

The Church.

COBourg, CANADA, FRIDAY, NOVEMBER 14, 1845.

[WHOLE NUMBER, CCCXXXV.]

Original Poetry.

(For The Church.)

THE BISHOP OF MILAN AND THE EMPEROR THEODOSIUS.

[In the year 390 the Emperor Theodosius had very barbarously executed the master of some Imperial Officers at Theodosiopolis by a massacre of many of its inhabitants. As the Bishop of Milan had previously interceded in his favour, he boldly demanded the cancelling of his sentence for the cruel deed by a severe course of penance which lasted for eight months, during which period he assumed the garb of a penitent; remained in a standing posture at the porch of the sanctuary; was denied all access to the Holy offices of the Church; and was excluded from the religious consolation enjoyed by the members of his subjects. These were the hard terms upon which alone he could obtain reconciliation to the Church which had been offended and dishonoured by his transgression. "Theodosius" was the original name of Theodosiopolis.]

No voice of song its mournful strains doth mingle with the breeze,
Which curls the water that rolls between the sunny Cyclopes.—
That were renowned in classic verse,—that galaxy of lies,
Where poetry hath fixed her throne, and nature ever smiles.

A thrilling sound is in the air, but not of festive halls,
For sorrow's wail ascends from Thermo's ancient walls;
In Thermo's streets the blood of man hath wantonly been shed,
And the bitter cry is borne on high, of those who lament the dead.

An edict had gone forth from him, whose undisputed sway,
As the Roman eagle's flight, none dared to disobey;
On his ruler's wrath, his legions gather there,
To slaughter helpless thousands,—annoy'd by fear of prayer.

Cruel, we know, and vile, and base their treasonable deed,
But wherefore with the guilty should the offending bleed?
A fearful thing it is to deal the promiscuous death around,
And, as in sport, to tear the life of one upon the ground!

Pale terror sits at Thermo's gates; the heart convuls'd with grief,
And breaking with its anguish, finds no balm to yield relief:
No Northern sword wrought this woe; no Vandal's arm and sword,
But Christian hands that hold the Cross, and clasp'd God's Holy Word.

And, in these none of those who hear the ministry of heaven,
To whom the Saviour of the world his power on earth has given;
Whose voice, inspir'd by Christian zeal, shall reach th' Imperial throne,
And charge his monarch with the shame his ruthless hand hath done?

Yes! there is one, whose heart is strong,—a Bishop of God's fold—
Whose courage can sustain the gleam of purple and of gold;
Whose word of eloquence will bend the monarch's soul,
In meek subjection to the Cross,—his mild, yet firm control.

Invested with his white attire he seeks his sovereign's face,
And Milan's noble bishop speaks, replete with holy grace—
"Let not my Lord disdain the words God's Priest has come to say."
Whose office is to guide mankind to Christ,—the Life, the Way.

When rage and grief had fill'd his heart, my counsel was
To spare;
But mercy then lost its charms,—thou would'st not grant
my prayer.

This massacre hath been achieved by deep and deadly hate,
And homes, once joyous, now are made bereav'd and desolate.
"Save this one soul, thy love and zeal have serv'd the Church
full well,
And she would guard her erring child from secret snares of hell.
The Church doth love and honour thee; she would not that
thy name
Should to the Gentiles be a mark of mockery and shame."

"Hear then thy mother's voice, and learn to do as she com-
mands!
With penance long, through Christ's dear blood, cleanse thy
polluted hands;
Christ's altar now is not for thee; teach not the angels' word,
For God abhors the sacrifice of hands defiled with blood!"

Thus spake the Priest; the Prince bowed down before the Man
of God;
Eight painful months the thorny paths of penance he trod:
In sorrowful guise, with downcast eyes, at the temple's porch he
stood.

Till, purified from wrath and pride, he mingled with the good,
Now glory to the Lord of Hosts, who made his servant strong,
That he might bravely vindicate his Church and Cross from
wrong!

And glory to the Lord of Hosts, who graciously inclin'd
To hear the prelate's sage reproof, the prince's haughty mind!

THE CHURCH IN NEWFOUNDLAND.

(From the St. John's Times.)

The Lord Bishop of Newfoundland, accompanied by the Rev. Mr. Palairt and Messrs. Kirby and Peel, left St. John's, at 5 o'clock, p.m., on Wednesday the 25th June. The wind failed immediately on clearing the Narrows, and it continued calm almost the whole night. The beautiful harbour of Trinity was entered about 1 o'clock, p.m., on Thursday. On Friday the party sailed for Fogo, having added the Rev. Mr. Fitzgerald, Rector of Trinity, to their number. In consequence of fogs and light winds they did not reach Fogo till Sunday afternoon. Here Divine Service was performed; the Rector read the prayers, and the Bishop preached. On Tuesday morning they sailed for Twillingate, and reached the harbour before 8 o'clock, p.m. At each of these settlements his Lordship was received with the respect and affection due to his high station and sacred office; and the "Ship" most liberally supplied with such provisions and refreshments as were necessary. At Trinity an address of congratulation was presented by the Rector and principal inhabitants. At Twillingate the arrival of the "Ship" was announced and welcomed by a splendid display of flags on every side of the harbour, and discharges of cannon from the establishments of Messrs. Slade & Co. and Messrs Cox & Slade. The Church flag in this settlement is a beautiful St. George's sign, presented by three Captains of vessels. A very substantial, capacious, and handsome Church, 80 feet by 45, with a lofty and characteristic tower at the western end, has lately been erected here; and the inhabitants were anxiously desiring the Bishop's presence, that the fabric might be duly set apart and consecrated to God's honour and service, with accustomed prayers and blessings. The consecration took place on Thursday morning, commencing at 11 o'clock; and the fishery was at its height, a large congregation assembled to witness, and assist at, the solemn service. It was very gratifying to see among the gray heads of many respectable old planters, who still know how to use and value an Apostolic ministry and the Church of their fathers. There was no collection on the occasion, for all the work had been completed and paid for (to the amount, it is said, of £1000, besides voluntary labour) by the contributions of the merchants and planters, assisted only with £50 from each of the two great Church Societies in England, and £10 from the Church Society of this country. The contributions of the inhabitants had been wisely made at intervals, and year by year, thereby lessening the pressure on their (in some cases) slender means, and keeping up their interest in the pious work; and preventing the necessity of that most objectionable, not to say illegal, practice of selling the pews, and so giving to private persons a property in God's house. Nothing surely can more directly set at naught our blessed Lord's injunction, "Make not my Father's house a house of merchandise." (St. John, ii. 16.) The Church, as it is now completed, is an honour and ornament to the settlement, and may it be a great and lasting blessing!

The Bishop, it is reported, offered to present a silver cup and paten for the Holy Communion, but found himself forestalled by the liberality of R. Slade, Esq., of Poole, who had signified his wish to furnish funds for the purchase of a complete set of Communion-plates to any amount which might be necessary.—Another feature in the proceedings of the day is deserving of all notice and commendation—viz., the anxious desire of the inhabitants, many of whom had possessed pews in their former Church, to prevent such acquisition of property in the new one; for which purpose they made over the Church by a proper deed to the Bishop, in trust, for the perpetual use of all the inhabitants. (The same method, we understand, was adopted, with the same laudable object in view, at

the consecration of the Church in Fogo.) The consecration service was concluded by 2 o'clock; after which many boats again put out for their fishing-grounds.—The day was fine, and the whole proceedings seemed to be conducted under happy auspices, and we humbly trust, with a special blessing from above. One circumstance only damped the satisfaction of many concerned; indeed it was a cause of general regret, that the Bishop's Chaplain, the Rev. Mr. Palairt, was too unwell to take part in the service, and in fact did not leave the vessel during the whole day. Early in the following (Friday) morning the "Ship" departed, saluted, as on her arrival, with discharges of guns and other demonstrations of respect.—His Lordship touched at Trinity on his return, to put on shore their much respected Rector.

We are happy to learn that the "Church-Ship" fully answered the purpose for which she was provided by His Lordship's kind friends in England, or, we might rather say, the kind friends of the Church in our colony, too much and too long dependent on foreign bounty. There was neither accident or hindrance, except from fogs and adverse winds, during the voyage; though the unusually large number of icebergs rendered the sailing at night, especially in the fogs, very critical. On the morning of quitting Twillingate (the 4th of July) forty ice-islands, we understand, were distinctly seen and counted at one time from the deck, and others, some of them of immense size, were met and passed every hour. His Lordship on this occasion visited only the settlements of Trinity, Fogo, and Twillingate, intending, we believe, to proceed without delay along the Southern and Western coasts.

After remaining a week at St. John's, the Church-Ship again went forth on her errand of grace. His Lordship, on this occasion, was attended by the Rev. Mr. Bridge (his Commissary and Rural Dean).—They were towed out of the harbour by the boats of H. M. S. *Spartan*, on the evening of Wednesday, July 16,—it being at the time a dead calm. On the following day they put into the harbour of Ferryland, to land the Rev. Mr. Hoyle, Missionary of that district, where they remained the night. The winds were light the rest of that week, and they only reached Trepassay on Sunday evening (July 20). Here they were very kindly received and entertained by George Simms, Esq., Clerk of the Southern Circuit Court.—No ministerial act was performed there, as the whole settlement is now Roman Catholic, with the exception of that worthy gentleman's family. They departed the next morning, but the winds were again light till the following day, when a strong breeze came up from the Southward, and with it, as usual, thick fog. It had been intended to touch at St. Peter's but the fog was so dense that it was not deemed prudent to attempt it, and they ran on to Burgeo, which they reached, and entered the harbour safely, early on Wednesday. The chief object of calling here at this time was to take on board the Rev. Mr. Blackmore, the Missionary of this district, in order to convey him to the extreme point of his Mission (Port-au-Basque) nearly 70 miles to the Westward. There was not, however, any clear weather till the afternoon of Friday, July 25, when they departed.

The fog again thickened soon after leaving Burgeo; and for two nights and nearly two days they stood on and off the shore at Port-au-Basque, hoping to see the harbour, but without success; till at length, on standing on the second day a little before noon, they found they had been carried by the current to the Westward of Cape Ray; and suddenly emerged from the bank of fog, into a clear, bright atmosphere, with the high land of the Cape on the right glittering in the sun's rays—a sight truly pleasant and refreshing to eyes wearied with trying for days to pierce thro' that ever-brooding all-concealing fog. The danger of this standing on and off was only fully understood, when it was seen on their return how numerous are the rocks and shoals on this part of the coast. This pleasant escape and change occurred on Sunday, July 27; and, it may easily be supposed, made more comfortable the services of that Holy-day.

It was useless now to attempt to land Mr. Blackmore, and he was constrained to accompany the Bishop to his extreme point of Visitation at Sandy Point, the head of St. George's Bay. They entered the harbour in a strong gale of wind on Monday evening, the "Ship" performing her duty to the admiration of all on board and of many persons watching her from the shore. The male inhabitants were generally absent on their fishing-grounds; but notices were sent to them of the Bishop's arrival, as well as to the people of the Barreys, three settlements in this district, about 21 miles from Sandy Point, and included in the Rev. Mr. Meek's mission. The rest of the week was happily spent in attending daily the services of the Church, in examining the Schools, visiting from house to house, and surveying land for a glebe. The weather was delightful—warm, and clear; a great contrast to the dull dripping fog of the southern coast; and the land is dry and level, covered with rich herbage and healthy timber. But the chief charm, or charms, of this rising settlement to ministers of religion are the new Church, new school, new Mission-house: all of which have been erected and nearly completed by the inhabitants, within the last three years, aided by grants from the Society, and directed and cheered on by the Rev. Mr. Meek, the faithful and zealous Missionary of that remote district; which, though not yet brought under the benefits of law and the civil government, is not, thanks to the fostering care of the Church, without the blessings of Christ's Gospel, and the means of divine grace.—The Church, School, and Mission-house lie near together in that happy alliance which forms such an interesting feature and promises such manifold blessings in many English parishes. May these blessings be fully realized in Sandy Point!

The Church is large, and, if wooden structures deserve such an epithet, handsome; fitted up in simple, but correct style, with low open seats and kneeling stools, as for one common family engaged, with and for each other, in one common purpose.

The inhabitants were assembled by the end of the week, and on Sunday morning the Church was consecrated, and in the afternoon an ancient burying ground, well fenced, in a neighbouring part of the settlement. The scene may be supposed interesting indeed to the inhabitants, many of whom a few years ago had never seen a Church or a Clergyman; and now there was among them a Bishop of the Church with two Priests and a Deacon, solemnly setting apart this temple, their work and offering, to the honour and service of Almighty God, that they and their children may enjoy forever the privilege of united praise and prayer, and partake of the means of grace—may "hear of heaven and learn the way." After the consecration of the Church the Holy Sacrament of the Lord's Supper was administered for the first time. The next morning the Bishop confirmed 62 persons, who had been prepared and recommended for that holy ordinance by the missionary; and then, with mutual prayers and blessings, took his leave of that promising settlement,—promising, it is hoped, to increase in religious grace and knowledge, as it increases in wealth and prosperity. Must the continuance of these great gifts of all blessings, which should sanctify and make profitable outward prosperity, depend always on the bounty of strangers?

Returning from this most distant Mission the Church-Ship touched at the little settlement of Codroy Island, composed entirely of members of our Church, but, alas! included as yet in no Mission, and not visited, it seems, by any Clergyman since

Archdeacon Wix's famous tour. At this settlement prayers were read by Mr. Bridge, on the evening of August 7th, and five children baptized. The Bishop afterwards addressed the congregation. Many of them expressed an earnest wish to have the benefit of a School for themselves and children, and at least occasional visits of a Clergyman; but they were 70 miles and upwards from Sandy Point, the nearest Mission on the North, and at least a hundred miles from Burgeo, where is the first Clergyman to the South. The inhabitants are about 60 in number,—(at Codroy River many more, but those chiefly French Roman Catholics)—a simple, kind hearted race, very willing to impart to any teacher such things as they have.—Their land is probably as rich as any in the island, and they have numerous cattle. The fishery is also productive. An enterprising Schoolmaster might live and thrive, and be blessed and a blessing. The French occupy the little island of Codroy during the summer, and it is to the credit of our people, that, in the absence of all authority and example to restrain them, they are not seduced to follow the too common French practice of fishing on Sundays.

The next settlement visited was that at Port-au-Basque, which though now easily discovered (the weather being clear), was not entered without fresh difficulties, in consequence of a calm which suddenly came on, as the vessel in the evening drew near the shore. She was obliged to anchor outside for the night.—Here, or in Channel, (the settlement of which Port-au-Basque is the harbour,) are many Church people. There is a School kept by a Mr. Galton on his own private adventure, but they had not seen a Clergyman for nearly two years. Here also Divine Service was performed in the school-room and seven children baptized. The Bishop delivered an address. Earnest desires for a Church were expressed by many of the inhabitants, which is much needed, and a spot pointed out which had been selected for that purpose.

The "Ship" proceeded on the evening of that day (August 8) for Rose Blanche, but, for the same cause as before (the wind falling soon after sunset), could not enter the harbour till next morning. Some danger also was incurred through running into a small harbour at the back of Bazil, or Bas Les, in mistake for Rose Blanche. The inhabitants were gone to their fishing-grounds before the Church-Ship reached their harbour, and could not be assembled till evening. In the meantime the report of the arrival had spread to some of the little coves and settlements in the neighbourhood, and many brought their children for baptism. The Service was performed as before.—These also earnestly sought to have a teacher for their children. They appeared a devout and single-minded people, and several spoke with piety and affection of their Churches and Clergy at home.

It was hoped that La Poile Bay might easily be reached the next day (which was Sunday, Aug. 10), soon enough to perform the morning service there; but the wind again failed, and the harbour was not gained till 2 o'clock. Divine Service was here celebrated in a convenient room in the merchant's house—where prayers were read every Lord's day by Mr. Renouf, the chief agent of the establishment,—and the child of Mr. Renouf, and another, baptized by Mr. Bridge. The Bishop preached. The next morning the services of the Clergyman were requested to baptize several children in a neighbouring settlement; and many were reported as desiring the same benefit, who could not be reached. In this harbour they were detained four days by fogs and calms, which might have been a tedious delay but for the kind attentions and hospitality of the worthy agent, Mr. Renouf, who exerted himself in every way to show due respect to the Bishop, and forward the purposes of his visitation. Here it is hoped a Church may be built and a Clergyman placed, who would be in a very advantageous position for visiting the various settlements and becoming acquainted with the inhabitants on this coast. The establishment is large, and conducted with much spirit and liberality; and a Clergyman might be greatly aided by Mr. Renouf's assistance, which, it is believed, would be most readily afforded.

(To be concluded in our next.)

EASTERN RESEARCHES.

(From the Burlington Gazette.)

Riverside, St. Michael and all Angels, 1845.

My Dear Friend,—I was very sorry that in my late hurried visit to Washington, on an errand of my office, created for me through the kindness of your most excellent Bishop, I had not time to speak to you, of that which interests us both so much, my friend Mr. Forster's Eastern Researches. The more, as you have doubtless noticed the unhappy, not to call them unworthy, attempts which have been made, to prejudice their results. But time and truth come round at last. Meanwhile, I owe to you the substance of my last report from him. I shall give it chiefly in his own words. I only wish you could see him, as I do, in his beautiful simplicity; a very child, with all his learned store. After excusing his unusual silence, on the ground of the intense engagement of his mind in this great work, he says: "As these studies were not of my own seeking, and as it is my earnest desire and prayer that they may be pursued in the spirit of humility, I humbly trust they are not undirected by the same good Providence which placed in my hand, from the rocks Hiss Ghorab, the key to the mysterious monuments of Southern Arabia, of Sinai, and of Egypt. The whole of them in the one original language, conventionally styled Hamyaritic, or Himyaric, but, in truth, the original tongue of mankind. In many parts of this series, my decipherments stand happily corroborated by pictorial representations, accompanying the characters; and in various instances not brought to my knowledge until after the decipherments were made, written down, and communicated to confidential friends. In all these examples,—and they are now many,—the evidence amounts to demonstration."

"In a letter to our excellent friend Mr. Haight, some time last year, I said enough on the subject of my progress in deciphering the Sinai inscriptions, to make me apprehensive of falling into repetition. I shall therefore, simply re-state the fact, (as you have doubtless seen that letter) vouched by the decipherment of one hundred and fifty of them, that they are the remains of Israel in the desert. To a friend like you, close as my own dear brother, I make this statement without reserve. Others must await my proofs, which shall be in an undesirable abundance for some of them."

"Your friendship will interest you in the latest results; and the very latest is the most important, since the discovery at Hiss Ghorab: the decipherment in full of the enchorial inscription, together with several of the most enigmatical hieroglyphics on the Rosetta stone. The alphabets recovered at Hiss Ghorab and Sinai, have conducted me to this decisive experimentum. The steps by which I was gradually led on, are so independent of any movement of my own, that I cannot but trust that there is a better guidance ordering them. I shall simply mention them, and leave them with you. When on duty at Canterbury, last year, my friend Mr. Godfrey, our squire at Ash, kindly volunteered the loan of a portfolio of hieroglyphical plates, including Dr. T. Young's ar-

rangement of the triple inscription on the Rosetta stone. Being engrossed by Sinai, when it arrived, I merely glanced at the Rosetta plates, sufficiently to satisfy me, that though mistaken as to the alphabet, Dr. Young was right in his mechanical arrangement of the texts. The matter rested here, until our friend John Jebb, visited me for a few days this year. I asked him quite incidentally, whether he had seen the Rosetta plates; and on his replying in the negative, gave him the portfolio to look over as a curiosity. He had not been at it long when he called me to him. I found he had covered over the Greek and Latin, in a part of one of the plates, with paper, leaving the unknown enchorial characters alone visible. Pointing to a group of them, he asked me, 'What is that word? I have a special reason for asking.' I told him that at once the word was Ar. 'The very word I wanted,' he exclaimed. 'And now can you tell me the next word? I give you fair notice, I have a very special reason for the question.' I replied that the next word, according to my alphabet, was Kad. He enquired of the meaning. I told him I did not know; but that Gollis would soon tell us. Turning to the Lexicon, I read the definition, *Lupus vociferans*. 'It is the name of the city,' (my friend rejoined, with great surprise, throwing aside the covering paper, as he spoke) *Lyopopolis, the city of wolves*. In Dr. Young's happy arrangement, the name *Arkha*, (compounded of the Hebrew Ar, city, and the rabic, *Kaa, wolf*), standing directly under the Greek name, *Lyopopolis*. The decided issue of his *impromptu* interpretation made it my duty to lay aside my Sinai, in order to enter seriously upon the decipherment of the Rosetta stone. It is now, I may state, completed; at least all excepting a line or two, here and there, where there is difficulty arising from imperfect letters, or obscure sense. These rare exceptions I reserve for the final trial. The enchorial inscription throughout proves to be the Hamyaritic, or pure old Arabic; and (for the honour of old England) Dr. Young's distribution is correct, beyond all anticipation: his only errors being unavoidable, arising either from difference of construction between the Greek and old Egyptian originals, or from his supposing, in the latter, equivalents for the Greek particles, prepositions, &c., which have no existence in it. How this eminent man succeeded, working, as he did, mechanically, and wholly in the dark, is to me marvellous. He, however, Champollion, and all their followers, are totally in error about the nature of the enchorial characters, which are strictly alphabetical. After completing the decipherments, I have drawn out the alphabet: which, as Putarch had informed us, consists of 25 letters. Of these, several are so exactly Hebraic in form, that I cannot but wonder they should have escaped observation.

"While engaged myself in the progress of decipherment, Laura most kindly and beautifully made *fac-similes* of the plates, leaving out Dr. Young's Latin version, so as to make room for the Arabic words instead. The whole is now prepared, for the printing under the Egyptian, word for word. Nor is this ill. The certainty arrived at that the Egyptian is pure Arabic, has enabled me to explain by physical demonstration, hieroglyphics hitherto considered quite inexplicable. But the crown of all is the reciprocal lights thus obtained between the widely parted monuments of Egypt, Sinai, and Southern Arabia. The Sinai and Rosetta alphabets, especially, prove identical to an extent, that leaves no rational doubt of the derivation of the former from Egypt; and thus supply independent proof of the Sinai inscription being Israelitic."

"In writing thus fully upon the subject of my present pursuits, I desire not only to express the confidence of friendship, but also to make my friend the depository, on the other side of the Atlantic, of the state and stages of my progress. The worthy interest which America has already manifested in Eastern researches, renders it highly important to the interests of truth, that those of her sons who may direct their future energies should have early information of whatever may be likely hereafter to engage them. Feeling as I deeply do, the nothingness of my humble part in the work which Providence seems to be opening to the minds of men, I shall not trouble you with apologies for entering thus at large upon matters, in which, from happening to be engaged in them, I am obliged to write so much about my own proceedings."

"From my friend, the Rev. T. Brockman, absent in the East, on leave from the good Archbishop, I have had late and very satisfactory tidings. His last letter, in June, left him on the eve of sailing to Maculla, on the Southern coast; with a view, after some stay there, to penetrate into the unknown region of Hadramut. Hitherto he has prospered well: and it is my humble trust that so good a man will be prospered to the end of his adventurous pilgrimage. He now speaks Arabic so fluently, as to have no comparison but an Arab servant, who speaks nothing but Arabic. By a two months' stay at Maculla, he hopes to master the idiom of Hadramut, before penetrating into the country."

"So far my friend. And now as there are some here who are called Professors, who have set themselves to the disparagement of his researches, it is but just to tell you how one of the same title and name has made out in England. I am enabled to do this on the best authority; having in my possession, through the favour of a lady's pen, the copy of a letter from Dr. William Holt Yates, a most distinguished member of the Syro-Egyptic Society, in London. Professor Lee, of Cambridge, (Regius Professor, there, of Hebrew), had called in question Mr. Forster's discoveries, and invited the Society above named to hear his confutation of them. The proposition was acceded to. About an hundred persons were present, including the most distinguished Orientalists and Travellers. The paper was read and discussed; its arguments were pronounced inconclusive, and its tone towards Mr. Forster strongly disapproved of. Among those who addressed the meeting were Mr. Collimore, Mr. Ainsworth, Archdeacon Robinson, Mr. Buckingham, Admiral Sir Charles Malcolm, Dr. John Lee, Dr. Platé, and Mr. Charles Johnston, recently returned from Abyssinia. There was an unanimous feeling in Mr. Forster's favour. Among other important points established on this occasion, Sir Charles Malcolm, who has commanded on the Southern coast of Arabia, expressly stated that there is not a single point between Aden and Hiss Ghorab where a fortress could have stood; Hiss Ghorab being the first port east of Aden, with the exception of mere anchoring grounds. This is fatal to the attempt which has been made to transfer Al Kazwini's castle and inscription to some point unknown, between these ports. The attempt of another opponent to remove the castle inland twelve or twenty miles is as effectually set aside. When this was mentioned by Mr. Forster to the great scholars at Paris, and they were asked if *Sahal* could signify any inland locality, they replied at once, 'Impossible, Monsieur; tout-a-fait impossible.' And so, when native Orientalists were enquired of, before the Council of the Syro-Egyptic Society, in London, as to its meaning, they said, 'The only English word for *Sahal* is *beach*.' I merely cite these as specimens of adverse criticisms, and of their effectual demolition. Not, however, because I suppose you, any more than myself, distrustful of our friend's correctness. A woman's faith is not so shaken."

Very respectfully and faithfully,
Your's, as in other years,
G. W. DOANE.
To Miss VAN NESS, Washington City.

PREACHING.

(From a late Charge of the Lord Bishop of Calcutta.)

And here allow me to suggest a thought or two to my younger brethren as to what a Sermon ought to be, if we would discharge this Ministry. It should consist, not in excellency of speech or of wisdom; not in oratorical displays; not in abstruse arguments and laborious discussions; not in aiming at something new and unheard of before; not in what may be the easiest for us to prepare, or the most pleasing and attractive for the audience to receive—all this is "preaching ourselves, and not Christ Jesus the Lord;" as the Apostle acutely observes.

A Sermon should be the simple utterance of the preacher's heart; an affectionate address to his flock, embodied in all the tenderest feelings of the Father and Friend; following upon the pastoral labours of the preceding week, and preparing for those of the following one, and being evidently a part of those labours. It should be a plain, intelligible exposition of the way of salvation to a lost world, with a pressing application to men to receive it, and bring forth the appropriate fruits. The preacher should be a John Baptist calling to "repentance" first, and to "works meet for repentance;" and then pointing, as it were, with his finger,—"Behold the Lamb of God which taketh away the sin of the world." He should be a St. Paul preaching first "Christ the hope of glory;" and then "warning every man and teaching every man in all wisdom, that he may present every man perfect in Christ Jesus."

For such discourses neither great learning, nor great talents, nor elaborate study are necessarily required; but diligence, prayer, love to Christ, humility, meditation, and a ripe knowledge of Holy Scriptures, with the best efforts of the whole soul simply put forth in the discharge of the message. Whatever abilities God has blessed us with, we are bound to employ; and the Gospel is so glorious a theme, as to surpass the powers even of an angel; but artificial aids are not essential to success; and God often most largely bestows with his grace the soul of the humblest minister, and blesses his simple labours.

I am supposing in all this, that we compose habitually our own discourses week by week, except when hindered for a time by sickness, or scholastic offices, or journeys, or over-pressure of other ecclesiastical duties. The chaplain who indolently copies out the printed or manuscript sermons of others, or goes on repeating habitually his old discourses, or those of others, and idly imagines he cannot, or need not compose new ones of his own, is beyond the purview of my present address. I am addressing the serious, laborious, anxious, awakened young minister, who earnestly desires to fulfil the vows of his Ordination and save souls, and not the careless worldly minister, who dishonours a profession for which he has no heart—and who, "alas," as Bishop Burnett says, "carries a shod down with him, of those who have perished in ignorance through his neglect; or of those who have been hardened in sin through his example."

And here I would beg to recommend that our discourses should generally be framed upon a particular text of Scripture, and not on Topics. This is the true secret for acquiring ease in the composition of sermons, as well as for avoiding sameness and repetitions in our discourses, and for growing and advancing in our tone of Theology as life and experience go on. It is astonishing how soon ease is attained—a current style—on this plan. The inspired words of the Holy Ghost, followed out clause by clause, will of themselves guide us to the matter or series of matters to be insisted on. Whereas an ingenious topic culled out by ourselves, to which the text is only a motto, will be more likely to savour of our own low previous views and attainments—and to leave us in them.

I would also strongly advise a lucid order and division of your Sermon; its plan and main points laid out from the first; and such main points well supported by explicit and appropriate quotations, in the words themselves of Holy Writ. These go straight to the conscience; and in a well-arranged discourse reach the heart of the hearer far more surely than a desultory discourse. The prejudice against lucidness of arrangement seems to me most unaccountable; nor can it possess long the faithful minister's breast.

Courses of Sermons, also, have their use, from time to time, for one part of the Sunday—on an Epistle, for instance, or a few Penitential Psalms, or a portion of the Prophet Isaiah, or the History of Jacob or Daniel—in ten or twelve discourses—not more, lest we become dull and wearisome. These interest the hearers, relieve the minister from loss of time in determining on his subject, and lead him to study more maturely and in its connection, the particular part of Scripture upon which he is to treat, and to make himself master of the best authorities upon it, ancient and modern. This is to study Divinity in the most effectual manner.

necessity of repentance, the nature and office of faith, the person and work of the Holy Spirit, the doctrine of the Trinity, the duty of prayer, human responsibility, eternal judgment, heaven and hell; and a thousand other topics, should all point to the way of salvation in the Redemption of Christ's blood, and be connected with it—in some part or other—and that distinctly and clearly.

In like manner, all the subsequent exhortations which you will have to compose on growth in grace, the mortification of sin, separation from the vanities of the world, support in trouble, preparation for death, &c., should be shown manifestly to centre in Christ, to flow from his mercy, and to constitute a part of "the fruits of faith which follow after justification."

This is preaching the Gospel in the sense of St. Paul. Any other method is not preaching the Gospel, whatever else it may be. To fulfil our first duty as Ministers of Christ, the grand prominent object of that Ministry must meet the ear and nourish the faith of the pious hearer, and tend, under God's blessing, to instruct and awaken the careless and ungodly. This is the preaching which God will bless, however humble the natural talents or acquired qualifications of the minister.

Ecclesiastical Intelligence.

NEW BISHOP OF BATH AND WELLS.—The Queen has been pleased to order a congé d'office to the Dean and Chapter of the Cathedral Church of Wells, empowering them to elect a Bishop to the See of Bath and Wells, now void by the death of Doctor George Henry Lewis, late Bishop thereof; and her Majesty has also been pleased to recommend to the said Dean and Chapter, the Honourable Right Rev. Father in God, Richard Bagot, Doctor in Divinity, now Bishop of Exeter, to be by them elected Bishop of the said See of Bath and Wells.—*Morning Post.*

NEW BISHOP OF OXFORD.—Dr. Bagot's successor in the diocese of Oxford is not yet officially announced; but the prevalent rumour is, that the Dean of Westminster, Dr. Samuel Wilberforce, has the new Bishop, and that Dr. Ball, Canon of Exeter, will be appointed to the Deanery of Westminster.—*Morning Post.*

THE BISHOP OF CALCUTTA.—The Bishop of Calcutta, whose health we rejoice to hear is greatly improved, arrived at the residence of the Bishop of Chester, in the village, Durham-on-Tyne, on his last visit, on Saturday last. Both the right reverend prelates attended Divine Service in the cathedral on Sunday. On Wednesday a special convocation was held in the University, for the purpose of admitting the Bishop of Calcutta to the *ad eundem* degree of D.D., and on the same day his lordship left Durham for Sherburn House, on a visit to the Rev. G. S. Faber, Master of Sherburn House.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.—At the monthly (October) meeting of this society, letters were read from the Bishops of Madras, Colombo, Toronto, Montreal, and Barbours, and the Bishop of Madras acknowledged the grant of £100 towards the erection of churches in Timmelly. At the date of his letter, August 7, he was on the eve of setting out for that province, being determined to visit and thoroughly inspect it, previous to his assuming the reins of the episcopate. He had not the slightest doubt he should be enabled to make such a report of his visitation as would justify the continually increasing interest felt in England, and by none more warmly than by the society, in the spiritual state and prospects of Southern India. The Bishop of Colombo, Mr. Forster, also read a letter, in which he acknowledged the grant of £100 towards the erection of churches in Timmelly. At the date of his letter, August 7, he was on the eve of setting out for that province, being determined to visit and thoroughly inspect it, previous to his assuming the reins of the episcopate. He had not the slightest doubt he should be enabled to make such a report of his visitation as would justify the continually increasing interest felt in England, and by none more warmly than by the society, in the spiritual state and prospects of Southern India. The Bishop of Colombo, Mr. Forster, also read a letter, in which he acknowledged the grant of £100 towards the erection of churches in Timmelly.

BATTLE OF BATTLE.—On cleansing and scraping the old wash from the walls of Battle Church, previous to their being re-washed, the walls have been discovered to be full of paintings, and of a very ancient and curious character, some of them very well executed, and which appear to have been done during the reign of one of the Edwards, or probably before.

ST. SAVIOUR'S CHURCH, SOUTH-WALK.—This Church, which was originally founded previous to the arrival of the Normans in this country, was successively a house of sisters, a college of priests, and a priory of canons regular, and was supported by a ferry across the river. The Church, which was formerly the property of a nobleman, called St. Mary Over, was rebuilt in the year 1400, by John Gover, the poet, the friend of Chaucer, and author of the *Confessio Amantis*, was a liberal benefactor, and was interred within its ancient walls. When the priory was suppressed, the church was given to the monks of Battle, and was afterwards purchased by that monarch, the inhabitant of the tower, called St. Mary Over, who rebuilt in the year 1400, by John Gover, the poet, the friend of Chaucer, and author of the *Confessio Amantis*, was a liberal benefactor, and was interred within its ancient walls. When the priory was suppressed, the church was given to the monks of Battle, and was afterwards purchased by that monarch, the inhabitant of the tower, called St. Mary Over, who rebuilt in the year 1400, by John Gover, the poet, the friend of Chaucer, and author of the *Confessio Amantis*, was a liberal benefactor, and was interred within its ancient walls.

ST. ANDREW'S CHURCH, LEEDS.—It appears that out of the funds for erecting this Church, after defraying all expenses, there remains a sum of £200, which has been appropriated to the purchase of a site for a parsonage, proposed to be erected near the north-west corner of the church. The remaining vacant ground surrounding the church has also been secured by additional subscriptions to the amount of £200 among a few friends, in order to preserve a large open space, and probably also to appropriate it as a burial ground for the joint benefit of the parishes belonging to St. Andrew's and the adjoining one of St. Philip's, which has just been constituted. A set of National and Infant Schools for St. Andrew's parish, to accommodate about 500 children, is already nearly completed, contiguous to the church, and in a corresponding style of architecture. The expense of the schools will exceed £2000, towards which there remains a deficiency of only between £200 and £300 to be raised.—*Leeds Intelligencer.*

ASAPH AND LANGOLLS.—FESTIVAL NEW CHURCH.—The consecration of this edifice took place on Thursday, by the Right Rev. the Lord Bishop of Bangor. The services commenced at eleven o'clock. The Rev. H. W. White, Rector of Dolgelly, read the prayers, the Bishop assisted by the venerable Archdeacon Jones, his chaplain, officiated at the Communion Table. His Lordship then delivered a very impressive and appropriate sermon from Psalm xxx. 4th, and 5th verses, and afterwards administered the Holy Sacrament of the Lord's Supper. When the Communion Service was concluded, His Lordship consecrated the Church-yard. The congregation consisted of most of the neighbouring gentry, and a great number of the peasantry, and amounted to at least 600 persons.

The church consists of a nave and spacious chancel, lighted by a Norman window of three lights, corresponding in style with the architecture of the building. The roof is open to the ridge, which gives internal effect and height.

One of the principal features of the interior is the arch, dividing the chancel from the nave. It is of a horse shoe form, peculiar to the Norman style of architecture. The portal, forming the entrance, has been adapted with great effect; and is an excellent substitute for a porch. The deep recessed mouldings of the arch, and the columns attached, the capitals of which are beautifully carved, reflect great credit on the stonemason, Mr. William Rogers, of Beaumaris. The front of the gallery, the panels of which are open, has a pleasing effect from its lightness; the Communion-table is raised six steps above the floor of the nave. The reredos, altar rails, reading desk,

rain, abated their zeal, but, in spite of all discouragements, the parishioners assembled in large numbers, to witness the commencement of a third new church in the parish, within the last seven years.

After the Rev. Dr. Cornish, the Vicar, had offered appropriate prayers, the learned Judge proceeded to address the congregation in a most able and judicious manner. He adverted, with expressions of heartfelt gratitude to God, who had been already done for the increase of churches within the parish; but lamented that there was, nevertheless, still very inadequate provision for his poorer brethren.

At the termination of his address the choir of the parish church sang the Te Deum, and the Vicar, who had been already done for the increase of churches within the parish; but lamented that there was, nevertheless, still very inadequate provision for his poorer brethren.

"On its arrival you will act in accordance with my imperial firm, issued for this purpose, in the manner aforesaid. Be it thus known to you, giving full faith to the imperial firm. Written on the first days of Ramadan (10th September), in the year 1261 (1845)."

THE CHURCH. COBourg, FRIDAY, NOVEMBER 14, 1845.

CONTENTS OF THE OUTSIDE. Original Poetry.—The Bishop of Milan and the Emperor Ferdinand. The Church in Newfoundland. Preaching. Ecclesiastical Intelligence.

The Lord Bishop of Toronto has been pleased to appoint his Senior Chaplain, the Rev. A. N. Bethune, D.D., Rector of Cobourg, and Diocesan Professor of Theology, to be the Bishop's Official and Ecclesiastical Commissary for the Archdiocese of York, by Commission dated the third of November, 1845.

The most painful intelligence which has reached us by the late arrivals from the Mother Country, is the long expected defection of the Rev. J. H. Newman from the Church of England, and his embracing the corrupt, and, in the British realms, schismatical, communion of the Church of Rome.

But we have been disappointed, and our sorrow unfigured for the calamitous change which has overtaken one whom, in spite of his faults and failings, we must call a very able and good man. We should, indeed, less deplore such secessions as these, were they confined to the careless, the worldly, the ungodly, or the illiterate; to those who can easily be imposed upon by artifice, and who have no answer to give when pressed with the subtleties of argument; or who, as will, we fear, to the world's end be the case, have some motive of passion or interest to sway the choice and urge to the apostasy.

But it is not so with Mr. Newman, and with many who have preceded him, in the adoption of this fatal resolution. We believe that it is not so, notwithstanding the obloquy and the calumny which they have been assailed; as, for instance, that, while maintaining every Romish tenet, they cling to the secular benefits of their profession, and accepted the nurture of the Church while they were traitors to her interests.

Yet while we yield to this charitable judgment, we are bound to remember that such a conflict could scarcely have had place in well regulated minds, where a sober discrimination was not overpowered by a morbid sensitiveness; where a correct appreciation of passing realities did not bend to the vagaries of a romantic and fitful temperament; and where visions of brightness and hope, never about to be realized, did not come with a dominant sway over the humbler but imperative responsibilities of the ordinary Christian life.

This may account for, though it does not reconcile us to, the rash conclusions which such minds have formed, or to the conduct which has been their effect. And we are the more concerned and distressed to witness these consequences, from the concatenation of causes which have borne upon, if they have not brought them about. Mr. Newman, and they who have thought and acted with him, have looked—as all may well look—with a deepening earnestness and anxiety upon the aspect of the times; upon the feeble realization of practical good which the admirable system of the Church had so far failed to bring about; upon the scanty piety in some quarters, and its warped and injurious form in others, in return for the Church's care and teaching; upon the worldliness which, despite her purifying influence, seemed but to spread and deepen; upon the self-will, and presumption, and usurpation which, on the part of nominal Churchmen, appeared to grow with their growth and strengthen with their strength.

All this was alarming and disheartening; and the quickening sense of opposition,—the aggravated presumption of faction,—the excited vigour of a self-relying usurpation,—appeared perhaps to leave little hope of peace within,—or of a calm and devotional and Christian operation without.

In this they reasoned neither wisely nor well.—These revived energies of the world to crush the religion and indomitable power of religious truth and order, was only an ordinary and a natural procedure: the world had flung its chains and cramped beneath an icy thralldom the bright and blessed bond which a crucified Saviour conferred; and when, in a happy hour, those chains were riven, and religion, as exerted through Christ's body, the visible Church, began to re-assert her gentle but legitimate influence, there was a loud and wild and discordant protest against the unexpected boldness. With many—with thousands—the appeal to conscience, the exhibition in their force and power of the dread responsibilities of creatures destined for eternity, and the plain and cheering development of what religion through the Church includes in its duties and hopes, was heard and welcomed: with others it was received with distrust as the knell of an ungodly usurpation,—of a victory and triumph too long claimed by earth and earthly things, where heaven and its work should have had the pre-eminence and the dominion.

Here we have the secret of the excitement which has lately disgraced our land of professed Christianity. They doubtless have been some, who, warped minds and visionary spirits will often exert their influence in antagonistic spheres,—who have been affected by the purest motives in their jealousy, as they term it, of innovation, and their expressed fear of the introduction of doctrinal error with ceremonial improvement. But in the mass of those who have been mainly instrumental in disturbing the peace of the Church, and the happiness of communities, by these

outbreaks of insubordination, we have little to discern but that temper which "loves darkness rather than the light, because their deeds are evil;" whose protest against innovation, as they style it, is begotten by the fear that faith will achieve its legitimate victory in overcoming the world; whose apprehensions have been quickened more for the threatened powers and fashions of the passing time, than because of a dread of perverted doctrine or a spiritual despotism.

When these things were exhibited so generally and so recklessly,—these fantastic tricks at which, we are told, the angels weep,—we cannot wonder at their present influence upon the minds we have referred to, though the final result should have been the very reverse. To see ecclesiastical authority set at naught,—clergymen reviled, insulted, deserted, because they sought to act up to their ordination vows, and to carry out the practical benefits of the system which our inestimable ritual embodies,—to see the irreligious and the careless, without the pretence of acquaintance with the Church's principles or the foundation of its order and truth, making themselves the arbiters of the line of duty which conscientious ministers of God, with their charter of instructions in their hands, were to pursue,—to see Bishops reviled, well nigh persecuted, because a more frequent or more general use of the surplice than of the gown was recommended,—to see excommunicated the collection of alms under the sanctifying influence of exhortations from God's holy Word, rather than, as in the haunts of the world, in the lobby or at the door,—to see the introduction, or non-introduction of these, not changes (be it understood) but old usages received by episcopal sanction and authority, made the test of adherence to the worship of our fathers, or of voluntary extrangement from its privileges and duties,—to see all this, might shake weak or warped minds from their balance; create a dread that the discipline of the Church was hopelessly gone; and from this manifestation of secular usurpation, that even the blessing of God was withdrawn from us.

We can believe that they thus reasoned; and though they have left their stage of duty and trial to plunge into a vortex of error, pride, and fanaticism, we must not overlook the responsibility which rests upon those who, as we have shewn, unquestionably helped more than all others to precipitate this unhappy step. Let the Church's rules, and system, and principles be followed out; let the great body of her professing sons and daughters but cling with a better faithfulness to their heritage of duty and love; and we hold it as our solemn conviction that there will, amongst the enlightened at least, be no more conversions to Popery.

That these have been permitted in the ways and workings of God's Providence, is doubtless a judgment upon us for our lukewarmness and unprofitableness in the employment of our trust and talents as Churchmen. Let it, then, induce vigour, while it prompts us to watchfulness. We have work to do, while we have perils to guard against: we must evince a diligence in the fulfilment of our obligations proportionate to the earnestness with which we lament and condemn the aberration of those who have left a pure creed for a corrupt one,—a tender, though too indulgent parent, for an erring and a cruel step-mother.

But we have a hope in this darkness and a comfort in this sorrow. We pray that all may yet be one fold under one shepherd, and we are honest and earnest in that prayer. We pray that God's ancient people, the Jews, may come home to the heritage they have abandoned; and not less fervently should we pray that Romanism may be cleansed from its defilements, and become to us a branch of the Church universal with which we mightly communion.—Who can tell but that a great and mighty change may be effected in that corrupt system by the very men who have known what a pure creed and ritual is, while they value the blessings of Catholic unity? Who can tell but that the renovation of this fallen Church is at hand, and that her candlestick, lighted by a purer fire, may be restored to its place in the temple of God?

But, before we have done, let us look to a practical lesson from all this. Mr. Newman and others have been accused of holding all Romish doctrines, while professing themselves members of the Church of England. Let Churchmen who protest against this inconsistency,—and they cannot do so too strongly,—guard against a similar one in themselves. Let them just as readily and as sternly pass sentence of condemnation upon themselves, if, with that profession of Catholic Christianity, they hold schismatical tenets, and break the unity of the Church by personal insubordination. And let them, and let all, remember the sin of a parallel inconsistency,—of holding the truth in unrighteousness; of renouncing by a baptismal engagement the opposing influences of the world and the devil, and in practice proving that they are wedded to the pomps and vanities of the one, and are doing the work of the other.

Some of our Montreal contemporaries appear to manifest an unusual degree of concern and mortification, that the Lord Bishop administering the Diocese of Quebec should, in the lawful exercise of his authority, have forbidden the use of a Chapel of the Church of England to the Wesleyan Methodists in that city.

It is a part of the spirit of the age, that persons invested with no ecclesiastical authority whatever, should take it upon themselves to dictate to those who are legally empowered to exercise such authority, the course of official conduct they are to pursue; and when this happens to vary from the standard which themselves have laid down, to express their censure and indignation in no measured terms. But such officiousness, troublesome and perplexing as it often proves, cannot be expected necessarily to modify or overturn the regulations which the Church in her wisdom has settled, and of which the prelates of the Church are likely to give as sound an interpretation as the general run of secular journalists can be expected to do.

We must, therefore,—as we believe every right-minded and well-instructed member of the Church of England also will,—feel that the decision of the Bishop of Montreal, in a question purely ecclesiastical, is much more entitled to respect than the dicta of the editors of the Herald or Gazette of that city; especially when, after very little reflection, it must be apparent that this esteemed relate is backed not less by a common sense view of the case, than by a very simple and consistent construction of the principles and rules of the Church as referring to those who are dissentients from her doctrine and discipline. We do not include in the number of those journalists who have been needlessly offensively on the present occasion, our respected contemporary of the Courier; for although he has undoubtedly, with others, adopted an erroneous construction of the case, and advanced a line of argument in its defence which is wholly untenable, his remarks are made in a courteous and becoming spirit as well towards the Bishop of Montreal as towards those who embrace his Lordship's view of the question.

It is no compliment to the Bishop of Montreal to say, as the Gazette does, that this was not a spontaneous act on the part of his Lordship, but prompted by the suggestion of what she sneeringly terms a "High Church print in Upper Canada." We could afford to endure, without any serious discomposure, sneers from prints which enjoy a much larger share of public respect and confidence than the Gazette of Lower Canada; nor will it, we apprehend, very seriously disturb any pre-conceptions of the case entertained by members of the Church of England in either Province, that the journal in question has expressed "disgust" at the decision which, in all conscientiousness, the Bishop of Montreal has arrived at and promulgated. That disgust might perhaps be more judiciously spared for local sins of deeper dye; and if the Gazette can discern no room for its application to instances of political tergiversation, the censure of which is his more

legitimate province, let it be reserved for the inconsistencies of those who, with the profession of Churchmen, are all things to all men at the moment when the honest and practical realization of its principles is demanded from them.

Another ally in the cause which the Gazette espouses, the Baptist Register, ascribes this act of the Bishop of Montreal, in no equivocal terms, to the investigation of the Bishop of Toronto. Between these respective surmises, it would very clearly appear that the Bishop of Montreal is meant to be left without any judgment at all in the matter; yet we are quite prepared to say that while, on the one hand, this decision was arrived at on the part of his Lordship without the slightest bias from our editorial remarks, there had not, anterior at least to the promulgation of that decision, been a line of correspondence upon the subject between him and the Bishop of Toronto. And we may just take occasion to add, that the Bishop of Montreal would feel as little sympathy for the species of "union" which the Baptist Register recommends, as he by whose exertions, he says, the effort to promote it has been quenched.

As, no doubt, topics will be presenting themselves of as much interest to the Gazette, and kindred prints, as the subject under discussion, we presume it will now be dropped, and that the affairs of the Church will be contentedly yielded to the management of those who have been appointed to superintend them.

We beg to recommend to the attention of our brethren of the Clergy, and of the members of the Church generally, the documents in another column which have emanated from the Church Society in this Diocese. The excellent Letter of the Assistant Secretary, without entering into minuteness of detail, sufficiently meets any ground of objection that may be proposed, and renders it needless for us to occupy the time of our readers with any further recommendations upon the subject. No person, we feel assured, who candidly considers the subject, can entertain apprehensions of any infringement upon his rights, touching those lands which by contract or construction he may be considered to possess; and we are just as well persuaded that objections to this arrangement from any other quarter, are impelled by no more than a philanthropic anxiety to ward off any possible oppression upon individuals, as by a desire that the Church should be deprived of the remnant of her patrimony, whether by direct alienation, or by the no less sure, though slower, process of sacrifice involved in the present system of sale.

Against these unrighteous efforts, the Church, we trust, will protest in the fulness of her strength; and we hope that, if a sense of ordinary justice and fair dealing should not spontaneously move our Legislature to act upon the recommendation of the Select Committee in the preceding Session, they will be persuaded, by the number and weight of the Petitions poured in, that the concession of this act of justice is in accordance with the well-understood wishes of a large body of her Majesty's subjects in this Province.

We alluded last week to the Churchman's Almanac for 1846, just published by the Messrs. Rowell of Toronto. We are glad to learn that the patronage of this valuable compilation, in the past year, has been such as to induce the enterprising publishers to issue a much larger edition of that for the coming year.—For this additional outlay, we trust they will be amply and speedily repaid.

The arrangement is lucid and excellent, and the general information it contains highly useful. And here we must express our obligations for the receipt of an interleave copy, which will prove a great personal convenience; and we would recommend, if not too late, that a considerable number should be bound in this manner and offered for sale, at a proportionate augmentation of price.

We have also to acknowledge the receipt of a copy of the recently published Ecclesiastical Music by Mr. Clarke, Organist of Christ Church, Hamilton—a work which will be highly acceptable, and promote, as we believe, an increased attention to that in which there is already a marked improvement in our Churches, choral and congregational singing and chanting.

We have the sincerest pleasure in announcing and welcoming the return of our friend and fellow-labourer, the Rev. H. Patton, to this Diocese, after a few months absence on a visit to his native land. The addresses in another column, referring to this circumstance, will be read with much interest and gratification.

Since writing our leading article of to-day, we have received the communication on the defection of Mr. Newman, which appears below. We are glad that our esteemed correspondent has suggested a fresh topic for contemplation, and we may hope for edification, in this lamentable occurrence; and we trust that the views of our faith and constancy as Churchmen, may not be without their practical benefit to persons of all classes and shades of opinion in our holy communion.

Communication. THE DEFECTION OF MR. NEWMAN.

To the Editor of The Church. Mr. Editor,—Among many other items of news, which the last packet has brought us, we find the following:—The Rev. J. H. Newman has left the Catholic Church in England; without any doubt he has done this to join himself to the Romish sect which was established by the bull of Sixtus V. in the 11th or 12th year of Queen Elizabeth's reign, and which has continued ever since to the present hour endeavouring to pull down the English Church, and to set up in its stead its own schismatical ministrations, and disseminate its novel and corrupt tenets.

The falling away of this gentleman from the Catholic faith, which it is to be hoped, he is a solemn warning to all both Clergymen and laymen, to take heed, lest they also become ensnared by the puritanical doctrine, that conscience is supreme in all things, even in regard to the strict tenets connected with the religion of the Cross, which, as the Rev. J. H. Newman has shewn, is a matter of pure revelation. Such being the nature of our holy faith, and seeing that the Christian revelation and polity was given once for all to the apostles, and by them entrusted to faithful men, to take heed, lest they also become ensnared by the puritanical doctrine, that conscience is supreme in all things, even in regard to the strict tenets connected with the religion of the Cross, which, as the Rev. J. H. Newman has shewn, is a matter of pure revelation. Such being the nature of our holy faith, and seeing that the Christian revelation and polity was given once for all to the apostles, and by them entrusted to faithful men, to take heed, lest they also become ensnared by the puritanical doctrine, that conscience is supreme in all things, even in regard to the strict tenets connected with the religion of the Cross, which, as the Rev. J. H. Newman has shewn, is a matter of pure revelation. Such being the nature of our holy faith, and seeing that the Christian revelation and polity was given once for all to the apostles, and by them entrusted to faithful men, to take heed, lest they also become ensnared by the puritanical doctrine, that conscience is supreme in all things, even in regard to the strict tenets connected with the religion of the Cross, which, as the Rev. J. H. Newman has shewn, is a matter of pure revelation. Such being the nature of our holy faith, and seeing that the Christian revelation and polity was given once for all to the apostles, and by them entrusted to faithful men, to take heed, lest they also become ensnared by the puritanical doctrine, that conscience is supreme in all things, even in regard to the strict tenets connected with the religion of the Cross, which, as the Rev. J. H. Newman has shewn, is a matter of pure revelation. Such being the nature of our holy faith, and seeing that the Christian revelation and polity was given once for all to the apostles, and by them entrusted to faithful men, to take heed, lest they also become ensnared by the puritanical doctrine, that conscience is supreme in all things, even in regard to the strict tenets connected with the religion of the Cross, which, as the Rev. J. H. Newman has shewn, is a matter of pure revelation. Such being the nature of our holy faith, and seeing that the Christian revelation and polity was given once for all to the apostles, and by them entrusted to faithful men, to take heed, lest they also become ensnared by the puritanical doctrine, that conscience is supreme in all things, even in regard to the strict tenets connected with the religion of the Cross, which, as the Rev. J. H. Newman has shewn, is a matter of pure revelation. Such being the nature of our holy faith, and seeing that the Christian revelation and polity was given once for all to the apostles, and by them entrusted to faithful men, to take heed, lest they also become ensnared by the puritanical doctrine, that conscience is supreme in all things, even in regard to the strict tenets connected with the religion of the Cross, which, as the Rev. J. H. Newman has shewn, is a matter of pure revelation. Such being the nature of our holy faith, and seeing that the Christian revelation and polity was given once for all to the apostles, and by them entrusted to faithful men, to take heed, lest they also become ensnared by the puritanical doctrine, that conscience is supreme in all things, even in regard to the strict tenets connected with the religion of the Cross, which, as the Rev. J. H. Newman has shewn, is a matter of pure revelation. Such being the nature of our holy faith, and seeing that the Christian revelation and polity was given once for all to the apostles, and by them entrusted to faithful men, to take heed, lest they also become ensnared by the puritanical doctrine, that conscience is supreme in all things, even in regard to the strict tenets connected with the religion of the Cross, which, as the Rev. J. H. Newman has shewn, is a matter of pure revelation. Such being the nature of our holy faith, and seeing that the Christian revelation and polity was given once for all to the apostles, and by them entrusted to faithful men, to take heed, lest they also become ensnared by the puritanical doctrine, that conscience is supreme in all things, even in regard to the strict tenets connected with the religion of the Cross, which, as the Rev. J. H. Newman has shewn, is a matter of pure revelation. Such being the nature of our holy faith, and seeing that the Christian revelation and polity was given once for all to the apostles, and by them entrusted to faithful men, to take heed, lest they also become ensnared by the puritanical doctrine, that conscience is supreme in all things, even in regard to the strict tenets connected with the religion of the Cross, which, as the Rev. J. H. Newman has shewn, is a matter of pure revelation. Such being the nature of our holy faith, and seeing that the Christian revelation and polity was given once for all to the apostles, and by them entrusted to faithful men, to take heed, lest they also become ensnared by the puritanical doctrine, that conscience is supreme in all things, even in regard to the strict tenets connected with the religion of the Cross, which, as the Rev. J. H. Newman has shewn, is a matter of pure revelation. Such being the nature of our holy faith, and seeing that the Christian revelation and polity was given once for all to the apostles, and by them entrusted to faithful men, to take heed, lest they also become ensnared by the puritanical doctrine, that conscience is supreme in all things, even in regard to the strict tenets connected with the religion of the Cross, which, as the Rev. J. H. Newman has shewn, is a matter of pure revelation. Such being the nature of our holy faith, and seeing that the Christian revelation and polity was given once for all to the apostles, and by them entrusted to faithful men, to take heed, lest they also become ensnared by the puritanical doctrine, that conscience is supreme in all things, even in regard to the strict tenets connected with the religion of the Cross, which, as the Rev. J. H. Newman has shewn, is a matter of pure revelation. Such being the nature of our holy faith, and seeing that the Christian revelation and polity was given once for all to the apostles, and by them entrusted to faithful men, to take heed, lest they also become ensnared by the puritanical doctrine, that conscience is supreme in all things, even in regard to the strict tenets connected with the religion of the Cross, which, as the Rev. J. H. Newman has shewn, is a matter of pure revelation. Such being the nature of our holy faith, and seeing that the Christian revelation and polity was given once for all to the apostles, and by them entrusted to faithful men, to take heed, lest they also become ensnared by the puritanical doctrine, that conscience is supreme in all things, even in regard to the strict tenets connected with the religion of the Cross, which, as the Rev. J. H. Newman has shewn, is a matter of pure revelation. Such being the nature of our holy faith, and seeing that the Christian revelation and polity was given once for all to the apostles, and by them entrusted to faithful men, to take heed, lest they also become ensnared by the puritanical doctrine, that conscience is supreme in all things, even in regard to the strict tenets connected with the religion of the Cross, which, as the Rev. J. H. Newman has shewn, is a matter of pure revelation. Such being the nature of our holy faith, and seeing that the Christian revelation and polity was given once for all to the apostles, and by them entrusted to faithful men, to take heed, lest they also become ensnared by the puritanical doctrine, that conscience is supreme in all things, even in regard to the strict tenets connected with the religion of the Cross, which, as the Rev. J. H. Newman has shewn, is a matter of pure revelation. Such being the nature of our holy faith, and seeing that the Christian revelation and polity was given once for all to the apostles, and by them entrusted to faithful men, to take heed, lest they also become ensnared by the puritanical doctrine, that conscience is supreme in all things, even in regard to the strict tenets connected with the religion of the Cross, which, as the Rev. J. H. Newman has shewn, is a matter of pure revelation. Such being the nature of our holy faith, and seeing that the Christian revelation and polity was given once for all to the apostles, and by them entrusted to faithful men, to take heed, lest they also become ensnared by the puritanical doctrine, that conscience is supreme in all things, even in regard to the strict tenets connected with the religion of the Cross, which, as the Rev. J. H. Newman has shewn, is a matter of pure revelation. Such being the nature of our holy faith, and seeing that the Christian revelation and polity was given once for all to the apostles, and by them entrusted to faithful men, to take heed, lest they also become ensnared by the puritanical doctrine, that conscience is supreme in all things, even in regard to the strict tenets connected with the religion of the Cross, which, as the Rev. J. H. Newman has shewn, is a matter of pure revelation. Such being the nature of our holy faith, and seeing that the Christian revelation and polity was given once for all to the apostles, and by them entrusted to faithful men, to take heed, lest they also become ensnared by the puritanical doctrine, that conscience is supreme in all things, even in regard to the strict tenets connected with the religion of the Cross, which, as the Rev. J. H. Newman has shewn, is a matter of pure revelation. Such being the nature of our holy faith, and seeing that the Christian revelation and polity was given once for all to the apostles, and by them entrusted to faithful men, to take heed, lest they also become ensnared by the puritanical doctrine, that conscience is supreme in all things, even in regard to the strict tenets connected with the religion of the Cross, which, as the Rev. J. H. Newman has shewn, is a matter of pure revelation. Such being the nature of our holy faith, and seeing that the Christian revelation and polity was given once for all to the apostles, and by them entrusted to faithful men, to take heed, lest they also become ensnared by the puritanical doctrine, that conscience is supreme in all things, even in regard to the strict tenets connected with the religion of the Cross, which, as the Rev. J. H. Newman has shewn, is a matter of pure revelation. Such being the nature of our holy faith, and seeing that the Christian revelation and polity was given once for all to the apostles, and by them entrusted to faithful men, to take heed, lest they also become ensnared by the puritanical doctrine, that conscience is supreme in all things, even in regard to the strict tenets connected with the religion of the Cross, which, as the Rev. J. H. Newman has shewn, is a matter of pure revelation. Such being the nature of our holy faith, and seeing that the Christian revelation and polity was given once for all to the apostles, and by them entrusted to faithful men, to take heed, lest they also become ensnared by the puritanical doctrine, that conscience is supreme in all things, even in regard to the strict tenets connected with the religion of the Cross, which, as the Rev. J. H. Newman has shewn, is a matter of pure revelation. Such being the nature of our holy faith, and seeing that the Christian revelation and polity was given once for all to the apostles, and by them entrusted to faithful men, to take heed, lest they also become ensnared by the puritanical doctrine, that conscience is supreme in all things, even in regard to the strict tenets connected with the religion of the Cross, which, as the Rev. J. H. Newman has shewn, is a matter of pure revelation. Such being the nature of our holy faith, and seeing that the Christian revelation and polity was given once for all to the apostles, and by them entrusted to faithful men, to take heed, lest they also become ensnared by the puritanical doctrine, that conscience is supreme in all things, even in regard to the strict tenets connected with the religion of the Cross, which, as the Rev. J. H. Newman has shewn, is a matter of pure revelation. Such being the nature of our holy faith, and seeing that the Christian revelation and polity was given once for all to the apostles, and by them entrusted to faithful men, to take heed, lest they also become ensnared by the puritanical doctrine, that conscience is supreme in all things, even in regard to the strict tenets connected with the religion of the Cross, which, as the Rev. J. H. Newman has shewn, is a matter of pure revelation. Such being the nature of our holy faith, and seeing that the Christian revelation and polity was given once for all to the apostles, and by them entrusted to faithful men, to take heed, lest they also become ensnared by the puritanical doctrine, that conscience is supreme in all things, even in regard to the strict tenets connected with the religion of the Cross, which, as the Rev. J. H. Newman has shewn, is a matter of pure revelation. Such being the nature of our holy faith, and seeing that the Christian revelation and polity was given once for all to the apostles, and by them entrusted to faithful men, to take heed, lest they also become ensnared by the puritanical doctrine, that conscience is supreme in all things, even in regard to the strict tenets connected with the religion of the Cross, which, as the Rev. J. H. Newman has shewn, is a matter of pure revelation. Such being the nature of our holy faith, and seeing that the Christian revelation and polity was given once for all to the apostles, and by them entrusted to faithful men, to take heed, lest they also become ensnared by the puritanical doctrine, that conscience is supreme in all things, even in regard to the strict tenets connected with the religion of the Cross, which, as the Rev. J. H. Newman has shewn, is a matter of pure revelation. Such being the nature of our holy faith, and seeing that the Christian revelation and polity was given once for all to the apostles, and by them entrusted to faithful men, to take heed, lest they also become ensnared by the puritanical doctrine, that conscience is supreme in all things, even in regard to the strict tenets connected with the religion of the Cross, which, as the Rev. J. H. Newman has shewn, is a matter of pure revelation. Such being the nature of our holy faith, and seeing that the Christian revelation and polity was given once for all to the apostles, and by them entrusted to faithful men, to take heed, lest they also become ensnared by the puritanical doctrine, that conscience is supreme in all things, even in regard to the strict tenets connected with the religion of the Cross, which, as the Rev. J. H. Newman has shewn, is a matter of pure revelation. Such being the nature of our holy faith, and seeing that the Christian revelation and polity was given once for all to the apostles, and by them entrusted to faithful men, to take heed, lest they also become ensnared by the puritanical doctrine, that conscience is supreme in all things, even in regard to the strict tenets connected with the religion of the Cross, which, as the Rev. J. H. Newman has shewn, is a matter of pure revelation. Such being the nature of our holy faith, and seeing that the Christian revelation and polity was given once for all to the apostles, and by them entrusted to faithful men, to take heed, lest they also become ensnared by the puritanical doctrine, that conscience is supreme in all things, even in regard to the strict tenets connected with the religion of the Cross, which, as the Rev. J. H. Newman has shewn, is a matter of pure revelation. Such being the nature of our holy faith, and seeing that the Christian revelation and polity was given once for all to the apostles, and by them entrusted to faithful men, to take heed, lest they also become ensnared by the puritanical doctrine, that conscience is supreme in all things, even in regard to the strict tenets connected with the religion of the Cross, which, as the Rev. J. H. Newman has shewn, is a matter of pure revelation. Such being the nature of our holy faith, and seeing that the Christian revelation and polity was given once for all to the apostles, and by them entrusted to faithful men, to take heed, lest they also become ensnared by the puritanical doctrine, that conscience is supreme in all things, even in regard to the strict tenets connected with the religion of the Cross, which, as the Rev. J. H. Newman has shewn, is a matter of pure revelation. Such being the nature of our holy faith, and seeing that the Christian revelation and polity was given once for all to the apostles, and by them entrusted to faithful men, to take heed, lest they also become ensnared by the puritanical doctrine, that conscience is supreme in all things, even in regard to the strict tenets connected with the religion of the Cross, which, as the Rev. J. H. Newman has shewn, is a matter of pure revelation. Such being the nature of our holy faith, and seeing that the Christian revelation and polity was given once for all to the apostles, and by them entrusted to faithful men, to take heed, lest they also become ensnared by the puritanical doctrine, that conscience is supreme in all things, even in regard to the strict tenets connected with the religion of the Cross, which, as the Rev. J. H. Newman has shewn, is a matter of pure revelation. Such being the nature of our holy faith, and seeing that the Christian revelation and polity was given once for all to the apostles, and by them entrusted to faithful men, to take heed, lest they also become ensnared by the puritanical doctrine, that conscience is supreme in all things, even in regard to the strict tenets connected with the religion of the Cross, which, as the Rev. J. H. Newman has shewn, is a matter of pure revelation. Such being the nature of our holy faith, and seeing that the Christian revelation and polity was given once for all to the apostles, and by them entrusted to faithful men, to take heed, lest they also become ensnared by the puritanical doctrine, that conscience is supreme in all things, even in regard to the strict tenets connected with the religion of the Cross, which, as the Rev. J. H. Newman has shewn, is a matter of pure revelation. Such being the nature of our holy faith, and seeing that the Christian revelation and polity was given once for all to the apostles, and by them entrusted to faithful men, to take heed, lest they also become ensnared by the puritanical doctrine, that conscience is supreme in all things, even in regard to the strict tenets connected with the religion of the Cross, which, as the Rev. J. H. Newman has shewn, is a matter of pure revelation. Such being the nature of our holy faith, and seeing that the Christian revelation and polity was given once for all to the apostles, and by them entrusted to faithful men, to take heed, lest they also become ensnared by the puritanical doctrine, that conscience is supreme in all things, even in regard to the strict tenets connected with the religion of the Cross, which, as the Rev. J. H. Newman has shewn, is a matter of pure revelation. Such being the nature of our holy faith, and seeing that the Christian revelation and polity was given once for all to the apostles, and by them entrusted to faithful men, to take heed, lest they also become ensnared by the puritanical doctrine, that conscience is supreme in all things, even in regard to the strict tenets connected with the religion of the Cross, which, as the Rev. J. H. Newman has shewn, is a matter of pure revelation. Such being the nature of our holy faith, and seeing that the Christian revelation and polity was given once for all to the apostles, and by them entrusted to faithful men, to take heed, lest they also become ensnared by the puritanical doctrine, that conscience is supreme in all things, even in regard to the strict tenets connected with the religion of the Cross, which, as the Rev. J. H. Newman has shewn, is a matter of pure revelation. Such being the nature of our holy faith, and seeing that the Christian revelation and polity was given once for all to the apostles, and by them entrusted to faithful men, to take heed, lest they also become ensnared by the puritanical doctrine, that conscience is supreme in all things, even in regard to the strict tenets connected with the religion of the Cross, which, as the Rev. J. H. Newman has shewn, is a matter of pure revelation. Such being the nature of our holy faith, and seeing that the Christian revelation and polity was given once for all to the apostles, and by them entrusted to faithful men, to take heed, lest they also become ensnared by the puritanical doctrine, that conscience is supreme in all things, even in regard to the strict tenets connected with the religion of the Cross, which, as the Rev. J. H. Newman has shewn, is a matter of pure revelation. Such being the nature of our holy faith, and seeing that the Christian revelation and polity was given once for all to the apostles, and by them entrusted to faithful men, to take heed, lest they also become ensnared by the puritanical doctrine, that conscience is supreme in all things, even in regard to the strict tenets connected with the religion of the Cross, which, as the Rev. J. H. Newman has shewn, is a matter of pure revelation. Such being the nature of our holy faith, and seeing that the Christian revelation and polity was given once for all to the apostles, and by them entrusted to faithful men, to take heed, lest they also become ensnared by the puritanical doctrine, that conscience is supreme in all things, even in regard to the strict tenets connected with the religion of the Cross, which, as the Rev. J. H. Newman has shewn, is a matter of pure revelation. Such being the nature of our holy faith, and seeing that the Christian revelation and polity was given once for all to the apostles, and by them entrusted to faithful men, to take heed, lest they also become ensnared by the puritanical doctrine, that conscience is supreme in all things, even in regard to the strict tenets connected with the religion of the Cross, which, as the Rev. J. H. Newman has shewn, is a matter of pure revelation. Such being the nature of our holy faith, and seeing that the Christian revelation and polity was given once for all to the apostles, and by them entrusted to faithful men, to take heed, lest they also become ensnared by the puritanical doctrine, that conscience is supreme in all things, even in regard to the strict tenets connected with the religion of the Cross, which, as the Rev. J. H. Newman has shewn, is a matter of pure revelation. Such being the nature of our holy faith, and seeing that the Christian revelation and polity was given once for all to the apostles, and by them entrusted to faithful men, to take heed, lest they also become ensnared by the puritanical doctrine, that conscience is supreme in all things, even in regard to the strict tenets connected with the religion of the Cross, which, as the Rev. J. H. Newman has shewn, is a matter of pure revelation. Such being the nature of our holy faith, and seeing that the Christian revelation and polity was given once for all to the apostles, and by them entrusted to faithful men, to take heed, lest they also become ensnared by the puritanical doctrine, that conscience is supreme in all things, even in regard to the strict tenets connected with the religion of the Cross, which, as the Rev. J. H. Newman has shewn, is a matter of pure revelation. Such being the nature of our holy faith, and seeing that the Christian revelation and polity was given once for all to the apostles, and by them entrusted to faithful men, to take heed, lest they also become ensnared by the puritanical doctrine, that conscience is supreme in all things, even in regard to the strict tenets connected with the religion of the Cross, which, as the Rev. J. H. Newman has shewn, is a matter of pure revelation. Such being the nature of our holy faith, and seeing that the Christian revelation and polity was given once for all to the apostles, and by them entrusted to faithful men, to take heed, lest they also become ensnared by the puritanical doctrine, that conscience is supreme in all things, even in regard to the strict tenets connected with the religion of the Cross, which, as the Rev. J. H. Newman has shewn, is a matter of pure revelation. Such being the nature of our holy faith, and seeing that the Christian revelation and polity was given once for all to the apostles, and by them entrusted to faithful men, to take heed, lest they also become ensnared by the puritanical doctrine, that conscience is supreme in all things, even in regard to the strict tenets connected with the religion of the Cross, which, as the Rev. J. H. Newman has shewn, is a matter of pure revelation. Such being the nature of our holy faith, and seeing that the Christian revelation and polity was given once for all to the apostles, and by them entrusted to faithful men, to take heed, lest they also become ensnared by the puritanical doctrine, that conscience is supreme in all things, even in regard to the strict tenets connected with the religion of the Cross, which, as the Rev. J. H. Newman has shewn, is a matter of pure revelation. Such being the nature of our holy faith, and seeing that the Christian revelation and polity was given once for all to the apostles, and by them entrusted to faithful men, to take heed, lest they also become ensnared by the puritanical doctrine, that conscience is supreme in all things, even in regard to the strict tenets connected with the religion of the Cross, which, as the Rev. J. H. Newman has shewn, is a matter of pure revelation. Such being the nature of our holy faith, and seeing that the Christian revelation and polity was given once for all to the apostles, and by them entrusted to faithful men, to take heed, lest they also become ensnared by the puritanical doctrine, that conscience is supreme in all things, even in regard to the strict tenets connected with the religion of the Cross, which, as the Rev. J. H. Newman has shewn, is a matter of pure revelation. Such being the nature of our holy faith, and seeing that the Christian revelation and polity was given once for all to the apostles, and by them entrusted to faithful men, to take heed, lest they also become ensnared by the puritanical doctrine, that conscience is supreme in all things, even in regard to the strict tenets connected with the religion of the Cross, which, as the Rev. J. H. Newman has shewn, is a matter of pure revelation. Such being the nature of our holy faith, and seeing that the Christian revelation and polity was given once for all to the apostles, and by them entrusted to faithful men, to take heed, lest they also become ensnared by the puritanical doctrine, that conscience is supreme in all things, even in regard to the strict tenets connected with the religion of the Cross, which, as the Rev. J. H. Newman has shewn, is a matter of pure revelation. Such being the nature of our holy faith, and seeing that the Christian revelation and polity was given once for all to the apostles, and by them entrusted to faithful men, to take heed, lest they also become ensnared by the puritanical doctrine, that conscience is supreme in all things, even in regard to the strict tenets connected with the religion of the Cross, which, as the Rev. J. H. Newman has shewn, is a matter of pure revelation. Such being the nature of our holy faith, and seeing that the Christian revelation and polity was given once for all to the apostles, and by them entrusted to faithful men, to take heed, lest they also become ensnared by the puritanical doctrine, that conscience is supreme in all things, even in regard to the strict tenets connected with the religion of the Cross, which, as the Rev. J. H. Newman has shewn, is a matter of pure revelation. Such being the nature of our holy faith, and seeing that the Christian revelation and polity was given once for all to the apostles, and by them entrusted to faithful men, to take heed, lest they also become ensnared by the puritanical doctrine, that conscience is supreme in all things, even in regard to the strict tenets connected with the religion of the Cross, which, as the Rev. J. H. Newman has shewn, is a matter of pure revelation. Such being the nature of our holy faith, and seeing that the Christian revelation and polity was given once for all to the apostles, and by them entrusted to faithful men, to take heed, lest they also become ensnared by the puritanical doctrine, that conscience is supreme in all things, even in regard to the strict tenets connected with the religion of the Cross, which, as the Rev. J. H. Newman has shewn, is a matter of pure revelation. Such being the nature of our holy faith, and seeing that the Christian revelation and polity was given once for all to the apostles, and by them entrusted to faithful men, to take heed, lest they also become ensnared by the puritanical doctrine, that conscience is supreme in all things, even in regard to the strict tenets connected with the religion of the Cross, which, as the Rev. J. H. Newman has shewn, is a matter of pure revelation. Such being the nature of our holy faith, and seeing that the Christian revelation and polity was given once for all to the apostles, and by them entrusted to faithful men, to take heed, lest they also become ensnared by the puritanical doctrine, that conscience is supreme in all things, even in regard to the strict tenets connected with the religion of the Cross, which, as the Rev. J. H. Newman has shewn, is a matter of pure revelation. Such being the nature of our holy

vouchsafed in preserving and enabling you to return to us in health and strength...

We are, Reverend and dear Pastor, Your's affectionately,

To the Rev. Henry Patton, Rector of Kemptville.

My beloved Friends—I thank you most sincerely for the very hearty welcome with which you have greeted me on my return from the land of my nativity.

After mingling so long amongst strangers, it is most gratifying to find myself, at the very moment of my return, surrounded by so many well known and familiar faces...

Believe me, I do most cordially reciprocate every sentiment of affection contained in your congratulatory address.

From my heart also do I unite with you in fervent aspirations of praise and thanksgiving to that merciful God who has brought me back in health and safety.

Most ungrateful indeed should I be if I failed to render most hearty thanks to Him, whose goodness and mercy have followed me through all my wanderings...

The allusion contained in your address to my past ministerial labours here, calls forth from me the expression of a fervent hope that in this sacred edifice, consecrated to the worship and glory of the true God...

My dear friends, my fervent benediction be upon you, and may you, as the Lord will, be able to shine upon you, and be gracious unto you.

Yours affectionately, H. PATTON.

and call for the six months before her mind that a capillary may be made upon him for the loss of millions...

DEATH OF MRS. FAY.—We are sorry to learn that the excellent and philanthropic lady, Mrs. Fay, for so many years devoted her time and her purse to ameliorate the miseries of the inmates of our various prisons...

SAILING OF AGRICULTURAL LABOURERS FOR NORTH AMERICA.—On Saturday the 7th inst. the Captain Tucker, sailed from the St. Katherine's Docks, having on board 600 emigrants...

CHINA.—In allusion to the progress of affairs in China, our contemporary remarks upon the supposed demand by France and the United States of islands on the Chinese coast...

THE LOUISIANS.—Several vessels which have recently arrived from the Western Islands, by coming to different quarters, it appears that these insects extend over an area of 600 miles...

THE TRUST AND LOAN COMPANY.—As great anxiety exists throughout the Province regarding the success of this institution, we have already endeavoured to lay before the public...

THE TRUST AND LOAN COMPANY.—As great anxiety exists throughout the Province regarding the success of this institution, we have already endeavoured to lay before the public...

ERUPTION OF MOUNT HECLA.—The Borsen Halle of this city contains the following communication from Copenhagen, under the date of Oct. 4.—The English papers have already stated that the largest of the Orkney Islands, during the night of the 24th ult., was covered with fine ashes resembling ground pumice-stone...

SPAIN.—The history of the Peninsula is a curious study which must lead to one conclusion, that no political device can ever counteract the fatal tendency of national separation...

ARRIVAL OF THE CALDONIA.—EIGHT DAYS LATER FROM ENGLAND.

The Royal Mail Steamer Caldonia, Capt. Lett, arrived at Boston on Monday morning, the 3rd inst.

The Britannia arrived at Liverpool on the 14th October, from Boston.

WE derive the following summary from our English files, and other sources.

THE news is very favourable for the export trade of grain and other breadstuffs for the country.

CANADA RAILROAD SHARES.—The John Bull, dated 11th October, gives the following information respecting Canadian Railroad Shares.

THE Steamer Unicorn has been purchased to run between Halifax and St. John's, N. F. in place of the North American.

THE Lord Lieutenant of Ireland has given a practical and humorous denial to the Pith's charge of insanity against Archbishop Cullen.

FAILURE OF THE POTATO CROP IN IRELAND.—If we may credit the latest newspaper accounts from Ireland, a scourge more terrible than any which has for a century afflicted that wretched country, is now impending.

OFFICE OF THE CLERK OF THE CROWN IN CHANCERY.

His Excellency the Governor General has been pleased to call to the Legislative Council of this Province, James Gordon, Esquire.

His Excellency the Governor General has been pleased to call to the Legislative Council of this Province, James Gordon, Esquire.

His Excellency the Governor General has been pleased to call to the Legislative Council of this Province, James Gordon, Esquire.

His Excellency the Governor General has been pleased to call to the Legislative Council of this Province, James Gordon, Esquire.

His Excellency the Governor General has been pleased to call to the Legislative Council of this Province, James Gordon, Esquire.

His Excellency the Governor General has been pleased to call to the Legislative Council of this Province, James Gordon, Esquire.

His Excellency the Governor General has been pleased to call to the Legislative Council of this Province, James Gordon, Esquire.

His Excellency the Governor General has been pleased to call to the Legislative Council of this Province, James Gordon, Esquire.

His Excellency the Governor General has been pleased to call to the Legislative Council of this Province, James Gordon, Esquire.

His Excellency the Governor General has been pleased to call to the Legislative Council of this Province, James Gordon, Esquire.

His Excellency the Governor General has been pleased to call to the Legislative Council of this Province, James Gordon, Esquire.

His Excellency the Governor General has been pleased to call to the Legislative Council of this Province, James Gordon, Esquire.

His Excellency the Governor General has been pleased to call to the Legislative Council of this Province, James Gordon, Esquire.

His Excellency the Governor General has been pleased to call to the Legislative Council of this Province, James Gordon, Esquire.

His Excellency the Governor General has been pleased to call to the Legislative Council of this Province, James Gordon, Esquire.

His Excellency the Governor General has been pleased to call to the Legislative Council of this Province, James Gordon, Esquire.

His Excellency the Governor General has been pleased to call to the Legislative Council of this Province, James Gordon, Esquire.

His Excellency the Governor General has been pleased to call to the Legislative Council of this Province, James Gordon, Esquire.

His Excellency the Governor General has been pleased to call to the Legislative Council of this Province, James Gordon, Esquire.

His Excellency the Governor General has been pleased to call to the Legislative Council of this Province, James Gordon, Esquire.

His Excellency the Governor General has been pleased to call to the Legislative Council of this Province, James Gordon, Esquire.

His Excellency the Governor General has been pleased to call to the Legislative Council of this Province, James Gordon, Esquire.

His Excellency the Governor General has been pleased to call to the Legislative Council of this Province, James Gordon, Esquire.

His Excellency the Governor General has been pleased to call to the Legislative Council of this Province, James Gordon, Esquire.

His Excellency the Governor General has been pleased to call to the Legislative Council of this Province, James Gordon, Esquire.

His Excellency the Governor General has been pleased to call to the Legislative Council of this Province, James Gordon, Esquire.

John Hall, of Niagara, Gentleman, to be a Landing Water in Her Majesty's Customs.

DAVID THORNTON, Charles Bain, Joseph B. Clench, and Thomas G. Anderson, Esquires, to be Commissioners to carry into effect the provisions of the Statute of Upper Canada...

REPLY.—Having observed in the first column of the third page of the Church of the 24th ult. the following:

REPLY.—Having observed in the first column of the third page of the Church of the 24th ult. the following:

REPLY.—Having observed in the first column of the third page of the Church of the 24th ult. the following:

REPLY.—Having observed in the first column of the third page of the Church of the 24th ult. the following:

REPLY.—Having observed in the first column of the third page of the Church of the 24th ult. the following:

REPLY.—Having observed in the first column of the third page of the Church of the 24th ult. the following:

REPLY.—Having observed in the first column of the third page of the Church of the 24th ult. the following:

REPLY.—Having observed in the first column of the third page of the Church of the 24th ult. the following:

REPLY.—Having observed in the first column of the third page of the Church of the 24th ult. the following:

REPLY.—Having observed in the first column of the third page of the Church of the 24th ult. the following:

REPLY.—Having observed in the first column of the third page of the Church of the 24th ult. the following:

REPLY.—Having observed in the first column of the third page of the Church of the 24th ult. the following:

REPLY.—Having observed in the first column of the third page of the Church of the 24th ult. the following:

REPLY.—Having observed in the first column of the third page of the Church of the 24th ult. the following:

REPLY.—Having observed in the first column of the third page of the Church of the 24th ult. the following:

REPLY.—Having observed in the first column of the third page of the Church of the 24th ult. the following:

REPLY.—Having observed in the first column of the third page of the Church of the 24th ult. the following:

REPLY.—Having observed in the first column of the third page of the Church of the 24th ult. the following:

REPLY.—Having observed in the first column of the third page of the Church of the 24th ult. the following:

REPLY.—Having observed in the first column of the third page of the Church of the 24th ult. the following:

REPLY.—Having observed in the first column of the third page of the Church of the 24th ult. the following:

REPLY.—Having observed in the first column of the third page of the Church of the 24th ult. the following:

REPLY.—Having observed in the first column of the third page of the Church of the 24th ult. the following:

REPLY.—Having observed in the first column of the third page of the Church of the 24th ult. the following:

REPLY.—Having observed in the first column of the third page of the Church of the 24th ult. the following:

REPLY.—Having observed in the first column of the third page of the Church of the 24th ult. the following:

REPLY.—Having observed in the first column of the third page of the Church of the 24th ult. the following:

REPLY.—Having observed in the first column of the third page of the Church of the 24th ult. the following:

REPLY.—Having observed in the first column of the third page of the Church of the 24th ult. the following:

REPLY.—Having observed in the first column of the third page of the Church of the 24th ult. the following:

REPLY.—Having observed in the first column of the third page of the Church of the 24th ult. the following:

REPLY.—Having observed in the first column of the third page of the Church of the 24th ult. the following:

REPLY.—Having observed in the first column of the third page of the Church of the 24th ult. the following:

REPLY.—Having observed in the first column of the third page of the Church of the 24th ult. the following:

REPLY.—Having observed in the first column of the third page of the Church of the 24th ult. the following:

REPLY.—Having observed in the first column of the third page of the Church of the 24th ult. the following:

REPLY.—Having observed in the first column of the third page of the Church of the 24th ult. the following:

REPLY.—Having observed in the first column of the third page of the Church of the 24th ult. the following:

REPLY.—Having observed in the first column of the third page of the Church of the 24th ult. the following:

REPLY.—Having observed in the first column of the third page of the Church of the 24th ult. the following:

REPLY.—Having observed in the first column of the third page of the Church of the 24th ult. the following:

REPLY.—Having observed in the first column of the third page of the Church of the 24th ult. the following:

REPLY.—Having observed in the first column of the third page of the Church of the 24th ult. the following:

REPLY.—Having observed in the first column of the third page of the Church of the 24th ult. the following:

SADDLERY WAREHOUSE. THE Subscribers respectfully beg leave to inform the public that they have entered into Partnership, under the firm of DAVIES & PEARSON.

THE Subscribers respectfully beg leave to inform the public that they have entered into Partnership, under the firm of DAVIES & PEARSON.

THE Subscribers respectfully beg leave to inform the public that they have entered into Partnership, under the firm of DAVIES & PEARSON.

THE Subscribers respectfully beg leave to inform the public that they have entered into Partnership, under the firm of DAVIES & PEARSON.

THE Subscribers respectfully beg leave to inform the public that they have entered into Partnership, under the firm of DAVIES & PEARSON.

THE Subscribers respectfully beg leave to inform the public that they have entered into Partnership, under the firm of DAVIES & PEARSON.

THE Subscribers respectfully beg leave to inform the public that they have entered into Partnership, under the firm of DAVIES & PEARSON.

THE Subscribers respectfully beg leave to inform the public that they have entered into Partnership, under the firm of DAVIES & PEARSON.

THE Subscribers respectfully beg leave to inform the public that they have entered into Partnership, under the firm of DAVIES & PEARSON.

THE Subscribers respectfully beg leave to inform the public that they have entered into Partnership, under the firm of DAVIES & PEARSON.

THE Subscribers respectfully beg leave to inform the public that they have entered into Partnership, under the firm of DAVIES & PEARSON.

THE Subscribers respectfully beg leave to inform the public that they have entered into Partnership, under the firm of DAVIES & PEARSON.

THE Subscribers respectfully beg leave to inform the public that they have entered into Partnership, under the firm of DAVIES & PEARSON.

THE Subscribers respectfully beg leave to inform the public that they have entered into Partnership, under the firm of DAVIES & PEARSON.

THE Subscribers respectfully beg leave to inform the public that they have entered into Partnership, under the firm of DAVIES & PEARSON.

THE Subscribers respectfully beg leave to inform the public that they have entered into Partnership, under the firm of DAVIES & PEARSON.

THE Subscribers respectfully beg leave to inform the public that they have entered into Partnership, under the firm of DAVIES & PEARSON.

THE Subscribers respectfully beg leave to inform the public that they have entered into Partnership, under the firm of DAVIES & PEARSON.

THE Subscribers respectfully beg leave to inform the public that they have entered into Partnership, under the firm of DAVIES & PEARSON.

THE Subscribers respectfully beg leave to inform the public that they have entered into Partnership, under the firm of DAVIES & PEARSON.

THE Subscribers respectfully beg leave to inform the public that they have entered into Partnership, under the firm of DAVIES & PEARSON.

THE Subscribers respectfully beg leave to inform the public that they have entered into Partnership, under the firm of DAVIES & PEARSON.

THE Subscribers respectfully beg leave to inform the public that they have entered into Partnership, under the firm of DAVIES & PEARSON.

THE Subscribers respectfully beg leave to inform the public that they have entered into Partnership, under the firm of DAVIES & PEARSON.

THE Subscribers respectfully beg leave to inform the public that they have entered into Partnership, under the firm of DAVIES & PEARSON.

THE Subscribers respectfully beg leave to inform the public that they have entered into Partnership, under the firm of DAVIES & PEARSON.

THE Subscribers respectfully beg leave to inform the public that they have entered into Partnership, under the firm of DAVIES & PEARSON.

THE Subscribers respectfully beg leave to inform the public that they have entered into Partnership, under the firm of DAVIES & PEARSON.

THE Subscribers respectfully beg leave to inform the public that they have entered into Partnership, under the firm of DAVIES & PEARSON.

THE Subscribers respectfully beg leave to inform the public that they have entered into Partnership, under the firm of DAVIES & PEARSON.

THE Subscribers respectfully beg leave to inform the public that they have entered into Partnership, under the firm of DAVIES & PEARSON.

THE Subscribers respectfully beg leave to inform the public that they have entered into Partnership, under the firm of DAVIES & PEARSON.

THE Subscribers respectfully beg leave to inform the public that they have entered into Partnership, under the firm of DAVIES & PEARSON.

THE Subscribers respectfully beg leave to inform the public that they have entered into Partnership, under the firm of DAVIES & PEARSON.

THE Subscribers respectfully beg leave to inform the public that they have entered into Partnership, under the firm of DAVIES & PEARSON.

THE Subscribers respectfully beg leave to inform the public that they have entered into Partnership, under the firm of DAVIES & PEARSON.

THE Subscribers respectfully beg leave to inform the public that they have entered into Partnership, under the firm of DAVIES & PEARSON.

THE Subscribers respectfully beg leave to inform the public that they have entered into Partnership, under the firm of DAVIES & PEARSON.

THE Subscribers respectfully beg leave to inform the public that they have entered into Partnership, under the firm of DAVIES & PEARSON.

THE Subscribers respectfully beg leave to inform the public that they have entered into Partnership, under the firm of DAVIES & PEARSON.

THE Subscribers respectfully beg leave to inform the public that they have entered into Partnership, under the firm of DAVIES & PEARSON.

THE Subscribers respectfully beg leave to inform the public that they have entered into Partnership, under the firm of DAVIES & PEARSON.

THE Subscribers respectfully beg leave to inform the public that they have entered into Partnership, under the firm of DAVIES & PEARSON.

THE Subscribers respectfully beg leave to inform the public that they have entered into Partnership, under the firm of DAVIES & PEARSON.

THE Subscribers respectfully beg leave to inform the public that they have entered into Partnership, under the firm of DAVIES & PEARSON.

THE Subscribers respectfully beg leave to inform the public that they have entered into Partnership, under the firm of DAVIES & PEARSON.

THE STEAMER AMERICA WILL leave Toronto for Rochester, via Cobourg, on Tuesday and Fridays, at half-past ten o'clock, A.M.;

THE STEAMER AMERICA WILL leave Toronto for Rochester, via Cobourg, on Tuesday and Fridays, at half-past ten o'clock, A.M.;

THE STEAMER AMERICA WILL leave Toronto for Rochester, via Cobourg, on Tuesday and Fridays, at half-past ten o'clock, A.M.;

THE STEAMER AMERICA WILL leave Toronto for Rochester, via Cobourg, on Tuesday and Fridays, at half-past ten o'clock, A.M.;

THE STEAMER AMERICA WILL leave Toronto for Rochester, via Cobourg, on Tuesday and Fridays, at half-past ten o'clock, A.M.;

THE STEAMER AMERICA WILL leave Toronto for Rochester, via Cobourg, on Tuesday and Fridays, at half-past ten o'clock, A.M.;

THE STEAMER AMERICA WILL leave Toronto for Rochester, via Cobourg, on Tuesday and Fridays, at half-past ten o'clock, A.M.;

THE STEAMER AMERICA WILL leave Toronto for Rochester, via Cobourg, on Tuesday and Fridays, at half-past ten o'clock, A.M.;

THE STEAMER AMERICA WILL leave Toronto for Rochester, via Cobourg, on Tuesday and Fridays, at half-past ten o'clock, A.M.;

THE STEAMER AMERICA WILL leave Toronto for Rochester, via Cobourg, on Tuesday and Fridays, at half-past ten o'clock, A.M.;

THE STEAMER AMERICA WILL leave Toronto for Rochester, via Cobourg, on Tuesday and Fridays, at half-past ten o'clock, A.M.;

THE STEAMER AMERICA WILL leave Toronto for Rochester, via Cobourg, on Tuesday and Fridays, at half-past ten o'clock, A.M.;

THE STEAMER AMERICA WILL leave Toronto for Rochester, via Cobourg, on Tuesday and Fridays, at half-past ten o'clock, A.M.;

THE STEAMER AMERICA WILL leave Toronto for Rochester, via Cobourg, on Tuesday and Fridays, at half-past ten o'clock, A.M.;

THE STEAMER AMERICA WILL leave Toronto for Rochester, via Cobourg, on Tuesday and Fridays, at half-past ten o'clock, A.M.;

THE STEAMER AMERICA WILL leave Toronto for Rochester, via Cobourg, on Tuesday and Fridays, at half-past ten o'clock, A.M.;

THE STEAMER AMERICA WILL leave Toronto for Rochester, via Cobourg, on Tuesday and Fridays, at half-past ten o'clock, A.M.;

THE STEAMER AMERICA WILL leave Toronto for Rochester, via Cobourg, on Tuesday and Fridays, at half-past ten o'clock, A.M.;

THE STEAMER AMERICA WILL leave Toronto for Rochester, via Cobourg, on Tuesday and Fridays, at half-past ten o'clock, A.M.;

THE STEAMER AMERICA WILL leave Toronto for Rochester, via Cobourg, on Tuesday and Fridays, at half-past ten o'clock, A.M.;

THE STEAMER AMERICA WILL leave Toronto for Rochester, via Cobourg, on Tuesday and Fridays, at half-past ten o'clock, A.M.;

THE STEAMER AMERICA WILL leave Toronto for Rochester, via Cobourg, on Tuesday and Fridays, at half-past ten o'clock, A.M.;

THE STEAMER AMERICA WILL leave Toronto for Rochester, via Cobourg, on Tuesday and Fridays, at half-past ten o'clock, A.M.;

THE STEAMER AMERICA WILL leave Toronto for Rochester, via Cobourg, on Tuesday and Fridays, at half-past ten o'clock, A.M.;

THE STEAMER AMERICA WILL leave Toronto for Rochester, via Cobourg, on Tuesday and Fridays, at half-past ten o'clock, A.M.;

THE STEAMER AMERICA WILL leave Toronto for Rochester, via Cobourg, on Tuesday and Fridays, at half-past ten o'clock, A.M.;

THE STEAMER AMERICA WILL leave Toronto for Rochester, via Cobourg, on Tuesday and Fridays, at half-past ten o'clock, A.M.;

THE STEAMER AMERICA WILL leave Toronto for Rochester, via Cobourg, on Tuesday and Fridays, at half-past ten o'clock, A.M.;

THE STEAMER AMERICA WILL leave Toronto for Rochester, via Cobourg, on Tuesday and Fridays, at half-past ten o'clock, A.M.;

THE STEAMER AMERICA WILL leave Toronto for Rochester, via Cobourg, on Tuesday and Fridays, at half-past ten o'clock, A.M.;

THE STEAMER AMERICA WILL leave Toronto for Rochester, via Cobourg, on Tuesday and Fridays, at half-past ten o'clock, A.M.;

THE STEAMER AMERICA WILL leave Toronto for Rochester, via Cobourg, on Tuesday and Fridays, at half-past ten o'clock, A.M.;

THE STEAMER AMERICA WILL leave Toronto for Rochester, via Cobourg, on Tuesday and Fridays, at half-past ten o'clock, A.M.;

THE STEAMER AMERICA WILL leave Toronto for Rochester, via Cobourg, on Tuesday and Fridays, at half-past ten o'clock, A.M.;

THE STEAMER AMERICA WILL leave Toronto for Rochester, via Cobourg, on Tuesday and Fridays, at half-past ten o'clock, A.M.;

THE STEAMER AMERICA WILL leave Toronto for Rochester, via Cobourg, on Tuesday and Fridays, at half-past ten o'clock, A.M.;

THE STEAMER AMERICA WILL leave Toronto for Rochester, via Cobourg, on Tuesday and Fridays, at half-past ten o'clock, A.M.;

THE STEAMER AMERICA WILL leave Toronto for Rochester, via Cobourg, on Tuesday and Fridays, at half-past ten o'clock, A.M.;

THE STEAMER AMERICA WILL leave Toronto for Rochester, via Cobourg, on Tuesday and Fridays, at half-past ten o'clock, A.M.;

THE STEAMER AMERICA WILL leave Toronto for Rochester, via Cobourg, on Tuesday and Fridays, at half-past ten o'clock, A.M.;

THE STEAMER AMERICA WILL leave Toronto for Rochester, via Cobourg, on Tuesday and Fridays, at half-past ten o'clock, A.M.;

THE STEAMER AMERICA WILL leave Toronto for Rochester, via Cobourg, on Tuesday and Fridays, at half-past ten o'clock, A.M.;

THE STEAMER AMERICA WILL leave Toronto for Rochester, via Cobourg, on Tuesday and Fridays, at half-past ten o'clock, A.M.;

THE STEAMER AMERICA WILL leave Toronto for Rochester, via Cobourg, on Tuesday and Fridays, at half-past ten o'clock, A.M.;

THE STEAMER AMERICA WILL leave Toronto for Rochester, via Cobourg, on Tuesday and Fridays, at half-past ten o'clock, A.M.;

THE STEAMER AMERICA WILL leave Toronto for Rochester, via Cobourg, on Tuesday and Fridays, at half-past ten o'clock, A.M.;

JOHN C. BETTRIDGE, YONGE STREET, TORONTO, HAS just received from the English, French, and American Markets, an extensive Stock of

GENUINE PATENT AND OTHER MEDICINES; Drugs, Perfumery, Dye Stuffs, Oils, Colours, Varnishes; GROCERIES, WINES AND LIQUORS;

AND EVERY OTHER ARTICLE USUALLY KEPT BY CHEMISTS, DR

