house; above it striking the great drum in the hall at nine o'clock, appears the long waving line of a noble ridge, called the morning and evening, to this modest place of prayer; black mountain; and looking over that, yea, looking and while the inmates of the house enter from the hall, down with a most patronizing air upon this fairy scene, there is not a beggar on the road who is not equally free towers the conical point of Slieve Donard. When this to approach by the other entrance. A hymn is sung, a was first pointed out to me, I felt, though I did not say | portion read and commented on, and prayer offered; it, that Slieve Donard ought to lift his head a little after which the kindest notice is taken of those poor who higher, for the sake of a more marked pre-eminence, have any occasion for particular attention. Several above his giant neighbour. Yet I was really astonished families residing near also come to avail themselves of when, half an hour afterwards, while I was looking up, a | this privilege, -- among them one to whom I have already thick cloud rolled away, which I had never suspected to become quite attached, that of Lord Roden's agent and lie between me and the object of my curiosity, and valuable fellow-helper in every good work among his shewed such an attitude as I certainly had never people, Captain Hill, who officiates during his lordship's pictured to myself. The most striking appearance is absence; but we hope to see this delightful household the seeming proximity of this splendid peak: you fancy with its head in his own place before long. Meanwhile that, if permitted to climb over the tree tops to the I am getting all the information I can respecting the termination of the wooded height, you could pass by a system pursued: but I am forced to confess that the single step to the black mountain, and thence by as easy attractions here are so numerous and so powerful as to left breast, the symbol of glorious martyrdom; and the a transition, to the ascent of Slieve Donard's crest. make me almost forget my proper business in the enjoy-You may judge of the grandeur of such a combination; ment of pleasure, such as I have rarely partaken in but you can form no idea of the enchanting loveliness of before. This bewitching garden,—this romantic stream, the stern and determined contest to be maintained by the garden ground which separates the house from its | -this baronial hall with its ancestral trophies, and its | the soldiers of the kingdom of light against those of the magnificent guardian heights. The gently swelling many reminiscences of former times, above all, the kingdom of darkness. lawn is diversified with every possible variety of orna- privilege of watching the beloved partner and help-meet mental trees and shrubs, arranged in clumps and clusters for this exemplary Christian patriot, in her quiet, racter and functions of these military monks has arisen with faultless taste, or allowed to rise above, and shew unostentatious, daily rounds of mercy among the poor from the circumstance of their being termed, in phrasetheir elegant outline. Flower-beds, stored with the cottagers, with the elevated tone of conversation and ology more poetical than correct, a "militant priesthood;"

THE KNIGHTS OF ST. JOHN AND THE TEMPLARS.

From "Memoirs of the Queens of England" by Hannah Lawrand

Among the many and singular characteristics of the middle ages-characteristics which present so much that is picturesque—those institutions which combined the functions of the priest and the warrior, and spread over the surcoat of the Knight the scapular of the monk, seem most striking. Of these, three, from the celebrity of their members, and their widely spread influence, were pre-eminent—the Hospitallers, the Templars, and the Teutonic Knights. To the earliest formed of these warrior confraternities, the largest date of political existence was allowed; and the Knight of St. John could trace the history of his order, from the year 1050, (when the two small hospitals at Jerusalem, for the reception and succour of Christian pilgrims, were placed under Leaving the house in the rear, and the exquisite lawn the patronage of St. John the Almoner,) even to the close of the 13th century.

Up to the period of the first crusade, the idea of grasping the lance, and unfurling the banner of the white cross, seems never to have occurred to the humble and self-denying brethren of the hospital. In feeding the stranger, re-clothing the naked, tending the sick, consoling the dying, and burying with Christian rites those pilgrims who were to lay their bones in the far-off land of Palestine, their lives were past; nor, until Raymond du Puis "formed the chivalrous project of combining the duties of the monk with those of the soldier, by giving a martial constitution to the establishment," did dream of power and glory arise in their minds. Previous to their recognition as a military order, Pope Paschal I had taken the brethren of the hospital under his especial jurisdiction, exempting their property from tithes, and conferring on them the privilege of electing their superior, independently of all ecclesiastical or secular jurisdiction. It seems to have been about this period, that were received with great respect; Jordein Brisset prowooded hill, and so perfectly concealed that you must be vided them a house, adding a rich endowment of lands, and many others followed his example. The name of the first master of the Commandery (for so the establishments of the Hospitallers were called) was Gerard de Neapoli; and it is probable that, in the first instance, the brethren as well as the master were all foreigners.

These warrior monks, for priests they never were, were divided into three classes or bands, all differing in birth, rank, and profession. The first rank consisted of men of Patrician ancestry and high military station; the second of priests; and the third of serving brothers. The first class or knights of jusice, were appointed to bear arms, and monopolized the dignities of the order. The priests or chaplains perforned the offices of religion, both in church and camp, and ninistered in the hospital pure water, sometimes black with the masses of rock to the sick and destitute. The Serjens, or half knights, served either in the field or the infirmary, as was required; and, in after times, they contributed greatly to enhance the glory and power of the order No candididate could be received into the first class inless he were of noble obedience, and poverty; and the knights farther so lemnly engaged to advance the true faith, and defend white cross of eight points fastened on the left breast, fane are in these parts, the thinness of our congregations doth too grand master of the order elected from among her knight- habitants idly lolling at home? who, after they had snorted out hospitallers, yet they were for many centuries a powerful | the forenoon in their beds, and thereby perhaps digested their last establishment at Clerkenwell vied in extent and magni- chimney,-either with vain chat, or intemperate cups, and sacri-

me that sea and land may be compassed without finding | return to Palestine, in 1129, he brought with him three | few of them may perhaps be now present to hear me, and may my more by that of him whose sanction (if high devotional the families that call not on his name?"-Bishop Hopkins. feeling and lofty Christian attainments bear any weight) would have been hailed by any Christian communitythe abbot of Clairvaux, St. Bernard-he proceeded to

Brethren of the Temple of Solomon at Jerusalem." These knights, in their general rules of government, ments, either of gold or silver, allowed on the horse whose inspiriting chime was considered well suited "to inspire confidence in a knight, and terror in his enemy." Unlike the other orders, either of knights or monks, the Templars suffered their beards to remain uncut,; but, like the priestly order, they were prohibited from hunting and hawking, and generally from those amusements which were considered to partake of a secular character. Their distinguishing dress was the stainless white mantle, the type of purity, with the red cross blazoned on the great banner of the order, the "Beau Sceant," was of

Much misapprehension, in regard to the peculiar cha-

those who took merely the conventual vows, and those plative into the airy regions of abstraction, setting them to the Red cross knight never stood within the altar's pale, righteousness."-Bishop Horne. pronouncing benediction over the kneeling congregation; far less did hands that had wielded the mace, or poised the lance, lift the chalice, or present the consecrated wafer. For all these—the peculiar functions of the not in the fancies of an enthusiastic visionary. They felt that, by separating a body of warriors from the common cares, and interests, and relationships of human life, by the obligations of their three-fold vow,—they should erect a confraternity whose members, bound to each other more strongly by that very bond which severed them from the rest of the world, and pledged them to a life-long service, should cast the full and undivided weight of their influence into that project, for more than two centuries the fondest wish of Christendom, the rescue of the Holy Land from the sway of the Paynim. The experience of ages had even then shewn Europe how important and formidable a class were the conventual orders, although in an age when the sword was expected to decide all controversies, they wielded neither lance nor brand. What, therefore, might not be expected from an order which, separated from worldly interests as wholly as the inhabitant of the cloister, should not, like him, be confined to the same narrow limits, nor restricted, like him, to the mere war of words; but who, combining the honour of knighthood with the sanctity of the holy vow, should stand forth pledged and devoted to that one service, "the avenging the wrongs of our Lord in his own land?" What wonder was it, that, actuated by such views and impelled by such feelings, at a period too when men acted enthusiastically because they felt strongly, the fame of the unconquered chivalry of the Red and of the White Cross struck terror and dismay into the heart of the Moslem, and forced even the remotest regions of Central Asia to quail at the name of Templar and Hospitaller? Never, perhaps, did the world behold such devoted soldiers, (for the praise of unconquered valour was still theirs, long after they had renounced the simple and self-denying principle of their original institution, and stood as princes among the nations pre-eminent in pride and luxury); and never were such deeds of resistless daring performed on the plains of Palestine; for with even more enthusiasm than that of the new-made knight, sworn to follow that lord from whom he had received his gilt spurs, did the Templar follow through thickest dangers his holy "Beau Sceant;" and with as heart-stirring recollections as those of the knight "true and loyal," when the lamentations of his prisoned lady-love struck on his ear, did the knight of St. John gaze on the cresent-surmounted towers of Jerusalem, and re-echo the mighty call of the heralds, "Remember the Holy Sepulchre."

The Garner.

SLOTHFUL SABBATH-BREAKERS.

Some are negligently profane, and absent themselves from the rdinances of Jesus Christ and the solemn worship of God, upon mere sloth and recklessness. And how many such carelessly proevidently declare. If we should now [on a Sunday] go from house to house, should we not find the far greater part of the innight's drunkenness, spend the afternoon in their chapel,-the great God of heaven. Possibly a fair day, or want of other diver-About the time of Stephen-for the exact year of sion, may sometimes bring these drones to Church, yet this is so

> OATHS SANCTIONED BY CHRIST'S EXAMPLE. Our Saviour himself, (who surely would not be the first example

organize his followers, and lay the foundation of that of breaking his own laws) did not refuse to answer upon oath, proud and wealthy, but most chivalrous order, "the being called thereto at his trial. So we find Matt. xxvi. 63, The high priest said unto him, I adjure thee by the living God, that thou tell us whether thou be the Christ the Son of God; that is, he reand especially in their apparent combination of the quired him to answer this question upon oath. For, among the chivalrous and priestly character, bore a close resem- Jews, the form of giving an oath to witnesses and others was not blance to their elder brethren, the hospitallers. They by tendering a formal oath to them, as the custom is among us, were, however, more decidedly military, since no hospital but by adjuring them, that is, requiring them to answer upon duties were required of them; but, like true and right oath: as is plain from Levit. v. 1, If a man hear the voice of swearweek at the task, convey an adequate idea of the opposite side is a chair for Lady Roden, with a space for ever placed in rest, for the protection alike of the unarmed pilgrim and the "holy and beautiful city," to heard the voice of swearing," that is, if, being adjured or demanded whose shrines he was bound. By the rule of their order, to answer upon oath concerning what he hath seen or heard, he do Would you have sublimity? A mountain, door leads into the park, always open to admit all each knight was allowed one servant to attend him, and not utter the truth, he is perjured. Now to this adjuration of the three horses: these were probably the palfrey, used by high priest our Saviour answered, thou hast said: which words knights on ordinary occasions; the destrere, that gal- are not an avoiding to answer (as some have thought) but a direct lant steed which was never mounted save on the battle- answer, as if he had said, It is as thou sayest, it is even so, I am field; and one of an inferior kind for the servant. The the Son of God. For upon this answer the high priest said, he armour, both of these knights and their war-horses, was hath spoken blasphemy. But to put the matter beyond all doubt, to be good, but plain; no crest was permitted on the St. Mark tells us, Mark xiv. 61, that he being asked by the High helmet, no blazonry on the surcoat; nor were any orna- Priest, Art thou the Christ the Son of the Blessed? He answered, I am. So that unless we will interpret our Saviour's doctrine furniture save one only superfluity, the collar of bells, contrary to his own practice, we cannot understand him to forbid all oaths, and consequently they are not unlawful. - Archbishop

THE MAN OF THE WORLD.

The world is in a state of delusion; for such is the state of them that sleep. To all things that really concern them they are insensible; but they are earnestly employed, meanwhile, in a shadowy fantastic scene of things, which has no existence but in their imaginations. And to what can the life of many a man be so fitly compared, as to a dream? What are the vain employments and amusements of multitudes, but "visions of the night?" And is black and white linen, "parted per pale," expressive of not he who wasteth his time and breath in telling the history of them, "as a man telling a dream to his fellow?" Is a dream made up of illusive images, false objects and pursuits, false hopes and false fears? so is the life of a man of the world.—Now he exuits in visionary bliss, now he is racked by disquietudes created by his own fancy. Ambition strains every nerve to climb to a height that is ideal, till, with all the eagerness of desire, grasping at the summit, she seems to feel herself half dead by a fall that is as much so; since neither if a man be in power, is he really and in the sight of God, the greater; nor if he be out of power is he the choicest aromatic and brilliant specimens, are cut in the pursuits, all tending to the highest object of man's and many writers who have adopted the term without much so; since neither if a man be in power, is he really and in soft grass; while here and there you see an enormous mortal existence, make me shrink from remembering sufficient inquiry, have exhibited the rise of these warbasket, formed of wreathed twigs, adorned with fir what lies beyond the range of this little kingdom of like orders as among the strangest and most startling of apples, and bearing on the mould which fills them all the peace and love, and try to persuade myself that poor the anomalies of a strange and extravagant age. If, there is no danger, and with infinite anxiety and solicitude heapeth delicate creeping and other flowers which can be thought Ireland and her native race are cared for in every district however, we take a closer view of the peculiar character up riches that have no use. And while pleasure is incessantly of. These are trophies of the industrious ingenuity of the youthful and noble heir, delighting to add another charm

Tetalita and her native race are cared for in every district and exigencies of the period, and observe, too, the wide distinction always made in the Roman church between of the industrious ingenuity of the gay, infidelity and exigencies of the period, and observe, too, the wide distinction always made in the Roman church between of the industrious ingenuity of the gay, infidelity of the distinction always made in the Roman church between of the industrious ingenuity of the gay, infidelity of the gay, infidelity of the gay, infidelity of the distinction always made in the Roman church between of the gay, infidelity of the gay, infidelity of the gay, infidelity of the gay, infidelity of the gay infidelity of the gay. In the gay in the second of the period, and observe, too, the wide distinction always made in the Roman church between of the gay. In the gay in the

who took the priestly, much of the apparent anomaly construct intellectual systems, without one just idea of the vanishes. The three-fold vow of poverty, chastity, and spiritual world, and to delineate schemes of religion, exclusive of obedience, was pronounced both by Templar and Hos- the true God and his dispensations. Thus doth man walk in a pitaller; although, unlike the mere monk, they were not vain shadow, and disquieteth himself in vain, like one endeavouring tied down to those wearisome repetitions of the daily to win a race in his sleep, still striving after that which he cannot service, which formed the very business of the conventual attain unto; so long as he expects to find a solid, substantial, and orders. But priests they never were; the White, or durable comfort in any thing but "the kingdom of God and his

THE CHRISTIAN'S ENCOURAGEMENT.

How is a good Christian animated and cheered by a steadfast belief of the promises of the Gospel; of an everlasting enjoyment priesthood-regular chaplains were appointed. The of a perfect felicity, such as after millions of millions of ages is nstitution of these chivalrous orders seems, therefore, to still youthful, and flourishing, and inviting as at the first? No have originated in the clear and far-reaching views of wrinkles in the face, no grey hairs on the head of eternity; no their founders, in the dictates of a sober judgment, and end, no diminution, no satiety of those delights. What a warm and vigorous influence does a religious heart feel from a firm expectation of these glories! Certainly this hope alone is of inestimable value; it is a kind of anticipation and pledge of those joys; and at least gives him one heaven upon earth, though the other should prove a delusion. Now what are the mighty promises of Atheism in competition with these? let us know the glorious recompenses it proposes. Utter extinction and cessation of being; to be reduced to the same condition as if we never had been born. O dismal reward of infidelity! at which nature does shrink and shiver with horror. What some of the learnedest doctors among the Jews have esteemed the most dreadful of all punishments, and have assigned for the portion of the blackest criminals of the damned; so interpreting Tophet, Abaddon, The Vale of Slaughter, and the like for final excision and deprivation of being; this Atheism exhibits to us as equivalent to Heaven .-Dr. Bentley.

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M. C. CROMBIE,

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Cobourg, June 19th, 1840.

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The Church

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