

ities, still, a growing zeal. For the truth of these marks, I confidently appeal to any clergyman who has resided for the last thirty years in the metropolis. His scene of labour may be the same, but the spiritual atmosphere around him the same? What may be his own views, he must acknowledge that the position of the church is very different now from what it then was. That which is now regarded justly so, as every man's duty, would then have been looked upon with suspicion, as favouring of a leaning towards dissent, for the too general maxim was—things do very well as they are, it is dangerous to innovate. I am no advocate for thoughtless innovations, but surely that was requisite which sought to substitute energy for apathy? And how much cause we owe, then, for gratitude, that a better spirit manifests itself. Never, perhaps did the church of England stand higher than she does at this present moment, in spiritual efficiency and in the affections of the people. If she was asleep, she has arisen awakened from her slumber. We cannot take up a newspaper, town or country, in which we do not find the holding of public meetings, the formation of associations, for furthering the interests of religion at home or abroad. There was nothing of this when I undertook my cure in the metropolis. Compare the reports of the great religious societies, with those of the same institutions at that period. Contributions in some cases are increased almost twenty-fold.—Consider the numerous societies formed since that time. Vastly different, indeed, was the state of things thirty years ago. Scarcely any of the laity seemed to think they were responsible for the spiritual welfare of others. It was very rarely indeed that, in society, the subjects now so frequently discussed were ever entered upon. And if the position of the church is different, so also is the position of dissent. At the time referred to, dissenters appeared, generally speaking, to act strictly from conscientious motives. Frequent friendly intercourse led me to this conviction—in the country, well as in the town. Many dissented from family anxieties. Many had gradually become dissenters, from the impossibility of procuring accommodation in the church, or from a deficiency, or as they conceived, the character of the ministration. Some, indeed, seceded from the church, not because she was episcopal, established, but simply because they wished to get out religion from the land, as the sure way of inducing anarchy and confusion, and overturning the government. Popery was then at work doubtless, but was stealthily. It stalked not in our high places, it was not courted and patronized. Would conscientious dissenters of that day have joined a noisy mob to oppose a church-rate, or harangued on a platform against church extension? Would they have held a system of education not based on the word of God? Verily, no. I have had dissenters in the parish, but they lived with the clergy on the most amicable terms. No squabbling at vestry meetings. They held their property subject to church-rate, and honest men they paid it. Their consciences, it would appear, were less tender than those of their successors. Had a church been proposed to be erected in a destitute population, I could have counted on a heavy donation from dissenters. Were a national school to be set on foot, a yearly subscription might be depended upon. But these things are recollections. How different at the aspect of dissent general now!—I say, in general, for firmly do I believe, for full well do I know, that many, who conscientiously dissent from our church, are grieved, and burn for the perverseness of their brethren—brethren on one ground only—that of non-conformity, are not brethren in heart, in mind, or in spirit. I know that many dissenting ministers in the metropolis (and doubtless hundreds elsewhere) are overwhelmed with shame at the aspect of their community. The times in which we live are indeed momentous. The church has many enemies, but my 'recollection' brings to my mind a period not less so. If we have chartists and socialists now, we had nearly the same under different names, and assuming different aspects, in other days. It was the saying of an early, pious churchman, 'he would rather sink with religion than float with dissent.' I think we need, to fear having our allegiance put to the test—ours

is no sinking cause. Sure I am of this, the church of England was never at any period of her history, better qualified than she now is, to repel the attacks of her enemies; and by the blessing of God, I firmly believe that no weapon formed against her shall be permitted to prosper. For although these remarks apply chiefly to the metropolis, they must not be confined to it. They hold true with respect to the country at large. From the Land's end to Berwick, there is a simultaneous movement in every diocese, in fact a revival—a revival likely to be more lasting and beneficial in its effects, than those of which we hear so much in other lands, and though the men of the present generation may see comparatively little fruits from what is now doing at home and abroad, successive generations may have cause to bless the names of those who are devoting themselves to their country's true interests, by extending the influence of that church through the goodness of God established amongst us.—*Ch. of Eng. Mag.*

MAYNOOTH COLLEGE.

This is a Roman Catholic College, situated in the County of Kildare in Ireland, to which the English Parliament makes frequent grants of money. This has been urged against that body, as an evidence of its favouring the Romish Religion; and we have not heretofore known how to avoid that conclusion. A recent number of the *London Morning Advertiser*, contains a report of a debate in Parliament on the question of withholding the approbation; which, though it discloses a most anti-protestant feeling on the part of some of the members, clears the Parliament, as such, from all design of sustaining popery.

But we can not be astonished at the doctrines maintained by some of the members,—aye and by the liberals too, composing that body. If we had need of evidence that Romanism is to look elsewhere than to Oxford for its support in England, that debate would furnish it. When we find such men as Mr. Plumptre of Kent, and Sir Robert Inglis of Oxford, opposing an appropriation to a Roman Catholic College, on the ground that it was sustaining a religion by law, which in their hearts they believe to be false, and because the course of education was not calculated to make either good subjects, or good citizens; and when we find other professing to be less bigotted than those high Churchmen,—pronouncing the opinions we have mentioned, as better calculated for Spain than for England, and as belonging to an age 200 years gone past; and asserting the right of the Romanist to teach what they please, without being subject to any supervision, we are fain to believe that the 'pretended' horror manifested by these Roman Apologists, at every thing which proceeds from Oxford, as a horror for something beside Romanism. That Oxford begets follies enough, no one doubts. But it is not these that wake opposition. But speak 'of the Church,' let a member assert the original and spiritual independence of that, and take the ground of its divine institution, and of its perpetual and universal obligation, and 'bigot' is the first epithet that the opponents of the Church will apply to him. And yet the very same person who has branded the Churchman as bigot, will, in the very next breath turn apologist for Rome. Such is the state of parties in England; and hence, whatever may be its present aspect, the controversy is not between Episcopacy and dissent, but between Episcopacy and Popery. And Rome, true to her ancient policy, is busied in making up false issues, and arraying the parties in false positions, in order to avail herself of the co-operation of those who would not knowingly and willingly favour her claims.—*Chron. of the Church.*

SCOTTISH EPISCOPACY.

In some respects, we Episcopalians of Scotland are placed very much in the same situation with the Roman Catholics of Ireland; i. e., we contribute to the support of a religious system of which we do not approve; and from which we differ considerably in respect to doctrine, and constitution, and discipline. And, like the Roman Catholics, we have our own religion and its ministers to support besides. And the parallel still more complete, the churches and revenues now enjoyed by the Presbyterian

Church, once belonged to the Episcopalians; just as the Churches and revenues of Ireland once belonged to the Romanists of that nation. Yet, do we murmur and rebel against the civil government on this account? Do we refuse to pay the Presbyterian ministers their just demands? Do we promote agitation, with a view to overturn the established religion of the country? You all know that the very opposite of this is the fact. So strikingly is it the fact, that of all the various denominations of Christians in Scotland, (many of which differ very slightly from the established Church,) we Episcopalians, who differ most from it, are its best friends and supporters because we are persuaded of the utility of an established religion of some kind; and because, moreover, we are persuaded that (notwithstanding all the defects of Presbyterianism) its down fall would inflict a severe injury upon the cause of religion generally, and multiply tenfold the evils which are already so alarmingly prevalent.

Now, what is the case in Scotland, in respect to the religion of the land proprietors? It has been estimated that two thirds, or, at any rate, considerably more than one half of them belong to the Episcopal Church; and on them, therefore, of course, falls the chief burthen of supporting the Established Clergy. In Scotland, the numerical majority of the land proprietors are of the Episcopal Church; and yet they cheerfully support a Church to which they do not belong, and at the same time support the Church to which they do belong, thereby setting an example of obedience to the laws, of Christian moderation, and of peaceable demeanour.—*Edinburgh Episcopal Magazine.*

From the Church of England Magazine.

DOWN AND CONNOR.

Visitation.—The bishop held his annual visitation for the united dioceses at the cathedral of Lishurn, on the 1st July. The sermon was preached by the Rev. Hugh S. Cumming.

Confirmation.—The bishop is in the habit of holding confirmations every fourth year throughout each of the dioceses under his care, for it has been found more convenient to take them in consecutive years. Thus the confirmations held last year and this, give the amount of young persons who have grown up to fitness for the rite in that interval. Last year, at sixteen places, mostly in the diocese of Connor, 2,378 persons were confirmed. This year, at eight places, mostly in the diocese of Down, 1,097 were confirmed, making a total of 3,475 in the united dioceses, besides two places, which, for particular causes, have been postponed till next year, and which will probably furnish 300 more. The amount may, therefore, be fairly stated at 3,775, a fact that will appear somewhat strange to those who are taught to believe that the church is without numbers in this country.—On the late occasion, which was the fifth general confirmation held by the present bishop, His lordship expressed himself highly gratified at the order, propriety, and apparent devotion exhibited by the persons confirmed.

New Churches.—The new churches of Whitehouse and Muckamore are nearly completed. To the former the rev. A. Orr has been appointed. The trustees of the latter church are about to exercise their trust, in appointing a minister thereto. The church at Whitehouse is a beautiful erection, and reflects credit on its architect, Charles Lanyon, Esq., honorary architect of the Church Accommodation Society.—*Belfast Commercial Chronicle.*

Of the fifteen churches erected, or in progress of erection, under the benevolence of the Down and Connor Church Accommodation Society, not less than twelve are in rural districts, unconnected with the parish of Belfast. This fact shows how anxious the committee have been to extend their means over the diocese generally; and it is hoped that the public will enable them, not only to increase their efforts in rural districts, but also to add to the number of churches erected in this town, where the population continues to increase with such great rapidity.—*Ibid.*

Fifty-eight school-houses in the united dioceses of Down and Connor are licensed for the celebration of divine service.