

cial promoters of the marriage. The recent visit of the Cobourg Family, and of King Leopold at the British court is supposed to be connected with this important matter, indeed, it is asserted that all preliminaries have been arranged on the occasion.

This anticipated alliance is exciting peculiar interest, and really assumes a peculiar importance, from the doubtful Protestantism of this Prince, although his father is a Protestant professedly, his two brothers are strict Roman Catholics, and his own perversion to Romanism is strongly suspected. A respectable paper thus speaks of the matter:—"Her Majesty once had a father who would not have gone so far as her surviving parent has done in these arrangements. But what are his royal brothers doing, to leave an affair of this importance in the hands of a family which, by matrimonial alliances and juvenile conversions, is evidently degenerating into Popery; and to a ministry which is bound hand and foot to do the bidding of the infidel and Popish agitators of the day." The circumstances of this anticipated alliance, viewed in connexion with the tendencies of the present cabinet, in religious and ecclesiastical matters, with the recent promotion of Mr. Shiel to a share in the administration, and with the remarkable exertions which the Church of Rome is making to extend herself in Great Britain, would seem to forebode a direct conflict between Protestantism and Popery, which may fulfil the prediction of Mr. Canning, of a coming "war of opinion," in a way somewhat different from what he anticipated. With such forebodings, one looks with more than usual concern into the efficiency of the national Churches, and while the English establishment, in her Erastian entanglements, and the Romish propensities of a large proportion of her clergy, presents to the view much that will not stand in the day of trial, it is pleasing to observe the growing zeal and numbers of the truly Protestant part of her ministers and members. In Scotland, we rejoice to see the Church lengthening her cords and strengthening her stakes, asserting and maintaining her spiritual independence, and resolutely engaged in removing every abuse which has crept into her institutions. The reformation of one of these abuses, the settlement of ministers without regard to the wishes of the people, has brought her into temporary collision with the civil courts, which are endeavouring to compel the ordination and induction of ministers on the presentation of the patron as a civil right, virtually denying the inherent right of the Church to determine the conditions and qualifications on which she will ordain and induct ministers. The point at issue, between the ecclesiastical and civil courts, is clearly and impartially brought out by Dr. Chalmers in the following statement:—

"We cannot do otherwise than we are doing. We have no other choice, unless we can make up our minds and succumb to a worse Erastianism than has ever been charged on the Church of England. We have acquitted ourselves of all that we owe to the civil authority on this question, when we quit the civil rights of the office, the emoluments which attach to the living of Auchterarder. But you tell us, that unless you further lend a hand to the concern in the way that the Court of Session wants, they will not be able to accomplish their object, which is to secure these emoluments for Mr. Young. This we cannot help. If that was the object of the State, in entering on

that alliance with the Church, in virtue of which we have become a National Establishment; if it was to create a number of lucrative offices for the civil benefit of patrons and their dependents; if that was their object, all we can say is, it was never ours. It was not for the upholding of such a system that ever we consented to give in return either our services or our servants, which, as being both ecclesiastical, are both under our ecclesiastical authority and control. If such be the state of their law, that they cannot make out their design in having an Establishment, without a concurrence on our part, which we cannot give but by a violation of our law—then their remedy for this is not to force our concurrence, but to go and mend the imperfections of their own law. Let them obtain at the hands of the Legislature if they can, an enactment, that every presentee, though vetoed by the people, and rejected, in consequence, by us, shall, nevertheless, have a right to stipend, and then the two parties will be quit of each other. Do not encroach upon our christian liberties for the purpose of helping the defects of your own law, but go and get that law purged of its defects by the Legislature, and then, on this point at least, there will be no collision between the civil and the ecclesiastical. When we entered into connection with the State, in return for their maintenance of our clergy, we agreed to give up our services, but not our liberties. We never consented to make over the liberties of a christian in return for the temporalities of an Established Church; and if their understanding was different, and they now find themselves mistaken, the most, I will not say that they can do, but the most that they ought to do, is to withdraw the temporalities. Let them stop at this point, and we simply cease to be an Established Church; but if they will not stop here—if they will do more than this, then do we not only cease to be an Established, we become a persecuted church. And this rubicon, we fear, is on the eve of being passed. This war of intolerance is well-nigh begun. With the interdicts, and the orders, and the enormous law charges, subjecting the ministers of the Gospel to the loss of goods, and the obloquy of public rebukes, and, finally, the threats of imprisonment, there is now the same call upon our firmness as if the persecution had actually commenced, and the Church of Scotland was now suffering violence."

There is, apparently, a fair prospect of this difficulty being removed by an act of the Imperial Legislature, and, in the meantime, Her Majesty, who has the right of presentation to nearly two-thirds of the parishes in Scotland, and a considerable proportion of the other patrons have agreed to conform to the law of the Church. The spirit of emigration is in very active operation at present throughout Great Britain, under the auspices of a private company; five vessels, carrying nearly a thousand souls, are now under sail for New Zealand. This is really a singular event in the history of colonisation. The company have no royal charter, nor act of parliament, and yet they have sold, in five weeks, 100,000 acres of land, which has never been surveyed, near the Antipodes, at £1 per acre; a tenth part, intermingled with the lots purchased, being reserved for the natives. A plan for colonising the Falkland Islands, which are equi-distant from Great Britain and Australia, is said to have been approved by the government. A voyage of discovery to the Antarctic regions has been undertaken by Captain James Ross, and a steam vessel has sailed for India, by the Cape of Good Hope. "The Royal Mail Steam Packet Company" has been established, under the auspices of the British government, with the view of forwarding the mails from Great Britain on the 2d and 16th of every month, to the principal stations in the