

Poetry.

THE EXECUTION OF MONTROSE.

[The following powerful verses we extract from a newly published volume, entitled "Lays of the Scottish Cavaliers," by William T. D. Montrose, Esq., professor of Rhetoric and Belles Lettres in the University of Edinburgh. Nothing could be more solemnly picturesque than the closing scene of the great Montrose, as drawn by the author, who, we may observe, is historically accurate in his details.—Ed. Herald.]

He mounted on the scaffold,
And he turned to the crowd;
But they dared not speak a word,
So he might not speak aloud.
But he looked upon the heavens,
And they were clear and blue,
And in the liquid ether
The eye of God alone through;

Yet a black and murky tanglement
Lay resting on the hill,
As though the slumber slept within—
All else was calm and still.
The grim Geneva minister
With anxious soul drew near,
As you have seen the ravens flock
Around the dying deer.

He would not deign to look nor sign,
But alone he bent the knee;
And vellel his face for Christ's dear grace
Beneath the gallows-tree.
Then radiant and serene he rose,
On his little wooden stool,
For he had 'tween his latest look
Of earth, and sun, and day.

A beam of light fell o'er him,
Like a glory round the shiver,
And he climbed the lofty ladder,
As it were the path to heaven.
Then came a flash from out the cloud,
And a stunning thunder roll,
And no man dared to look a word,
For fear was on every soul.

There was another heavy sound,
A hush and then a groan;
And darkness swept across the sky—
The work of death was done!

DIBGE ON AN INFANT.
BY LEIGH HUNT.
He is dead and gone—a flower
Born and withered in an hour.
Coldly lies the death-frost snow
On his little rounded nose.

And the seal of darkness lies
Ever on his shrouded eyes.
He will never feel again
Touch of human joy or pain.
Never will his once bright eyes
Open with a glad surprise.

Now there are various causes which render a minute investigation of many points of Scripture necessary, if we would understand the Bible as we ought to do, and if we would fully enjoy the sublime conceptions of the inspired writers. But here arise two questions,—first, by what rule or principle are these investigations to be carried on?—secondly, what are the acquisitions requisite for such investigations?

That there exists a variety of opinions regarding these questions, and that there have been a variety of modes adopted in explaining the Scripture, is only too painfully apparent in the various commentaries extant, which abound with the most discordant interpretations, and which have been the cause of so many disturbing the peace of the religious world, and given rise to all those religious divisions now existing.

And yet one thing is certain, and is allowed by Jews, as well as by all classes of Christians, namely, that the Holy Scripture admits of but one interpretation, or in other words, that no passage of Scripture will admit of a twofold interpretation. Hence it follows that all cannot be in the right, and that the fault must necessarily be with the interpreters not having adopted the proper mode to arrive at the truth. But here it may naturally be asked, seeing that there are several modes existing, which is the right one? In order to decide this question we have, in the first place, to examine them carefully, and the one that is found to be most consistent with the scripture itself must be adopted, and all others at once rejected, whatever our prepossessions regarding them may have been.

Seeing then that there exist conflicting opinions regarding the true mode of interpreting the sacred oracles, it will, no doubt, be expected that the author should inform the public as to what particular plan he pursued in the interpreting of so important a book as that of the Prophet Isaiah, as well as to state his reasons for rejecting the others. Such an expression of opinion, notwithstanding supported by the most conclusive arguments, will, no doubt, draw upon the author the charge of partiality from those who may differ from him. Let it however be known that no such feeling could have influenced him in forming his opinion, as the author himself formerly was a member of a church which largely shared in the errors, arising from a false mode of interpreting the Scripture, and which, indeed, has been the cause of his separating from its communion, it having preferred the tradition of men to the commandments of God. It is, no doubt, a melancholy fact, that there are many commentators who have been greatly influenced by the religious principles which have been implanted in them in their youth, and which not infrequently swayed them in forming opinions on doctrinal points; but the author of this work having now discarded the religious tenets of his youth, he hopes to be spared such an imputation, though he willingly will submit to the severity of criticisms, that ascribe the imperfections to want of better knowledge. But to return to our subject: and here we have, in the first place to consider the mode of interpretation that existed among the Jews at the time of our Saviour's nativity, and which is still adhered to by the Jews of the present day. They interpret the Old Testament first, by the Oral Law, or, as it is called by our Saviour, Mark, ch. 7, 8, the tradition of the Rabbies. Now, in certain cases of criticism of the absurdity, yes, I may say, the sinfulness of this mode of interpretation, which, indeed, makes only a mockery of the Bible: I shall, in the first place, give a short sketch of the Oral Law, and secondly, show the Oral Law, ceases to be the Word of God. The Jews are persuaded that God gave two sorts of laws on Mount Sinai, one that Moses committed to writing which is called the Written Law, another which he trusted to his memory, called the Oral Law, and which they say was transmitted by Moses to Joshua, and Joshua delivered it to the elders, and the elders to the prophets, and the prophets to the men of the

great council. Now, this summary account of the transmission of the Oral Law appears at the first sight very plain; we can easily conceive that Joshua should have inherited the traditional law from Moses, but it is not quite so plain who the distinguished person was that received it from Joshua. The Rabbies, indeed, say the elders, but who were the elders, and who were the successive presidents of the Sanhedrin? The Jews can really not charge us with inquisitiveness if we are anxious to know the names of the persons who were intrusted with the guardianship of the oral law, which is said to be of divine origin, and which they say unless a person receive it, as well as the Mosaic law, he can in no wise inherit eternal life. We should know something of the character and purity of those persons, before we can place implicit confidence in their testimony, and satisfy ourselves that nothing has been added, changed, or taken away. But the Bible is silent on the subject, and the Rabbies can give us no information; on the contrary, plainly show that they were as ignorant about the matter as we are at present, since they are obliged to learn from Joshua Eli, which at once leaves a space of more than two hundred years to be accounted for. But the Jewish Rabbies are not to be intimidated by difficulties, they soon manage to overcome them by some means or other; to extricate themselves therefore from this dilemma, they say that Eli received the oral law from Joshua's elders, and from Phineas, which, if it be true, and I do not wish to insinuate that it is not so, I would rather the reader should judge for himself, those persons must have lived to the age of three hundred years, certainly an uncommon circumstance in those days. Nor is this the only place where the regular transmission of the oral law has been interrupted, for from the time of Esdras to Juda the Saint the confusion seems to have been greater, so much so indeed that the succession varies with the most judicious writers, and is found frequently interrupted. And yet, if we take it for granted that such a thing as an oral law existed in the time of Moses, and that the transmission of it could be traced from the time of the great Lawgiver to the time of our Saviour, as easily as we can trace the Sovereigns of Great Britain from the succession of Egbert to Queen Victoria, it does by no means argue that it is of divine origin; to be so it must be consistent with the Mosaic law, which is acknowledged to be from God, both by Jews and Christians; to be so we need something more than the mere words of the Rabbies for it, we want the testimony of some of the sacred writers. Can any sensible man for one moment suppose that if such an oral law, claiming divine origin had existed, that Moses, David, and the Prophets should never have made the slightest allusion to it? the idea is as preposterous as the oral law itself. But let us in the next place see how far this oral law is consistent with the Mosaic law. The fifth commandment teaches, "Honour thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee." But what does the oral law teach: "As a man is commanded to honour and fear his father, in like manner is he bound to honour and fear his Rabbie more than his father; for his father has been the means of bringing him into the life of this world, but he who instructs him in wisdom brings him to the life of the world to come." (Hilchot Zalmod, Torah, c. 5.) This is not all; the Rabbies fear lest the term honour might not sufficiently be understood, and be supposed only to have reference as to touching the hat to a Rabbie, making a low bow, and such like marks of respect due to a teacher, they enter into more particulars, and go on to say: "If his father and his Rabbie be oppressed with a burden, he must first help down that of his Rabbie, and then that of his father. If his father and his Rabbie be in captivity, he is to ransom his Rabbie first and afterwards his father; to exempt he is a disciple of a wise man, (i. e., a learned man), in that case he is allowed to ransom his father first."

This, reader, is a specimen of the doctrine of the oral law, or tradition, which the Jews say is of divine origin, and with which they interpret the Scripture. A son is to see his father enduring the hardships of a captivity, subjected to all the cruelties that a heartless master can devise, and yet, he is to suppress all filial affections which God has implanted in him, and ransom his Rabbie before him who is the author of his existence, and the guardian of his youth. How different is the doctrine of Moses, "Cursed be he that setteth light by his father or his mother, and all the people say, Amen. Deut. ch. xxvii, 16. How different is the doctrine of the New Testament. "If any other provide for his own, and specially for those of his household, he hath denied the faith, and his worse than an infidel." 1 Tim. ch. v. 8. Let the enlighten Jew of the nineteenth century now decide which of these doctrines is most in accordance with common reason. They are diametrically opposed to each other, and he must, therefore, reject one or the other.

VAN DIEMEN'S LAND AND ITS COLLEGE. (From the Colonial Church Chronicle.)

We are indebted to a correspondent for the following letter:—
Clifton, 5 Jan. 1849.

MY DEAR —, I am well aware of your anxiety to know something more about Christ's College in the Diocese of Tasmania; and I think that I shall best meet your wishes by avoiding all the details of its establishment and history, though both these present many points of instructive interest, while I confine myself for the present to a simple description of what the College actually is, or rather was, when I last saw it, in July, 1848.

And first for the scene in which it is placed. In the northern part of the Island of Tasmania, or Van Diemen's Land, two parallel mountain-chains which run from N. W. to S. E., flank on either hand a broad champion country, abounding in agricultural and pastoral wealth, and in the settlements of English colonists. These ranges rise to the commanding height of 4,000 or 5,000 feet, and by the gradient of their bold cliffs and promontories, compensate for the effect of their distance from each other, which is not less than thirty or forty miles. The undulating country, traversed by winding rivers, and clothed by open forests, which shelter myriads of sheep. And regarding the flock of another fold, I may also add, that places of Divine worship, rising from the merest hut, through the various grades of barn and chapel, to the quality of a respectable parish church, may already be found scattered through this imperfectly peopled neighbourhood, more abundantly, perhaps, than through any other of similar size and population.

Come we now to the College. It occupies a quiet sequestered district of the tract of country just described. You may approach it either by the road from the North, or by that from the East. If from the East, you first see it imperfectly about two miles off, as you wind among the tall white stems of perishing gum trees, the last remnants of a heavy forest, which has all but disappeared before twenty years of the settlers destructive industry. If you come from the North, you emerge from the ancient forest about four miles from the College, and standing upon a commanding rise, you behold at your feet, with a satisfaction which none but a colonist can fully appreciate, the scene of an extensive triumph achieved by persevering men, over stubborn nature. Between

you and the chain of mountains which you confront, many thousand acres, fenced and cleared, stretch away over the undulating plains; spacious corn-fields clothe the higher grounds, well-watered meadows lie lower. The brilliancy of a verdure, which vies in its own way with the bright blue of the clear Tasmanian sky, is further set off by the sombre foliage of the retreating forest, where columns of curling smoke ascend every here and there, from day to day, and from year to year, telling of the ceaseless inroads of the colonist's fire and axe, upon the giant powers of the natural world. The broad straight road before you ends in an avenue cut through ancient trees, through which the eye must travel one stage further, to detect the buildings of the College, set on a little rising ground by themselves, and almost buried among trees. Advancing along the road, you observe that the fences are made of the dead timber which lately occupied the soil, laid lengthwise, and looking very rough; but where these have been carried away for firewood, better fences have succeeded, or quickset hedges. The dwellings on either side vary from the meanest wooden hut to the decent farm house, and are occupied by the tenants of the College land. Each blade of grass and corn, each foot of ground you see, pays its yearly quota to the sacred cause of sound learning and religious education, belonging as it does, to the estate bought for the College, by the colonists and their friends in England. As you come to a little cluster of houses, the rudiments of the village of Little-Hampton, you observe its humble chapel, built before the College was thought of, and materially aided by a few persons in England, who sent out money for the erection of oratories in the bush. Here, a turn to the right enables you to judge of the exterior appearance of the College. An eminence of moderate height, clothed with fruit-trees, gardens, and shrubberies, of English oak, acacia, and native wattie-trees, rises by itself in the middle of the plain, fronting a wide and airy expanse of country, which reaches far away to the foot of the Eastern mountains. The position is backed by the sheltering cliffs of the western range, which, though twelve or fifteen miles away, seem to impend more closely, owing to their size. These tiers, as they are colonially termed, extend for many miles, in a rampart, whose principal bastions are several hundred feet higher than the highest summit of Snowdon. The crest of the College-hill is occupied by a non-descript series of buildings. First, there was a country house with a verandah, one story high, looking East. To this, in comparatively ancient days, was appended a garden-front, looking South; and the increasing prosperity of the settler enabled him lastly to erect on a still larger scale, a front looking North. Then came the College, and that which was the North front was made to form the South side of a small quadrangle open towards the East, so that it is now the central portion of the buildings; in it are the hall and chapel, and above stairs the library, while on the newly built side, all the business of the College is carried on, and the old side is occupied by the senior functionaries of the College, and by the domestic departments.

Supposing you arrive about noon, you would probably be introduced to the Warden in the Library, an upper room, overlooking the quadrangle from one window, and from the other commanding a fine mountain view. The walls you should perceive with pleasure well furnished with between two and three thousand volumes, every one the choice present of some good friend of the College. At one o'clock you would go down with the rest into the hall, a room of the agreeable size, and the height across the top of the room, with places for the thirteen members of the College, —the warden, three clerical fellows, three lay fellows, candidates for holy orders, and six scholars, together with the bursar, who protects their worldly affairs. As two of the clerical fellows are non-resident, and chiefly engaged in forwarding the external interests of the College, and as one of the lay-fellows and one of the scholars are always absent presiding at the other tables, you would find abundant room left for the strangers who visit the place. After the scholar in waiting, standing at a desk in the centre, has said that grace which begins, "Domine, Sancte Pater, omnipotens aeterna, Deus, qui tam benigne," &c., you would observe as you sat down, that the two tables placed lengthwise down the room, were occupied by twenty or twenty-five students, not on the foundation, though wearing the same kind of cap and gown as the others, and would probably be reminded by the youthful countenances of many of them, what may have been the aspect of our Oxford and Cambridge college halls a few centuries back. You would partake with all the rest, the same fare of beef and mutton, beer, bread, vegetables, apple pies, and puddings, and (as every one sits in his own order, with his equals about him), you would see the lowest talking away with just as much enjoyment as the highest. You would also notice the sole portraiture which is hung upon the wall, the likeness of Sir John Franklin, once governor of the Colony, and the founder of the College, or rather the chief of the many founders, from whom it has derived its existence. At the end of the second course, the simple meal is finished, and thanks are returned by the scholar in waiting. You would then probably proceed to survey the grounds, the gardens which are cultivated by some in one quarter, the vines in another, the fig-tree and the almond flourishing well, the apple orchard bending with fruit in a profusion unknown to the less stimulating climate of England; the foot-ball and the cricket-ground, where, surrounded by the grand amphitheatre of their own mountains in the distance, the young Tasmanians renew, with exact accuracy, the sports of their English forefathers. A few minutes' walk across the meadows, at the foot of the other side of the College hill, would bring you to a bathing place in the Liffey, a small stream, like the Avon near Rugby, whose original mountain charms are sadly destroyed by the draining and irrigating processes to which it is made subservient in its course through the plain. At three o'clock the bell-tower would send forth its summons to gather all together to their studies. These are at present conducted upon the plan of those of an English public school, and not of an English college, except in the few instances which as yet occur, requiring more advanced instruction. The transition from one mode of study is followed, towards the close of the day, by a transition from study to devotion; and the bell again ringing at five o'clock for evening chapel. Here, in a quiet room, looking east, you would find a little communion table, raised on a platform, with seats extending down by the wall on either side of the thirteen members of the College, and other seats in front of them for the rest of the students. In the centre you would see a small desk of native cedar wood, bearing the Holy Scriptures, and at the lower end an organ. Either the Warden or the Sub-warden send the evening prayers from the place in which they usually sit, and all join with a loud voice in singing or saying the evening psalm. The fellow and scholar whose week it is, read the two lessons to this little congregation, and when all is over, they stand up and follow each other out in due order, from the greatest to the least; the fellow of the week, in whose custody the chapel is, remaining to come out last. The evening passes away in recreation, tea, and study either in the library, the school-rooms, or the private studies, until nine o'clock, when supper comes, and

with it the most cheerful hour in the day, whose former portions have been too full of fixed or occasional occupations to admit of complete relaxation. Soon after supper, you would be shown to your own room, and perhaps realise for the first time, in the silence of the night, the calm sequestered nature of the retirement in which this little community has been placed, apart from the turbid current of the colonial world, to be moulded, as near as may be to the English forms of sound and Christian education. And you would recollect among the many young countenances which had recently surrounded you, some that gave good promise of rivaling their contemporaries, brought up among the more favoured homes of England, in all things that can make them dear to God and man.

Your first call in the morning would issue from the bell-tower at six o'clock, and at seven you would meet in Chapel the same congregation under the same arrangements as the preceding evening,—the Warden saying the Morning Prayers. Breakfast would follow immediately after chapel, and with much the same routine as at dinner; soon after which, the serious business of the day would begin, and last till noon.

As the first generation born in a new colony cannot be too well grounded in sound and liberal learning, nor the means of acquiring it made too easily accessible, and the whole expense of board and tuition is no more than £40 and £50 per annum; and to meet this arrangement, extreme simplicity is observed in diet and accommodations; while the fellows engaged in tuition give up all share of the tuition fees to the College, confining themselves to the very moderate incomes allotted them from the College estate. The neighbouring village of Little-Hampton, and other remote situations, are gratuitously provided with spiritual ministrations from the College; and a Day and Sunday-school is in a great measure supported by the weekly offertory at the College chapel. I must not weary you with going into special details. From the visit of a single day you will have learnt enough to recognise the infant features of one of those Colleges which we see in England, in their full maturity, feeding every department of our Church and State with a perennial flow of renovating energy, intellect, and high principle, equal to all the requirements of a great nation, and of an eventful age. May He, in whose name we plant and water, give us a like increase in due time!

As it is pleasant to be doing than to be suffering, I think you will agree with me that it is better for us to be enlarging the strength and usefulness of this young oak tree, planted in the new tamed wilderness of Tasmania, than to waste our breath in vainly deploring that monstrous system, which still [1849] floods the indignant colony with the convict refuse of England. Weapons are even now being forged at the College to quell that injustice; for the pleas of reason which are weak in the mouths of those who have voluntarily chosen the convict Colony for their home, will come with another force from those who, having been born there by no fault of their own, but by the dispensation of Providence, seem the rightful defenders of their native country, and destined to win honour to themselves in the purging of her dishonour.

The whole of the money contributed by you and your fellow-subscribers in England, has been invested in land in the Colony. But while this perpetuates the benefits you intended to bestow, it leaves the College extremely cramped for all immediate purposes, nothing to build with, nothing to procure books, or furniture; and involved, to a certain extent, on the credit of its estates, for the purchase of the site of the additional accommodation most absolutely required. Until this debt is removed, the interest must be paid out of the rental of the estate, before a single tutor can be salaried. Meanwhile the Colony is doubling its population in ten years, and if the College is not kept in progress, it will strive to resist in vain the restless efforts who would introduce wild and impracticable theories into the important work of education. So there is still much to be done; and amidst the universal favour with which this effort of the colonists of Tasmania has been met by the Church, the Government, and the friends of the Colony in England; it must never be forgotten that delays are dangerous, there are debts to be cleared away, an embryo system to be developed into perfection, an infant church and nation to be fed with the wholesome fruit of sound learning and religious education; so that you will forgive me if I close this long letter with an earnest request that you would represent among your friends the fruits which have already sprung from your own liberality in time past, and urge them to sow, in the same fruitful soil, more seed on their own account.

I remain, yours most sincerely,
JOHN PHILLIP GELL.

BISHOP HORNE. (From the Church Review for 1849.)

We proceed to consider the character of Bishop Horne, as a preacher. Of his qualities in this respect, his biographer speaks in the highest terms, and in a very engaging manner. Mr. Horne, after his ordination at Oxford, an event which he considered "a very serious affair," and contemplated and met with the most serious and solemn resolutions, went to preach his first sermon in the curacy of Finedon, Northamptonshire, then the residence of Mr. Jones. Of that sermon this excellent judge says, "The discourse was admirable in respect of its composition and moral tendency. Give me an audience of well-disposed Christians, among whom there are no dry mortals, no fastidious critics, and I will stake my life upon the hazard of pleasing them all by the preaching of that sermon." (Vol. i. p. 43.)

Of a subsequent effort of his esteemed friend, perhaps we ought to say favorite, he speaks thus: "With farther preparation, and a little more experience, he preached in a more public pulpit, before one of the largest and most polite congregations, at London. The preacher, whose place he supplied, had who attended in the Church on purpose to hear him, was so much affected by what he heard, and the manner in which it was delivered, that when he visited me shortly after in the country, he was so full of this sermon, that he gave me the matter and the method of it by heart; pronouncing at the end of it what a writer of his life ought never to forget, that 'George Horne was, without exception, the best preacher in England.' Which testimony was the more valuable, because it came from a person who had, with many, the reputation of being such himself." (p. 44.)

And when Mr. Jones mentions the subject and text of the sermon, we are not inclined to dispute such testimony of the ardent admirers of a young preacher of apostolic promise. We have long admired that earnest expostulation, founded on Rev. i, 7, and the great doctrine of the Second Advent, as one of the best of Bishop Horne's sermons; but we could almost wish that Mr. Jones had given some clue to the name of the man who had, with many people, the reputation of being the best preacher in England, and yet modestly gave that high praise to one who was then a very young man. We are not disposed to depreciate the young testimony of Mr. Jones, to the excellence of Bishop Horne as a preacher. We heartily respond to the assertion that "in his sermons his sense is strong, his language sweet and clear, his devotion is fervent, but never inflated or affected; and from the editions through which they pass, it is plain the world does see, and will see, better every day, that they are not the discourses of a 'warmer of visions.'" (p. 75.) a phrase suggested to Mr. Jones by the remark of an adversary of the Bishop, that he "diffused a coloring

of elegance over the wild but not unlovely visions of enthusiasm." At the same time we think the following description of his character as a preacher, in one of the Quarterly Reviews of twenty-five years ago, equally just and more complete:—

"Bishop Horne, indeed, in some degree deviated from this unimpassioned and didactic style" the style of Clarke and Butler. "With an elegance sometimes bordering on prettiness; with tenderness of feeling, rarely, if ever indulged beyond its proper limits; had his life been cast in a different sphere; if, instead of addressing an highly cultivated congregation in the University, he had undertaken the charge of a populous parish, it is probable that he would have felt the impetuous necessity of increasing the power and energy, without detracting from the grace of his language; that he would not have subdued himself to uniform gentleness of manner, but taken a bolder flight; that, in short, his discourses might have ranked not only among the more elegant and attractive, but the more solid and eloquent in the language."

This judgment of the reviewers respecting the characteristics of an excellent preacher, is fully sustained by Bishop Horne's remarks on "Eloquence" and "Preaching," in his "Essays and Thoughts on various Subjects;" a portion of his works which we are by no means disposed to overlook, but rather to commend to the diligent study of every reader of those works. From the remarks to which we allude, and from the assertion of Mr. Jones, that the Bishop "was, both for matter and manner, one of the first orators and teachers that the Church of England could boast," (vol. i. p. 12.), it might be inferred that his sermons derived no little power and popularity from the great aid of a good delivery. Upon this important point, the biography by the learned chaplain is not very full. But an anonymous writer of the same period, very intelligent, and manifestly impartial, though claiming a share of the Bishop's friendship, as his regular correspondent for years; testifies, that notwithstanding the shortness of his sight, which deprived him of some of the graces of oratory—as in his youth, according to Mr. Jones, it had deprived him of the exercise of athletic sports, and kept him at his books and music—yet not only the excellence of his matter, and the simple elegance of his style, but also the sweetness of his voice, caused thousands of people, of very various descriptions to hang rapt upon his lips, in the Cathedral and Metropolitan Churches. And whatever may be the judgment of any respecting his discourses, in comparison with those of other celebrated preachers of the last century, he may be safely regarded by theological students and young clergymen, as one of the best models furnished by that period. There are, indeed, peculiarities in the style of Bishop Horne, which, however becoming him, can not be largely adopted by others, without betraying the servility of faulty imitation. But doubtless, his attractive example and practical instructions, as preacher and President of Magdalen College, in conjunction with the similar example and efforts of other diligent promoters of earnest piety, at Cambridge as well as Oxford, contributed much to raise up in the Church of England a generation of excellent preachers; men, whose faithfulness and fervency in the ministry of the simple gospel of redemption and grace, have been, for half a century past, under God, rolling back the tide of dissent and disorder, which, toward the close of the preceding century, threatened to overwhelm or undermine that venerable Church.

We must take, here, some farther view of the character of Bishop Horne, as a theologian. To a certain extent, the theologian is included in the preacher, and we want to a larger exhibition in them, of distinctive theology, according to some favorite system, or doctrine of discipline. Indeed, his characteristic neglect of nice discussions of the more questionable tenets of various schools or systems, exposed his most elaborate discussion of such tenets, in the sermon on Jas. ii, 24, to a very plausible, but groundless objection of Mr. Wesley. A brief view of the matter will sufficiently illustrate and vindicate the character of Bishop Horne as a theologian. In the sermon, having made an unhappy, and for him, most unwelcome allusion, to "the new lights of the Tabernacle and Foundry," he says, "It is by no means my design in the following discourse to endeavour to conduct you through all the windings and foldings of the polemical labyrinth of justification;" and presently speaks of those happy times, when faith and a good life were synonymous terms. "This gave Mr. Wesley opportunity for the remark, that 'these never were such times, because faith is the root,' and a good life 'the tree springing therefrom.'" With what reason, however, an objection so nicely drawn was urged against the expressions of Mr. Horne, the following passages from the Apology already noticed, which sets forth plainly his theological views, then generally known, will show:

"We preach faith, the root from whence they [moral duties] spring." Vol. II, p. 453.

"The fruit receives its goodness from the tree, not the tree from the fruit, which does not make the tree good, but shows it to be so, because men do not gather grapes from thorns; so works receive all their goodness from faith, not faith from works, which do not themselves justify, but shows a prior justification of the soul that produces them; as it is written, 'we know that we have passed—justification—from death into life, because we love the brethren.'" 1 John, iii, 14, p. 453, 4.

"Faith has one intrinsic excellency, of which works are destitute; and that is, that it will justify a sinner, and carry him to Heaven, as it did the thief upon the cross; this, I think, gives it a vast pre-eminence over works, which can not justify, otherwise than as fruits, they evidence the faith that does; for we are justified by faith only, says the eleventh Article, upon the authority of Scripture." Vol. ii, p. 465.

Many similar brief statements of this and other important points of distinctive theology, might be cited, both from the early and the later writings of our author. Such, for instance, is his eloquent description of the "change from sin to righteousness, and from the world to Christ," in the sermon on Eph. v, 14. His charge also contains very decided remarks, showing "a justice and propriety in our being saved by faith rather than works," as well as upon "the unedifying morality," which had in like manner just then been treated with zeal and earnestness by a learned and able prelate, Bishop Horsley, and upon "the Constitution and use of the Church of Christ."

MR. DICKENS AND THE ENGLISH ARISTOCRACY. (From Sharp's Magazine.)

In taking our leave of Dombey and Son, we have a grave complaint to make. Mr. Dickens has either had very imperfect glimpses of our aristocracy, or he is very partial in his delineation of them. He has never yet given us a lady or gentleman in the real acceptance of the term. They are all, in his view, fools or scoundrels; Sir Mulberry Hawk and Lord Verisopht; Cousin Feenix and Mrs. Skewton. Why—for we admit there is much of the man of breeding about Cousin Feenix,—why think it necessary to make him next door to an idiot? Why was he of necessity a ruined gamester, with his vicious reminiscences of his "fast" days, when we see how generally and gallantly he could behave? There are Sir Mulberry Hawk, and Verisophts, and old dowagers like Mrs. Skewton (no, by the way, we do not think there are any as bad as she), and Cousin Feenix, even taking that worthy in one of his most foolish moods; but they are the exceptions, not the rule. The English

aristocracy is admitted on all hands to be as honorable, as talented, as generous, as alive to the wants of their fellow-creatures, as any other class of society; and it is as unfair to hold them up to ridicule or dislike through the Feenixes, Hawks, and Skewtons, as it would be to make out every poor man a pickpocket or revolutionist. Mr. Dickens has too much reason to flatter by indiscriminate praise; and his impartial readers have long discovered this injustice to the higher classes. Abstractedly, the English aristocracy is above ridicule, and should be rather held up as an example by the popular writers of the day; comparatively with other aristocracies, it is immeasurably beyond par, and may challenge the severest criticism.

THE VACANT MITRE.—The Dean of St. Patrick is spoken of as likely to succeed to the vacant mitre, and the Rev. Merle Perin to the vacant Deanery.

ENDOWMENT OF THE IRISH ROMAN CATHOLIC.—It is rumored that this question will be brought before Parliament in the middle of the session by Mr. Keogh, the Roman Catholic M. P. for Athlone.

ST. PATRICK'S CATHEDRAL.—The Dean of St. Patrick's, whose attention has been recently directed to the dilapidated state of this Cathedral, has just come forward with the magnificent donation of 10,000*l.*, in addition to a donation of 500*l.* previously given. It appears that the Chapter-house, or Lady Chapel, lies unroofed, and the choir, though almost finished, service continues to be performed, presents a most unedifying appearance.

IRISH SAVING BANKS.—In consequence of the apprehension felt amongst the people about the security of savings banks, the directors of the National Bank of Ireland have resolved to take deposits as low as 1*l.*

DEATH OF THE O'DONNELL.—Died at Greyfriars House, county of Leitrim, at a very advanced age, The O'Donnell lineage and hereditary descendant of Hugh Roe O'Donnell, Chief of the Tyrconnel, and hero of 100 battles, son of Hugh Prince of Tyrconnel, by Elizabeth, daughter of Lord of the Isles, and O'Donnell Roe O'Donnell, Prince of Tyrconnel, and Fiogola; daughter of O'Brien, Prince of Thomond, and Rhoderick O'Donnell, Earl of Tyrconnel and Lord Baron of Donoregal. By his dress he bore the hereditary title and name of the O'Donnell family in now extinct, but his successor and grandson, Constantine O'Donnell, of George-street, Sligo, who is now the O'Donnell.

STATUTES OF THE BRITISH ARMY. ON THE 1ST OF FEBRUARY, 1849. (From the United Service Magazine.) (Where two places are named, the last named is that at which the D-plot of the Regiment is stationed.)

1st Life Guards, Hyde Park. Do. (Res. Batt.) Bermuda. 2d Life Guards, Hyde Park. Do. (Res. Batt.) Bermuda. 3d Life Guards, Hyde Park. Do. (Res. Batt.) Bermuda. 4th Life Guards, Hyde Park. Do. (Res. Batt.) Bermuda. 5th Life Guards, Hyde Park. Do. (Res. Batt.) Bermuda. 6th Life Guards, Hyde Park. Do. (Res. Batt.) Bermuda. 7th Life Guards, Hyde Park. Do. (Res. Batt.) Bermuda. 8th Life Guards, Hyde Park. Do. (Res. Batt.) Bermuda. 9th Life Guards, Hyde Park. Do. (Res. Batt.) Bermuda. 10th Life Guards, Hyde Park. Do. (Res. Batt.) Bermuda. 11th Life Guards, Hyde Park. Do. (Res. Batt.) Bermuda. 12th Life Guards, Hyde Park. Do. (Res. Batt.) Bermuda. 13th Life Guards, Hyde Park. Do. (Res. Batt.) Bermuda. 14th Life Guards, Hyde Park. Do. (Res. Batt.) Bermuda. 15th Life Guards, Hyde Park. Do. (Res. Batt.) Bermuda. 16th Life Guards, Hyde Park. Do. (Res. Batt.) Bermuda. 17th Life Guards, Hyde Park. Do. (Res. Batt.) Bermuda. 18th Life Guards, Hyde Park. Do. (Res. Batt.) 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The full power to the ground, when one fellow stood over him with a loaded pistol, they then made him go on his knees, turn his face to the wall, told him to keep down his head, and that if he stirred they would blow his brains out. Pierce's niece, who with his wife and servant were in the house at the time, ran to a chest of drawers in which there was a case of pistols, and a bond for \$75. Miss Pierce took the bond, which she placed in her bosom, and one of the pistols, and then made for the bed-room, which she fastened from the inside; two of the banditti ran after her, burst open the door, searched her, and found in her possession the bond, which they tore in pieces; they then searched for the pistol, but did not succeed in finding it. As Miss Pierce was going to her uncle, whom she thought was murdered, one of the ruffians struck her on the head with a pistol, knocked her senseless against the wall, and made a prisoner of her. Whilst the desperate outrage was being committed, the fellow who stood with Pierce roared out in a voice of silver, a silver watch, chain, and keys, and another opened in silver, which he handed to the latter. The party then left the house. Pierce recently got married and went to Burlington on the day of the outrage to receive a part of the fortune which he was to get with his wife. Fortunately for himself he did not get the money. Pierce took the bond, which he had just received, and he was paid the fortune, and the ruffians were determined to rob him. Luke and Daniel Whelan were arrested on suspicion, and after an inquiry before the Magistrates they were discharged, there being no evidence to implicate them in the commission of the outrage.

SCOTLAND.

EXTENSIVE FORGERIES IN GLASGOW.—A series of forgeries perpetrated by Mr. Alexander Buchanan, the senior partner in the firm of Buchanan and Anderson, gingham and pullover manufacturers, 62, Queen-street, has caused much sensation in Glasgow, which is the scene of the nefarious trade. It was in the habit of retiring the forged documents a day or so previous to their becoming due; but only a few days since this precaution had been neglected. It was presented by one of the clerks of the bank, who was astonished at the production of such a document. This caused the bank to communicate with the individual, who, on the pretence of coming to the office to explain, made his escape, and was followed by the police. The forgeries are variously stated to amount to £120,000 to £200,000. There are, it is said, a number of other similar bills for various amounts in the hands of various parties.

GLASGOW UNIVERSITY.—Mr. Macaulay's Inauguration as Lord Rector has been postponed until after the rising of Parliament at Easter.

DESTRUCTION OF A BRIDGE BY THE FLOODS.—The ancient stone bridge at Larnach has been destroyed by an overflow of water coming down from Lechness. The west side of the town has been much flooded, and most of the poorer population will suffer considerably.

DEATH OF MAJOR-GENERAL SIR GUY CAMPBELL, BART.—This distinguished officer died at Athlone (which district he commanded since 1842), on the 27th inst. He entered the army as an ensign in 1794; was present in the battles of Roliata and Meira, and in the retreat to and battle of Corunna. In 1809 he served with the expedition to Walcheren, as aide-de-camp to Sir John Hope. In 1810 Captain Campbell acted as military secretary to General Campbell, then Governor of Gibraltar; but in 1812 the Captain gave up this appointment to join his regiment (the 6th Foot) in Portugal; he was present with it in the battle of Victoria, and, in 1813, succeeded to the command of the regiment. Major Campbell was severely wounded in command of his regiment at the heights of Eucliar, and for his gallantry on that occasion was promoted in the field to the rank of Lieutenant Colonel. He was also present in the actions at the Pyrennes in July and August, 1813. In 1815 he was promoted to the rank of Lieutenant Colonel Campbell returned to England in consequence of the severity of his wounds. He served again in 1815 in Flanders; was attached to Sir Thomas Picton's division, and was present at Quatre Bras and Waterloo. For his services, he was, in June, 1815, nominated a companion of the Bath, and created a Baronet of the United Kingdom. In November 1841, Sir Guy Campbell became a Major-General, in 1842 he was appointed to the command of the Athlone district, and in October, 1848, obtained the Colony of the 3rd West India Regiment.

The Captain's Good Service Pension of 1501 per annum, which reverted to the patronage of the First Lord of the Admiralty on the promotion of Rear-Admiral William Fairbrother Carrill, C. B., has been bestowed upon Commodore Sir James J. Gordon, C. B., C. H., C. H., who lately retired, in consequence of ill-health; but who, we are glad to hear, has somewhat recovered since his retirement.

WEEKLY CALENDAR. Table with columns for Day, Month, and Event. Includes dates for March 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25.

THE CHURCH.

TORONTO, MARCH 15, 1849.

CONTENTS OF THE OUTSIDE. Table listing various articles and their authors, such as 'First Page', 'Deferred Extracts from our English Files', 'Fourth Page', 'Caricatures of Secularism', 'The World', 'A Fable', 'An Honest Boy', 'The Clergy of the Niagara, Home, and Simcoe Districts, and the several Districts East of Toronto.'

MY DEAR BRETHREN, It is my intention, God willing, to hold Confirmations during the coming Spring in all our Parishes and Stations.

I purpose to take the District of Niagara in the latter part of May, the Home and Simcoe Districts in June, and the other districts in their order, of more particular notice will in due time be given.

To render my visitation as useful and effective as possible, I request you, my Brethren, whether Resident or Travelling Missionaries, to signify to me, at your earliest convenience, the number of your Stations, and their distances from one another; more especially those new ones which you may have established since my last tour of confirmation, that I may so arrange my journeys as to include them in my list of appointments.

The day and hour of such appointments will be published in sufficient time to enable you to meet me in your several parishes with your candidates, I trust, well prepared, to participate in an ordinance so holy.

You are fully aware, that the periodical Confirmations of our youth are replete with the most precious blessings, and afford you the most valuable opportunities for usefulness—that no other ordinance of the Church is calculated to yield a richer return to your labours, and none to which you can revert in after-life with greater thankfulness.

It is the seed-time of our harvest, which is continually growing up to cheer us in our onward course; and nothing can bring greater joy to the aged Pastor, than to look round his Church crowded with those, whom he had baptized and prepared for confirmation, now leading a holy and Christian life. He knows that they can appeal with confidence to the day of their Confirmation for a renewal of the deep and purifying impressions which then had their birth, and with joy recall the sweet aspirations and holy resolutions with which they were animated, when the prayers of the Church entered into their souls, and their hearts glowed with heavenly fervour within them, as they felt on their heads the hands of the Bishop, invoking the Holy Spirit to defend and ever be with them. How vivid ever, how pregnant with holy associations, how full of stirring admonition, must be the memory of that hour!

And here I would affectionately remind you, my Brethren, that the benefits to be reaped from Confirmation, inestimable as they are, depend, under God, upon you, and that among all your duties there are

none more important, or which ought to be discharged with greater diligence and anxiety, than that of preparing the youth of your congregations for this sacred ordinance. It requires much pains and time, and the exercise of much patience and long suffering, and must be begun and carried on in the spirit of earnest prayer. You will have to encounter much ignorance, carelessness, and hardness of heart, and for which you may not in many cases be prepared, but be not discouraged, for even in such severe trials you will not go without your reward of glory. Such trials will more and more convince you of the necessity of very early instruction in training the lambs of your flock, and how simple and often repeated such instruction must be, before it make on some minds the desired impression, and how true the admonition of the Prophet, "Precept must be upon precept, precept upon precept, line upon line, line upon line, here a little, and there a little." You must not take it for granted that what is familiar to you is so to them. Hence the great advantage of catechizing and repeated explanations of the Book of Common Prayer, and the blessed fruits which its daily use will produce in the cottages of your missions.

Besides instructing and encouraging your candidates for Confirmation publicly and in classes, it is of great value to have conferences with them singly and in private. At such times, when treated kindly, their young hearts will affectionately respond, and be candidly laid open, and tenderly affected by the warm interest taken in their Spiritual welfare, and they will readily imbibe a deeper reverence for this holy ordinance, and gladly second their Minister's endeavours, in rightly appropriating to themselves a blessing so precious. Few young persons are able to resist the fatherly attentions, which a zealous Pastor takes in their salvation, whom they know, from his long and anxious exertions, to be truly sincere. His earnestness, and fervent prayers, and continued solicitude, become contagious; their hearts are won, and he acquires over them a prevailing influence for good.

I will only add, that previous to the day of administering the ordinance, it is desirable that the candidates should be as fully prepared as possible, that all have their tickets, and that a list of their names be ready to be handed to the Bishop or his Chaplain on their arrival; because any omission or irregularity in these matters, leads to hurry and confusion, which at such a time is unseemly.

The names of candidates (as was formerly intimated) should be carefully inserted in the Vestry books of their respective Parishes, after each confirmation. It will be a grateful memorial to future times.

JOHN TORONTO.

FORM OF THE TICKET. Candidate's Name, Admitted to Confirmation, day of 1849, Minister's Name, Thy sins are upon me O God. Psalm lvi. 12.

BAPTISMAL REGISTERS.

As it is impossible to over estimate the importance of a regularly kept parochial register, we give a prominent place to the subjoined paragraph. Perchance some of our clerical brethren have been in the habit, through inadvertence, of following practices, the danger and inconvenience of which are so very obvious:— "A correspondent of the Times complains of the evils arising from the practice of commencing time and trouble by writing 'ditto,' commonly contracted into 'do,' instead of the full description, in parochial registers. The result of this is in a particular instance the following extract:—'August 6th, Mary, daughter of ditto, ditto, ditto, ditto,' which, of course, is of no value in a court of law, as the law only recognizes the certificate of the exactitude of the copy. Another correspondent on the same subject calls attention to the practice of not registering private baptisms, and remarks—'The registers are omitted altogether.'

DECAY OF DISSENT IN ENGLAND.

The Nottingham Journal of 2d February last, contains a well-written article from a Correspondent, under the above heading. According to the statements there advanced, dissent,—notwithstanding the petulant clamour of the "Anti-Church-and-State League"—is rapidly losing its influence on the public mind. "All denominations of dissenters," says the writer, "have decreased, and the Wesleyan Methodists in particular, seem to be going backwards instead of forwards. During the past year they have become less by 5,000 members; and when we consider the increase of population, it is plain that in fact they are in a worse condition than appears by this statement." "Dissent," he continues, "has been a failing concern, more or less, ever since the year 1830." "The debts upon their chapels are heavy—the stipends of their ministers have become lessened—and much dissenting property has been brought to the hammer; in short, the voluntary system has thrown many of its votaries, in various places, into a state of utter bankruptcy."

Beyond a doubt this state of matters is to be attributed mainly to the increasing faithfulness and activity of the Church. The people at large are daily becoming more indoctrinated with the pure and Apostolic system of the Church—and, as a matter of course, are easily led away by the mendacious assertions of the Conventicle. Another reason why British dissent is at such a discount, is assigned by the writer from whom we have been quoting:—"It is," he remarks, "the ignorance that is in the lower sort of their teaching, that is the ruin of their (the dissenters) interest; it is the local preacher that is the marplot of all their deep laid schemes. These men are far behind the age in knowledge and education." Small wonder that the educated youth of England should turn with contempt from such self-taught usurers of the ministerial office, and seek the sound and sober teaching of that Church, which, through the waywardness of ignorance, they once lightly esteemed.

The calamitous prospects of dissent satisfactorily account for the bitterness of the campaign which is at present carried on by the voluntary faction. Self-interest prompts these desperate leaguers to assault, with such unscrupulous pertinacity, the fair citadel of England's time-honoured Church. But though the pressure of bankruptcy gives them a forced and spasmodic energy, their batteries are every day becoming more and more unmasked,—their motives more glaringly transparent. And as their leading champion, Sir Culling Eardly, was constrained to admit, on a late occasion, they begin to be convinced that England's Church is too deeply rooted in England's heart, to be affected by aught they can either say or do.

OUR NEW YORK CHURCHMAN.

In our last we briefly stated the fact that a change had taken place in the editorship of this able and influential journal. The Rev. Dr. Seabury, in his valedictory address, gives the following reasons for the step which he had taken:— "With the duties of a growing parish absorbing more and more of his time and attention, and with no existing question of importance, for the result of which his columns are pledged, now pending in the Church, the editor has felt entitled to liberty to gratify a wish which he has long cherished, and which the Vestry of his parish have kindly anticipated. He therefore relinquishes the editorial charge of the Churchman in favour of one who can devote to it more care than it is in his power to bestow, and who will infuse into it that zest and freshness which can hardly be expected, even under the most favourable circumstances, from one who has spent years in its service."

Under the vigorous management of its late Editor, the New York Churchman has attained a distinguished position amongst the ecclesiastical periodicals of the

United States. Our judicious contemporary, the Banner of the Cross, justly observes—

"Few men have, in our day, brought to the editorial office greater talents, learning, and zeal. Honest, fearless, and devoted to the maintenance of fixed principles, the editorial course of Dr. Seabury, has been a direct one. Whatever judgment was formed of the views advocated, all must accord to the late Editor of the Churchman the credit due to a firm, decided, and unwavering supporter of the opinions which he considered to be true."

As we stated last week, the Churchman is hereafter to be conducted by the Rev. William Walton, A. M., who, on commencing his onerous duties, makes the following declaration of his purposes and principles:—

"With filial reverence he will submit himself to the teachings of the Church as contained in her Creeds, her Liturgy, her Offices, her Services and her Articles. He will endeavour to enforce the observance of his ability, whether they incite to Catholic truth or protest against human error. As a priest he has vowed at God's altar to do his best 'to drive away all erroneous and strange doctrines,' and he shall perform it fearlessly on every occasion may demand, 'where he is called in charity, and he teaches that all who are baptized, are regenerate, the heresies of Socinus, and his modern disciples, the wild vagaries of Puritanism, the pulsing influences of Latitudinarianism, or the subtle sophistries of German theology.'"

Cordially do we greet Mr. Walton, as a fellow labourer in the arduous and important field of journalism; and heartily do we pray, that under the guidance of the Holy Spirit, he may be the honoured instrument of extending and building up the Church of the living God.

LIFE ASSURANCE.

In a late number of Douglas Jerrold's Weekly News, we find the following article on the important subject of life assurance:

"We are so forcibly reminded of the uncertainty of life by the numerous instances of the premature decease of some friend or other, that there should be no necessity of our continually urging the sacred duty which devolves upon every man who has a family of children or other relatives dependent upon him, to provide against the sad contingency of their being eventually reduced to poverty and want."

"The measure of life, however, is but a little more precarious than are the means which too many of us have of adequately making such provision by way of life insurance, the ordinary regulations of which entail a loss on the assured party when he neglects to pay up the requisite premium, and when he neglects to do so, he is liable to frequent advantage taking of this objection by persons who really have no right to offer it as a plea for the evasion of a simple act of justice to themselves and their posterity; arising not from the narrowness of their present pecuniary resources, but from a positive disregard of their own personal interests."

"The extension of life assurance generally, and the improved principles resulting from it, are now removing this and similar impediments to its more universal practice. We find that the Western Life Assurance Society, by the adoption of a new principle discovered by Mr. Scratchley, their actuary, (which will be doubtless followed by other offices,) allow the occasional omission of the payment of premium, where the true value of the policy admits of it, and the circumstances of the assured require it. The premium so omitted is charged as a debt against the original sum assured, and the option given to the policy holder of repaying it at any time."

"The Protestant Churchman, when quoting the above remarks, expresses a hope that 'the new principle to which it refers, will be adopted by the American Offices;' but for our own part, we are not disposed to regard Mr. Scratchley's scheme as any improvement, or as likely to confer substantial benefits upon the assured."

"At first sight it may appear somewhat paradoxical, that a privilege which a person might exercise or not, as he thought proper, should be regarded in any other light than an advantage and a boon. Whilst we readily admit, however, that in some rare instances such an option as the Western Society holds forth, might be most profitably embraced, we are of opinion that the evils which almost of necessity would result from the practice, would more than counterbalance the specific good. The advantages of life assurance are the result of habit, industry, prudence and frugality. The parent, who feels that unless a specific sum be paid every year, his family would be deprived of important posthumous advantages, has a motive for exertion presented to him, stronger than almost any other (of a mere worldly kind) that can be well conceived. By the new principle, however, much of this stimulating power would be lost. When temptations of indolence or extravagance presented themselves to the individual who the more readily gave way to them, when he called to mind that by Mr. Scratchley's scheme he might with impunity omit payment of a whole or a part of the current premium. The indulgence thus taken off year, would be taken on future occasions—invariably, most likely—when any pressing difficulty occurred in realizing the requisite amount; and the result in too many cases would be, that at the death of the insured, his family would find that they fell to receive but a limited per centage of their expected provision."

As matters now stand we are convinced, that while difficulties are frequently experienced in raising the requisite premium, the instances of policies being voided on account of non-payment, are few and far between. The consequences of such a catastrophe are so disastrous, that generally speaking, should the party be diffculted to meet his engagement, he is either assisted by his friends so to do, or his energies are roused and strengthened to grapple successfully with the emergency."

On the whole, therefore, we have to repeat our conviction, that more evil than good is likely to result from this 'important principle,' and accordingly we would view with regret its introduction into our Colonial Offices.

Communications.

[We deem it necessary to follow the example of the London Church periodicals, and to state that we are not responsible for the opinions of our Correspondents.—Ed. CHURCH.]

To the Editor of The Church. Rev. Sir,—I beg leave to direct the attention of your readers to some passages of the writings of Wesley and Watts, as corroborative of the opinions expressed by the Bishop of Montreal, in the valuable charge which you recently gave to your readers. I allude particularly to the involuntary support given to the doctrine of the Church in Baptism by those who did not belong to her communion, or did not fully hold her doctrines.

It is well known that the Rev. John Wesley taught that the only new birth which Christians received was that by which the soul is actually and consciously weaned from sin and devoted to God, by an actual faith. It would, therefore, appear to follow that the new birth had no direct connexion with baptism, and that some might be regenerated in baptism, and yet be without faith towards the end, the following remarkably inconsistent language, by which he justifies the doctrine of the Church, that Christians generally are born again in baptism:—

"Lean no more on the staff of that broken reed, that ye were born again, in baptism. Who denies that ye were then made children of God, and heirs of the kingdom of heaven? But notwithstanding this, ye are now children of the devil. Therefore, ye must be born again."

Here he directly grants that those whom he addressed were in baptism made children of God, and heirs of the kingdom of heaven; and how could this be, except by a new birth? Can persons by nature be children of God? No; he asserts that they are made so by baptism. Can the more washing with water make persons children of God, without any work of the spirit on the soul? Clearly not. He therefore asserts all that we require; but it pleases him to use the term born again to describe the renewal of a true repentance; and by thus departing from the language of the Church, involves himself in error and confusion.

Again, in his 44th sermon, is a much stronger passage:—"A man may possibly be 'born of water,' and yet not be 'born of the spirit.' There may sometimes be the outward sign, where there is not the inward grace. I do not now speak in regard to infants; it is certain our Church says that 'who are baptized in the infancy, are, as if they were born again, and it is allowed that the whole office for the Baptism of Infants proceeds upon this suppo-

sition. Nor is it an objection of any weight against this, that we cannot understand how this work can be wrought in infants; for neither can we comprehend how it is wrought in persons of riper age."

With the exception of the use of the words "supposes" and "supposition," the whole of this passage would be held by most believers in baptismal regeneration to be perfectly sound and true; and it is a very powerful testimony to the doctrine of the Church. For no Churchman in baptism, for it may be that in their case the state of their minds may offer an insuperable hindrance to the entrance of the Holy Spirit into their hearts; although there are those who contend that even these are born again to their greater condemnation.

I subjoin an extract from a hymn of Dr. Watts, showing what he thought was the spiritual grace of baptism; (P. 52):— "Our souls we wash in his blood, As water makes the body clean, And the Good Spirit from our God Descends like purifying rain."

This is a hymn professedly on baptism, and teaches that remission of sin and the gift of the Holy Spirit are the spiritual grace of baptism. And to show that this applies to infants, he says in another hymn: (P. 114):—"Then let the children of the saints come to the font, And pour out thy spirit on them, Lord And wash them in thy blood."

And again: (P. 127):—"Their seed is sprinkled with his blood, Their children set apart for God; His Spirit on their offspring shed, Like water poured upon the head."

Thus actually asserting, in general terms, their regeneration. It is true that Dr. Watts would confine baptism to the children of believing parents, using the term in a restricted sense; but he takes for granted that the children of all such are sprinkled with the blood of Christ, and he teaches that all who are baptized, are regenerate, which is all that we teach, only that we differ as to the qualifications of rightful baptism. And in that respect we have Richard Baxter on our side, who was a great authority to Dissenters, for he says, "Profession of faith which is not proved false, is credible in such a degree as must be accepted by the Church." And again—"Christ bath solemnly made the baptismal covenanting with him to be the terms and title of Churchmanship and communion with the Church." And he says, "Every profession which is not proved false, is credible in such a degree as must be accepted by the Church." 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BY MAGNETIC TELEGRAPH.

Arrival of the America.

FOURTEEN DAYS LATER FROM EUROPE.

New York, March 9th, 1849.

The steamer America arrived yesterday at Halifax at 12 1/2.

Her news was received by express and telegraphed to this city at 10 o'clock.

On the 19th on the 19th on the 19th it is estimated that she had a tremendous excitement.

On the 20th, a release took place, and a decline of 1/2.

American securities in active demand, and English funds.

Consols closed at 93 to 94 1/2 respectively.

Liverpool, February 24th.

Grain trade dull and inactive since the 15th.

Canadian Wheat, 7s. 2d. to 7s. 6d. Ditto Red, 6s. 6d. to 6s. 8d.

Flour—Western Canal and Richmond, 26s. to 26s. 6d.

25s. to 26s. 6d.; do. Super, 25s. to 26s. In Pork and Bacon fair business, dull, and are receding in value, and butter has fallen 1/2 to 2s. a cwt.

24 p. m.

ENGLAND.—In Parliament the Government proposition for modifying the Navigation Laws has been revived.

Mr. Harcourt has signified his readiness to support the convention proposed on complete reciprocity, and opening the entire coasting trade of the two countries to the vessels of both.

The Cholera returns have now swelled to 12,495, of which 5,240 have died, and 3,165 continued under treatment.

Accounts from California continue to excite the most intense interest.

The French Government has despatched an engineer to that country.

The Grand Duke of Tuscany has fled with his family, and taken refuge at Porto San Stefano. A Provisional Government has been declared by the excited people as part of Italy.

IRELAND.—The prisons and workhouses are filled to repletion.

Reports of death from starvation are to be found in all the local papers. The clearance of the peasantry and of Emigrants are as active as ever. The stocks of provisions are plentiful in all quarters. Roman Catholic chapels have been closed, and the destination of the Roman Catholic clergy is very great. Apathy and misery seem universal in that unhappy country the condition of which is without a parallel in the history of the world.

Duffy's trial is commenced: the senior Judge, Ball, had charged the Jury. They retired to consider their verdict, but although locked up on the night of the 21st, they could not agree, and were discharged on the following morning: Mr. Duffy, meantime, being sent back to prison, until the 7th of April, when he will again be tried.

SICILY AND NAPLES.—Naples has not advanced a step towards a settlement of her disputes with Sicily.

FRANCE.—The National Assembly has voted its own dissolution, and is now assembling at the middle of May. Louis Napoleon is growing popular, the Red Republicans being put down.

ROME.—Important intelligence of the deposition of the Pope, and the establishment of a Republic. The event took place at 10 o'clock on the morning of the 9th inst. It has been stated that he shall have all the guarantees necessary for the maintenance of his spiritual power. The civil papal authority is altogether set aside.

In Austria the imperial arms had met reverses. The Hungarians had beaten them in several engagements.

The Congress at Madrid on January 31st, declared, respecting the possession of Cuba, that no proposition has been made, and that no ministry composed of Spaniards, would ever listen to such a proposal, if made, and they would never cede the Island of Cuba.

ARTS FROM INDIA are to the 28th January. Multan has been captured, having been battered and bombarded one entire week, but the citadel has not yet fallen. The defence of the place has been one of the most obstinate on record. On the 27th December, the columns moved to the attack, and established themselves within 500 yards of the walls, and on the 28th a terrific bombardment commenced. On the 30th, the fort, containing 300,000 lbs of powder, was blown up by its directed mortar.

Colonial.

SECRETARY'S OFFICE, MONTREAL, 24th February, 1849.

His Excellency the Governor General has been pleased to make the following appointment, viz:—

Henry Easton, Belleville, to be a Landing Warden and Researcher in Her Majesty's Customs.

Provincial Parliament.

LEGISLATIVE COUNCIL.

(From the Colonist.)

MONTREAL, March 8, 1849.

Hon. James Wylie took the oath and his seat.

MONTREAL, March 9, 1849.

Various petitions were laid before the House by the Hon. Speaker, among them being that of the inhabitants of Point Levy, in favour of the Quebec and Halifax Railroad.

Assessment Bill—Toronto Board of Trade.

Hon. Mr. Goulet presented a petition from the Toronto Board of Trade, against the Act of Assessment at present in progress through the Legislature.

MONTREAL AND PRESCOTT RAILWAY.

Hon. Mr. De la Roche presented a petition from a number of inhabitants from the counties of York and Van Rensselaer, praying that the Government may order levels to be taken for a great canal railroad from Montreal to Prescott, to be continued thence to Lake Huron.

EMIGRATION.

The Emigration Bill was read a third time and passed.

HOUSE OF ASSEMBLY.

MONTREAL, March 8, 1849.

REBELLION CLAIMS—COUNTY OF OXFORD.

Mr. Hicks moved that a copy be presented to His Excellency of the report of the commission appointed to inquire into the claims and allowances of the soldiers of the late rebellion, and to allow for the same of the inhabitants of the County of Oxford, arising out of the late rebellion and invasion of that Province.

Mr. Allan Macdonald moved in amendment, that the words "and to allow for the same of the inhabitants of the County of Oxford, arising out of the late rebellion and invasion of that Province," be added thereto. Yeas 13. Nays 43.

On Motion of Sir A. Macdonald, it was ordered that all the works in the main gaol, after inhabitants, be left out, and the words "of the late Province of Upper Canada, arising out of the late rebellion and invasion of this Province," added instead thereof.

The main question, as amended, was then agreed to.

Mr. McConnell introduced a bill to erect a new township, to be formed of part of the township of Hatley and part of the township of Bolton, in the county of Starnated. Second reading on Wednesday next.

NIAGARA AND DETROIT RAILROAD.

On the Motion of Mr. Thompson, the Committee on Standing Orders was instructed to inquire whether due notice was given in the matter of the petition for the renewal of the charter of the Niagara and Detroit Railroad Company.

CALL OF THE HOUSE.

On the Motion of the Hon. Mr. Hicks, it was ordered that a call of the House be made on the 16th inst, that such members as are not then attend be sent for in custody of the Sergeant-at-Arms, and that circular letters be written immediately to the absent members, except those who are on leave from the House, enclosing to them copies of the printed orders, signed by the Clerk.

FEDERAL TENDERS, &c.

Mr. Scott, of Bytown, introduced a bill to incorporate Lesieur de la Charite.

The order for the second reading of the bill to amend the Act for the better securing of the tenure of tenure of the lands in the townships of the Lower Canada, and to amend the Act for the better securing of the tenure of tenure of the lands in the townships of the Lower Canada, was then read.

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MAYOR'S COURT.—The first Mayor's Court

was held on Monday last, for the current year, and opened on Monday last, at 10 o'clock, (Geo. Burnett, Esq.,) assisted by Aldermen Ridout and Cameron, associate Justices.

The following gentlemen were sworn of the Grand Jury, to-wit:—

F. Richardson, Esq., Foreman; and Messrs. J. Henderson, R. H. B. Jackson, John Salt, John Wightman, Thos. Haworth, Richard Brewer, Thos. J. Fuller, Edward Cooper, Charles Robertson, William Copeland, John Murphy, A. V. Brown, William Goodwin and John Mulholland, Esq.

His Worship then delivered the following charge to the Grand Jury.

GENTLEMEN OF THE GRAND JURY.—From the Criminal Calendar that has just been placed in my hands by the Sheriff, I find that there are about twenty cases to be submitted for your enquiry and consideration during the course of the present year. With two exceptions they are all cases of Larceny and other offences, with respect to which, gentlemen of your experience require no information from the Court.

The two exceptions to which I refer are, firstly, a charge of Riot, and secondly, a charge of assault upon the High Bailiff in the execution of his duty. It is necessary that you should satisfy you that parties to the number of three persons, should be indicted for a riot, and that the indictment should be laid upwards, and not downwards, by unlawful means; and that in their attempts to accomplish such object, acts of violence with unlawful weapons, or threats of such violence, calculated to alarm or terrify Her Majesty's peaceable subjects, were perpetrated by the accused parties in the execution of their duty, as magistrates or officers in the execution of his official duties, has been made a substantial offence by the laws of the land; and very justly so, for unless the laws of the country, and those who like ourselves here to-day, are to administer those laws, extend to the punishment of those who are called upon to perform the arduous and often dangerous duties of executing those laws; it is obvious that the laws themselves would soon become inoperative, either for the protection of the peaceable citizen, or the punishment of the evildoer. If it should therefore appear to you that the law of the land is being violated, and that the accused wilfully resisted, and assaulted him in the execution of that duty, you will, of course, cause him to be put upon his trial for the offence.

I would also call your attention to the last listings of the Grand Jury, and through them to my fellow citizens generally, with respect to the expected approach of the epidemic disease, and the necessity of observing those precautions which I recommended in my address to the Grand Jury in December last. On the breaking up of the present winter, and opening of the approaching spring, it may be accumulated in our streets or private premises should be carefully removed; stagnant waters in cellars and other premises effectually drained, and our dwellings well ventilated. By the adoption of such sanitary measures, the spread of the disease will be prevented, and the public health preserved, which is the object of all our exertions.

Should it, however, unfortunately happen, that the disease should be introduced into the country, yet it would be useless to assume that any such precautions could be absolutely effective in securing us from the calamity in question; and it is for this reason that I avail myself of the opportunity of urging upon my fellow citizens, the necessity of observing those precautions which I recommended in my address to the Grand Jury in December last. On the breaking up of the present winter, and opening of the approaching spring, it may be accumulated in our streets or private premises should be carefully removed; stagnant waters in cellars and other premises effectually drained, and our dwellings well ventilated. By the adoption of such sanitary measures, the spread of the disease will be prevented, and the public health preserved, which is the object of all our exertions.

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