

They are no such simpletons. "While they receive, (as Saint Peter says, 2. Pet. 2, 13.) the reward of their injustice, they count for pleasure the delights of a day: stains and spots: sporting themselves to excess; rioting in their feasts with you: having eyes full of adultery:" always looking out for matches: the banquet and the chase. VERBUM SAT.

THE IRISH LAW CHURCH.

Before the non-intrusion question, some of our contemporaries, then quite cool upon church matters, used to wonder at the opposition offered by the people of Ireland, not to the faith of the Established Church, but to the cost of it. We illustrate every question in these days by figures. Judge, therefore, of the self-denying nature of the clergy of the Protestant Church in Ireland by the following extracts from the probates of the wills of the Right Rev. Fathers in God:—

Agar, Archbishop of Cashel	£400,000
Beresford, Archbishop of Tuam	250,000
Fowler, Archbishop of Dublin	150,000
Hawkins, Archbishop of Raphoe	250,000
Porter Bishop of Clogher	250,000
Knox, Bishop of Killaloe	100,000
Bernard, Bishop of Limerick	60,000
Cleaver, Bishop of Ferns	50,000
Percy, Bishop of Down	40,000
Stopford, Bishop of Cork	35,000

£1,555,000

To these may be added the Bishop of Ossory, who died lately worth as much as would ransom the gates of Somnauth. Who would not "take up his cross" if he could pick up consolation at such a rate? The minor prelates, and the rectors, have devotedly followed the example of their diocesans, according to the opportunities that have been vouchsafed to them. Moreover, every person entering on the mission in Ireland swears to teach the poor the English language, and other instructions, or to pay a schoolmaster, who might do it better. A statute of the reign of Henry the Eighth specified forty shillings as the salary of the schoolmaster, and, notwithstanding the vast depreciation in the value of money since, the forty shillings, and no more, are duly paid to this day; the rector himself frequently living in London, or Paris, or in a villa overlooking the bay of Naples.—Is it not wonderful that so much christianity remains in the world when we reflect on the conduct of some of the "Ministers of Christ?"—*Scotch Reformer's Gazette.*

THE WORKING CLERGY OF THE ESTABLISHED CHURCH. The *Church and State Gazette*, in its last number, supplies a statistical description of this class of the Established Clergy; and founds upon it an earnest appeal in their behalf. The document states that:

"Of these curates there are 3,088 who are so to non-resident incumbents; 1,720 who are resident in Glebe houses; and 1,722 to resident incumbents. Of the 3,088 curates who are so to non-resident incumbents, 295 receive incomes under £01 per annum; 493 under 60l; 231 under 70l; 379 under 80l; 395 under 90l; 111 under 100l; 493 under 110l; 33 under 120l; 256 under 130l; 30 under 140l; 11 under 150l; 190 under 160l; 32 under 160, and under 310l; 2 each Sunday service of 20s to 21s, and 42s; 1 who receive the pew-rents as the whole of their income; 66 who take the whole income of the living; 40 who receive no stipend at all; and 27 miscellaneous.

"Next comes the case of the 1,720 curates, who are so to resident incumbents. Of these 128 receive stipends under 50l per annum; 222 under 60l; 127 under 70l; 142 under 80l; 251 under 90l; 62 under 100l; 408 under 110l; 16 under 120l; 99 under 130l; 19 under 140l; 13 under 150l; 520 under 160l; 27 from 160l to under 310l; 3 each Sunday service of 20s, 21s, and 42s; 11 who receive the pew-rents; 3 who take the whole income of the living; 118 who have no stipend; and 26 miscellaneous."

An examination of these statistics will give a result of from £80 to £100 a year as the average salary of a curate. The journal from which we have extracted the statistical view thus comments on the facts it supplies:—

"In a vast majority of cases, whatever the amount of the benefice may be, whether £300 or £600 whether even the incumbent be resident or non resident whether the duties be free or arduous, and the parish extensive or circumscribed, and finally, whether the curate be a man of fortune and good family, or one depending on his stipend alone for his support, the salary is the same, and by a sort of tacit understanding, for it is not a combination, though it is nearly a rule, no more than from £80 to £100 is paid."

CHINA.

CONSOLING NEWS.—The *Univers* of the 12th instant, states that the most consoling news for the followers of Christianity has been circulating for the last fortnight in Paris.

According to Letters from Rome, written by personages of note, authentic information has been received in the Eternal City from the Catholic missionaries in China, announcing that the Emperor of the Celestial Empire has given permission to the missionaries to enter and pass freely over his dominions without being interrupted; and that he had also requested new and more numerous missionaries to be sent over. It is certain, at all events, that the propaganda has already appointed 40 religious (amongst whom are some Jesuits) for the Chinese mission, on which they are soon to enter.

The same letters of the Chinese missionaries confirm the glorious miracle of the apparition of our Lord in presence of a great multitude of the faithful and of the infidels. The *Gazette du Simplon* of the 5th inst. gives details of the miracle in the following terms:—"all religious hearts will rejoice at the happy news which we have to announce, and which we have received from different quarters about the same time. Already had Catholicism hailed with hope the unexpected event which laid the barriers of the Chinese Empire prostrate before European nations; but we have now to record more signal signs of the approaching conversion of its swarms of inhabitants. That land which has been so long bathed with the blood of martyrs, is about to be covered with an abundant harvest, which new spiritual workmen are called to gather in. Yes, the reign of persecution has now ceased, the people who sat in darkness have been illuminated with a great light,

and the day is drawing nigh wherein the Church will forget its combats, in order to sing the praises of Him who has rendered it triumphant. According to accounts derived from an authentic source, in the apostolic vicariate of China, a great number of Christians and Pagans, natives of China, beheld in the air the imago of Christ crucified. If the news which we have given be confirmed, and if, as it is stated, the Emperor, resolved to embrace the Catholic faith, has sent to the Sovereign Pontiff for fresh missionaries, the most important results may be anticipated, and the conversion of a nation may be reckoned on, the inhabitants of which amount to 300 millions."

PERSPECT OF RELIGION IN CHINA.

We extract the following excellent observation from the *Dublin Evening Post*:—

"We hope that China may eventually be Christianized: but we know, too, that the only missionaries who have ever *effectually* succeeded in heathen lands were our Catholic missionaries. Whenever we had occasion to speak of the subject at all—and of late that has been rather frequent—we have always expressed ourselves to this effect. The whole current of history shows it, modern as well as ancient.—What have the Protestants done in this regard? It is impossible, for instance, to deny the zeal or the purity of purpose which animated the New Englanders in their efforts to convert the American Indians. But they did not know how to get about the task. They began by printing the Bible in a dialect which is now dead, and which was spoken in the vicinity of the Pilgrim Fathers, when they established themselves in Massachusetts. They considered the work half done, when Elliot concluded this Herculean task. They made no Christians, however, and the tribes have all perished. Compare their want of success to the efforts of their neighbours in Canada—to the Jesuit settlements in Paraguay—to the wonders wrought by the Jesuits in Japan—and in this very China of which we are speaking. It is almost ridiculous to put the question. But for all this—though England, with her millions of money, and tens of millions of Bibles, has made a signal failure wherever she tried—we shall now enter into the secular causes to which her failures may be attributed. It does not follow—nay, it is almost a matter of course, that the Protestant missionaries will be as active as ever, or rather we should say the Protestant societies which despatch these missions to the land of the heathen. We wish them all God-speed. But we confess our chief hope is in the priests and friars—the Jesuits and Dominicans—in the Nuns of the Presentation and the Sisters of Charity.

PRUSSIA.—BERLIN.—The festival of the Orders was distinguished this year by a very remarkable singularity. The Queen appeared in public decorated with the rich insignia of the *Order of the Swan* which was founded in 1440, in honor of the Virgin Mary, by a prince of the house of Hohenzollern. This order, which died away at the time of the "Reformation,"

has been revived by the King, expressly, as it would appear, for the Queen, to whom he gave the magnificent insignia as Christmas presents, according to the German custom.

PRIVATE JUDGMENT.

The Oxford divines and their followers loudly denounce the principle of private judgment. The *Edinburg Review* justly observes:—

"There is a small party of hybrid Protestants amongst us, who virtually claim for some Church unknown—neither the Church of Rome nor the Church of England, and yet both, but certainly not the Church of Scotland—some 'Visible Church,' which is not to be seen; some Catholic Church, which excludes all Christians except Episcopalians: some 'Undivided Church,' which embraces, the communions of the reciprocally excommunicated; some 'Primitive Church' of uncertain date—nothing less than the infallibility, and consequent authority of the Church of Rome. But they are 'born out of due time;' their infallibility comes too late to enable them by its means to limit the 'Right of Private Judgment,' or to relieve us of our perplexities. For unhappily the Church of Rome has got the start of them; there are, therefore, rival claims to infallibility; and, consequently, if more could be said to reconcile the manifold contradictions of the theory of these infatuated men, and to authenticate their claims to be its expositors, than ever can be said, 'private judgment' would still be pressed with the most transcendantly incomprehensible question ever submitted to the arbitration of ignorance.—Of two claimants to infallibility, which is the more likely to be infallible?"

That we are to receive with cringing acquiescence, whatever these men are pleased to say they are commissioned to teach us, will be more than doubted; till they not only lay claim to virtual infallibility, but persuade us to admit their claim. The latter they will do, when they have perfected us in the grand art of abjuring our reason; in the former, they seem ready to accommodate us at any time. But, unhappily for their pretensions, though happily for truth, their virtual claim to infallibility and unquestioning obedience is not, like that of Rome, unanimously and vigorously supported by the whole communion to which they belong. Even if it were, such unity would not (as already shown) relieve the difficulties of the inquirer; for as another Church makes the same pretensions, the knotty query would still return—"of two Churches, both professing infallibility, which is the more likely to be infallible?"

The Right of Private Judgment was the great prize fought for at the Reformation. It was won at the cost of many evils, but was fairly worth them all, And, at all events, Mr. Sewell may make sure of this: If Protestants are called upon to surrender it to Church authority, the bosom of the Church in which they will lie down for a false unity, and false repose, will be neither the Church of England nor that of Mr. Sewell."