

such, had precedence given to him over the English Bishop of Sydney, in conformity with the order of government, until the reclamation of our own Ven. Bishop there extorted a modification of the order securing to our own Bishop his just precedence.

But upon what plea was this simple act of justice conceded? It was alleged that the English Bishop of Sydney is a Metropolitan Bishop, and that the Roman Catholic Archbishop was, therefore, not entitled to precedence. But this expedient got rid of the difficulty at Sydney only. It leaves to the Roman Catholic Archbishop precedence over every other Anglican Bishop within the province.

Now, can it be said that Her Majesty's supremacy in the Colonies is less sacred, less guarded by our laws, than the same supremacy in England? We, my Reverend Brethren, cannot say so, for our 37th Article, and the first Canon of 1604, affirm this supremacy in all Her Majesty's dominions. And who is the lawyer who will be bold enough to deny it?

I know not whether the case needs to be strengthened—but, if it does, it may be worth observing that this remarkable order of the Government rests on a declaration directly to the truth. It says, "As Parliament has, by a recent Act [that relating to *Charitable Banquets in Ireland*] formally recognized the rank of the Irish Roman Catholic Prelates, by giving them precedence immediately after the Prelates of the Established Church, of the same degree—the Roman Catholic Archbishops and Bishops taking rank after the Protestant Archbishops and Bishops respectively—it has appeared to Her Majesty's Government that it is their duty to conform to the rule thus laid down by the Legislature." Now, strange as it must sound to your ears, Parliament, in the statute here cited (the 6 and 7 Vic., c. 97, s. 15), not only did not what the order of Government affirms that it did, but it cautiously and warily abstains from doing anything like it. It says, indeed, (s. 15), that "Lands, &c., may be conveyed to the Commissioners in trust for any Archbishop or Bishop, or other person in Holy Orders of the Church of Rome, officiating in any district, or having pastoral superintendence of any congregation of persons professing the Roman Catholic religion,"—but it says not one word of any rank or precedence whatsoever being awarded to them.

I do not wish to make unnecessarily any remarks on any individual. But it is impossible to do full justice to the case (as respects the encouragement given to Papal pretensions by this order of Government), without adding that its operation, as exciting the aspirations of the Vatican, could not fail to be increased by the quarter from which it emanated. The noble Earl, selected by Lord John Russell to be Secretary of the Colonies, had, a very short time before he was thus selected, and not very long before this order was issued, thus expressed himself in the House of Lords, in my own hearing:—"You must recognize the Catholic Hierarchy even more distinctly than in the *Charitable Bequests Bill*. I carry my view on this subject so far as to wish the Prelates of the Roman Catholic Church to take their places in this House on the Episcopal Bench. That any danger can follow from admitting to your Lordship's House an equal number of Irish Roman Catholic Prelates, with the Prelates of the Irish Church who sit here, I cannot imagine." (Hansard, vol. 150, p. 1378.) Even this was not all; the same noble Earl, in the same speech, had previously said—"There is another plan by which it has been proposed that the Roman Catholic Church should be made the Established Church of Ireland. I have no hesitation in saying that it is greatly to be regretted that this is not the arrangement in existence. I regret that the Protestant Church was ever made the Established Church of Ireland; it was a great and fatal mistake, which I wish had never been committed. But I own I have some doubt whether, in the actual state of things, we should remedy the evil by returning to a (Roman) Catholic Establishment.

Now, the only purpose for which I cite these declarations, is, to show that the fact of the noble Earl's having been selected for the Colonial office, shortly after he had made them, can hardly fail to have given something of peculiar encouragement to the ambition of Rome.

But did the noble writer of the recent letter himself forbear altogether from giving similar encouragement? So far from it, when his colleague was attacked in the House of Commons for putting forth this order, Lord John Russell defended him by referring to his own practice when he filled the office of Colonial Secretary—"The Protestant Bishop complained of the Roman Catholic Prelate having waited on the Governor, wearing the Episcopal ring and other insignia of the order. The matter was referred to me, and my reply was that I thought it unfair to object to a man wearing any dress he pleased." Now, to do justice to this official decision of the question, it must be remembered that one of the few restrictions imposed by the Roman Catholic Relief Act of 1829, s. 26, is that "if any Roman Catholic Ecclesiastic shall wear the habit of his order save within the usual place of worship of the Roman Catholic religion, or in private houses, he shall forfeit for every such offence the sum of fifty pounds."

It appears, therefore, that so recently as in the course of last year, Lord John Russell had, in his place in Parliament, as Prime Minister, boasted of having set at defiance the existing law of the land, declaring that it was unfair to subject a Roman Catholic Bishop to its prohibition.

When we consider all these things, and then look at this letter, which throws the whole blame of encouraging the Pope on a few silly or unfaithful Ministers of our own Church, censured by their Bishops, and repudiated by the great body of their fellow-Ministers, I stand aghast at, I will not say the unfairness, I will not say the unmanliness, but I will say the prodigious hardness, of the noble lord's reliance on such entire forgetfulness of recent facts, or such utter disregard of truth and justice, as he is thus pleased to attribute to the people of England.

Whether that people have indeed so recently lost their ancient characteristics, as to justify this estimate of them, a few weeks will disclose. Meanwhile, I must not omit to remark on a statement publicly made by one of the Pope's new Bishops, the Bishop of Northampton, which, if it be true, and in proportion as it have any truth, would establish again that Minister of Her Majesty, whose public letter we have been considering, a charge of so startling a nature, that we are bound still to suspend our belief of it—even though two weeks have passed without its having been contradicted.

On the 4th ultimo, Lord John Russell wrote his memorable letter, filled with indignant comments, on "the insolent and insidious" act of the Pope, in making appointments to Roman Sees in England.

On the 6th (before, therefore, this letter could have been read by him), the Bishop of Northampton put a pastoral address to the Clergy and laity of his new

Diocese, in which we read the following sentence:—"The Holy See, in fact, so far from wishing to outrage the feelings of the country, has studiously avoided any infringement of the laws, has merged a portion of its own direct power, and has taken pains to ascertain that those appointments would give no umbrage to the British Government."

On this statement, if it be true—and it has not, I repeat, hitherto been contradicted, all comment must be needless.

I gladly, therefore, turn from the unpleasant task, which has been imposed upon me, to one or two very brief observations, on what it may be our duty to do in the position in which we now stand towards the Roman Catholic schism in this country.

One plain dictate of common prudence is, that you be all anxious to avoid giving any reasonable ground of offence to the feelings or even the prejudices of your people. As far as outward observances are concerned, I repeat what I said to you five or six years ago:—"The peculiar dangers of the times, as well as the prevailing tone of public opinion, call upon you most powerfully, as you would avoid being in the number of those by whom offences come, to forbear all unnecessary innovation, especially that worst kind of innovation—the revival of obsolete usages not required by law, which are associated, in the minds of the people, with the superstitions and corruptions of Rome."

As respects doctrine, be careful while you set forth Catholic truth in its full integrity, so to set it forth that it may not seem even to the ill informed in sacred things—a very numerous class, I need not say—to savour at all of the leaven of Rome. Shrink not from asserting sound principles, but guard the assertion of them, by pointing out plainly to your people, what it is which distinguishes them from the errors which may border upon them.

Whether you shall in your pulpits deal frequently with the matters in controversy between the two Churches, is a question, which cannot be answered in the same way to all. Generally speaking, where Roman error is not endeavouring to insinuate itself, I should advise you to abstain from dealing with it.—Where it is, be cautious how you deal with it. Inform yourselves well on the points in dispute, till, you have done this, beware of hazarding your own credit, the honour of your Church, and the faith of the people, by crude and hasty disputation.

Of those whom I now address, there are not a few, who can both safely, and most usefully "contend earnestly for the faith." They will not need my exhortation to serve their Church in any hour of trial. To these, the less instructed among you will not, I am sure, think it any degradation to have recourse for assistance and advice. For myself, I offer to any one who may be exposed to the intrusion of Roman teachers, what little help I can be able to give amidst the distractions of increasing business—and under the burden of more than threescore years and ten.

In conclusion, I thank you from the bottom of my heart for the affectionate terms in which you address me personally. During twenty years, in which I have been your Bishop, years marked by more than ordinary difficulties and perplexities—I have always found you, my Reverend friends, tolerant of any indiscretions which I may have committed in my government, and willing always to judge favourably of what you have believed to be well-intended.

I will not detain you longer—for I am aware that I have already trespassed on your endurance. May our Divine Lord give largely to His spirit to aid us in all our remaining conflicts for His faith, be our enemies who they may! but may He, rather, if such be His good pleasure, permit us to serve Him, the remainder of our years, in peace, looking for that day, when He shall say to every one, who shall have been "steadfast unto the end," "Well done, good and faithful servant, enter thou into the joy of thy Lord."

#### FORM OF ADDRESS.

We have been requested, says the *Guardian*, to publish the subjoined draft of an address, which has been prepared at Oxford, with the view of supplying an unobjectionable form of words to persons desirous of protesting against the recent intrusion of a Romish Episcopate:—

Whereas the Apostolic Canons forbid Bishops to "ordain beyond their own boundaries for cities not subject to them;" and the Council of Antioch lays down that "A Bishop may not invade another's city not subject to him, nor a country which does not appertain to him, to ordain any;" and the Council of Nice, "Let the ancient customs prevail;" and the Council of Ephesus, "The same shall be carefully observed in the other dioceses also, and all the provinces, so that no one of the Bishops, most beloved by God, shall take possession of another province, which has not of old, and from the beginning been under those before him; but if any have taken possession of one, and by force brought it under himself, he shall give it back, that the Canons of the Fathers be not transgressed, nor under the pretext of the priesthood the swelling pride of worldly power creep in, and that we lose not, little by little and imperceptibly, that freedom which our Lord Jesus Christ, the deliverer of all men, hath bestowed upon us through his own blood. It seems good, then, to the holy and Ecumenical Synod, that to each province the rights which belong to it of old from the first according to the practice which prevailed of old, be preserved pure and inviolate;" and the first Council of Constantinople ordained that, "the Churches of God in the Barbarian nations" (among which Britain then was) "must be ordered according to the prevailing practice of the Fathers."

And whereas it is an acknowledged principle of the Primitive Church that, "when a Bishop has once been made, another can by no means be appointed;" and that such appointments are "contrary to ecclesiastical ordinance, contrary to the evangelical law, contrary to the unity of Catholic appointment;" and that it is "neither right nor may be done, that another Church should be constituted, the members of Christ torn asunder, the one mind and body of the Lord's flock rent by divided rivalry."

And whereas the Church of England has never ceased to teach the true faith as contained in Holy Scriptures and defined by the Ecumenical Synods, received in the whole Church, and contained in the three creeds received by the Western Church:

And whereas, contrary to these acknowledged principles of the primitive and undivided Church, and without any condemnation of the Church of England by the Church Universal throughout the world, the Bishop of Rome has been advised to establish a new spiritual jurisdiction in this country, and to assign its several districts to new Bishops appointed

St. Cyrian, Ep. 44.

by no lawful authority within the country itself, ignoring the very existence of the Bishops who, for three centuries, have been in undisputed possession of the ancient sees of this Church and country, and claiming their authority:

We, the undersigned Clergy and Laity of the Diocese of desire to express to your Lordship our continued allegiance to the Church in which we have hitherto lived, and our conviction that the aforesaid attempt to supersede its authority is a usurpation contrary to the law of Christ, and injurious to the peace and the true interests of the Holy Catholic Church.

We therefore declare, before God and before His Holy Catholic Church, that we will obey our ancient and lawful pastors, and that we reject all such as are sent by foreign authority, without regard to the rights and laws of the Church of England; and we desire that this our declaration and protest may be made known as far as may be to all Catholic and orthodox Bishops in foreign parts, that they may understand that we are not without government, but under obedience to our true and lawful pastors, and that we maintain, hold, and teach the true faith of Christ, as it has ever been held by the whole Church from the first; and that they may some time think of the peace and unity that ought to be in the one body of our Lord Jesus Christ. To whom, &c.

#### SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.

A General Meeting of the Society for the Propagation of the Gospel in Foreign Parts was held at 79, Pall Mall, on Friday, November 15th, his Grace the Archbishop of Canterbury, President of the Society, in the chair.

Amongst those present were—the Bishop of London, the Bishop of Jamaica, Archdeacon Bridge, of Labrador; the Revs. E. P. Smith, of Barbadoes; Sir H. B. Dukinfield, Dr. Spry, J. Jackson, C. B. Dalton, H. H. Norris, R. Harvey, H. Mackenzie, A. M. Campbell, R. Burgess, T. B. Murray, W. Finch, and H. Bailey (Warden of St. Augustine's College.) Also, J. R. Mowbray, W. Forsyth, W. Salt, E. Browell, and C. Sawyer, Esqrs.

A memorial and petition to the Queen was moved by the Bishop of London, seconded by the Bishop of Jamaica, and carried unanimously. We take from it the following extracts:—

"That your Majesty and your Majesty's Royal predecessors have, from time to time, been graciously pleased to sanction the erection of not fewer than twenty-four Dioceses, in various parts of your Majesty's colonial empire; and that Bishops, duly appointed to such Sees, have been concentrated according to the order and discipline of the Church of England, and have exercised spiritual authority therein, in accordance with Apostolic usage, to the edification of the Church, and the honour of God's holy name.

"That, notwithstanding such laudable provision so made for the constitution and government of the Church of Christ, the Bishop of Rome has in divers instances, and more particularly at Sydney, Hobart Town, Adelaide, Toronto, and Newfoundland, intruded into Sees so erected by your Majesty, and occupied by rightful Bishops of the Church of England, Ecclesiastics nominated by himself, and claiming spiritual jurisdiction over all members of the Church of Christ therein.

"That the Society deemed it necessary last year to remonstrate against the erection and incorporation of a Romish Diocese in your Majesty's Province of Nova Scotia.

"That the Society has now seen, with regret and indignation, the last most wanton and insolent aggression of the Bishop and Court of Rome on the rights of the Church of England, the prerogative of your Majesty, and the liberties of the people, by a Brief, in which the Pope has arrogantly pretended to parcel out this your Majesty's realm of England into Dioceses, and to force upon your Majesty's subjects a spurious and schismatical hierarchy.

"That the Society, confidently relying on your Majesty's determination to defend the Church and vindicate the prerogative of the Crown, humbly prays your Majesty to discountenance, by every constitutional means, the claims and usurpations of the Church of Rome, by which religious divisions are fostered, and the progress of the Gospel impeded, both at home and in your Majesty's dominions beyond the seas. And the Society will ever pray that Almighty God, who has called Christian Princes to the defence of His faith, will grant your Majesty a long life, for the furtherance of His glory, and the spiritual and temporal nature of this Church and nation."

#### UNITED STATES.

##### "SPIRIT OF MISSIONS."

Shanghai (China) Sunday 3rd Feb., 1850.—The Bishop was very much indisposed to-day, looking quite worn and haggard, which is very unusual with him. I took the Chapel service in the morning; preached at Wang Ka Modur in the forenoon, and had a large congregation at the new Church in the afternoon. During the day, distributed many copies of our Lord's sermon on the Mount, written out in the local dialect, and printed for us at the press of the Presbyterian Mission at Ningpo. In the evening conducted the usual service, which is held for our own refreshment, and the benefit of such of the scholars as have been, or are about to be baptized.

Feb. 14.—To-day the Bishop has been very sick indeed. This being near the end of the year, Chinese reckoning, our school was dismissed for a three weeks' vacation. Many of our friends came over to be present at the little festivity to which this event gave occasion, and the whole proceedings passed off very pleasantly. The monthly Missionary Meeting was held at Mr. Milne's.

Feb. 9th.—During the last few days, I have seen lying in the streets many dead bodies; cold and hunger are making fearful ravages among the thousands of the poor and destitute who are flocking to this city from all the surrounding country.

Sunday, Feb. 10th.—The Bishop was still too sick to attempt the service in the School Chapel. At Wang Ka Modur, I had a strange succession of services.—Passing along the streets, I saw a crowd of poor famishing country people collected round a shop, from the owner of which they had expected to get some relief.—Seeing me stop to inquire the occasion of such a concourse, the people got the idea that I was the right sort of person to appeal to, and accordingly they insisted upon my relieving them, and followed me through the streets until I reached the preaching hall, and then in they came and filled the whole space. So I bid them sit down, while I told them of the bread of heaven,

which "gives life unto the world." They all listened with some good degree of attention; and when I had done, I dismissed them one by one out of a back door, giving each a few cash to go and buy food with. By the time this company had gone, another had collected outside the front door; they also were admitted, instructed, and dismissed as before. Thus I had immediately, one after another, two such congregations as had not been gathered in the city since the day of *Took-king's* baptism. Is it any wonder that my heart feels heavy, for this is the last day of our occupying this station; the attempt to keep it up, in which I have now persevered for many weeks, proves more than I am equal to, and I have been slowly and painfully brought to the conclusion that retrenchment—unwelcome word!—has been unavoidable in our circumstances. The hall where the Bishop and myself and Spalding have successively delivered our first message of salvation to this people, where our school-boys have been first trained to engage in the worship of the true and living God, and where our "Blind Bartimeus" was baptized, surrounded by his neighbours and acquaintances; this hall must be given back into the hands of its heathen owners, to become the scene of, we know not what, idolatrous abomination.

Partly from distress of mind at this prospect, and partly from exhaustion, I felt quite unequal to the afternoon service, and was much indebted to our Brother, Mr. McClatchie, who offered to preach to the large concourse assembled in the Church.

Feb. 12th.—*Chinese New Year's Day*.—The attempt was made to change the reckoning by cutting off one day from the year just closed, and was to avert what took place this afternoon; the occurrence of an eclipse of the sun on the first day of the New-Year, this being considered a sure prognostic of great disasters. But the people, and it would seem that even in China they are the "sovereign people," would not agree to this, and the courses of the heavenly bodies could not be arrested—so the "Sun of Heaven" was obliged to allow the eclipse and the New-Year's day to happen together.—If I had time I might write whole chapters on the views and superstitions of both high and low, with which this singular event has brought us acquainted. I saw strange ceremonies at the Mandarin's outer court, and at the bridge near our Church the people came to worship in such crowds, that I said to our gate-keeper, "throw open the Church doors;" which, when he did, the people flocked in, and I preached to them concerning the Sun of Righteousness who had risen for healing and not for calamity.

Feb. 15th.—Our kind friend, the English merchant, who has assisted me so effectually in keeping up the day school at the south gate, took leave of us to-day for the purpose of returning home. We have thus lost the presence of one whose sympathy with our efforts was no small comfort and encouragement to us.

Feb. 16th.—In consequence of the Bishop's continued illness, the meeting for the baptized Chinese, preparatory to the Communion, which he is accustomed to conduct, devolved on me. It proved a season of much interest, and gave me an opportunity of observing the good progress in spiritual things which had been made by our first convert, *Chi*. We hope much from him.

Sunday, Feb. 17th.—Conducted morning service, preached and administered the Communion in the School Chapel. Afternoon, at the Church, I was minded to try whether I could not devise some method of conducting the service there, which would bring a greater number of hearers within the sound of the Gospel on one occasion, than could be reached by a single thirty minutes' discourse. So I stood up and resolved to continue preaching until the people should grow weary or my own strength should fail, after thus continuing a long time, I found myself, in spite of the very wet weather, surrounded by a numerous and attentive company of hearers; some professed to believe, and said they would visit me to-morrow.

From this experiment I conclude that the method is too exhausting to be constantly employed, though if two preachers could be engaged in the same service—one expounding the lesson from the desk, and the other delivering a more set discourse from the pulpit—and thus, as I suppose, realizing what the Apostle referred to when he wrote of speaking "by two, or at the most by three;" if we could do this, we might rejoice, and hope to impart to our hearers a much larger amount of truth than we can now, for the Chinese are patient listeners, and I should feel a good hope of thus being able to imbue, with a knowledge of the Gospel, many minds which are now comparatively saturated with heathenism. These, however, are but methods, "it is the Spirit that quickeneth." Nevertheless, I have thought it worth while to make this trial, and also to put on record the result of the experiment on my own mind.

Feb. 23rd.—Accompanied the Bishop in a walk through two or three of the hamlets that lie in close neighbourhood to our school-house. Nothing could exceed his readiness with which we were received and listened to, notwithstanding these very people will not walk half-a-mile to attend the School Chapel Service.—Whilst in the city the people flocked in quite readily wherever there is any "discouraging" going on; it is found that in the country parts one must needs go from place to place, making a short stay, and then passing on. Who could desire to be more delightfully employed, than in thus so literally following the example of Him who "went through all their villages teaching."

Sunday, Feb. 24th.—During the service this morning, which I conducted, the School Chapel was nearly half filled with beggars—famine makes them flock together to any place where parties live who have the least reputation for benevolence. They suffer very greatly. At Christ Church, the morning service was but poorly attended—not a hundred persons present.—Many, however, came into my vestry to converse with me privately; a maker of incense, whom I advised to change his occupation, for that the religion of Jesus would soon prevail here to the extirpation of all others; a young Romanist, who asked for a Catechism, his father having urged him to become a believer; another man, who would wait till the magistrates should become Christians, "have any of the rulers," &c.; the blind man, *Took-king*, who drank in the history of our Lord's instituting His Holy Supper, as if it was the sweetest story he had ever listened to in all his life; another blind man, who asked that *Soodong* might be sent down to the suburb, where he lives, for that several of his neighbours desire instruction, and have got up a plan among themselves for hiring a room and coming together daily; and finally the teacher of the day-school, who gives evidence of having a mind ill at ease as regards his spiritual state.

At the afternoon service, a large congregation, to whom I preached with much hopefulness, my heart being enlarged and strengthened by all that had happened in the morning.

Feb. 25th.—The school re-opened. In order to relieve the Bishop, Mrs. Boone takes charge of the principal class in their more advanced studies. He had suffered greatly from distracting occupations.