

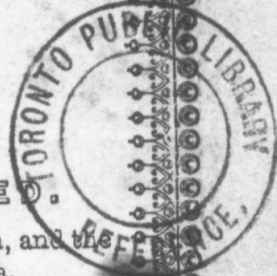
305. W 257 THE
PEOPLE'S
ALMANACK

FOR
1848,

(Second Edition)

IMPROVED AND ENLARGED.

Being Leap Year, the Eleventh of Queen Victoria, and the
Eighty-seventh of British Rule in Canada.



CONTAINING, BESIDES THE USUAL CALENDAR, A
COLUMN FOR A DIARY, AND A
LARGE AMOUNT OF

Interesting and Valuable Information.
BY ANDREW MARVEL.

TORONTO;

PRINTED AT THE EXAMINER OFFICE, KING ST.

1140 909600
CHEAP WHISKEY!

DEATH & CO.,

Wholesale and Retail Dealers in Spirits,

TAKE this opportunity of informing their Friends and a discerning Public, that they continue the Trade of making DRUNKARDS, BANKRUPTS, BEGGARS, and MANIACS, on the most reasonable Terms, and on the shortest Notice.

The Advertisers beg to return their most sincere thanks to the numerous, steady, and attached Customers, and to all the tipping part of the community, for the increasing countenance and extensive patronage which they now receive; and they hope that the many proofs which are to be found, in every City, Town, Village, and District of Canada, of the success of *Death & Co.*, in the above line of business, will secure to them the increasing support of Drunkards, Dram drinkers, and occasional Customers, as well as forever silence the advocates of Temperance Societies, those bitter enemies of this long-established & popular Trade.

Death & Co. beg to assure the Public that the article in which they deal is the best and most pleasant *Poison* in the world, and has never been known to fail in any instance where the individual has persevered in the use of it for the limited time which D. & Co. prescribe.

In order to do business in a respectable style, the advertisers have obtained a *License from the Magistrates*, under whose benevolent auspices they have increased facilities for bringing the wives and families of their Customers to misery, and to *wound, maim, and beggar*, and drive to *destruction and death*, as many as the public good requires; and, in particular *Death & Co.* will spare no pains to secure the *eternal damnation* of as many as favour them with their countenance and support. To accomplish these desirable ends, it is only necessary for the individual to take half a glass occasionally, till he feels that quantity insufficient to satisfy the craving appetite which it will soon create; and when once this whiskey-appetite is formed, the results at which *Death & Co.* aim are secured, as the person then is prepared to brave temporal and eternal misery for the sake of "another glass."

For the accommodation of their numerous Customers, and for the despatch of their increasing business, *Death & Co.* have appointed a sufficient number of active Agents, who are stationed at convenient distances in the Streets of Cities, along the Highways and Cross-roads, and in the Villages and Country Places. *Death & Co.*'s Agents may be known by the *Red-curtained* window, and having the patent mark over the doors "Licensed to Sell Wines and other Spirituous Liquors," and may be found ready for business at all hours, by day or night, Sundays not excepted.

Satisfactory References can be given to the *Bridewells, Lunatic Asylums, the Gaols, the Gallows, or the Drunkard's Fire-side.*

Death & Co. beg to caution all Tipplers, Dram-Drinkers, and Drunkards from taking heed to whatever Parsons, Medical Men, and all Advocates of Temperance Societies may say against Spirit-drinking, as the gentlemen are avowed enemies to this respectable soul and-body-destroying Business.

Valley of Death, November, 1847.

THE season
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The year w
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Toronto,

To the Patrons of the People's Almanack.

THE season having again arrived for the Publication of the Calendar for the ensuing year, I present my Small Annual as heretofore to the countenance and support, of those who love truth, and desire at all hazards to uphold it. To expose error especially long established and deeply rooted error, is always an ungracious task. He who has the temerity to do it will be assailed by every weapon which the armoury of darkness can provide. The polished shaft of learning will assail him on the one hand, the rude missile of ignorance on the other. But it matters not if his feet rest upon the firm basis of the truth, if he build upon the rock of inspiration—and if he himself be well clothed with the armour of righteousness. The Author of this Publication seeks not honour or victory for himself, but for Truth; he seeks earnestly to be tested in all things by Truth; and he knows that the progress of Truth—however slow is sure, and that the triumph of Bible Truth is not only certain, but will in the end be honourable and glorious.

BE BOLD FOR TRUTH.

Be bold for Truth—though all the world despise;
Be strong for Right—though all the world oppose;
Be free in Love—though all men are thy foes,
And God, in love, will bless the sacrifice.

And blest of Him, each good shall be thy lot—
He's "All in All" to those that love his truth;
His blessing shields the aged and the youth—
Though foes are "legion," they shall harm thee not.

The year which has passed away has been fraught with events of unusual weight and interest. "Famine, Pestilence and Troubles."—"Wars and rumours of War," "Distress of Nation with perplexity" have been abroad in the earth; the judgments of God have been teaching its guilty inhabitants righteousness. In the British Isles, the Demon of Priestcraft has appeared under a new aspect, and with the connivance of the State, has laid hold of the fountains of youthful instruction. The spirit of liberty aroused by this device of the enemy has taken a higher position for defence, and has prepared for a new—a bold and an aggressive movement. The entire separation of Church and State is now determined. The crimes of the National Priesthood in league with unprincipled statesmen—their combined injustice and hypocrisy, their intolerance and robbery—all under the mask of christianity,—have made the cup of their iniquity to overflow. The National Church, that monstrous counterfeit of the Christian Church, the intelligence and spirit of the British people have determined, as a public nuisance, to remove. The late election of members of the House of Commons indicates that the moral Hercules of the Anti-State Church Association, begins already to exercise its nerve and muscle to some good purpose.—Never indeed since the passing of the Reform Bill have such changes been effected in the British Parliament as now. Religion labours to be emancipated from all artificial restrictions, and must be made free—free at home—free in all the Colonies, and there are men in Parliament who will now speak in its behalf. The National Hierarchy "a root bearing gail and wormwood," must, with all its branches of corruption, be entirely destroyed, if we desire liberty—true liberty—or peace. Its scions in Canada must be educated in the doctrines of christian justice and equality, of which they are willingly ignorant. The age demands it. In the language of an eminent advocate of civil and religious freedom.

"Time is the touchstone of all institutions. All human systems of Ecclesiastical Polity, in the march of truth, must ultimately be left behind, giving place to that of the Scriptures. The beauty, the glory of the New Testament system is, its perfect adaptation to all times, all places, and all circumstances. So just, so liberal, so entirely popular, it has nothing to fear, but everything to hope from time. In dignified security, and with a spirit of patience, which bespeaks its origin, it waits the arrival of the Nations, which, in the greatness of their strength, at various rates of progress, are all travelling on to it. There will be no repose for the earth, till all its governments be based on this great principle; they must come up to it; they cannot go beyond it. Perfect civil liberty is the offspring of true spiritual liberty. A world of Saints will be a world of citizens. Despotism will perish, and both hemispheres will become temples of freedom."

ANDREW MARVEL,

Toronto, November 1st, 1847.

1st Month.]

JANUARY.

[1848.

New Moon, Thursday 6th, 57 minutes past 6 forenoon.
 First Quarter, Thursday 13th, 36 minutes past 6 forenoon.
 Full Moon, Thursday 20th, 54 minutes past 6 forenoon.
 Last Quarter, Friday, 28th, 48 minutes past 6 forenoon.

Day of Month.	Day of Week.	SUN.		MOON.	
		Sun Rises.	Sun Sets.	Place.	Rises and Sets.
1	Sat	7 33	4 27	♄	morn
2	Sun	7 33	4 27		3 44
3	Mon	7 33	4 27	♃	4 40
4	Tues	7 33	4 27		5 37
5	Wed	7 32	4 28	♅	6 30
6	Thur	7 32	4 28		sets
7	Frid	7 31	4 29		6 10
8	Sat	7 31	4 29	♆	7 16
9	Sun	7 30	4 30		8 24
10	Mon	7 30	4 30	♁	9 33
11	Tues	7 29	4 31		10 41
12	Wed	7 28	4 32	♂	11 49
13	Thur	7 28	4 32		morn
14	Frid	7 27	4 33	♄	0 58
15	Sat	7 27	4 33		2 5
16	Sun	7 26	4 34	♃	3 11
17	Mon	7 25	4 35		4 14
18	Tues	7 24	4 36	♅	5 11
19	Wed	7 23	4 37		6 5
20	Thur	7 22	4 38	♁	rises
21	Frid	7 21	4 39		6 48
22	Sat	7 20	4 40		7 48
23	Sun	7 19	4 41	♄	8 47
24	Mon	7 18	4 42		9 45
25	Tues	7 17	4 43	♃	10 42
26	Wed	7 16	4 44		11 39
27	Thu	7 15	4 45		morn
28	Frid	7 14	4 46	♅	0 35
29	Sat	7 13	4 47		1 32
30	Sun	7 12	4 48	♁	2 27
31	Mon	7 11	4 49		3 23

DAILY MEMORANDA.

☐ This Almanac is in equal, or clock time; excepting only the columns of the rising and setting of the sun, which are in apparent time.

MORNING AND EVENING STARS—1848.

Venus will be Morning Star until July 16th, then Evening Star the rest of the year.

Eclipses of the sun and Moon, and Transit of Mercury, for 1848.

This year there will be four Eclipses, of the Sun, two of the Moon, and a Transit of Mercury.

2nd Month

New Moon
First Quarter
Full Moon
Last Quarter

DAYS OF

Day of Month. Day of Week.

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

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III. A
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IV. A
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[1848.]

2nd Month.]

FEBRUARY.

[1848.]

forenoon.
forenoon.
forenoon.
forenoon.

New Moon, Friday, 4th, 31 minutes past 8 afternoon.
First Quarter, Friday, 11th, 45 minutes past 2 afternoon.
Full Moon, Friday, 18th, 45 minutes past 10 afternoon.
Last Quarter, Sunday, 27th, 14 minutes past 3 forenoon.

DA.

Day of Month.	Day of Week.	SUN.				Place.	MOON.	
		Rises.		Sets.			Rises and Sets.	
		h	m	h	m			
1	Tue.	7	10	4	52	†	4 16	
2	Wed	7	8	4	53	∞	5 10	
3	Thu	7	7	4	54		5 57	
4	Frid	7	6	4	56	☿	sets.	
5	Sat	7	4	4	57		6 8	
6	Sun	7	3	4	58	♄	7 18	
7	Mon	7	2	4	59		8 30	
8	Tue	7	0	5	0	♃	9 40	
9	Wed	6	59	5	1		10 50	
10	Thu	6	58	5	2	♂	11 57	
11	Frid	6	56	5	4		morn.	
12	Sat	6	55	5	5	♁	1 3	
13	Sun	6	54	5	6		2 7	
14	Mon	6	53	5	7		3 6	
15	Tue	6	51	5	9	♁	3 59	
16	Wed	6	50	5	10		4 47	
17	Thu	6	49	5	11	♂	5 30	
18	Frid	6	47	5	13		rises.	
19	Sat	6	46	5	14	♃	6 36	
20	Sun	6	44	5	16		7 33	
21	Mon	6	43	5	17		8 31	
22	Tue	6	41	5	19	♁	9 28	
23	Wed	6	40	5	20		10 25	
24	Thu	6	38	5	22		11 21	
25	Frid	6	37	5	23	♃	morn.	
26	Sat	6	35	5	25	♃	0 16	
27	Sun	6	34	5	26		1 11	
28	Mon	6	32	5	28		2 5	
29	Tue	6	31	5	30	∞	2 56	

DAILY MEMORANDA.

I. A partial Eclipse of the Sun, March 5th, invisible at this place. Visible in Greenland and the north-eastern portion of North America.

II. A total Eclipse of the Moon, March 19th, invisible at this place.

III. A partial Eclipse of the Sun, April, 3rd, invisible at this place. This Eclipse will be visible only to a part of the Southern Ocean.

IV. A partial Eclipse of the Sun, August 28th, invisible at this place. Visible also to only a small portion of the Southern Ocean.

God's Mercies and Christ's merits should bear up our faith and hope, when a sense of our sins is ready to cut us down.

3rd Month.]

MARCH.

[1848.

New Moon, Sunday, 5th, 6 minutes past 8 morning.
 First Quarter, Saturday, 11th, 30 minutes past 11 evening.
 Full Moon, Sunday, 19th, 0 minutes past 11 evening.
 Last Quarter, Monday, 27th, 8 minutes past 8 evening.

DAYS OF		SUN.		MOON.	
Month.	Week.	Rises.	Sets.	Place.	Rises and Sets.
		<i>h m</i>	<i>h m</i>		<i>h m</i>
1	Wed	6 30	5 30		3 46
2	Thu	6 28	5 32	☾	4 32
3	Frid	6 27	5 33		5 15
4	Sat	6 26	5 34	☾	5 52
5	Sun	6 24	5 36		sets.
6	Mon	6 23	5 37		7 18
7	Tue	6 21	5 39	☾	8 31
8	Wed	6 20	5 40		9 44
9	Thu	6 18	5 42	☾	10 53
10	Frid	6 17	6 43		11 58
11	Sat	6 16	5 44	☾	morn
12	Sun	6 15	5 45		1 1
13	Mon	6 13	5 47	☾	1 56
14	Tue	6 12	5 48		2 46
15	Wed	6 10	5 50	☾	3 29
16	Thu	6 9	5 51		4 8
17	Frid	6 8	5 52	☾	4 43
18	Sat	6 6	5 54		5 16
19	Sun	6 5	5 55		rises
20	Mon	6 4	5 56	☾	7 20
21	Tue	6 2	5 58		8 17
22	Wed	6 1	5 59	☾	9 14
23	Thu	6 0	6 0		10 8
24	Frid	5 58	6 2		11 4
25	Sat	5 56	6 4	☾	11 55
26	Sun	5 55	6 5		morn
27	Mon	5 53	6 7	☾	0 48
28	Tue	5 51	6 9		1 34
29	Wed	5 50	6 10		2 24
30	Thu	5 48	6 12	☾	3 8
31	Frid	5 46	6 14		3 47

DAILY MEMORANDA.

4th Month

New Moon
 First Quarter
 Full Moon
 Last Quarter

DAYS OF

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

TO PRESERVE HEALTH.

To guard against disease, should be the object, on the score of economy, comfort, and safety; and this may be accomplished in all cases, unless under rare and very peculiar circumstances of exposure. A uniform state of health may be maintained until old age, by a cheerful observance of the following rules.

He that is much in prayer shall grow rich in grace, and have most of heaven on earth.

These are compounds, name of past drink, and distress which

No man with God. presenting a

[1848.]

4th Month.]

A P R I L .

[1848.]

morning.
evening.
evening.
evening.

New Moon, Monday, 3rd, 50 minutes past 5 evening.
First Quarter, Monday, 10th, 39 minutes past 9 morning.
Full Moon, Tuesday, 18th, 20 minutes past 9 morning.
Last Quarter, Wednesday, 26th, 9 minutes past 9 morning.

NDA.

DAYS OF		SUN.		MOON.		DAILY MEMORANDA.	
Month.	Week.	Rises.		Place.	Rises and Sets.		
		h	m		h		m
1	Sat	5	44	6	16	☾ 4 26	
2	Sun	5	42	6	18	5 3	
3	Mon	5	41	6	19	☿ sets.	
4	Tue	5	40	6	20	7 19	
5	Wed	5	39	6	21	8 32	
6	Thu	5	37	6	23	9 43	
7	Frid	5	36	6	24	10 49	
8	Sat	5	34	6	26	11 48	
9	Sun	5	33	6	27	☽ morn	
10	Mon	5	31	6	29	0 42	
11	Tue	5	30	6	30	1 28	
12	Wed	5	28	6	32	2 10	
13	Thu	5	27	6	33	2 45	
14	Frid	5	25	6	35	☿ 3 18	
15	Sat	5	24	6	36	3 48	
16	Sun	5	22	6	38	☽ 4 18	
17	Mon	5	21	6	39	4 46	
18	Tue	5	19	6	41	☿ rises.	
19	Wed	5	18	6	42	8 2	
20	Thu	5	16	6	44	8 58	
21	Frid	5	15	6	45	☿ 9 51	
22	Sat	5	13	6	47	10 44	
23	Sun	5	12	6	48	11 33	
24	Mon	5	10	6	50	☽ morn	
25	Tue	5	9	6	51	0 21	
26	Wed	5	7	6	53	☿ 1 3	
27	Thu	5	5	6	55	1 43	
28	Frid	5	4	6	56	☾ 2 22	
29	Sat	5	3	6	57	2 58	
30	Sun	5	2	6	58	☿ 3 34	

These are briefly—1st. *A plain wholesome diet*, bearing in mind that high-seasoned compounds, hot dough, under the name of cakes, &c., or dough and grease, under the name of pastry, will essentially ruin the best stomach; and that intemperance in food, drink, and dress, is the foundation and cause of nine-tenths of all the diseases and distress which afflict the human race.

No man who rejects the mediation of Christ, ever did, or ever will, find acceptance with God. We must come to God in his name, asking all blessings for his sake, and presenting all our services by his hands, and through his intercession.

omy, comfort,
e and very pe-
maintained until

aven on earth

5th Month.]

M A Y .

[1848.

New Moon, Wednesday, 3rd, 4 minutes past 2 morning.
 First Quarter, Tuesday, 9th, 46 minutes past 9 evening.
 Full moon, Thursday, 18th, 31 minutes past 1 morning.
 Last Quarter, Thursday, 25th, 36 minutes past 6 evening.

DAYS OF		SUN.		MOON.		DAILY MEMORANDA.
Month.	Week.	Rises.	Sets.	Place.	Rises and Sets.	
		h m	h m	☾	h m	
1	Mon	5 1	6 59	☾	4 11	
2	Tue	5 0	7 0	☾	4 49	
3	Wed	4 59	7 1		sets,	
4	Thu	4 58	7 2	☾	8 29	
5	Frid	4 57	7 3	☾	9 33	
6	Sat	4 56	7 4	☾	10 32	
7	Sun	4 55	7 5		11 23	
8	Mon	4 54	7 6		morn	
9	Tue	4 53	7 7	☾	0 8	
10	Wed	4 52	7 8		0 46	
11	Thu	4 51	7 9	☾	1 20	
12	Frid	4 50	7 10		1 51	
13	Sat	4 49	7 11	☾	2 21	
14	Sun	4 48	7 12		2 50	
15	Mon	4 47	7 13		3 18	
16	Tue	4 46	7 14	☾	3 48	
17	Wed	4 45	7 15		4 20	
18	Thu	4 44	7 16	☾	rises.	
19	Frid	4 43	7 17		8 41	
20	Sat	4 42	7 18	☾	9 31	
21	Sun	4 41	7 19		10 9	
22	Mon	4 40	7 20		11 4	
23	Tue	4 39	7 21	☾	11 44	
24	Wed	4 38	7 22		morn	
25	Thu	4 37	7 23		0 21	
26	Frid	4 36	7 24	☾	0 57	
27	Sat	4 35	7 25		1 32	
28	Sun	4 34	7 26	☾	2 7	
29	Mon	4 33	7 27		2 43	
30	Tues	4 32	7 28	☾	3 24	
31	Wed	4 31	7 29		4 8	

2nd. Exercise, observing that while to the weakly too sudden, too violent, and long-continued exercise, may be injurious, it is otherwise of the greatest importance. Those who cannot take other and better, may secure much of the advantages of exercise by active friction of the body on retiring to bed and on rising, and by frequent exertion and change of position.

We ought to be thankful for little blessings.

6th Month

New Moon
 First Quarter
 Full Moon
 Last Quarter
 New Moon

DAYS OF

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

3rd. Cleanliness in all cases is especially the safe at all seasons until a glow of security is

[1848.]

6th Month.]

JUNE.

[1849.]

New Moon, Thursday, 1st, 29 minutes past 9 morning,
 First Quarter, Thursday, 8th, 5 minutes past 0 evening,
 Full Moon, Friday, 16th, 47 minutes past 3 evening,
 Last Quarter, Saturday, 24th, 16 minutes past 1 morning,
 New Moon, Friday, 30th, 8 minutes past 5 evening,

DA.

DAYS OF		SUN.		MOON.	
Month.	Week.	Rises.	Sets.	Place.	Rises and Sets.
		<i>h m</i>	<i>h m</i>		<i>h m</i>
1	Thu	4 31	7 29	♁	sets.
2	Frid	4 30	7 30		8 14
3	Sat	4 30	7 30	♁	9 12
4	Sun	4 29	7 31		10 0
5	Mon	4 29	7 31	♁	10 42
6	Tue	4 28	7 32		11 20
7	Wed	4 28	7 32	♁	11 53
8	Thu	4 27	7 33		morn
9	Frid	4 27	7 33	♁	0 23
10	Sat	4 27	7 33		0 54
11	Sun	4 27	7 33	♁	1 30
12	Mon	4 26	7 34		1 51
13	Tue	4 26	7 34	♁	2 22
14	Wed	4 26	7 34		3 42
15	Thu	4 26	7 34	♁	4 22
16	Frid	4 26	7 34		rises.
17	Sat	4 26	7 34	♁	8 18
18	Sun	4 26	7 34		9 4
19	Mon	4 26	7 34	♁	9 45
20	Tue	4 56	7 34		10 25
21	Wed	4 26	7 24	♁	11 3
22	Thu	4 26	7 34	♁	11 34
23	Frid	4 26	7 34		morn
24	Sat	4 25	7 35	♁	0 8
25	Sun	4 25	7 35		0 44
26	Mon	4 22	7 35	♁	1 20
27	Tue	4 25	7 35		2 0
28	Wed	4 25	7 35	♁	2 45
29	Thu	4 25	7 35		3 38
30	Frid	4 26	7 34	♁	sets.

DAILY MEMORANDA.

olent, and long-
 est importance.
 tages of exercise
 y frequent exer

3rd. *Cleanliness.* 4th. *Pure Air.* 5th. To guard against taking *Cold*, which may in all cases be done by acquiring the habit of daily washing the person in cold water, especially the neck, breast, arms, feet, &c. This may be rendered easy by habit, and safe at all seasons by commencing in warm weather, and rubbing with a rough cloth until a glow is excited. This will always be found, and under any exposure, a means of security from cold—that fruitful source of consumption and death.

7th Month.]

JULY.

[1848.

First Quarter, Saturday, 8th, 19 minutes past 4 morning,
 Full Moon, Sunday, 16th, 9 minutes past 4 morning.
 Last Quarter, Sunday, 23rd, 17 minutes past 6 morning.
 New Moon, Sunday, 30th, 14 minutes past 2 mprning.

DAYS OF		SUN.		MOON.		DAILY MEMORANDA.	
Month.	Week.	Rises.		Place.	Rises and Sets.		
		h	m		h		m
1	Sat	4	26	7	34	♄	7 50
2	Sun	4	26	7	34	♃	8 36
3	Mon	4	26	7	34		9 19
4	Tue	4	27	7	33	♃	9 52
5	Wed	4	27	7	33	♂	10 24
6	Thu	4	27	7	33		10 44
7	Frid	4	28	7	32	♂	11 24
8	Sat	4	28	7	32		11 53
9	Sun	4	28	7	32		morn
10	Mon	4	29	7	31	♃	0 24
11	Tue	4	29	7	31		0 56
12	Wed	4	30	7	30	♄	1 32
13	Thu	4	30	7	30		2 12
14	Frid	4	31	7	29	♃	2 59
15	Sat	4	31	7	29		3 49
16	Sun	4	32	7	28		rises.
17	Mon	4	33	7	27	♃	8 26
18	Tue	4	34	7	26		9 2
19	Wed	4	35	7	25	♃	9 38
20	Thu	4	36	7	24		10 12
21	Frid	4	37	7	23	♂	10 46
22	Sat	4	38	7	22		11 22
23	Sun	4	39	7	21	♃	morn
24	Mon	4	40	7	20		0 0
25	Tue	4	41	7	19		0 43
26	Wed	4	42	7	18	♂	1 30
27	Thu	4	43	7	17		2 24
28	Frid	4	44	7	16	♃	3 21
29	Sat	4	45	7	15		4 21
30	Sun	4	46	7	14	♃	sets.
31	Mon	4	47	7	13		7 49

Observe to—1. Rise early and never sit up late. 2. Wash the body every morning with cold water, rubbing well with a rough towel. 3. Sleep in rooms well and thoroughly ventilated. 4. Correct symptoms of plethora and indigestion, by eating less for a few days. 5. never eat late hearty suppers, especially of animal food. 6. Keep the feet warm, the head cool, and the body open, and the Physician's aid will be seldom required.

8th Month

First Quarter
 Full Moon
 Last Quarter
 New Moon

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

V, A total Eclipse
 Total
 Middle
 Total
 Eclipse

[1848.]

8th Month.]

AUGUST.

[1848.]

morning,
morning.
morning.
morning.

First Quarter, Sunday, 6th, 50 minutes past 9 evening.
Full Moon, Monday, 14th, 5 minutes past 3 evening.
Last Quarter, Monday, 21st, 57 minutes past 10 morning.
New Moon, Monday, 28th, 50 minutes past 1 evening.

ANDA.

DAYS OF		SUN.		MOON.			DAILY MEMORANDA.
Month.	Week.	Rises.	Sets.	Place.	Rises and		
					S	S	
1	Tue	4 48	7 12	♈	8	23	
2	Wed	4 49	7 11		8	55	
3	Thu	4 50	7 10	♉	9	25	
4	Frid	4 51	7 9		9	54	
5	Sat	4 52	7 8		10	24	
6	Sun	4 54	7 6	♊	10	56	
7	Mon	4 55	7 5		11	31	
8	Tue	4 57	7 3	♋	morn		
9	Wed	4 58	7 2		0	8	
10	Thu	4 07	0		0	51	
11	Frid	5 16	59	♌	1	40	
12	Sat	5 36	57		2	32	
13	Sun	5 46	56	♍	3	37	
14	Mon	5 56	55		rises.		
15	Tue	5 66	54	♎	7	32	
16	Wed	5 76	53		8	12	
17	Thu	5 96	51		8	52	
18	Frid	5 106	50	♏	9	25	
19	Sat	5 126	48		10	1	
20	Sun	5 136	47	♐	10	43	
21	Mon	2 146	46		11	28	
22	Tue	5 156	45	♑	morn		
23	Wed	5 166	44		0	17	
24	Thu	5 176	43	♒	1	13	
25	Frid	5 196	41		2	12	
26	Sat	5 206	40	♓	3	13	
27	Sun	5 226	38		4	16	
28	Mon	5 236	37	♈	sets.		
29	Tue	5 256	35		6	54	
30	Wed	5 276	33		7	25	
31	Thu	5 286	32	♉	7	55	

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rooms well and
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al food. 6. Keep
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V, A total Eclipse of the Moon, September 12th and 13th, visible.

Eclipse begins.....	11h. 20m. P. M.,	Sept. 12th.
Total Eclipse Begins.....	3 19 A. M.,	" 13th.
Middle of the Eclipse.....	1 8 " "	" "
Total Eclipse ends.....	1 57 " "	" "
Eclipse ends.....	2 56 " "	" "

5th Month.]

SEPTEMBER.

1848.

First Quarter, Tuesday 5th, 32 minutes past 3 afternoon.
 Full Moon, Wednesday 13th, 7 minutes past 1 forenoon.
 Last Quarter, Tuesday 19th, 47 minutes past 4 afternoon.
 Xew Moon, Wednesday 27th, 24 minutes past 6 forenoon.

DAYS OF		SUN.		MOON.	
Month.	Week.	Rises.	Sets.	Place.	Rises and sets.
		h m	h m		h m
1	Frid	5 29	6 31		8 24
2	Sat	5 30	6 30	♈	8 56
3	Sun	5 32	6 28		9 29
4	Mon	5 33	6 27		10 5
5	Tue	5 35	6 25	♄	10 45
6	Wed	5 36	6 24		11 32
7	Thu	5 37	6 23	♅	morn
8	Frid	5 39	6 21	♆	0 21
9	Sat	5 40	6 20		1 18
10	Sun	5 41	6 19	♇	2 18
11	Mon	5 43	6 17		3 22
12	Tue	5 44	6 16	♈	4 31
13	Wed	5 46	6 14		rises.
14	Thu	5 47	6 13	♄	7 22
15	Frid	5 49	6 11		8 0
16	Sat	5 51	6 9	♅	8 41
17	Sun	5 52	6 8		9 29
18	Mon	5 54	6 6	♆	10 16
19	Tue	5 56	6 4		11 9
20	Wed	5 57	6 3	♇	morn
21	Thu	5 59	6 1		0 6
22	Frid	6 0	6 0	♈	1 6
23	Sat	6 1	5 59		2 7
24	Sun	6 3	5 57	♄	3 9
25	Mon	6 4	5 56		4 7
26	Tue	6 5	5 55	♅	5 11
27	Wed	6 6	5 54		sets
28	Thu	6 7	5 53	♆	6 25
29	Frid	6 9	5 51		6 55
30	Sat	5 10	5 50	♇	7 28

DAILY MEMORANDA.

VI. A partial Eclipse of the Sun, September 27th, invisible at this place. This Eclipse will be visible in the northern part of Europe and Asia.
 VII. A Transit of MERCURY, November 9th. The Ingress will be visible from the greater portion of Europe and Asia, and the whole of Africa and South America. The Egress, from the western extremity of Europe, the greater part of Africa and North America, and the whole of South America.

The Bible is the Christian's charter.

10th Mo

First Qu
Full Mo
Last Qu
New Mo

DAYS OF

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

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1848.

10th Month.]

OCTOBER.

[1848.

First Quarter, Monday, 2nd, 50 minutes past 8 morning,
 Full Moon, Thursday, 12th, 45 minutes past 10 morning,
 Last Quarter, Thursday, 19th, 17 minutes past 1 morning,
 New Moon, Thursday, 26th, 35 minutes past 9 evening,

DAYS OF SUN. MOON.

Month	Week.	SUN.		Place.	MOON.	
		Rises.	Sets.		Rises and	Sets.
		h	m		h	m
1	Sun	6	11		8	3
2	Mon	6	13	♄	8	42
3	Tue	6	15		9	25
4	Wed	6	16		10	12
5	Thu	6	18	♃	11	5
6	Frid	6	19		morn	
7	Sat	6	20	♂	0	2
8	Sun	6	22		1	3
9	Mon	6	23	♁	2	9
10	Tue	6	24		3	15
11	Wed	6	26	♄	4	26
12	Thu	6	27		rises.	
13	Frid	6	29	♁	6	33
14	Sat	6	30		7	19
15	Sun	6	32	♄	8	7
16	Mon	6	33		9	2
17	Tue	6	34	♃	9	50
18	Wed	6	36		10	59
19	Thu	6	37		morn	
20	Frid	6	39	♁	0	2
21	Sat	6	40		1	3
22	Sun	6	41	♃	2	4
23	Mon	6	42		3	4
24	Tue	6	44	♄	4	3
25	Wed	6	45		5	0
26	Thu	6	46	♁	sets	
27	Frid	6	48		5	28
28	Sat	6	49		6	3
29	Sun	6	50	♄	6	40
30	Mon	6	51		7	21
31	Tue	6	53		8	7

DAILY MEMORANDA.

CAUSES OF DISEASE.

Insufficient Exercise.—He who does not spend several hours every day in some active exercise, must inevitably suffer from a diminution of bodily strength, defect of appetite, and imperfect digestion, and becomes sooner or later the subject of disease.

Keep God thy friend in thy prosperity and thou mayest with confidence resort to him, and rely upon him in adversity.

11th Month.]

NOVEMBER.

[1848.

First Quarter, Saturday 4th, 50 minutes past 0 forenoon.
 Full Moon, Friday 10th, 24 minutes past 8 afternoon.
 Last Quarter, Friday, 17th, 36 minutes past 1 afternoon.
 New Moon, Saturday, 25th, 13 minutes past 4 afternoon.

DAYS OF		SUN.		MOON.		DAILY MEMORANDA.	
Month.	Week.	Rises.		Place.	Rises and sets.		
		h	m				
1	Wed	6	55	5	3	♃	8 56
2	Thu	6	57	5	5	♃	9 51
3	Frid	6	58	5	2	♃	10 49
4	Sat	7	0	5	0	♃	11 50
5	Sun	7	2	4	58	♃	morn
6	Mon	7	3	4	57	♃	0 54
7	Tue	7	4	4	56	♃	2 2
8	Wed	7	6	4	54	♃	3 12
9	Thu	7	8	4	52	♃	4 23
10	Frid	7	9	4	51	♃	rises.
11	Sat	7	10	4	50	♃	5 52
12	Sun	7	11	4	49	♃	6 46
13	Mon	7	12	4	48	♃	7 46
14	Tue	7	14	4	46	♃	8 48
15	Wed	7	15	4	45	♃	9 50
16	Thu	7	16	4	44	♃	10 53
17	Frid	7	17	4	43	♃	11 57
18	Sat	7	18	4	42	♃	morn
19	Sun	7	19	4	41	♃	0 58
20	Mon	7	20	4	40	♃	1 57
21	Tue	7	21	4	39	♃	2 53
22	Wed	7	22	4	38	♃	3 51
23	Thu	7	23	4	37	♃	4 48
24	Fri	7	24	4	36	♃	5 45
25	Sat	7	25	4	35	♃	sets.
26	Sun	7	26	4	34	♃	5 19
27	Mon	7	27	4	33	♃	6 3
28	Tue	7	28	4	32	♃	6 53
29	Wed	7	28	4	32	♃	7 45
30	Thu	7	29	4	31	♃	8 42

Breathing Impure Air.—A constant supply of pure air, is highly important. The air is rendered impure by being loaded with animal and vegetable exhalation by its free circulation being prevented by a number of persons breathing it when confined in a close chamber, and by the process of fermentation and combination.

The Holy Scriptures are an adorable mixture of clearness and obscurity, which enlightened and humbled the believer but harden the unbeliever. The light proceeds from God and the blindness from the creature.

12th Mo

First Qu
Full Moo
Last Qua
New Mo

DAYS OF

Month. Week.

1 Frid
2 Sat
3 Sun
4 Mon
5 Tue
6 Wed
7 Thur
8 Frid
9 Sat
10 Sun
11 Mon
12 Tue
13 Wed
14 Thu
15 Frid
16 Sat
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[1848.]

12th Month.]

DECEMBER.

[1848.]

forenoon.
afternoon.
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afternoon.

First Quarter, Monday, 4th, 55 minutes past 2 afternoon.
Full Moon, Sunday, 10th, 33 minutes past 6 forenoon.
Last Quarter, Sunday, 17th, 2 minutes past 6 forenoon.
New Moon, Monday, 25th, 11 minutes past 11 forenoon.

RANDA.

DAYS OF		SUN.				MOON.	
Month.	Week.	Rises.		Sets.		Place.	Rises and sets.
		h	m	h	m		h m
1	Frid	7	29	4	31	☾	9 41
2	Sat	7	30	4	30		10 43
3	Sun	7	30	4	30	☾	11 46
4	Mon	7	31	4	29		morn
5	Tue	7	31	4	29	☾	0 52
6	Wed	7	31	4	29		2 0
7	Thur	7	32	4	28	☾	3 11
8	Frid	7	32	4	28		4 22
9	Sat	7	32	4	28	☾	5 35
10	Sun	7	32	4	28		rises
11	Mon	7	33	4	27	☾	6 27
12	Tue	7	33	4	27		7 31
13	Wed	7	33	4	27	☾	8 37
14	Thu	7	33	4	27		9 42
15	Frid	7	33	4	27	☾	10 45
16	Sat	7	33	4	27		11 46
17	Sun	7	34	4	26	☾	morn
18	Mon	7	34	4	26		0 46
19	Tue	7	34	4	26	☾	1 44
20	Wed	7	34	4	26		2 41
21	Thu	7	34	4	26	☾	3 38
22	Frid	7	34	4	26		4 35
23	Sat	7	34	4	26	☾	5 28
24	Sun	7	34	4	26		6 22
25	Mon	7	34	4	26	☾	sets.
26	Tue	7	34	4	26		5 40
27	Wed	7	34	4	26	☾	6 35
28	Thu	7	34	4	26		7 35
29	Frid	7	34	4	26	☾	8 36
30	Sat	7	33	4	27		9 39
31	Sun	7	33	4	27	☾	10 42

DAILY MEMORANDA.

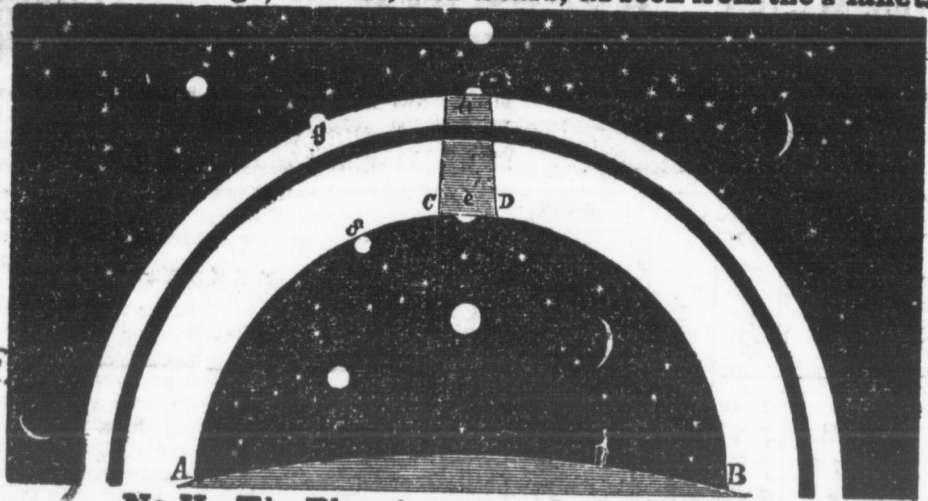
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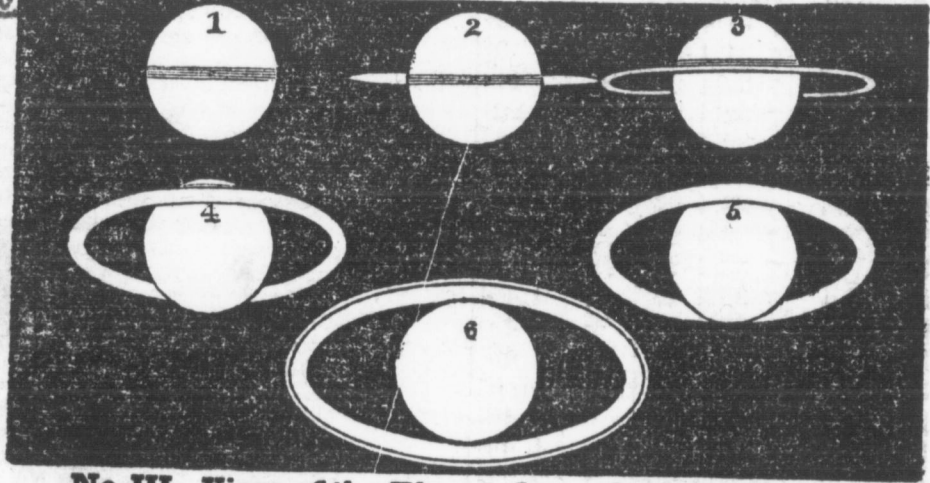
Insufficient Ablutions of the Body.—It is not enough for the preservation of health that merely the hands, the feet, and the face be washed frequently, but that the whole surface of the body be repeatedly purified. To all, the frequent use of the bath is an important means of preserving health. Means for bathing should be afforded in every city and in every extensive manufactory.

The desires of the soul are eternal; whatever is not eternal is unequal to its desire.

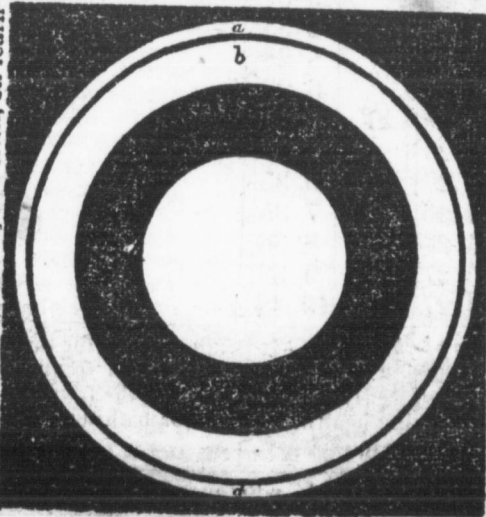
Telescopic Views of the Planet Saturn.
"The heavens declare the glory of God, and the firmament sheweth his handy work."
No. I. The Rings, Moons, and Stars, as seen from the Planet.



No. II. The Planet as seen from the earth.



No. III. View of the Planet from above its plane.



The new Planet discovered in 1846.—Speaking of the difficulties in calculating the motions of Herschell or Uranus, a French astronomer, Le Verrier, declared there must be another planet far beyond its orbit, affecting its motion. His language was—: This Star no one has seen, but it exists; I have measured its distance, weighed its bulk, and estimated its diameter; it is there: SEEK AND YOU WILL DISCOVER IT! Mr. Galle, of Berlin, on learn-

ing this, directed his Telescope to the point in the heavens determined by Le Verrier, AND AT ONCE FOUND IT!!! For nearly 6000 years had this world been rolling round the sun unknown to man, until it was declared by pure mathematical calculation to exist, when as yet it was unseen! It is estimated to be 3543 millions of miles from the sun, and to require 1720 years to perform its revolution,

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 Mark i. 9, 1

The Wonders of the Heavens.

"Great and marvellous are thy works, Lord, God, Almighty."

THE PLANET SATURN.—We have given on the adjoining page a very accurate and beautiful delineation of this stupendous celestial structure, believing that it will be interesting to our readers, and may induce the young particularly to desire to know more of the wonderful works of God. Of the eight Planets and four Asteroids which form our planetary system, Saturn, with its double rings and seven moons, is perhaps the most magnificent and interesting. This body appears to the eye as one of the stars; but viewed through a good Telescope presents the appearance exhibited by the engraving. This Globe—79,000 miles in diameter, presents a surface equal to 6000 times the surface of this world, and revolves on an axis perpendicular to the plane of its Rings in 10 hours, 16 minutes, 19 seconds. It is 906 millions of miles from the Sun, round which it revolves in 29½ years, moving at the rate of 22,000 miles an hour:—a motion so swift that a cannon ball passing through space at the rate of 500 miles an hour, would require about 1,300 years to accomplish the same vast journey!

This Globe is encompassed with two stupendous eccentric Rings, and is attended by Seven Moons. The Rings revolve round it in 10½ hours, moving about 1000 miles per minute. The outside diameter of the exterior ring (see figure III a. d.) is 204,800 miles:—that of the interior, b, is 184,400 miles: the breadth of the outer ring is 7,200 miles—the inner 20,000 miles:—the space between them 2839 miles:—and this is evidently open, for stars have been seen through it. The nearest edge of the inner ring is 30,000 miles from the planet. Both rings are solid bodies about 100 miles thick, and present a surface equal to 10,000 worlds like ours! The sun shines steadily for 14 years and 9 months on one side of the rings, and then leaves it and shines as long on the other. Viewed from the surface of the planet the scene must be surpassingly grand. (See figure I.) Two luminous arches will always be seen stretching from east to west across the heavens, and moving with such rapidity, that any point will pass from the horizon to the zenith in 2½ hours. During the day they will present a faint cloudy arch, but at night will shine with great brilliancy, reflecting the sun's rays like our moon. The distance being only ¼th the distance of our moon from the earth the varied scenery upon the rings might be distinctly seen by the inhabitant of Saturn with a good telescope.—The shadow of the planet will always be seen upon the rings after sunset, beginning at the east and passing on to the west, when it will disappear at sunrise. In the engraving No. 1. c. d. the shadow is represented as it appears at midnight. The arch A. B. is intended to represent the surface of the planet, whence the beholder views the scene we have been describing, with the starry firmament and the seven moons in their different phases. The distance of Saturn from the Sun being 9½ times greater than from the Sun to the Earth, the light from it is necessarily greatly diminished, and is also often partially obscured by the rings, as represented at e. f. g. h.—The engraving No. II. represents the various appearances of the planet as seen from our Earth during its revolution round the Sun.—In 1847, its rings became almost invisible as at No. 2: in 1848 they will wholly disappear as at No. 1; but afterwards, as it threads its mighty pathway around the Great Luminary, it will present the various gradations, as seen in the cut, from No. 3 to No. 6 when at the last, both rings appear separate and distinct.

This Globe and its Rings, we have reason to believe, were created by Almighty God—the God of Love—to be the dwelling-place of millions of millions of intelligent beings. Omnipotence creates nothing in vain. Do you doubt the foregoing computations concerning this bright and beautiful speck in the Heavens?—remember that they are the result of the same observations, and the same reckoning, which tells the rising and setting of the Sun, and which determines our annual eclipses with the precision of a second.—There are other worlds and other states of existence besides our own. You and I are invited to enter one of them after we die,—one where there shall be *no sin—no sorrow—no sickness—no pain—no death—FOR EVER*. God's word,—THE BIBLE, assures us of this, and invites us to follow our Redeemer to the celestial habitation. You ask, perhaps, "Shall I, a poor degraded, unworthy sinner against God, be permitted to hope for such happiness and honour?" I answer, Yes; for Jesus Christ came into the world expressly to save sinners: that is, having died for all, he desires now to save all from sin who live, and thus to fit them for a pure and an eternal existence. The Saviour declares the glad tidings to you and me:—read HIS WORDS for yourself—John iii. 16.—What then, you ask, is the duty of all who sincerely believe the testimony of Christ? "He that believeth and is baptized shall be saved," is His own testimony, (see Mark xvi. 16) and it accords with His own holy example. (See Mark i. 9, 10.) Follow therefore His example and advice: deny yourself to every thing

years had this world been rolling round the sun unknown to man, until it was declared by pure mathematical calculation to exist, when as yet it was unseen! It is estimated to be 3543 millions of miles from the sun, and so require 1720 years to perform its revolution.

opposed to His will : seek stedfastly after holiness of heart, and it shall be well with you in life, and far better with you at death. Our Friend—our Elder Brother—Jesus—is now among yonder worlds, and he has said for our comfort,—(see John xiv. 2)—
 “ IN MY FATHER'S HOUSE ARE MANY MANSIONS ; if it were not so I would have told you,—
 “ I go to prepare a place for you. And if I go and prepare a place for you, I will come
 “ again, and receive you to myself ; that where I am there ye may be also.”

TOWNSHIP MEETINGS.

Duties of Township Officers, &c.

The following is abridged from a useful pamphlet lately printed by order of the Home District Council, entitled “ ABSTRACT OF THE DUTIES OF TOWNSHIP OFFICERS, &c.” as laid down in the Act of the 1st of Victoria, Cap. 21, commonly called the Township Officers' Act.

TOWNSHIP MEETINGS

are held the first Wednesday in January on the warrant of two Justices of the Peace at such place in the Township as may be appointed by a By-law of the Council, at noon, or if a Counsellor is to be elected, at 10 o'clock, forenoon, and if a poll demanded may be kept open until 4 o'clock.

Notice to be given by Town Clerk, at least eight days before meeting, who is to preside until Chairman appointed. Chairman authorised to command assistance of Justices of the Peace, Constables and others, to keep order.

No person allowed to vote who is not a freeholder or householder under a penalty of 20s.

A Counsellor or Counsellors first elected—then Town Clerk, Assessor, Collector, Pound-keepers, Overseers of Highways, 3 Town Wardens, and from 3 to 12 fence Viewers.

The mode of electing Counsellors, their duties, &c. See District Council Act, 4 & 5 Vic., Cap. 10, & 9 Vic., Cap. 40.

TOWNSHIP OFFICERS.

No person liable to serve a Township Office out of the Township in which he resides. No person to serve oftener than once in 3 years. No Magistrate to serve.

If no meeting held, or Officers elected, those of the previous year must continue to serve.

DUTIES OF COUNCILLORS IN THEIR TOWNSHIPS.

It is the duty of the Councillor, or Councillors, of the Township to hold a Special Session on or before the third Saturday in April, of which, at least, six days notice must be given, at three public places in the Township. At such Sessions, the Councillor or Councillors attend and proceed to divide the roads of the Township amongst the several Overseers of Highways, to make any orders respecting Roads and Bridges, to fill up any vacancies in the Township Officers.

TOWNSHIP CLERK.

The Township Clerk, upon receiving a warrant from two Magistrates, shall issue a notice, to be affixed at three public places in the Township, giving at least six days previous notice of the Township meeting, and if he has received no warrant ten days before the meeting, he should apply to the two nearest Magistrates to issue one.

If the Township Clerk shall receive a warrant from a Magistrate, or the Warden, directing him to call an extraordinary meeting of the Township, for the purpose of electing a Councillor, he must issue a similar public notice.

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The Township Clerk presides at meetings of the Township, until a Chairman is chosen.

He must keep a record of all the proceedings at the Township meetings, which record, together with all other papers, monies, and property belonging to the Township, are to be by him handed over to his successor.

He must affix publicly at the place of meeting, immediately after the Township meeting has adjourned, a list of the officers elected. He must keep a book, wherein to enter their declarations of office; and if, at the end of twenty days, the officers so elected shall not have subscribed, he must transmit to a Justice of the Peace, and a Councillor of the Township, a list of such officers as have not subscribed.

The Township Clerk must keep an account of all monies coming into his hands, belonging to the Township, and present the same to the District Auditors, to be by them examined and approved of; and he must submit to the Township meeting a copy of such account.

He must make out a list of all the persons in his Township, liable to perform Statute labour, shewing the number of days every person is liable to work, from which list the Overseers have authority to make extracts.

ASSESSOR.

The Assessor must apply to the Clerk of the Peace for blank forms, in which to enter his Assessment.

He must make out his Roll between the First Monday in January and the April Quarter Sessions.

He must make personal application to each rateable inhabitant in the Township, and demand from him a true list of all his land, tenements, and rateable personal property, which, together with his own property, he must enter correctly on his Assessment Roll.

If he has reason to believe, that any person is giving him a false or incorrect return of his property, he must nevertheless take the return as given to him; but he is, in that case, bound to report such person to a Magistrate, at least fourteen days before he returns his Roll to the Clerk of the Peace.

He must make out a list of all lands in the Township, which are not included in the Assessment Roll.

He must return to the Clerk of the Peace his Assessment Roll, signed, and verified upon oath,* and the list of lands, before the April Quarter Sessions.

The following instructions will be a guide in doubtful points,—

A house with two rows of windows in the front is a two storied house.
A house must be taken to be built of such materials, as the principal part of such house is built of.

A log-house clap-boarded or plastered is, nevertheless, only a log-house.

All fire-places above two are additional fire-places and must be counted, whether in use or not.

A stove in any room without a fire-place is counted an additional fire-place.

A store and dwelling-house in one building are to be both rated separately.

A house occupied as a dwelling-house must be rated, whether it be finished or not.

COLLECTOR.

The Collector must lodge his bond with the Treasurer before the July Quarter Sessions.

If any person, rated in the Assessment Roll, shall refuse or neglect to pay

* THE CENSUS.—By a recent Act provision is made for taking a periodical Census and Statistics in such forms as may be prepared by the Government, the Enumerators for taking the same to be appointed by the District Councils.

his rate for fourteen days after demand duly made, the Collector may obtain a distress warrant from a Magistrate, at any time after the first Monday in November.

The Collector is authorized to execute the warrant and sell the goods and chattels, giving eight days notice of the sale, in three public places in the Township, and he may retain out of the money arising from the sale, besides the amount of the rate, the sum of three shillings and nine pence, as his fee for making the distress, advertising and selling.

If the occupant of any house, farm or tenement shall have left the Township, the Collector may recover from the owner such part of the rate, as is assessed upon the house or land, provided it is demanded fourteen days before the second Monday in December. And he may recover from the tenant the whole rate, although such tenant have left the Township.

If the Collector has not demanded the rate from any person assessed at least fourteen days before the thirty-first of January, he is liable himself for the amount, and cannot claim abatement, by reason of his inability to collect the rate; but he may, nevertheless, recover the amount from the person rated.

If any person shall bring a stone horse, covering mares for hire, into a Township after the assessment for the year has been made, the Collector may, nevertheless, demand the rate for such horse, as if it had been duly returned on the Assessment Roll, unless the owner satisfy him, that the rate has been paid elsewhere.

When an election for Councillor is to take place at any approaching Township meeting, the Collector is required to furnish the Township Clerk, at least six days before such meeting, with a certified list of all the inhabitant house holders and freeholders, entered on the last Assessment Roll.

POUND KEEPERS

A Pound-keeper must provide himself with proper enclosures. He must impound any cattle unlawfully running at large, or trespassing, which may be brought to him, and he must furnish them with necessary food and drink.

If within twenty-four hours the person impounding the cattle shall not give to the Pound-keeper in writing his demand for damages, the Pound-keeper may release them, upon payment of his fees.

If within forty-eight hours after the animal is impounded the claim and costs be not paid, the Pound-keeper shall immediately notify three disinterested farmers, resident in the Township, to appraise the damages, and judge of the lawfulness of the fence.

The farmers, so notified, must give in their award in writing to the Pound-keeper within twenty-four hours, under a penalty of five shillings.

If, before the award is made, the owner shall tender for the damage an amount equal to what is afterwards awarded, the party claiming extravagant damages is liable for all costs incurred after such tender.

If, within forty-eight hours, the animal impounded be not claimed, and his lawful charges, and the amount of damage awarded, paid, the Pound-keeper shall affix in three public places in the Township, for at least fifteen days, a notice of the time and place at which he will sell it, giving in such notice a description of the animal. If the costs and damages are not paid before, he shall then sell the animal, and, after deducting the costs and damages, he shall return the overplus, on demand, to the owner. But if no owner appears within three months, he shall pay the overplus to the Township Clerk, to be expended upon the roads of the Township.

If the animal is not claimed at or before the time of sale, and the owner is unknown, the Pound-keeper shall postpone the sale for forty days, at the expiration of which time, if not before redeemed, he shall proceed to sell, and dispose of the proceeds as before provided.

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The owner of any animals, which may not lawfully run at large, shall be liable for any damage done by them, whether the fences be lawful or not.

If an animal is impounded for running at large contrary to the Township regulations, the fine imposed is to be paid to the Pound-keeper; and as to the method of deciding in disputed cases, and of levying the fine and costs by the sale of the animal, the Pound-keeper must be guided by the same directions, as are laid down in the case of a claim for damage; but the amount of the fine is to be paid by the Pound-keeper to the Township Clerk, to be expended upon the roads.

Pound-keepers' fees regulated by By-laws of Councils.

OVERSEERS OF HIGHWAYS.

An Overseer of Highways shall with the statute labour, or money, which may be placed under his controul, superintend, and keep in repair the roads in the division, to which he may have been appointed by the Councillors and Magistrates of the Township in Special Sessions.

He must cause all statute labour, and money in commutation of statute labour, to be expended between the 10th of May and the 24th of July.

He must make out from the Township Clerks list an account of the number of days labour, which each person in his division is liable to perform, and he must notify to each personally, or either verbally, or in writing, at his usual place of residence, the day, hour, and place, where he requires him to work, giving at least three days notice.

He shall similarly call out any person above twenty-one years of age residing in his division, although such person be not on the assessment roll, or the Township Clerk's list.

He shall, if required, give a certificate to each person, who has performed statute labour.

He may direct persons performing statute labour to destroy weeds hurtful to good husbandry.

He shall, by the labour under his direction, cause rails or fences to be erected at dangerous parts of the roads, and erect finger-posts where he judges it necessary.

He may, whilst laying out statute labour, or money, in the repairs of the roads, make use of any growing timber, or stone, upon unenclosed and unimproved land, doing no unnecessary damage.

He may direct any person under him to bring such tools and implements, yoke of oxen, or team, cart or wagon, as such person may be possessed of.

If any labourer, or driver, shall refuse, or neglect to work faithfully, or to carry sufficient loads, the Overseer may discharge such person, and the person so discharged is liable to the same penalty as if he had not attended.

It is the duty of the Overseer to make complaint to a Magistrate, if any person, duly warned, has failed to perform his labour.

An Overseer is not exempt from his own labour by reason of his holding that office, but any day, on which he superintends the labour of others, will count as a day's work, and he may also be allowed one day's work for attending Special Sessions.

The Overseer must give in to the Township Clerk, on or before the first of September, a list verified upon oath of all the persons liable to

perform Statute labour in his division, and of what part of such labour has been performed, together with an account of all monies, which have come into his hands by virtue of his office. A blank form for making the above return will be given him by the Township Clerk at the April Special Sessions.

In case of any sudden obstruction, or damage, to a road, or for the purpose of putting up marks to guide travellers over any frozen waters, the Overseer is required to expend any money in his hands, or to call out Statute labour under his direction, at any other time than between the 10th of May and the 24th of July. And if he has no money or labour unexpended, he shall nevertheless call out persons residing in his division, apportioning such labour as equally as may be amongst the inhabitants, and he shall immediately give in an account of the labour so performed to the Township Clerk. Overseers for neglect of this duty are liable to pay damages in case of accident.

The Overseer shall cause to be put up at every bridge within his division, exceeding thirty feet in length, a legible notice to this effect,—
“Any person riding or driving over this bridge faster than a walk will be subject to a fine as provided by Law.”

TOWNSHIP WARDENS.

The Township Wardens shall report to the Magistrates of the District any person of unsound mind, going about the Township to the danger of the inhabitants.

They may exempt any person, not assessed at more than £25, from Statute labour, on account of age, sickness, or other misfortune.

FENCE VIEWERS.

If two parties, occupying adjoining tracts of land, have any dispute, as to what part of the dividing fence, or of any drain, or water-course, each party shall make and keep in repair, they may call in three Fence viewers to make an award. For the manner of proceeding in which case, see the Act, 4th Wm. IV chap. 12.

HIGHWAYS.

No Overseer, or other person, may remove any fence enclosing any part of a concession line, or allowance for road, unless authorised to do so by an order of the Council, of an application for which at least eight days notice must be given to the party in occupation.

Any person wilfully stopping up a road, or destroying any railing, guard, or finger-post, is liable to a fine of £5.

Any person neglecting, after twenty-four hours notice, to remove the obstruction in a road, arising from any tree having fallen, or been cut down, from the land in his occupation, is liable to a fine of ten shillings for every day the obstruction remains.

Any person riding or driving across any bridge, above thirty feet in length, faster than a walk, is liable to a fine of £1.

Any person maliciously destroying any bridge, or rendering it impassable, or dangerous, is guilty of felony.

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STATUTE LABOUR.

[For Scale, see Act 1st Vic., Cap. 40.]

Every person possessed of a wagon, or cart, or a yoke of oxen, or team of horses, used to draw the same, shall work not less than three days.

Every person above twenty-one years of age is liable to perform two days Statute labour, whether he be on the Assessment Roll or not.

Any person assessed under £25, who, by reason of age, sickness, or other misfortune, may be in indigent circumstances, may be relieved from Statute labour by the Town Wardens.

A day's Statute labour consists of 8 hours faithful work, exclusive of the time of coming and going.

The work of a yoke of oxen, or team, with a driver, counts as two days and no more.

Any person, neglecting, after due notice, to perform Statute labour, or to send a sufficient substitute, or to furnish such carriage, team, or implements, as he may be possessed of, when duly called upon for them, shall forfeit five shillings for each day he shall so neglect, and he shall, nevertheless, be still subject to perform the labour at any time in the current year.

NEW LINES OF ROAD.

Any person desirous of having a new Road opened must send a requisition to a Road Surveyor of the District, which must be signed by at least twelve freeholders, or householders, of the Township, and the persons so employing a Surveyor must pay him his expenses of surveying, and attending the Council, at the rate of _____ per day, whether such road be passed by the Council or not.

Any person opposing a new Road must give the Road Surveyor a written notice of such opposition, at least six days before the meeting of the Council, at which it is to be brought forward.

Any person claiming compensation by reason of a proposed new road must give written notice of his intended claim to the Surveyor, at least six days before the meeting of the Council.

Any person applying for compensation by reason of a new road must make his claim before the Council on the first day of the Session next after the passing of such road.

District Councils may issue an order to open Side-lines, after notice given to the occupiers. See 9 Vic., Cap. 8.

BY THE AMENDED DISTRICT COUNCIL ACT, 9 VIC., CAP. 40.

District Councils may fix the places for holding Township meetings—appoint a Warden, Treasurer, District Clerk, &c., &c.

Meetings to be half-yearly in the months of February and October, not to sit longer than 9 days at each meeting, and may alter the times of meeting by a By-law.

Repeals the clauses relating to the commutation of Statute labour, and authorises District Councils to pass By-laws empowering landlords to compound for the same, to direct what officer shall receive the money how to be applied and accounted for, and the manner and divisions in which Statute labour shall be performed, &c.

Also authorises Townships to be assessed for the relief of indigent persons.

NOTE.—In reference to the before-mentioned acts it will be discovered that the people in their Townships have considerable powers conferred upon them, and they would do well to be more vigilant in the selection of their Officers, more particularly in the selection of their Counsellors, for it is they in their aggregate capacity who have the appointment of any responsible Officers of the District, such as Treasurer, &c., and upon whom devolves also the imposing of taxes for a variety of objects, and the managing and controuling of the most important interests of the Districts, and it is the people's own fault if by their apathy and indifference their local affairs are not well managed.

It is to be regretted that many people are entirely ignorant of the amount of power placed in their hands, and that they exercise it with so little care and discretion.

Governors and the Governed.

A celebrated writer on Civil Government employs the following language which should be deeply engraven on the minds of the Electors of Canada in these times of hope and anticipation:—

“But the combination of those who share either in the actual exercise of the public power, or in its advantages, do not allow themselves to sit down in inaction.—They wake while the people sleep. Entirely taken up with the thought of their own power, they live but to increase it. Deeply versed in the management of public business, they see at once all the possible consequences of measures. And, as they have the exclusive direction of the springs of government, they give rise, at their pleasure, to every incident that may influence the minds of a multitude who are not on their guard, and who wait for some event or other that may finally determine them.—It is they who convene the assembly, and dissolve it: it is they who offer propositions and make speeches to it. Ever active in turning to their advantage every circumstance that happens, they equally avail themselves of the tractableness of the people during public calamities, and its heedlessness in times of prosperity. When things take a different turn from what they expected, they dismiss the assembly. By presenting to it many propositions at once, and which are to be voted upon in the lamp, they hide what is destined to promote their own private views, or give a colour to it, by joining it with things which they know will take hold of the minds of the people. By presenting in their speeches, arguments and facts which men have no time to examine, they lead the people into gross and decisive errors: and the common-places of rhetoric, supported by their personal influence, ever enable them to draw to their side the majority of votes.

A Lying Administration in League with Clerical Robbers.

The High Church party, it is well known, have been labouring for a long time to get “the Lion's Share” of the Clergy Reserves into their own hands, in fee, instead of a proportion of their proceeds when sold: were this diabolical plot to succeed, it would turn Canada into a second Ireland. Every settler on a reserve lot would be a tenant of the clergy—

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a mere vassal to the priests—instead of being the independent proprietor of his farm. The sales of the lands were sometime ago suddenly stopped in the hope of getting all that was unsold into their possession. The settlers upon them were alarmed every where, and petitions against the measure poured in to Government and Parliament. Mr. Baldwin having reason to believe that *the deepest treachery* AGAINST THE HOME GOVERNMENT was involved in this movement brought it to light as will hereafter appear.

On the 13th April, 1846, D. B. Papineau the Commissioner of Crown Lands, issued the following circular to the agents for the sale of the Reserves throughout the Province:—

“In consequence of a despatch from the Right Hon. the Secretary of State for the Colonies, with reference to the Clergy Reserves, and on account of the low rates at which some of these lands have been valued, the sale of the Clergy Reserves in the Western section of the Province is suspended for the present by command of his Excellency the Administrator of the Government in Council.”

The official Gazette announced also the stoppage of the sales—and it was currently represented as by order from the Imperial Government. The whole country was alarmed at the announcement. The Hon. R. Baldwin shortly after the Parliament assembled, in order to discover the truth, moved an address to the Governor (on the 7th April) for

“Copies of any correspondence, memorandum, or recommendation that may have taken place between the Government of this Province and the Colonial Secretary, on the subject of the sale or management of the Clergy Reserves.”

This application was evaded by sending a copy of an order of the Executive Council concerning the Reserves!

Mr. Baldwin again probed the seared consciences of the sinners with another query on the 14th April, viz., for

“A copy of any communications which his Excellency may have received from her Majesty's Secretary of State for the Colonies relative to suspending the sale of the Clergy Reserves.”

To this the Governor General replied

“He had received no communication from the Colonial Secretary relating to suspending the sale of the Clergy Reserves.”

Thus it appeared that the High Church Faction had induced the officers of Government to be a party to the promulgation of a detestable falsehood in relation to the suspension of the sales of the Clergy Reserves, knowing that it would exasperate the Country to the last degree while *the blame through the deception would be cast not upon themselves, but UPON THE IMPERIAL GOVERNMENT!* and these are the *loyal men* who hold that the friends of responsible Government, which affords a check against such evils, are *Rebels!!!*

Such men deserve to be punished as official pirates or banditti.—Who need be astonished if the Province should again be brought to the verge of revolution by such infamous conduct? If such a state of things be allowed to exist much longer the people of Canada must peacefully appeal to the Home Government to give the Province the entire choice of its officers as well as the whole controul of its domestic affairs,

Shall we have Popular & Unsectarian or Priestly Education?

"The tendency of that measure is, not by investing them (the Government) with any exclusive privileges, but by securing them a fair occasion for their exertions, mainly to PLACE THE EDUCATION OF THE PEOPLE IN THE HANDS OF THE CLERGY."—*D'Israeli.*

The above is the candid acknowledgment of a member of the House of Commons as to the policy of the British Government in their late movements upon the subject of public education.—It is, *D'Israeli* tells us, "to put the Education of the People in the hands of the Clergy!!!" their most deadly enemies. The Government denied this "great fact" altho' it is indubitably true, while the great body of the Dissenters in England and Scotland finding themselves betrayed rose as one man and protested against the infamous measure by a petition signed by 900,000 persons. This remonstrance however was scorned by the Whigs; and the Dissenters abandoned them as a party forever and took the noble ground to send in future no men to Parliament but such as understood and were prepared to avow and defend their distinctive principles as Nonconformists. The general elections which took place soon after, returned to the present Imperial Parliament 22 anti-State Church members! and 71 who were opposed to any further legislative endowments to religious communities! and found three Cabinet Ministers driven into private life by the force of public intelligence. This is only the beginning: the end is not yet.—The Puseyites in Canada emulous of power, want to follow the course of the English hierarchy and to get hold of our public schools in order to make them nurseries for training a race of religious and political slaves. The following extracts from the fourth annual Report of the Church Society of Toronto and the *Church Newspaper*, will convince every one of this alarming fact:—

"It is hoped that this time is not far distant, and that such assistance will be obtained from the Government in this matter as we can make available, consistent with the teaching of the Church. By the minutes of the Committee of Council on Education, issued from Whitehall, in August and December, 1846, provision is made for the instruction "of Pupil Teachers, in Church of England schools, in the Holy Scriptures, Liturgy, and Catechism, the parochial Clergyman assisting in the examination." And, in furtherance of this object, the Home Government have lately caused the necessary money estimates to be placed before the Imperial Parliament, which have passed by a very large majority. The moral effect of this measure will be felt in all the Colonies and dependencies of the Empire, nor is it unreasonable to expect that our Colonial Legislature will follow so just an example, and, under the same limitations, provide for the members of the national Church in the Dioceses of Quebec and Toronto, the like religious instruction, as may be obtained in every Diocese throughout England and Wales."

The "Church" the organ of the sect thus unblushingly avows the same intention—and further suggests the entire abolition of all the popular checks now provided by law against sectarian or party corruption and mismanagement!

"Again, for the effecting this object, we need no cumbrous and expensive machinery of Chief Superintendants, and Deputy and District Superintendants, and Central Boards, and Visitors, and Trustees: the present organization of the Church affords every facility for the management and superintendence of such a work."

Again, the following extract from the infamous University Bill of last Session, shews the same design to make the very fountains of instruc-

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tion and moral training subservient to sectarian and political party purposes:—

“ And be it enacted, That the *University Endowment Board* shall have power and authority, and are hereby required to regulate for each Grammar School respectively, the course of study to be followed in such School and THE BOOKS used therein, and shall report the same to THE GOVERNOR.”

Let our readers think of the moral and political disasters which await us if we calmly tolerate such a priestly outrage against our liberties. It is here not only suggested but claimed as a peculiar right that our public schools shall be made sectarian. Are the people of Canada prepared for the iron yoke of ecclesiastical domination—the reign of Puseyitic error and intolerance in our Common Schools, Academies, and University? If not, let them be vigilant in choosing, instructing and watching over their public servants, both in the Municipal Councils and in Parliament. The day of trial will soon come: let them be prepared to act with energy and wisdom.—(See the following article, and if you have one spark of patriotism employ every lawful means to bring the criminals to justice.)

**The Amendment to the Common School Act,
Or Priestly Burglars putting in the wedge.**

An act was passed at the last session of the Provincial Legislature to amend the Common School Act, and it has amended it with a vengeance. If the people of Canada are not thoroughly emasculated and debased they will, at the next Election, sweep every man out of the Assembly who dared to commit such an outrage against the liberties of the people. This Bill literally *disfranchises every City and Town in Canada, as to the election of its School Trustees, and enables a junto to turn every Common School into an engine of sectarianism!* We shall refer to its effects upon this City alone by way of example. Toronto has 15 School Districts, the householders in which elected annually 3 Trustees to each School—in all 45 Trustees, in whom were vested the management of the funds and the general regulation of the Schools. The High Church party found that, under such a popular election of Trustees they had no chance of turning the Schools into nurseries of Puseyism, and they found that they could not obtain a sectarian division of the School fund. Under these circumstances they have therefore resorted to a *legislative trick*, and, as to the control and management of the Schools, have disfranchised, as we have said, every City and Town in the Province. The Councils of Cities, and Boards of Police in Towns are now the electoral body, and are required to commit the management of all the Schools, within their respective jurisdictions, to a Board of seven persons chosen by the Corporations—of which the Mayor or President of Police is *ex officio* Chairman.—They hold the property, build the school-houses, fix the salaries, regulate expenses, fix the salary and duty of a Superintendent, and have generally all the powers of Common School Trustees in Townships. Besides this, the Board which has all the power, as if to add insult to wrong, appoints *committees of three* “for the special management of the affairs of each School”!—an irresponsible and powerless body to be a shield to the prime movers in this plot against our liberties. Instead of having 45 officers chosen by and responsible to the householders, there

will in future be 45 persons over our Schools the mere tools of a Board of Seven, who are again the mere creatures of the Corporation or Police Board! whose election to office is too frequently determined by a horde of Tavern Keepers and the Keepers of Grog and Beer Shops!

Here then is the despotic centralized machinery of the High Church faction which they have long sought for. Have we anything to fear from it?—Read the following clause of the Act, (it is under the 5th division of the 3d clause). It determines that the seven Trustees shall have power to—"determine the number, sites, and description of Schools "which shall be established and maintained in such City and Town "aforesaid, and (MARK THE LANGUAGE) *whether such School, or Schools shall be DENOMINATIONAL or mixed.*" !!!!!!! That is, in return for the sacrifice of our rights, *we shall have the Church Catechism &c. taught in our Schools at the public expense!!!*

Here then is the putting in of the wedge of Priestcraft. We ordinarily hang or imprison a man for invading by stealth the sanctuary of our dwellings: what therefore do those criminals deserve who by the foulest treachery thus attempt to invade the sanctity of conscience? Episcopalians have the same right as others to diffuse their religious dogmas, and to enjoy all the advantages of our Common Schools, but neither they nor any other sect have any right to make one of our Public Schools *denominational*. This forms the dark nucleus—the beginning of a Provincial Hierarchical Despotism—the deepest curse that could be inflicted upon any people. We ask, therefore, every intelligent Presbyterian,—every Methodist,—every Baptist,—every Congregationalist,—every Quaker,—every man of every other denomination in Canada—will you tolerate such a crime as the passing of such a law by your representatives? A GENERAL ELECTION IS NIGH AT HAND: You can send men to Parliament who will repeal this law, and will guard your rights in future. Be alive then to duty—be vigilant—be active.—ONE VOTE may change the whole policy of the Government. Use it therefore wisely as a sacred trust committed to your hands by God for the good of your Country.

P. S.—The following are the names of the members of the Government who were guilty of bringing in this obnoxious measure.—LET EVERY ELECTOR FROM SANDWICH TO GASPE MARK THEM:—

WILLIAM MORRIS— <i>Prest. Ex. Coun.</i>	JOHN A. McDONALD— <i>Rec. General</i>
WILLIAM CAYLEY— <i>Insp. General.</i>	D. B. PAPINEAU— <i>Com. Cr. Lands</i>
HENRY SHERWOOD— <i>Atty. General.</i>	—BADGLEY— <i>Atty. General East</i>
JOHN H. CAMERON— <i>Solicitor Gen'l</i>	DOMINICK DALY— <i>Prov. Secretary</i>

Toronto-Oxford Divinity.

"God shall send them strong delusion so that they should believe a lie." ii. Thes. 2, 11

"By Baptism we are not merely admonished and encouraged to become, but actually made *members of Christ, children of God, and inheritors of the kingdom of heaven.* It (the Catechism) does not say we shall become new creatures, but declares that we are regenerate. We are not advised to seek admission into the society of the Church, but we are declared to be grafted into his body the Church. Nor are we told of everlasting life as something future, but we are already described as heirs of it. *The cleansing of conscience, the forgiveness of sins, restoration to the favour of God and union with his nature, are declared in the Bible to be effected BY BAPTISM.*"

Again, he remarks, "This circumstance afforded the Bishop an opportunity of enlarging, in his address, upon the efficacy of Holy Baptism, and the dangers of need-

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The above Strachan, C and it cannot without astonishment like Nicodemus. There is here error and delusion the souls of

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lessly postponing a divine ordinance so positively enjoined *since it infuses into the faithful a new principle of life,*" &c.

The above we have taken a second time from the charge of John Strachan, Chief Governor of the Episcopalian sect in Canada West; and it cannot be read by any intelligent believer in the Truth of God without astonishment and pity—coming as it does from one professing like Nicodemus to be "a master in Israel"—a teacher of teachers. There is here a superstructure of truth resting upon a foundation of error and delusion, and therefore it is made the more fearfully ruinous to the souls of men.

The writer in a long dissertation upon Baptism quotes with high encomiums the opinion of the Bishop of London, who says that "in some sense (he does not say in what sense) Baptism is the laver of regeneration." If both Bishops had first determined *scripturally the sense of the word "regeneration"* we should have been spared commenting upon their absurdities.

The religion of the Bible is based upon intelligence and character:—it exhibits, in the form of substantial facts, moral truth adapted to the nature of man, calculated to purify and regulate his heart and life here, and to raise him to a sinless immortality hereafter. Anything therefore in the name of religion which falls short of this is not learned from the Bible—but is of man.

Let us enquire as to the scriptural meaning of regeneration. This word occurs only twice in the Bible.—As generally employed it has evidently a reference to a new moral or spiritual creation:—all admit this.—But some apply it to a mystical change effected on the being by power, while others, more rationally and scripturally, apply it to an intelligible change produced upon it by motive. There is a vast difference between asserting that an unconscious infant is regenerated by baptism and that a sincere and humble believer of the truth of the Gospel after a public profession of his faith is so regenerated. In the former case the Episcopalian dogma teaches that a mysterious spiritual change passes upon the character of the being at its christening, as it is called, making it "a member of Christ—a child of God, and an inheritor of the kingdom of heaven."—In the latter it is simply a change of state consequent upon a professed but prior change of mind and character.—What the Bishop of London and the Catechism could not explain—the Bible does.—What to the readers of the Catechism is dark and mysterious, to the readers of the Bible is clear,—simple, beautiful, and satisfying. In physical generation there is existence—the perfect elements of the being prior to birth.—When born it enters into new relationships, exercises new functions, and partakes of the joys of a higher state of being. So also in spiritual generation or regeneration. The understanding is opened by the truth imparted through the Word of the Spirit:—peace and joy and hope towards God arise in the mind:—the gratitude and love inspired in the heart in view of the love of God as exhibited by the atonement of Christ, lead to obedience:—the language of the heart is, "Lord what wilt thou have me to do?" and the command is cheerfully obeyed. "Arise and be baptised and wash away thy sins."—Thus brought to the birth the individual is then baptized or born of water.—He enters into new relation

ships—exercises new functions—and partakes of new joys as a member of the Church of God. First he is *begotten* again by the word of truth “to a lively hope,”—or in other words, he is begotten of the Spirit of God:—then, in due time, he is *born* into the visible kingdom by baptism. This is *the Bible sense* in which baptism becomes “the laver of regeneration,” and it is declared to be, in all cases, “*the answer of a good conscience towards God.*”—To tell the sincere believer who has been baptized upon a profession of his faith, of the high privileges to which he has been elevated on entering the Church of God, is calculated to stimulate his zeal and love, and to hasten his progress to heaven. To tell the Godless masses of society who are embraced in the arms of Episcopacy, that they were regenerated—meaning by this—spiritually renovated in their infancy by baptism or sprinkling of water, is a murderous lie and a very damning heresy.

The Divinity of King's College.

“It is by the Bible, and the Bible only, not by traditions or by the authority of the ancient fathers that every doctrine is at last determined.”—

LETTER TO A ROMAN CATHOLIC BY BISHOP HEBER.

The following extracts are taken from “*A help to Catechising by James Beaven, M. A.*”—formerly Curate of Leigh, England, but now, we believe, Professor of Divinity in the University of this Province.—This work has been reprinted under the learned supervision of the Rev. Henry Anthon, Rector of St. Mark's Church, New York, and we presume is extensively used among the Episcopalians as an admirable digest of Christian Doctrine. We refer only to one section of the work to expose its strange antagonism to Scripture and Common Sense.—The learned Doctor thus endeavours to initiate the young into the dogmas of the Priesthood:—

“*Ques.* What two things are required in Baptism? *Ans.* Repentance and Faith.—(With this answer all will agree—it is both reasonable and scriptural).”

“*Ques.* Why, then, are infants baptized, when, by reason of their tender age they cannot perform them. *Ans.* Because they promise them both by their sureties; which promise, when they come to age, themselves are bound to perform.”

The Doctor here “teaches for (Christian) doctrine the foolish and absurd commandments of men,” and “sets at nought the Commandments of God” by mere human tradition. Common sense and Divine truth testify that faith and repentance (or the belief of moral truth and reformation of moral character) are personal things—not transferable to others. Yet he declares that the *supposed* faith and repentance of sponsors, (we say *supposed* for in ninety nine cases out of a hundred *they make no pretensions* to possess either) are reckoned to the account of the child! What would any one think of the learned Doctor's eating a hearty dinner of Roast-Beef and Plum-Pudding, and then gravely telling his pupils in the University that the nourishment arising from this to himself should, in some mystical way, be made available to the physical wants of his child by a little external priestly manipulation with cold water? We should be ready to put him in a strait-jacket and give him over to the

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care of Mr. Cronyn, the Warden of the Lunatic Asylum. But this teaching would not be more absurd than the idea of the faith and repentance of sponsors, as they are called, being reckoned to the account of the child.—It is in fact one of the most contemptible fictions of priestcraft that could have been devised; and none but those who are grossly ignorant about the simplest truths, or morally insane, can at all be deceived by it. Scripture truth scorns it—common sense revolts at it—for it is, in reality, a foolish *palpable* LIE imposed upon men by priestly deceivers to uphold their craft.

But the learned Professor of Divinity in King's College, who is paid for teaching such dogmas from the public chest, thus proceeds with his catechumen,—

“*Ques.* How many (sponsors) ought a boy to have? *Ans.* Two God-fathers, and one Godmother!

“*Ques.* How many ought a girl to have? *Ans.* Two Godmothers, and one Godfather!!”

The Apostles of Jesus Christ taught that only believers of the Gospel should be baptized—and they never taught the absurd notion of any human being repenting and believing by proxy.—But Doctor Beaven and his learned confreres not only teach this foolish nonsense, but prescribe that there must be three persons to play the farce—*three* children of riper years “to believe and repent” for each suckling: !—nay more,—he prescribes minutely the proportion of each sex to the sex of the child!! Now, let any person ask the learned Doctor where he has learned all this? Whether the Word of God warrants such clerical prescriptions? And if he were an honest man he would answer—“*the Bible teaches nothing about it*, but the clergy have invented the fiction to uphold the theory of infantile initiation into the Christian Church, which is the main stay of Priestcraft.”

But we give another extract from the Doctor's Catechism to show the difference between his teaching and that of the Apostles. After referring to “the outward and visible sign” in baptism, he asks,—

“*Ques.* What is the inward and spiritual grace? *Ans.* A death unto sin and a new birth unto righteousness: for, being by nature children of wrath, we are *hereby* made heirs of Grace!

“*Ques.* What is the meaning of children of grace? *Ans.* Admitted into the grace or favour of our Heavenly Father. Titus iii. 4, 5, 6, 7.”

This is King's College Divinity: !!!—that, so soon as the Christening Water comes in contact with the skin of the infant, it becomes a child of Grace, *i. e.*; it is spiritually regenerated, or changed into the moral likeness of God! and Paul's language to Titus is given by the Professor as a proof of this;—that is, the Doctor assumes that the Apostle and he are of one mind upon this subject!! Now, let us candidly compare the two cases. Doctor Beaven is reasoning about the moral renovation of unconscious infants, Paul about the renovation of men and women who had believed the Gospel. Doctor Beaven is reasoning that the grace or favor of God comes to *infants* through the faith of proxies and the process of christening! Paul is reasoning that the grace or favor of God had appeared to *all* the human family through the death of the Redeemer

irrespective of baptism, or any of their own works;—that the *personal* belief of this truth purifies the heart;—and that they who had thus believed and been baptised received the gift of the Holy Spirit. The appropriation therefore of Paul's language to the unscriptural and foolish theory of the Doctor is a very discreditable perversion of the sacred text. We would counsel him, if he set any value upon the salvation of the soul, to follow the example of the Ephesian sorcerers and burn publicly all the Puseyite heresy he has ever printed.—The Scriptures alone are “able to make wise unto Salvation,” and the unbiassed and honest student of the Bible will never be led by it into such monstrous anti-christian absurdities as are to be found in the Catechism of the Professor of Divinity in King's College.

University Education

For nearly a quarter of a century has a war been waged in this Province by a sectarian “priesthood” on the one hand, and the representatives of the people on the other, as to the Provincial University. The former demanding that the reins of power should be held by them; the latter that all sectarianism should be abolished from the government of the institution, and that it should be made purely, literary, secular and free. The proceeds arising from its munificent endowment would, under judicious and honest management have amounted to about \$50,000 annually:—Hence the strife of the clergy to get the management and disposal of this large sum. To deny the wisdom or propriety of allowing this; to advocate the wisdom and necessity of confining its instructions to subjects purely secular; and to require that all classes should be placed upon one level, as to the right of managing its affairs, is declared to be downright deism or infidelity! But by whom? *By those who want a share of the spoil!* Thus it was also in the case of the famous educational endowment of the late Stephen Girard, of Philadelphia, who left two millions of dollars as a foundation for an institution to educate poor young men, free from all sectarian management and controul. The following extract from Mr. Girard's will, presents the reasons which led him to adopt a rule so stringent and exclusive, as the shutting out of all sectarian teachers.

EXTRACT FROM THE WILL OF STEPHEN GIRARD.

“I enjoin and require that no ecclesiastic, missionary, or ministers of any sect whatsoever, shall ever hold or exercise any station or duty whatever in the said college, nor shall any such person ever be admitted for any purpose or as a visitor within the premises appropriated to the purposes of the said college. In making this restriction, I do not mean to cast any reflection upon any sect or person whatever, but as there is such a multitude of sects, and such a diversity of opinion amongst them, I desire to keep the tender mind of the orphans, who are to derive advantage from this bequest, free from the excitement, which clashing doctrines and sectarian controversy are so apt to produce; my desire is, that all the instructors and teachers in the college shall take pains to instil into the minds of the scholars, the purest principles of morality, so that, on their entrance into active life, they may from inclination and habit, evince benevolence towards their fellow creatures, and a love of truth, sobriety, and industry, adopting at the same time such religious tenets as their matured reason may enable them to prefer.”

For thus excluding the clergy (*not christians*) from the management of the Girard College, a strong effort was made to nullify the bequest of Mr. Girard in the Supreme Court of the United States, on the ground of its

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infidelity and unconstitutionality, but happily without success. The celebrated orator Daniel Webster, argued the case for the clergy on that occasion, and reasoned that to *exclude THEM was to exclude CHRISTIANITY!* Yet Mr. Girard by his will *specifically allowed that THE BIBLE SHOULD BE USED* by the students whence, it is admitted, we derive all our *CHRISTIAN* light, and virtue, and liberty. There is evidently no infidelity in this, but there is a fruitful source of deism or infidelity, in devoting or robbing the public funds to uphold the religious tenets, and the antagonistic dogmas of one or more sects at the expense of others, as has been attempted by the infamous University Spoilation Bill of last session. Let the Puseyites, the Romanists, the Residuaries and the Wesleyans employ all moral means to promote converts to their religious opinions, let them, if they will, meet around the government crib and work together in government harness; but let not the Baptists, the Free Church—the Congregationalists—the Episcopal, the Primitive, and the New Connexion Methodists—the Quakers, and others numbering about the half of our population, be robbed of their interest in the Provincial University, and compelled to contribute to such a monstrous alliance, or to submit to such a monstrous wrong. The family, the Christian Congregation, the Sabbath school, and particularly the private study of God's Word, are the natural channels through which religious instruction can and should be imparted to our youth, without encroaching upon public or private rights. The Professors in our University may all be Christians, or even Christian Teachers, and may adorn every Lecture on Science with the lessons of Divine Wisdom, while dogmatic theology is carefully shut out. Egerton Ryerson and the *Guardian* say this is "Godless!" but to give \$6000 a year of its funds to build up POPERY and \$6000 to build up METHODISM, they say is "COMBINING CHRISTIANITY WITH OUR EDUCATION!!!" This important subject should form a test question at the *Hustings* at the approaching general election. Let every candidate be required to give an *unequivocal reply* IN WRITING to every election committee, before he receives any assurance of support.

1st. That he will oppose the division of the endowment among religious sects.

2nd. That he will oppose all religious tests, and the establishment of Divinity or Theological chairs in the institution.

3rd. That he will oppose all exclusive or sectarian management of its affairs, and advocate a just representation of all denominations in its councils.

Educated England.

"The people sat down to eat and drink, and rose up to play."

In a village not one hundred miles either from Stoke Goldington or Dallington, there was lately printed and published the following statement:—

"A LIST OF AMUSEMENTS ON FRIDAY, JUNE 5TH, 1846.

"The names of those persons (being residents in the parishes of Piddington, Hackleton, Horton or Preston), who wish to try for the following prizes, must be given in by Saturday, May 30th, to the Churchwardens, who will show the regulations to be complied with.

"1. A Hurdle Race, with nine hurdles, for men. 1st prize, a little pig; 2nd, neckerchief; 3rd, pocket handkerchief.

"2. A Wheelbarrow Race, for men from forty upwards. 1st prize, a man's smock; 2nd, neckerchief; 3rd, pocket handkerchief.

"3. Climbing a Greased Pole, for Young Men from fifteen to twenty, who either are, or have been in the Piddington *Sunday-school*. Prize, leg of mutton. [2]

"4. A Race for Women about twenty years of age, who have been in the Piddington *Sunday-school*. 1st prize, a gown; 2nd, parcel of tea; 3rd, a handkerchief.

"5. A Race for Girls between fifteen and twenty, who are now, or have been in the Piddington *Sunday-school*. 1st prize, a bonnet; 2nd, pair of stockings; 3rd, handkerchief.

"6. Bobbing for an Orange in a Tub of Water, for Girls under ten, who are in Piddington *Sunday-school*. Prize, a collar. The Proving of the New Bells will take place about half-past three o'clock. Prize for best ringers, £2; for the second, £1; for the third, 10s.

"7. A Wheelbarrow Race for Men between thirty and forty. 1st prize, a waistcoat; 2nd, neckerchief; 3rd, pocket handkerchief.

"8. Jumping in Sacks, for Men between twenty and thirty, who have been in Piddington *Sunday-school*. 1st prize, a spade; 2nd, neckerchief; 3rd, pocket handkerchief.

"9. A Hurdle Race for Young Men from fifteen to twenty, who are, or have been in Piddington *Sunday-school*. 1st prize, a hat; 2nd, neckerchief; 3rd, pocket handkerchief.

"10. A Race for Boys above ten, who are in Piddington *Sunday-school*. 1st prize, a cap; 2nd, neckerchief; 3rd, a pocket handkerchief.

"11. A Race for Boys under ten, who are in Piddington *Sunday-school*. 1st prize, a jacket; 2nd, a neckerchief; 3rd, a pocket handkerchief.

"12. A Race for Girls from ten to fifteen, who are in Piddington *Sunday-school*. 1st prize, a shawl; 2nd, parcel of tea; 3rd, pocket handkerchief.

"N. B.—The *Ministers and Churchwardens* being desirous on this occasion of promoting harmless festivity and real enjoyment, and aware that some strangers may be present, rely on their own parishioners to check any disorder which may arise from excess of drink, or other ill-conduct in such strangers.

"Piddington, May 21st, 1846."

The above extract from the *Christian Witness*, a popular religious periodical, conducted by Dr. Campbell of the Congregational denomination in England, is deserving the special notice of our readers, as indicative of the lamentable degradation to which the people are brought under the fostering influences of "the church," as by law established. Did we not receive the intelligence through an unquestionable channel, we should have taken it for a caricature; but it is a fact beyond all question that the rewards held out by the Ministers and Churchwardens of an English Parish, to the attendants upon the *Sunday-schools* and ministry of the National Church were as above described!

It is moreover a fact established beyond all question, that where the power of the Parson and Squire is pre eminent in any English Parish—their ignorance and vice most fearfully prevail.

Reader.—Every art which the devil and a corrupt government can employ, is now being employed to thrust upon us by fraud and violence a system bearing similar traits—and that too in the name of the Christian Religion! Even the Methodist leaders LATELY BOUGHT OVER WITH EXECUTIVE GOLD, have avowed through Mr. Alder, that they are "a branch of the Church of England at home and abroad!!!" and have become its base allies in this Colony. Mark the influence of this union upon their own character already in view of education! Egerton Ryerson's daughter has been placed under the salutary discipline of the Dancing School! and she, with the daughter of John Ryerson, and other methodists youths, are now receiving instruction at a Roman Catholic Nunnery in Montreal!!! THIS IS THE FRUIT OF GOVERNMENT BRIBES AND EVIL COMPANY. Christian reader! labour to send men to Parliament who will oppose all religious grants from government, thus to corrupt and debase our religious teachers,—our churches, and our youth.

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Except in the annals of eastern despotisms, no parallel can be found for the disasters of the papacy during the century and a half which followed the extinction of the Carolingian dynasty. Of the twenty four popes who, during that period, ascended the apostolic throne, two were murdered, five were driven into exile, four were deposed, and three resigned their hazardous dignity. Some of these Vicars of Christ were raised to that awful pre-eminence by arms, and some by money. Two received it from the hands of princely courtisans. One was self-appointed. A well filled purse purchased one papal abdication; the promise of a fair bride another. One of those holy fathers pillaged the treasury, fled with the spoil, returned to Rome, ejected his substitute, and mutilated him in a manner too revolting for description. In one page of this dismal history, we read of the disinterred corpse of a former pope brought before his successor, to receive a retrospective sentence of deposition; and, in the next, we find the judge himself undergoing the same posthumous condemnation, though without the same filthy ceremonial. Of these heirs of St. Peter, one entered on his infallibility in his 18th year, and one before he had seen his twelfth summer. One, again, took to himself a coadjutor, that he might command in person such legions as Rome then sent into the field. Another, Judas like, agreed for certain pieces of silver, to recognise the Patriarch of Constantinople as universal bishop. All sacred things had become venal. Crime and debauchery held revel in the Vatican; while the afflicted church, wedded at once to three husbands (such was the language of the times), witnessed the celebration of as many rival masses in the metropolis of Christendom. To say that the gates of hell had prevailed against the seat and centre of catholicism would be to defy the inquisition. But Baronius himself might be cited, to prove that they had rolled back on their infernal hinges, that thence might go forth malignant spirits, commissioned to empty on her devoted head, the vials of bitterness and wrath.

Prophecy and its Fulfilment--Popery and the Bible.**PROPHECY.**

"Now the spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing Spirits and Doctrines of Devils,"—"FORBIDDING TO MARRY." 1ST TIM. IV., 1, 3.

"Marriage is honourable in all."—(Paul's Epistle to the Hebrews.), xiii 3

"A Bishop then must be blameless the husband of one wife."—(Paul's Letter to Timothy), iii 2

"The Apostle Peter was married to a wife."—(See Matthew,) viii 14

FULFILMENT.

"An infamous conspiracy exists against the holy celibacy of Priests, a conspiracy, shocking to relate! finds favour even among some ecclesiastics who, deplorably forgetful of their own dignity yield basely to animal passions!" *Encyclical Letter of the present Pope of Rome.*

In this strange document, there is also made as usual the most violent attack against all Bible and other Societies, whose aim is to diffuse religious knowledge among men; and, as if to evince to the world in how low esteem the Word of God is regarded by the Head of this awful counterfeit of Christianity, out of twenty nine quotations in that letter,

fourteen are from Councils, Synods and Popes; ten from the fathers; and only five from the Bible!

Sacramental Errors.

Popish Blasphemy about the Lords Supper, sanctioned by an Ecclesiastical Council, and almost endorsed by "THE CHURCH" newspaper.

THE DARKNESS OF PRIEST RAFT—THE SUNSHINE OF TRUTH.—In a great Roman Council Urban the Pope said, with reference to the alleged power of the Priests over the Bread and Wine in the Eucharist:—"The hands of the Pontiff are raised to an eminence granted to none of the Angels of CREATING GOD, the Creator of all things, and of offering Him up for the salvation of the world!!!"* and to this horrible and blasphemous declaration, the Synod unanimously answered AMEN!

This is but one atom in the world of iniquity created and upheld by Priests and Ecclesiastical Councils; and while we truly feel our very nature degraded to have to acknowledge that such monstrous and blasphemous frauds have been palmed upon the world by our fellow mortals, yet we refer to them in order by contrast, to exhibit more vividly the simple, sublime, and ennobling truths of the Word of God. The Priests of Rome in the daily ceremony of the mass declare, that they in reality offer up a real sacrifice of the Body and Blood of Christ, as an atonement for sin. Every man who has the use of his five senses, should laugh to scorn this senseless fraud to uphold the power of the Priests over a credulous people, and every child but partially instructed at Sunday school, should be able to demonstrate from the word of God that it is a lie of awful magnitude. Thus Heb. 7: 26, 27, "Who needeth not daily as those High Priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did *once* when he offered up himself." Again in Heb. 9: 28, "Christ was *once* offered to bear the sins of many."—Again, "we are sanctified through the offering of the body of Jesus Christ *once* for all." Heb. x 10.

No man, however elevated among his fellows—no human council, however ancient and learned,—no human standards of religion, however wisely framed;—should ever be regarded as possessing even the smallest authority with respect to religious things, and the case to which we have referred abundantly prove it. Religion is between God and the soul, and our ever blessed Creator has with infinite benevolence, revealed his character and will to man in his word, very intelligibly and fully; and He for their own good, simply requires the love and obedience of his creatures in return. Therein he tells us that he gave Jesus Christ, his unspeakable gift to die for our sins,—and, to keep us in remembrance of the great fact which inspires life into the soul—the knowledge of the love of God as manifested in the atonement by Christ.—Jesus before his death appointed that his disciples should frequently and unitedly eat bread and drink wine commemorative of his giving his Body to be broken,

* The Church newspaper in a poem entitled "The Holy Eucharist in the Catacombs," endorses a dogma nearly akin to this! (See No. for May 7th, 1845.

and his Blood taking of bread may ever be the Saviour, sustain and vitality and even in the at this ordinance of Heaven, moral benefit. The blasphemy surrounded from the Wo

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and his Blood to be shed for the whole world. That thus, through the partaking of bread and wine which sustain and heal our physical frame, we may ever be reminded of the grand moral truths exhibited by the death of the Saviour, which, when known, believed, and kept in remembrance, sustain and purify our spiritual frame, and nourish the soul for immortality and eternal life. Any two or more christian believers may thus, even in the absence of the faithful preacher of the cross, worthily observe this ordinance of Christ in their own dwellings, under the open canopy of Heaven, or in a place of public worship, and may richly realise its moral benefits and the high favor of the Lord and Master of the feast.—The blasphemous and abominable mummerly with which Priestcraft has surrounded this simple and significant rite has no countenance whatever from the Word of God.

Common Sense Trying a Priestly Fraud.

In May, 1844, a Mr. Frost who had been for ten years a Roman Catholic Priest in Dublin, publicly renounced the Romish faith and became a Protestant. He had long believed and taught the monstrous absurdity, that the bread and wine used at the mass after passing under the ceremony of consecration as it is called, was *turned into the real flesh and blood of Christ!* By reading the New Testament, however, and by calm reflection upon the teachings of the Apostles, he began to doubt the popish dogma; but, before giving it up, he determined to test the thing by the senses which God had given him, in common with other men.

We learn then that some time after when he "was officiating as a Roman priest, he had the curiosity to break and crush the *consecrated* wafer to see if there was any change in its substance; and perceiving that it was exactly the same as before consecration, he consequently abandoned the doctrine of transubstantiation; and at length came out and separated for ever from *Papal Babylon.*"

The testimony of any of our five senses, is more to be trusted than the testimony of all the priests in the world. This reminds us of a certain nobleman who once invited a Romish priest to dine with him, and while sitting over the wine after dinner, his lordship enquired whether he had seen a very beautiful horse which he had been presented to him as a gift? The Priest replied that he had not. His lordship taking up the cork of a bottle said, there—there it is!—see his elegant figure—his noble gait! The Priest confounded supposed his noble friend was getting deranged in his mind, remarked, sir, that is only a cork. His lordship replied that it was his horse. The Priest endeavoured to reason with him and appealed to his senses,—his sense of seeing, and feeling that it was only a cork! The nobleman then, with the deepest gravity replied, sir, you are right: You appeal to my senses to prove that a cork is not a horse? I appeal to yours, that the bread and wine in the mass, after the ceremony of consecration, is bread and wine still. The Priest was silent, ashamed, convicted.

It is worthy of remark, that the Saviour and his Apostles when claiming the belief of the multitude in their testimony, always appealed to the evidence they presented. Jesus said, "if ye believe not me *believe the*

works." Again, "the same work that I do bear witness of me that the Father hath sent me." The Apostles when declaring that Christ who had been crucified had gone to heaven, referred to the proof of this (speaking of the descent of the spirit on the day of Pentecost), they said, "He hath shed forth this which ye now see and hear."

READER!—Listen to Paul's advice:—"Be not children in understanding," 1 Cor. xiv., 20, but be ye men—"men in understanding. Seek to be found among those, who by reason of use have their senses exercised to discern both good and evil" H. b. v., 14.

The Law Church and Her Victim in 1847.

A certain man, in the gospel, fell among thieves, and a certain man at Cambridge has fallen among great thieves. At the last assizes in that town, a poor man named Bedwell, the father of five children, who can only earn three shillings a week among them, was sentenced to half a year's imprisonment for refusing to pay sixteen shillings for church rates. The prosecution has been pending against him for two years—it has cost the prosecutors, it is said, upwards of five hundred pounds. They might have distrained upon his household furniture—might have sold his bed, and so have punished him for his alleged contumacy—his offence being the grievous one of having a conscience, and of declining to disobey its solemn injunctions. Bedwell, be it known, is a sincere disenter. He objects to the doctrines of the Church of England, and he declines to pay towards the support of a church to which he does not belong, and of doctrines which he disavows. This is his crime. The law, with five hundred pounds to back it, has been directed against him, and he, being the weaker party, having, as he says, "not a shilling in the world to bless himself with," has been committed to the county gaol. Shall we say—Oh! wicked Bedwell, or, oh! wicked Church?

We are desirous of being temperate, though our blood is rebellious. For ourselves, we consider the Church of England to be a nuisance and a curse in the land. But there are numbers who widely disagree with us, and who regard the church as a blessing. Of these, we ask—Is this her mission! Is this treatment of poor Bedwell one of her benedictions?

Mr. Justice Patterson, who passed sentence upon him, said, "It does not become any individual to set up his own private and obstinate opinion in opposition to the law: and if such a course is carried on, it will certainly turn out that the law is the strongest." Very likely. The law was the strongest in the reign of Mary, when it ordered Protestants to be burned, and in the reign of Elizabeth, when it caused Catholics to be pressed to death. It was the strongest when it cut off the ears of Quakers. It was the strongest when at the fiat of certain Scotch Presbyterian priests, it put aged women to death as witches. If strength be really synonymous with justice, the prosecutors of poor Bedwell are worthy of honour, but not otherwise—by no means, otherwise. Otherwise, indeed, they are quite detestable.

The English State Church is, at this moment, what it ever was—the most intolerant church in the world. Its intolerance is, indeed, in a great measure, subdued by the spirit of the age. It cannot torture—it

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cannot take life. The people are too enlightened. But if the power were not wanting, who can doubt that the will and the readiness would be manifested?

Of course, the end of this abominable church is near at hand. It will share the fate of all other abuses. It will perish with them.—*The People's Newspaper*.

READER! In Canada, the seed of "the Law Church" is being sown broadcast every year:—in England, it is only yielding its accursed but appropriate fruit. Seed, however, you are aware, does not bear its fruit until after a long time; neither will a Dominant Church put on the screws until the people are well enchained by law. The High Priest of political Episcopacy in this Province, now wrings annually by law \$6000 from our public revenues, to which he has no more right, *morally*, than a Hindoo Fakcer. This then forms the first links in the chain. The money is paid without our consent. We are robbed of it by law,—just as poor Bedwell was robbed by law. The screws are not yet ready for us, as they were for him,—but they are being prepared.—Only send High Church Tories, or unprincipled men to Parliament, and you will by and bye have Church Rates to pay and Ecclesiastical Courts to grind you to the dust.

A Disciplinary Pill for the Puseyites.

"If it were necessary, I could add a hundred instances from the Bible, all going to show that it is *there* a prominent and oft-repeated doctrine that the act of God's *authorized* ministers is the act of God himself."—*THE CHURCH Newspaper*, 10th May, 1841.

The above is from the pen of the learned Doctor and reverend theologian of "the Church."—Let our readers draw their own conclusions from his profound Tractarian nonsense after reading the following extract from the *Times*—keeping in mind that the four individuals here named are all recognized by him as "GOD'S AUTHORIZED MINISTERS,"—all men who have been ordained by the veritable "Successors of the Apostles!"

A correspondent of the *Times* strings together the following cases of ecclesiastical punishment, recently awarded by competent authority in the national church:—

The Hon. and Rev. F. S. Monckton, for indecent conduct with the females of his family, "especially Sarah Huggins"—suspension from office, not from emolument, for *one year, without costs*, by the sentence of the Bishop of London.

The Rev. J. Jones, for adultery:—suspension from office and emolument for *two years, with costs*, by the sentence of the Court of Arches.

The Rev. H. E. Head, for declaring the baptismal service to be not free from erroneous and strange doctrine, contrary to the thirty-nine articles, and such as a clergyman is pledged to "banish and drive away":—suspension from office and from emolument, for *three years, with costs*, by the sentence of the Court of Arches.!!

The Archbishop of Dublin has removed the Rev. R. W. Kyle from the curacy of Donnybrook, for persisting in his adhesion to the proposed Evangelical Alliance.!!!

Thus it appears that the denial of the Puseyite dogma concerning the baptismal service, and the confession of a determination to cultivate a friendly relationship with God's people of other denominations, was visited by the Lords of the Church political with much more severity than an offence against the Law of the Ten Commandments! Now, according to the law of the Church of Christ, as found in the New Testament, as well as common sense, the Honourable and Reverend debauchee, and

the Consecrated and Reverend adulterer should, by the popular voice, have been separated at once from the congregation :— (the State machinery of political hireling BISHOPS, and ARCHES COURTS, are unknown to the New Testament, and have no rightful power to act, in such matters) and according to the same authority, no Church in the world has any right to suspend or separate, on account of his opinions, a believer in Christ, whose moral conduct does not belie his profession, —far less to cast off a religious Teacher for desiring to cultivate a spirit of universal charity towards his brethren —The Church of Christ however and its laws are one thing :—the Church of the State and its laws are another: the latter is political and human, the former is heavenly and divine :—the latter is designed to make men the freemen of God :—the former to make them the slaves of the State.

Divinity in Dundas, or
A heavy draft on popular Credulity.

“Every Bishop and every clergyman of the Church of England has it in his power “to trace up the succession of Bishops through whom he received his authority, beginning with the Bishop who laid his hands upon him, and going upwards from “Bishop to Bishop, to the very hands of St. Peter and St. Paul.” !!!—*Sermon by James Beaven, D.D., at the opening of St. James' Church, Dundas.*

Doctor Beaven must have calculated largely upon the superstition or ignorance of his audience in Dundas, when he propounded such a monstrous absurdity as we have quoted from his sermon. Every intelligent reader of the New Testament knows that *Diocesan Bishops*, to whom Dr. Beaven refers, had no place in any of the apostolic arrangements; nor, according to impartial Church History did this usurpation appear until about the third century.—Again, a *territorial Church* is a thing altogether foreign to apostolic arrangements, but it is inseparable from the Diocesan usurpation. A *political Church* may be territorial,—a *Christian Church* cannot. A thousand or ten thousand congregations may be called, “the Church of England” because under one political head, the Queen; and it may be governed by political officers from an Arch bishop downwards; but the New Testament knows nothing of such officers, and warrants no such violation of the Sovereignty of Christ or of the laws of his Kingdom. Not to enlarge upon this subject we refer our readers to another page as to Mr. Wesley's and the Apostle Paul's ideas of the office of a Bishop.

If then there were no territorial churches and no Diocesan Bishops established by the Apostles, and none were found in the world until the third century—how could Dr. Beaven and his deluded colleagues trace their succession from age to age “to the very hands of St. Peter and St. Paul”? The thing is a mere traditionary absurdity to uphold the power of an anti-christian priesthood—therefore, “LET THEM ALONE: THEY BE BLIND “LEADERS OF THE BLIND. AND IF THE BLIND LEAD THE BLIND BOTH SHALL “FALL INTO THE DITCH.”

P. S. Mr. Marvel presents his compliments to the Rector of Dundas, Mr. McMurray, and begs the favor of his disabusing the minds of his Episcopalian hearers upon the foregoing subjects, taking the word of God alone as his authority.

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One of the Quick-sand Anchorages of Episcopacy.

"Making the Word of God of none effect by your traditions."

The Church newspaper of July last has the following delectable paragraph:—

"This is the ground on which to take our stand in these days of controversy and party spirit.—"SO SAYS THE RUBRIC" is a sufficient and incontestible reply to all "who, from whatever motive, put the question in reference to any of our administrations—"Wherefore do you so"? THIS IS CANADIAN PUSEYISM UNMASKED.

The old Protestant reformers took *their* stand, in the days of controversy, on—"SO SAYS THE BIBLE,"—our modern Episcopal Scribes on—"SO SAYS THE RUBRIC."!!! The Old Testament Divines—said, "THY WORD (O, God) IS A LIGHT UNTO MY FEET AND A LAMP UNTO MY PATH." The new Puseyite Divines—say.—"THE RUBRIC IS OUR LANTHORN."!

The Apostle Paul said that all "Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, and for instruction in righteousness that the man of God may be perfect."—His *professed* "successors" tacitly declare that the Apostle was wrong, and that the Episcopal "Rubric"—must be super added to God's Word, or rather on questions touching their "administrations" of christian law, *must take its place!!!* No wonder that "darkness covers the land and gross darkness the people."

The British Anti-State Church Association.

The Triennial Conference of this important Association met in London on the 4th May last, and continued in session three days. The report of the Executive Committee for the three years was presented, and gave indications of great solidity and permanency in laying the foundation of the institution, and strong assurance of its healthful progress. No less than 559 delegates from 264 localities in England, Wales and Scotland were present on this occasion, and these were men of the highest talent, character, and influence in society—men of one heart and one mind, united together for one holy and patriotic object—namely, the entire emancipation of religion from State interference and State corruption.—The greatest energy and harmony marked its proceedings, while the recent conduct of government in framing "a Juvenile Establishment" through the crafty mechanism of State Education, had corrected the views of many of its members, and stimulated the hearts of all. The near approach of the general elections, quickened also the zeal of the Conference to advance the cause of religious freedom at the poll-booths. In the last British Parliament, it is a singular fact that Mr Bright (Cobden's Colleague), was almost *the only man* in the Commons who understood and advocated Non-conformist principles. This association, therefore urged its friends everywhere to support only Anti State Church Candidates, and the result has been so far, cheeringly triumphant. Now, instead on one, there are *nearly 30 members returned to the New Parliament in 1847, OPPOSED TO CHURCH AND STATE CONNEXION!* and *upwards of sixty who oppose all FURTHER RELIGIOUS ENDOWMENTS!!* Dr. Cox of London, in his speech at the conference said, that he looked forward with the pleasing hope of obtaining the return of only half a dozen or a dozen thorough Non-Conformists members; but instead of twelve, there

are nearly thirty! This is the first fruit of this combined effort, and it augurs well for the future.

The Association during the first three years of its existence, has been employed chiefly in educating the masses in the principles of Non-conformity, preparatory to a grand descent upon the enemy. In furtherance of this design 158,000 cheap publications had been issued, and 120 lectures had been delivered throughout the united Kingdom, so that public opinion had been forming very rapidly, and was running evidently in a right mould. Well therefore, may those everywhere who are living upon ecclesiastical corruption, tremble at these remarkable "signs of the times," in the Parent State. Babylon, everywhere must fall. In this Province and all the Colonies of the Empire, a similar Association is imperatively required. In England it is demanded to root up a gigantic, a long-standing and appalling evil; in the Colonies it is wanted to prevent the deadly Upas from taking root. Every township in the Province should have a society of this kind, for diffusing intelligence as to the dread effects of Church and State alliance, upon social happiness and spiritual prosperity, and to secure the return of representatives to Parliament, who shall resist all religious endowments or money grants from the State. Freemen, Electors, Christians! lend your sincere and humble aid in this good work. Let us only emancipate religion from its adulterous connexion with the State, and millions yet unborn will arise to bless our memory.

N. B.—The cheap Publications and Tracts of the Association, will I trust be found on Sale at my Publishers during the next summer. Every friend of religious freedom should promote their circulation.

The Rewards of Drunkenness.

If you wish to be always thirsty, be a *Drunkard*. for the oftener and more you drink, the oftener and more thirsty you will be.

If you seek to prevent your friends raising you in the world, be a *Drunkard*; for then you will defeat all their efforts.

If you would effectually counteract your own attempts to do well, be a *Drunkard*; and you will not be disappointed.

If you wish to repel the endeavours of the whole human race to raise you to character, credit and prosperity, be a *Drunkard*; and you will most assuredly triumph.

If you are determined to be poor, be a *Drunkard*; and you will soon be ragged and pennyless.

If you would wish to starve your family, be a *Drunkard*; for that will consume the means of their support.

If you would wish to be imposed on by knaves, be a *Drunkard*; for that will make their task easy.

If you would wish to be robbed, be a *Drunkard*; which will enable the thief to do it with safety.

If you would wish to blunt your senses, be a *Drunkard*; and you will soon be more stupid than an ass.

If you would smash windows, break the peace, get your bones broken, tumble under carts and horses, and be locked up in the watch-houses, be a *Drunkard*; and it will be strange if you do not succeed.

If you would mother of dishonour.

If you would be excluded from the Kingdom.

Finally, if you would lose your body and soul, be a *Drunkard*; and adopt a more

The rapid attention of the public to its probable number of persons being an account of eight hundred during the present and seventy common law.

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If you would destroy your body, be a *Drunkard*; as drunkenness is the mother of disease.

If you mean to ruin your soul, be a *Drunkard*; that you may be excluded from heaven.

Finally, if you are determined to be utterly destroyed, in estate, body and soul, be a *Drunkard*; and you will soon know that it is impossible to adopt a more effectual means to accomplish your—END.

The Progress of Popery.

The rapid growth of Romanism on this continent, has excited the attention of christians everywhere to enquire into its causes, and as to its probable results. The Catholic Almanac for 1847 says, "that the number of priests in the United States is eight hundred and thirty-four, being an accession of ninety eight in one year and also that there are eight hundred and twelve churches, seventy-two of which were erected during the past year. In addition to this number, there are five hundred and seventy-seven stations visited by clergymen, but as yet without any common place of worship."

One of the principal causes doubtless is, the large influx of Roman Catholics from Europe; and a second is, the Roman zeal Protestantism which has been developed so widely among the daughters of the great Harlot, both here and in England: we mean among the Puseyites, who are Roman Catholics in disguise, and who form *the large majority* of the National Hierarchy: hence the desire of the British Government to propitiate their favor. The famous grant to the Roman Catholic College of Maynooth of £26,000 a year, was carried in the British Parliament by a vote of 319 to 186!—and Sir Robert Peel, Lord John Russell and other political leaders, have since declared their entire willingness to endow the whole of the Roman Priesthood!!

This is State Religion: how liberal! how consistent! how beneficial! Statesmen, we believe, would at any time endow the worship of the Devil for a political purpose. What reason therefore is here shown that the State should mind its own business, and leave all churches to mind theirs. Justice says, "support all religions or none." Principle says, you have no right to support any, for you can not support one without doing injustice to another. A greater curse was never inflicted upon suffering humanity than a state paid clergy, yet Canada has begun to drink of this bitter cup. Dr. Strachan gets now \$6000 dollars a year out of the revenues arising from the public domain, and for what? Why, for building up a semi popish system of corruption amongst us! Besides this, he and his colleagues are quite willing to endow Romanism in this Province, if by so doing they can only get a larger amount of the public lands and money to enrich themselves!* They actually *proposed last session to give \$6000 a year to Regiopolis Roman Catholic College!*— Besides this, the Roman Catholic clergy are now under pay by the Civil Government in Canada, and latterly their annuities have been increased in all the North American Colonies. Need we be surprised therefore at the progress of Popery? Certainly not. What then should be done to arrest its progress? 1st. Let Church and State connexion be dissolved.— 2nd. Let christians everywhere labour to diffuse the scriptures more

extensively amongst the people. 3rd. Let christianity in its simple and benignant aspect be everywhere presented to the world by its friends, in contrast with the cupidity and tyranny of State religion. 4th. Let non-Conformists send no man to Parliament unless he is pledged to advocate the entire abolition of all State Grants to religious teachers or communities. Let this course be pursued and the issue of the contest will be a sure and triumphant victory.

P. S.—All sectarian money grants made to religious teachers or communities by the government, whether for education or other purposes, must be regarded as a price paid for political subserviency.

— A WARNING TO THE METHODIST PEOPLE.

* The *Christian Guardian* of the 10th November, 1847, contains an Address of a Conference Special Committee to the Methodist People, urging them to procure signatures to petitions, in favor of this infamous University measure, because the same Bill proposes to give the Wesleyan Conference also \$6000 a year! while the Protestants of the Free Church—the Secession Church—the Baptist Church—the Congregational Church, and the Churches of the Primitive Methodists—the Episcopal Methodists—the New Connexion Methodists—the Bible Christians—the Quakers, &c., &c., are all virtually excluded by it!!! And Mathew Richey, D. D., the *Chairman*, and J. K. Sanderson, the *Secretary*, declare before God and men, that this unheard of atrocity has been determined upon “*after long and prayerful deliberation!*” What black hypocrisy! What a solemn mockery of Him, “*who loveth righteousness and hateth iniquity!*” The God of Heaven is assumed by this Committee as SANCTIONING THE ENDOWMENT OF POPERY, and as giving countenance to a body of men who have “*sold themselves to work such iniquity!*” A supplement of “*the Christian Guardian,*” written, it is said, by Egerton Ryerson and containing the address of the Committee, has, we learn, been sent to every Preacher in the Connexion, with orders to go on a political circuit forthwith—for signatures!!! **METHODISTS! PROTESTANTS! CHRISTIANS!** are you prepared to be made the instruments of your countries ruin? If not, withhold your names from the petition.

Facts Showing that Puseyism is Synonymous with Jesuitism.

Dr. Burns and the English Establishment.

The University of Cambridge declined bringing forward any petition against the grant to Maynooth: this was not surprising for they are all hastening to the point of amalgamation.

J. Moore, Roman Catholic Priest, read to his congregation in the Mass House, Bath St., Birmingham, * Dr. Pusey's famous Sermon on the Eucharist, and declared it to be a pure exposition of Roman Catholic Doctrine!

Newman the leader of the Puseyites, is now a Romish Priest or Monk, and is to be created a Bishop by the Pope! He is also engaged, it is said, in preparing a new Translation of the English Bible, under the direction of Rome.

In a recent debate in the General Presbyterian Assembly, Ireland, Dr. Cook stated that the famous, No. 90 of the Oxford Tracts, issued by Dr.

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Pusey and his associates as a fresh and original production, was actually the work of a Jesuit who lived in the reign of Charles II !!!

It is affirmed, also, upon good authority, that a very great majority of the 10,000 or 11,000, of the national clergy in England are thorough Puseyites, and that they are rapidly going over to the Church of Rome. The drunkards, gamblers, hunters, and horse racers, form also a goodly proportion of the Priesthood.

These are only single atoms on the "*mare magnum*"—the great ocean of State Church iniquity. Yet, "Fell it not in Gath!" Doctor Burns of the Free Church declares in the teeth of all this, and in opposition to the views expressed by the Joint Committees of the Free and the Secession Churches which met in November last about the proposed union, that "*there is not in the Christianity of England, APART FROM ITS ESTABLISHMENT, a breakwater sufficient to stem the torrent of Popery on the one hand, and Infidelity on the other!!!*" What reliance is due to the opinion of a Doctor of Divinity after this? Think only of "Satan casting out Satan!" Puseyism, Infidelity, and Debauchery fed by State Church plunder from the starving millions forming a breakwater against Romanism and Infidelity!!! What meaneth this? Why!—The Doctor wants to return to Egypt with his clerical brethren to be fed by Pharaoh, and yet wants to be independent of him; and, above all things, he longs to be INDEPENDENT OF THE PEOPLE! What a low estimate must he set upon the Christian intelligence of the people of the Free Church, if he really hope to lead them again to the banks of the Nile, in order that he, and others of his class, may again feed upon "the Onions—the Leeks—and the Garlic," after which their soul longeth. The voluntary offerings of the people of Scotland for the last five years (upwards of £300,000 Sterling per annum) have elicited and taught the people A SIMPLE BIBLE PRINCIPLE, namely, that *Christian Truth and vital godliness will prevail more generally and spread more rapidly without State support than with it*, and its inseparable corruptions. Let the Free Church members sustain their character—and STOP ALL VOLUNTARY SUPPLIES from those who are determined to eat again out of the Government Crib, and to trust in the arm of Assyria—not in the Lord and his people.

"THE TRUTH OF CHRIST SHALL MAKE YOU FREE ;

"THE GOLD OF PHARAOH SLAVES."

P.S.—"The Church" Newspaper of the 12th Nov., publicly honors this "Free Church" champion for his avowal of Church and State principles—thus, "*The testimonies of honest and intelligent DISSENTERS 'in favor of the Reformed Anglican Church have been neither few nor far 'between. * * * In this category we have now the satisfaction of including Dr. ROBERT BURNS OF TORONTO.' !!!*

* My Publisher has a few of these Puseyite curiosities for Sale, at 7½d. each.

The Spirit of State Establishments.

JOHN BUNYAN'S TWELVE YEARS IMPRISONMENT.

"They found him praying without the Common Prayer Book, in a place not permitted by the decree of the King; they found him with the Bible in his hand, worshipping God in a Convnticle, and forthwith according to the King's decree (like Daniel in Babylon) they threw him into prison (the Lions Den) to remain there for no crime whatever, twelve years, as a common malefactor!" During this cruel imprisonment he wrote "*The Pilgrim's Progress*" which has immortalized his name.

"And where, and by whom, and for what, is this man imprisoned?—In a christian land, BY AN ESTABLISHED CHURCH, for preaching the Gospel to the poor, the ignorant, the destitute, and for not praying with a Common Prayer Book! For this a heaven commissioned minister of Jesus Christ languishes twelve years in prison! For this he is kneeling on the cold stone-floor of a narrow cell, in secret with his God, because he chose, without a commission from the Government, to worship God in public and to lead the devotions of others by the Scriptures merely without the liturgical form imposed by the State upon the conscience. Yes! astounding as the fact may seem, John Bunyan is shut up within iron bars and stone walls as men would shut up a wild beast or a murderer, because he would pray without a Common Prayer Book."—*Cheever's Lectures on the Life of Bunyan.*

Extract from the Conventicle Acts of 1654 and 1670, under which Nonconformists were punished for worshipping God according to their conscience.

"If any person should be present at any assembly, conventicle, or meeting, under colour or pretence of any exercise of religion in other manner than is allowed by the Liturgy or practice of the Church of England; or if any person shall suffer any such meeting in his house, barn, yard, woods, or grounds; they should, for the first and second offence, be thrown into jail or fined; for the third offence transported for seven years, or fined a hundred pounds; and in case of return or escape after such transportation death without benefit of clergy!!!"

The Bishop of Peterborough referring to the last of these Acts remarked—'It hath done its business against all fanatics, except the Quakers; but when the Parliament sits again a stronger law will be made, not only to take away their lands and goods, but also to sell them for bond slaves!!!"

FREEMEN OF CANADA! While you sleep in fancied security, the demon of priestcraft is awake, and with satanic skill is weaving around you the fatal web of the same hierarchy which imprisoned and persecuted the immortal Bunyan—Read on the 26th and 27th pages where you will learn that your chains are being quietly forged.—Are you prepared to wear them?—If not, keep your Religious Teachers in their right place, and send true and honest men to Parliament to guard your rights: this is your principal security.

A Lucrative "Apostolic" Business.

"His Watchmen are blind: they are all ignorant."

"Yet, they are greedy dogs which can never have enough, and they are shepherds that cannot understand; they all look to their own way, every one for his gain from his quarter." ISAIAH, lvi, 10, 11.

The *Eclectic Review* for January, 1846, says that the Bishop of London has consecrated 500 Buildings (Churches) at a fee of £150 each, pro-

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ducing the sum of £75,000. He also has the disposal of 500 Livings, value on an average £250 each per annum!!!

This functionary, moreover, has a stated income of about \$60,000 per annum, or about \$164 a-day, and occupies a splendid Palace at Fulham, besides his mansion at St. James' Square. Yet it was lately admitted by Sir Robert Peel in his Speech to the Electors of Tamworth, that in one section of the City of London 166,000 of the population were without "Church accommodation," while it is notorious that very many of the working Clergy get a bare subsistence!

I have referred to these particulars to show how admirably they are in keeping with the following extract from a late "charge of the Bishop," in which the poverty and affliction of those men he not only adduces as an evidence of the genuineness of *their* ministry, but by fair implication, appropriates the same to himself, as a proof of the genuineness of his title to be a Successor of the Apostles! The Bishop must be a very hardened sinner or he must have had very great command of countenance, were he able to utter the following passage before his clergy without a blush. We really wonder if his Lordship, poor soul, shed tears, when he touched upon his "necessities" at only \$164 a-day?!?!

"Many of you, reverend brethren, labouring in the spirit of self-devotion and self-sacrifice, scarcely enjoying a present immunity from want, add to the other marks and tokens of an evangelical ministry, that melancholy evidence which an Apostle urged for the genuineness of his own commission,—'In all things approving *ourselves* as the ministers of God in much patience, in affliction, in necessities in distresses.' "!!!—*Bishop of London's Charge.*

The Solemn Mockery of State Prayers.

In the fall of 1846 the British Privy Council ordered the Archbishop of Canterbury to draw up a form of prayer to be offered up according to law beseeching Almighty God to avert the evils of the then threatened famine. What a display of national ecclesiastical hypocrisy was this! The Archbishop and his princely associates feel no apprehension of danger from famine but *they pray for the poor* who will be the actual sufferers, while they themselves are rolling in the lap of luxurious indolence obtained at the expense of the labour, and toil, and want, and wretchedness of millions!—The Archbishop himself prays to the tune of 150,000 dollars a year, which is more than \$410 a day, while the strong and active labourer cannot, in many cases, realize even one shilling!—often no more than eightpence!!—that is, one useless or pernicious State functionary while living upon the public revenue and consuming more upon himself and family than 2000 or 3000 labourers can earn by hard labour, prays thus on their behalf to "the Searcher of hearts"—the God of Justice!!!

"We have sinned—we have grievously sinned against thee. Yet knowing O Lord, that thou art full of compassion, we beseech thee to pardon the offences of thy people—to relieve the poor and the needy in their present necessities." "Of ourselves we are unable either to will or to do that which is acceptable in thy sight. We therefore pray thee so to open our hearts to the influences of thy Good Spirit, that, showing

compassion and mercy each man to his neighbour, and bearing the burdens of one another we may obtain of thy favour the supply of our wants."

The first part of this petition is certainly consistent. It acknowledges our grievous national sins the greatest of which is the infliction of the ignorance and irreligion—the guilt and misery of a State Church.—It implores forgiveness and *professes* sympathy for a suffering people.

The second part is strangely inconsistent. It declares that the Archbishop and his colleagues are so wedded to their wealth and luxury that they have no heart either "to will or to do" for the poor—yet professes a wish that they might be *made willing* to part with their legal spoil!—that they might have a heart to curtail the splendour of their equipage!—and to lessen the sumptuous extravagance of their living!!!

This solemn mockery was perpetrated in all the national churches in England on the 11th of October 1846. Since then between *one and two millions of the poor have DIED OF FAMINE AND DISEASE*—and since then *about 50 millions of dollars have been spent upon the State Priesthood in England and Ireland!!!*

It is worthy of remark that Dr. Whately, the Archbishop of Dublin refused to submit to the Order in Council, and protested against the form of prayer issued from Canterbury and published in the State Gazette as both illegal and *blasphemous!* He regarded the famine as a righteous judgment from God,—not to be propitiated by State manufactured prayers.

Where, let me ask, is the boasted spiritual unity of the Hierarchy?—Externally it is broken and disjointed:—internally it is a perfect moral chaos. Its gold, its political power, its articles, its rubrics, its stereotyped formularies, are all of "the earth earthy:—It wants the vitality arising from general individual intelligence and pervading moral character:—the unity arising from obedience to the governmental principles of the Christian Church as taught in the New Testament. This political or law church has not a single feature of the Constitution of the Church of Christ about it, altho' it does embrace many good but mistaken men within its pale. It is in fact only a monstrous abortion of Statecraft whose original may be traced to the polluted murderer Henry VIII. of infamous memory. This monarch, and his successors *to this day*, have only changed places with the Pope of Rome, while both have usurped the place of Christ as the lawgiver and Sovereign of the Christian Church.—This therefore is **THE POPERY OF PROTESTANTISM—THE DAUGHTER OF THE GREAT WHORE.**—Yet in derision of common sense and truth it claims to be "THE CHURCH!" like the maniac, who, in his cell claimed to be "THE KING!"

Ecclesiastical Slavery at Guelph.

Or the Great Shirt Question.

It would appear that *the surplice question*—the all-important subject whether the Clergy were *lawfully required to wear a second shirt over their outer garments*—had been the theme of a grave and learned discussion by the Bishop of Montreal, which sometime ago, occupied no less than 7 columns of the *Montreal Courier!*—and also of a ghostly manifesto from Toronto to the whole of this Diocese. From the latter it appears that after pro-

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found deliberation the affirmative side of the case had been taken* by "the Chief Shepherd!" and that in consequence, about 100 shirts or surplices, had been ordered to be thus worn in C. W. We know not the service which the Bishops appointed for the solemn occasion of thus robing their clergy, but we should suppose that none more appropriate than Matt. xxiii. 27 could have been found in the sacred canon, viz, "*Woe unto you Scribes and Pharisees, hypocrites! for YE ARE LIKE UNTO WHITED SEPULCHRES.*"

It seems that the congregation at Guelph, as at other places, were disturbed by the innovation of their Diocesan; but, whether it was simply a feeling of reluctance at getting out of the beaten path, or some secret misgivings about whited sepulchres we cannot tell.—Be that as it may they demurred at the proceeding and wanted again to have the surplice order rescinded through an appeal to the Bishop. But unfortunately for the slaves of priestly power, the appeal had to pass through the Priest, just as in the case of Methodist slaves an appeal against Conference must pass through an agent and member of Conference!—so that when the Episcopalian Parson or Methodist Preacher shall refuse to be the channel of communication—the people must just *bear the yoke*:—there is no redress—the minority however on this occasion appealed to the Press, and published the petition which they failed to carry and were unable lawfully to transmit, and also their reasons for so doing. Their petition is one of the most pitiable and abject kind:—it runs thus—

TO THE RIGHT REVEREND JOHN, LORD BISHOP OF TORONTO, &c. &c.

The Petition, &c. &c.

That in the opinion of your petitioners the wearing of the surplice (or *shirt*) has given great dissatisfaction to many of the most conscientious members of this congregation—"—"—"—" that it is with *extreme diffidence* we approach the subject of the right of the constituted authority of our Church to direct its spiritual concerns (such as compelling men to wear a shirt outside of their coat,—yet we humbly submit to your Lordship the propriety of withdrawing your recommendation to your clergy on these matters—"—"—" that we are emboldened to address this request to your Lordship in consequence of the recent declaration (or recantation) of his Grace the Archbishop of Canterbury, (concerning the Exeter shirt question) &c. &c.

No body of men who had ever read their Bibles with an ordinary share of common sense could ever submit to play at such a game of childish foolery with their fellow-mortals as that to which we have referred—under the name of Christianity. THE NEW TESTAMENT does not even recognize the office which they allow to be their constituted authority—namely—that one man shall rule over many congregations as Bishop—let the literati of Guelph discover it there, *if they can*. It also condemns the receiving of honorary titles—(see Matt. xxiii. 7 & 8)—and knows nothing of Lord Bishops. (see Mark x. 42 & 43, and 1st Peter v. 3). And as to the wearing of official garments by the ministers of religion it is altogether silent. It teaches everywhere that respect is due to character not to appearance. A man in plain clothes may therefore be an object of our esteem and love, while a surpliced sinner may deserve both our pity and contempt.

Either gross ignorance or rank infidelity—or both—must prevail to a large extent together with State support to uphold this grand ANTI-CHRISTIAN USURPATION in the world.

* The term "THE CHIEF SHEPHERD" was lately applied to the Bishop of Montreal in a letter from one of his clergy upon "the surplice question." !!

Free Church of England.

The beginning of an important movement in the right direction.

The new Free Church at Exeter was opened in May, 1846, for the first time, when service, according to the rites of the Church of England, was performed. The church is to be totally independent of the Bishop of Exeter, or any other ecclesiastical jurisdiction. The Revds. Robert Cowe and James Shore, both ministers of the Church of England, officiated on the occasion. Subsequently another was opened in London under a Dr. Dillon, and now there are already five or six Independent Congregations of this kind. This is the sure remedy for ecclesiastical corruption.

PROVE ALL THINGS.—He that takes up the opinions of any church in the lump, without examining them, has truly neither searched after nor found truth, but has only found those that he thinks have found truth, and so receives what they say with an implicit faith, and so *pays them the homage that is due only to God, who cannot be deceived, nor deceive.*—

Locke.

Eminent and Good Men.

	BORN.	DIED.
JOHN WICKLIFFE, the great English Reformer of the abuses of priestly power..... A.D.	1325	1385
WILLIAM CAXTON, the first English Printer.....	1412	1491
MARTIN LUTHER, the great German Reformer,.....	1483	1547
JOHN KNOX, the great Scottish Reformer,.....	1505	1572
JOHN CALVIN, the great Swiss Reformer,.....	1509	1564
OLIVER CROMWELL, the Protector of England,.....	1599	1658
JOHN MILTON, Latin Secretary to Cromwell, the author of "Paradise Lost," a renowned champion of Civil and Religious Liberty,.....	1608	1674
ANDREW MARVELL, our great progenitor, assistant Latin Secretary with Milton,.....	1620	1678
ROBERT BOYLE, the eminent Philosopher and Christian Philanthropist,.....	1626	1691
JOHN BUNYAN, the author of the Pilgrim's Progress—a work which has immortalized his name, and was written in prison,.....	1628	1688
ISAAC NEWTON, the famous Astronomer and discoverer of the great law of gravitation,.....	1652	1727
JOHN WESLEY, the founder of Methodism,.....	1703	1791
BENJAMIN FRANKLIN, the Printer, Statesman, and Philosopher,.....	1706	1790
ADAM SMITH, the celebrated Political Economist and author of "the Wealth of Nations,".....	1723	1790
GEORGE WASHINGTON, the eminent General and Statesman—first President of the United States,.....	1732	1799
ROBERT RAIKES, the founder of Sabbath Schools,.....	1735	1811



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Maxims in Political Economy.

National wealth does not consist in mere money or coin.

The source of wealth is labour or industry.—Bank notes are not money.

National superiority does not depend on repressing the industry of other nations.

National prosperity not to be known by balances of trade from Custom House return.

Statesmen and legislators do not know better how to direct industry and capital than the individuals who draw their subsistence from them.

No country can be enriched by compelling the people to purchase bad articles at high prices.

Luxury and profuse expenditure always injure a country—frugality the reverse.

High taxes though spent at home impoverish a nation and repress industry.

Government expenditure is not like taking out of one hand to put into another.

National debt is a national curse.

Colonies do not by any monopoly they afford advance the interest of the Parent State.

Chartered companies and monopolies are injurious in regard to trade and commerce.

National splendour is no sure sign of wealth and happiness.

The industrious man should be allowed to buy the best article at the cheapest rate

Laws ought to afford protection and equal advantages to all classes in community.

Restrictions high duties, and prohibitions, of imports, do not make domestic goods cheaper.

The best patriots are the advocates of "free trade all over the world."

A Canadian Reform Bill Wanted.

Remarkable inequality of the Representation in Parliament.

It is not, perhaps, known to one person in a thousand that such is the inequality of the Parliamentary representation of this Province, that the present Tory Ministry in power, although claiming a majority of about one or two in the Legislative Assembly, represent only 479,201 individuals of the constituencies: while Messrs Baldwin and LaFontaine, and the Liberals, who stand in a minority in the House, represent constituencies numbering 795,177! That is, out of the 84 members now in the Assembly, 43 are reckoned as due to the Tories, and 41 to the Reformers; whereas, were the Representation equalized as it should be, the Tories would have only 31 members, while the Liberals would have 53,—thus giving the latter an equitable majority of 22

Mr. Draper and his political predecessors have for a long period been steadily creating "rotten Boroughs" to secure Seats for men who never otherwise could get into Parliament; and have by this means been gradually sapping the very foundation of our liberties. This is Toryism; and it will continue to perpetuate itself, unless men be sent to Parlia-

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ment who will protest against the injustice. LET EVERY CANDIDATE, THEREFORE, AT THE APPROACHING ELECTION, BE PLEDGED TO SUPPORT A BILL TO SECURE A PERFECT EQUALITY OF THE REPRESENTATION IN PARLIAMENT.

British Wesleyan Methodism,

Declining in Power—Important evidence of the fact—Causes of its Decay.

“THE LOVE OF RICHES—THE LOVE OF HONOUR—THE LOVE OF POWER,”

A Methodist writer in a late English publication states the important fact that only 690 members were added to the Connexion, in England, during the year 1846, and endeavours to analyse the causes which led to such a remarkable falling off. The mechanism of the British Wesleyan Body in England then exhibited 1000 regular Ministers and Preachers on trial; 171 supernumerary Preachers: about 15,000 local Preachers; 30,000 Leaders, Stewards, and Trustees: nearly 350,000 members; perhaps, upon an average, about 2,000,000 hearers; Chapel property valued at £3,000,000 Sterling; an annual revenue of about £1,000,000 Sterling; nearly 400 day Schools; Sunday Schools embracing 500,000 scholars; besides preparatory and other Schools, and the two Theological Institutions, at Richmond and Didsbury, embracing 75 Students. With all this vast moral machinery why were only 690 Converts to Methodism made in 1846?

In examining the Annual Minutes of Conference, he found that the conversions or additions to the Body, in proportion to the number of the Ministers employed, have been long and steadily on the decrease. Thus for the three decades, (or periods of 10 years,) from 1786 to 1816 the annual increase in Great Britain and Ireland was at the rate of 14 members to every travelling preacher in full work: that of the last three, namely, from 1816 to 1846, it has been only about 5 members to each preacher: while in the last year of the last decade, namely, 1846, the increase has been little more than one convert to every four of the working Ministers!!!

After a formidable array of facts similar to these, and referring to the evils of “mixed fellowship” created through the human device of receiving vast numbers of ungodly persons, as it is termed “ON TRIAL” he concludes that the cause of the decline is less to be traced to the individuals forming the agency, than to THE SYSTEM ITSELF. He refers then to the following particulars, as evidence that with the progress of intelligence such a system must be abandoned by its adherents, or be changed:—

1s. That the people are under an irresponsible Ecclesiastical Synod, with almost unlimited powers over the whole ramifications of the Connexion; that its members legislating alone, reporting their own proceedings, and preventing, authoritatively all meetings of members for enquiry into their official transactions or conduct, form a despotism no less foreign to the spirit of Christianity than to the progressive spirit of civilized Society. The following PAPAL ACT OF CONFERENCE demonstrates this fact—viz.

“Let no man, or number of men, in our Connexion, on any account or occasion, circulate letters, call meetings, do, or attempt to do any thing new till it has been first appointed by the Conference!” (A more monstrous injunction never issued from the Vatican.)

2nd. The MONEY from the Chapel shillings at any other families!!!

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2nd. That no less than *thirty stated appeals* are now made annually for MONEY from the people by this Synod, besides the *weekly* collections from the Chapels; while it is known that the weekly pence and quarterly shillings alone suffice to maintain, (in far greater average comfort than any other body of ministers,) 1500 Preachers with their wives and families!!

3rd. That in matters for Circuit and connexion purposes the authority set up by the Synod is more frequently the Conference and its Rules, than Jesus Christ and his Apostles; assuming apparently, that Conference and Methodism are synonymous with Scriptural authority and precedent.

4th. That much of the finest talent in the Connexion is merged in secularities—seeking after “their own”—not the things of Jesus Christ,—namely, permanent foundations for the behoof of themselves—their education—their widows and children; while the local Preachers, Leaders, or members are left in old age and distress altogether to precarious charity. That the desire for worldly riches and honor has elevated multitudes of rich men without Christian character to the principal offices in the Connexion.

5th. That the legitimate influence of the people is neutralized by ministerial management and nomineeism; and when any one dares to question any Act of Conference or its officers, he is declared and marked as “*disaffected*;” and when from a conviction of duty and reverence for God’s Word, in opposition to the claims of Conference, any members remove from the Society they are called “*BACKSLIDERS*”

6th. That there are certain *very marked*, unmistakably “*Churchified predilections, certain Episcopal leanings, Clerical airs and assumptions*, and there is also AN AVOWED SUPPORT OF THE CHURCH AND STATE PRINCIPLE”—*a trusting in the arm of flesh.*

7th. And if named last not least, *the apparent indifference, or contempt, avowed for THE TEMPERANCE MOVEMENT.*

THIS IS METHODIST TESTIMONY, NOT MINE; and it should claim the calm and serious reflection of every Methodist in Canada. A human system of Ecclesiastical polity framed by a good man, for a good purpose in 1748, is not adapted to the circumstances of the world in 1843. The Ecclesiastical polity taught in the New Testament is, however, divinely adapted to every age and to all people, just as the laws which recognize the independence of families are adapted to man throughout all time. Let every Christian Church, *i. e.*, every congregation of christians be recognised according to the evident design of the Great Lawgiver, as an independent christian family, with its own elected officers or rulers, and Ecclesiastical Despotism and corruption must die a natural death. “The universal spread and adoption of this simple but mighty principle will place the human race in the best possible external condition, to discharge the duties incident to their brief residence on earth, and their preparation to enjoy the liberty of the sons of God in heaven”

The UNION transaction completed at the last W. Conference in Canada, while it corroborates the facts above detailed, will, before many years have gone by, make the ears of the Methodist people of this Province to

tingle again. The laws of Society and the rights of men cannot always be violated with impunity. The day of reckoning will come;—the gloomy night of spiritual degradation will pass away, and the beautiful morning of intelligence and freedom—of holiness and peace and love—will yet appear.

P.S.—Since writing the above the Minutes of the British Conference, for 1847, have been published, and show a decrease of 2098 members in England, and of 2913 in Ireland! i.e. in all 5011; while at *all the foreign Stations* there has been only an increase of 253.

Mr. Wesley and the Apostle Paul's ideas about the Office of a Bishop.

"How can you, how dare you, be called a Bishop? I shudder at the very thought. Men may call me a knave or a fool, a rascal, a scoundrel, and I am content; but they shall never, by my consent, call me a Bishop! For my sake, for God's sake, for Christ's sake, put an end to this."—EXTRACT OF A LETTER FROM JOHN WESLEY TO FRANCIS ASBURY, Dated Sept. 20th, 1788.

"This is a true saying, if a man desire the office of a Bishop, he desireth a good work."—*Extract of a Letter from the Apostle Paul to Timothy.*

There is between the two writers we have quoted, a very remarkable difference of opinion; and no christian can doubt on which side the truth lies. An inspired messenger of Christ says, that *to desire the office of a Bishop is a good work*;—Mr. Wesley, a good but uninspired man says, that *he would rather be called a knave—a fool—a rascal—or a scoundrel, than be called a B.shop!* Why, this singular opposition of a good man to the Apostle? We reply, that the Apostle was writing about one thing and Mr. Wesley about another. Paul was writing about CHRISTIAN BISHOPS, whose jurisdiction never extended beyond a single congregation; while Mr. Wesley was writing about DIOCESAN or STATE CHURCH BISHOPS, whose jurisdiction always extends over a vast multitude of congregations; Paul was referring to an office of divine appointment: Mr. Wesley to an office of mere human appointment. The truth is, Mr. Wesley was educated in the dark school of national episcopacy; and although the jurisdiction of Diocesan State Bishops has no countenance whatever from the New Testament, but is a gross usurpation; yet he sincerely believed that they were *the alone legal successors of the Apostles*, and had a right to exercise such power as true Apostolic Bishops! Hence his pious but mistaken dread at Mr. Asbury being called a Bishop.—The good man appears to have been alarmed at one of the many hob-goblins set up by priestcraft,—and almost dreaded the fate of Korah, Dathan, and Abiram for himself or his friends, if any of them had assumed the name or functions of a Bishop."! Yet Mr. Wesley, or any of his colleagues, being the chosen Pastor of a congregation of Christian believers, and confining his powers, as a ruler, within the limits prescribed by Scripture,—namely to that single congregation.—was in reality a true Christian Bishop: while the Diocesans whom he feared and revered, were mere usurpers, and had no claim whatever to the title.

To prove this, we give our readers evidence of the important fact that EVERY CHURCH OR CONGREGATION established by the Apostles HAD TWO OR MORE BISHOPS, or Elders ordained to be its rulers. See Acts xiv. 23, and Phillipians i. 1. Mark then the mighty contrast between Scriptural

and unscriptural perhaps 1000 clothed with while, according to the scriptures should have Deacons, and Mr. Wesley, for it in the P. S. Dr. Butler declares that this of the land!" tion of the church our "New Testament Apostles.

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and unscriptural Bishops. In a territory styled "a Diocese," embracing perhaps 1000 congregations of Episcopalians, we find but ONE Bishop, clothed with vast powers over them, and living upon a princely income; while, according to Paul's instructions, any 1000 congregations of Christians should have at least TWO THOUSAND Bishops (or even more) taken from the common walks of life to be their rulers! i. e. each congregation should have its own chosen and honorary officers, viz., its "Bishops and Deacons," and should be complete of itself and independent of all others. Mr. Wesley, however, had never learned this at Oxford, and never looked for it in the Bible.

P. S. Dr. Burns, of the Free Church, through the *Banner*, of the 26th Nov. 1847, declares that this is "A sweeping abolition of every thing like a christian ministry out of the land!" What? Is the increasing of the number of Scriptural Bishops an abolition of the christian ministry? Surely the Doctor does not mean what he says about our "New Year's Gift." If he does, he certainly condemns Paul and the other Apostles.

The Bible.

*How precious is the Book Divine, by inspiration given,
Bright as a lamp its doctrines shine, to guide our souls to Heaven.*

How comes it that this little volume, composed by humble men in a rude age, when art and science were but in their childhood, has exerted more influence on the human mind, and on the social system than all other books put together? Whence comes it that the book has achieved such marvellous changes in the opinions and habits of mankind—has banished idol worship—has abolished infanticide—has put down polygamy and divorce—exalted the condition of woman—raised the standard of public morality—erected for families that blessed thing, a Christian home and crown'd its other triumphs by causing benevolent institutions to spring up as with the wand of enchantment? What sort of a book is this, that even the winds and the waves of human prejudice and passion obey it? What other engine of social improvement has operated so long, and yet lost none of its virtue? Since it appeared many boasted plans of human amelioration have been tried and failed; many codes of jurisprudence have arisen, and run their course, and expired. Empire after empire has been launched on the tide of time, and gone down, leaving no trace on the waters. But this book is still going about doing good—leavening society with its holy principles—cheering the sorrowful with its consolations—strengthening the tempted—encouraging the penitent—calming the troubled spirit—and smoothing the pillow of death? Can such a book be the offspring of human genius? Does not the vastness of its effects demonstrate the excellency of the power to be of God?—Reader! This Book is given to guide you to happiness,—to Heaven. You must therefore understand, believe, and obey it, or it will do you no good. Remember also, that *you will be judged by it at the last great day: not by the opinions of men, however excellent, as found in the Creeds, Articles, and Disciplines of Churches.* Follow therefore the directions of the Word of God in all things. Regard the opinions of religious teachers as utterly worthless, however learned and plausible they may be, unless established by the Divine Testimony. God is a better guide than man; and no sincere and humble student of His word, ever failed in being led in the way of Salvation.

"The meek will He guide in judgment;" "The meek will He teach his way."

On Church Government.

"Thus saith the Lord, 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. But they said we will not walk therein." Jeremiah vi. 16.

It is a favorite idea with the framers of Church Government, and the advocates of irresponsible church power, that the Scriptures furnish no model or standard for the Government of Christian churches, but have left this to be determined by man according to the circumstances of the age in which he lives. Thus we have imposed upon us a variety of self-constituted authorities—1st. **POPE** assuming the place of God—an imperial and universal despotism—2nd. **DIOCESAN EPISCOPACY** or a mixed hierarchical and pervading despotism—3rd. **Wesleyan Methodism** the absolute government of an irresponsible oligarchy of Preachers.—4th. **Presbyterianism** and some forms of **Methodism**—a government of Religious Teachers over many congregations partially tempered by popular representation—besides **Congregationalism** or the self-government of each congregation.—All of these are said to be wise and right—the New Testament it is alleged having left us no rule to guide us in this important matter.

Now, let us ask our readers, whether it is not a solemn reflection upon the Wisdom of the Head and Law-giver of the Church, Jesus Christ, to suppose that he would establish a Kingdom without laws to regulate communities as well as individuals? It may as well be said that because the New Testament gives us *no creed or digest of truths* to be believed that there is not any standard of doctrine given us; as to say that because we have *no digest of laws* for church government that therefore there is no standard or rule for the government of Christian communities! Yet the Word of God furnishes *the only rule* for individual faith and practice—and also, *the only rule* for the government of Christian communities;—but neither of these are to be found in the shape of a formal constitution, but are simply interwoven with the lessons taught by Christ;—the narrative of the acts of the apostles; and the epistolary communications sent by them to churches and individuals.—The following truths bearing upon Church government are clearly taught in the New Testament; and altho' they may be *"of very subordinate interest"* in the eyes of men, they are deemed of very great interest by Jesus Christ:—

- 1st. That all Lordship or irresponsible government over Christian churches is utterly condemned by the Head of the Church.—Mark x. 40 to 45, 1st Peter v. 3.
- 2nd. That to guard against this gigantic and desolating evil, **EVERY CHRISTIAN CONGREGATION** in primitive times, *was invariably, constituted AN INDEPENDENT RELIGIOUS FAMILY*, with its own elected "Bishops and Deacons."—The former was the President of the Society, the latter its Treasurer:—the former was appointed to assist in teaching and administering the laws of Christ,—the latter also in teaching and looking after the wants of the poor. Acts xiv. 23.—Paullipians i. 1.—1st Tim. iii. 2, 8.

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3rd. That the highest tribunal for investigating and determining all cases of discipline was the Christian Congregation,—Matt. xviii. 17, the highest authority and only standard of appeal was the testimony of the inspired apostles. Luke x. 16.—2 Peter iii. 2.

How different is this from the centralised ecclesiastical despotisms, with their human standards of religious faith and practice so generally tolerated by modern Christians to their own spiritual injury and the injury of the world! Were Congregational Church Government every where adopted, Civil Government would despair of being able to bribe and corrupt the ministers of religion, and would cease to obtain their influence for carnal and State purposes.—This however would bring down "the Kingdom of the Clergy" with its power, influence, and gold, but it would exalt the Kingdom of Christ and promote the spread of righteousness, holiness and peace throughout the world.

* "This Church Government topic seems to be the alpha and omega with some; but WITH US IT IS A SUBJECT OF VERY SUBORDINATE INTEREST.—
Christian Guardian, 17th Sept., 1845.

DIRECTIONS FOR MAKING A WILL.

A will cannot be made in language too simple or concise : must be written with Ink, on Paper or Parchment, and, if contained in one sheet of paper, should be signed at the end by the Testator, in the presence of two or more Witnesses ; but, if written on more than one sheet, the Testator and the Witnesses (of whom there must at least be two) should sign each sheet.

The Witnesses (1), must rigidly comply with every particular required by the Attestation Clause, at the end of which clause they must sign their names (2).

The signature of the Testator must be acknowledged by him, in the presence of the witnesses ; and in order that this may be properly done, he must (after having signed the Will) take it in his hand and say, "I acknowledge this to be my last Will and Testament, and request you to witness it."

The following form may suffice as a general guide ; but others, properly prepared for filling up and signing, may frequently be had of the Printers or Stationers.

WILL.

This is the last Will and Testament of me, Charles Smith, of Hendon Hall, near Boston, in the county of Lincoln, Farmer. After payment of all my just debts, Funeral and Testamentary expenses, I give, devise and bequeath unto (2) also to (2)

And as to the residue and remainder of all my real and personal Estate, I give, devise, and bequeath the same unto (2) And I hereby appoint (2) and (2) Executors (3) of this, my Will, as witness my hand this 18 day of _____

ATTESTATION.

Signed and acknowledged by the said Charles Smith, the Testator, as and for his last Will and Testament, in the presence of us, who at his request, in his presence and in the presence of each other, have hereunto subscribed our names as witnesses.

A Codicil to a Will is subject to *precisely the same regulations* as the Will itself, and may proceed thus:—

This is a Codicil to my last Will and Testament, bearing date the day of 18 , and I direct it may be taken as part thereof. I give, devise, and bequeath, &c. As witness my hand this day of

Notes to which the figures refer in the foregoing:—

(1) These should be parties not interested in the Will, or their claim to such interest becomes forfeited.

(2) In all cases where a name is given, it is indispensable to describe clearly the christian name (in full), the surname, residence, and trade or profession.

(3) Unless otherwise provided for, the Residue becomes the property of the Executors.

(4) Obliterations or alterations of any sort in a Will should, if possible be avoided as dangerous; but when of necessity resorted to, should be signed by the Testator and Witnesses in the margin, or as near to the alteration as possible, and the alterations specially noticed in the Attestation Clause as having been made *before* the Will was signed.

(5) Marriage subsequent to making a Will renders the Will void.

(6) If a person wishes to dispose of all his property in one gift, the words, "all my real and personal estate," will include every species of property.

(7) It is not indispensable for a Witness to know the contents of a Will, which, if desired, may be so folded as to prevent any but the Signature and Attestation Clause being read.

It may be useful to remark, that under the English Law, *personal* property left without a Will is divisible as follows:

If the deceased leave children (their issue is at all times a representative), and no widow, the whole property, is divided equally between the children.

If he leave a widow and children, the former is entitled to the third and the latter to the remaining two-thirds.

If he leave a widow and no children, the former is entitled to half, and the next of kin to the remainder, as follows.

‡ A father the whole amount.

‡ If none, a mother, brothers, and sisters, divide equally.

‡ If none, uncles, aunts, nephews, and nieces divide equally.

P. S. No person under 21 years of age can make a Will, and a will of an unmarried or widowed person is made null by marriage, unless re-attested and delivered.

RECIPES.

WHOOPING COUGH.—Twenty grains of salt of tartar, and ten grains of cochineal, with an ounce of refined sugar, dissolved in water. Dose— for a child four or five years of age, a teaspoonful three times a day, and a little every time the cough is troublesome. This has cured thousands; the relief is immediate, and the cure generally in four or five days.

* These rules do not apply to *Real Estate*.

‡ There are local and trifling departures from this rule.

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A CERTAIN CURE FOR CORNS.—One teaspoonful of tar, one ditto of coarse brown sugar, and one ditto of salt petre. The whole to be warmed together and spread on kid leather the size of the corn, and in two days it will be drawn out.

INFLAMED EYES.—Pour boiling water on some alder flowers and steep them like tea. When cold, put three or four drops of laudanum into a small glass of the liquid, and apply it to the eyes three or four times per day; which persevered in, they will become perfectly strong in the course of a week.

BLACKING.—Put one gallon of vinegar into a stone jug, and one pound of ivory black, well pulverised, half a pound of loaf sugar, half an ounce of oil of vitriol, and one ounce of sweet oil; incorporate the whole by stirring thoroughly. This blacking is in great repute. It produces a fine jet polish, and is said to be less injurious to leather than most public blackings.

TO WASH BLACK WORSTED OR WOOLLEN HOSE.—If new, soak all night then wash in suds, with beef's gall, a tablespoonful to half a pail of water. Rinse till no colour comes out. Then stretch on stocking frames or iron them when damp on the wrong side.

TO CLEAN SILKS.—FROM ONE OF THE FIRST PARISIAN DYERS.—Quarter of a pound of soft soap, a teaspoonful of brandy, and a pint of gin, and well mixed together. With a sponge or flannel, spread the mixture on each side of the silk, without creasing it; wash it in two or three waters, and iron it the wrong side. It will look as good as new.

TO RESTORE TAINTED MEAT.—If salted, wash it and throw away the old bone, then replace it with the following composition, and let it lie in it for a few days: Fresh-burnt charcoal, powdered, 12 parts; common salt, 12 parts; saltpetre, 4 parts. Mix. This must be used the same as common salt; and when you want to cook the meat, the black colour may be removed with clean water.

RECIPE FOR MAKING EXCELLENT SOFT SOAP.—Take 16 quarts of lye of sufficient strength to bear an egg, 8 pounds of clean grease, and one and half pounds of rosin: put the whole into a five pail kettle and boil it. At first it is apt to rise, in which case add a little strong lye, and so continue to do until the materials are well mixed. Then remove from the fire, and add by degrees weak lye, stirring it at every addition, until the kettle be full.

Chlorine Gas for Disinfecting.

Take 3 parts of common Salt, 1 part of Black Oxide of Manganese, (this may be had from any Potter or Druggist,) mix, and pour a little common Oil of Vitriol upon it when you want to use it.—This is an invaluable mixture in case of the prevalence of infectious disease, and is said to have been of incalculable service during the prevalence of Cholera. A saucer with a little of this should be placed in the infected room; or, if disease should generally prevail, it should be placed inside of the door, two or three times a day, so that the Gas may be carried by the current of air to all parts of the house. The inventor of this preparation received, we believe, for the discovery, £5000 Sterling from the British Government

MISCELLANEOUS.

A Fact.—DECLARATION OF AMERICAN SLAVERY, which should be published to the whole World.—The United States Government, James K. Polk, President, sold at Public Auction, for \$530, in the District of Columbia, on the 13th of July, in the year of our Lord 1847, at 10 o'clock, A. M., TWO WOMEN, and put the money into the Treasury of the United States!!!!!!

Yet the DECLARATION OF AMERICAN INDEPENDENCE declares. "ALL MANKIND ARE CREATED EQUAL—they are endowed by their Creator with certain INALIENABLE RIGHTS; that among these are life, LIBERTY and the pursuit of happiness"!!!!!!—most horrible inconsistency,

"A Christian! going—gone!

"Who bids for God's own image?—for his grace

"Which that poor victim of the market place

"Hath in her sufferings won?

"My God! can such things be?

* * * * *

* * * * *

"Hoarse, horrible, and strong,

"Rises to heaven that agonising cry;]

"Filling the arches of the hollow sky,

"HOW LONG—OH GOD! HOW LONG?"

THE EFFECTS OF POLITICAL INSTITUTIONS ON POPULATION.—The population of Turkey—a pure despotism—doubles itself in 555 years; of Portugal in 238; of Switzerland in 227; of France in 138; of Italy in 135; of Holland in 106; of Germany in 76; of Britain in 44; and of the United States once in every 25 years.

THE VALUE OF LABOUR.—One pound of steel made up into fine Watch Springs, is worth 35,000 guineas, valuing each at half a guinea.

A RETIRED LAWYER'S OPINION.—A celebrated barrister, retired from practice, was one day asked his sincere opinion of the law. "Why, the fact is," rejoined he, "if any man were to claim the coat upon my back, and threaten my refusal with a law-suit, he should certainly have it, least, in defending my coat I should lose my waistcoat also.

PAUPERISM.—A writer in Blackwoods Magazine, says the number of paupers in Great Britain is four millions, or a seventh part of the population of the empire. In Ireland, 2,300,000. England, 1,500,000; Scotland, 200,000.

Among the 178,000,000 individuals who inhabit Europe, there are said to be 17,900,000 beggars, or persons who subsist at the expense of the community without contributing to its resources.

Melted snow produce about one eighth of its own bulk of water; hence snow, two feet deep, produces three inches of water when thawed.

Frost proceeds downwards, heat upwards.

Animals die if their vital temperature is increased one twelfth.

DISTINCTION OF HEADS.—Rum, when in hogs' heads, is capable of doing but little mischief; but when it gets into men's heads, then look out.

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

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We ought to eat and drink to live, not live to eat and drink.

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

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

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