

The Church.

"Stand ye in the ways and see, and ask for the Old Paths, where is the good way, and walk therein, and ye shall find rest for your souls."

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[WHOLE No., DCCII.]

WEEKLY CALENDAR.

Day	Date	1st Lesson	2nd Lesson
F	Dec. 22	Isaiah 20, Acts 22.	John 2.
M	" 23	" 32, 1 John 2.	Acts 23.
T	" 24	" 57, 1 John 3.	" 58, 1 John 3.
W	" 25	" 59, Acts 24.	1 John 4.
T	" 26	" 60, Luke 2 §	Titus 3
F	" 27	Prov. 28, Acts 6 **	Eccles. 4, " 7 ††
S	" 28	Jere. 31 †	Acts 25.
	" 29	Wisdom 1, 1 John 5.	Isaiah 37, Acts 26.
	" 30	Isaiah 38, 2 John	

* To verse 8, † Verse 10, to verse 17. ‡ To verse 18 § To verse 15. || Verse 4, to verse 9. ** Verse 8, and chapter 7, to verse 30. †† Verse 30, to verse 55.

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FOURTH SUNDAY IN ADVENT. DECEMBER 22ND, 1850.

MORNING PRAYER.—FIRST PROPER LESSON. Isaiah xxx.

As a preparation to celebrate the advent, or coming, of his Redeemer, the faithful Christian is taught by the Church, in the Collect, to lift up his heart in prayer, that the Saviour, who once came in the flesh, and in great humility, may now "raise up his power, and come among us, and with great might succour us." And the Lesson teaches us, by the example of the Jews trusting in the support of Egypt, and being overthrown by it, the folly of putting our trust in any other power or might than the Lord's. As St. Paul, in the Epistle, exhorts us to be careful for nothing, but, in everything, by prayer and supplication, to let our requests be made known unto God, so the prophet, in this Lesson, declares to the Jews "Thus saith the Lord God, the Holy One of Israel, in returning and rest shall ye be saved; in quietness and confidence shall be your strength." Wogan has well expounded this chapter:

"Under the character of the Jewish people making alliances with Egypt, and placing a confidence in the friendship and confederacy of a nation, by which they had once been enslaved, and so cruelly used, is represented to us the strange propensity of human nature, even in the children of God, to turn back again to the slavery of sin, and revolt from him to the service of those spiritual enemies, whom in baptism they renounced.

"How apt are we all to send ambassadors and presents to Egypt, that is to court the favour of this wicked world, although its friendship be enmity with God! to slight and reject His holy word, when it thwarts our lusts and passions; and even to persecute and revile the ministers of God, for reproving our faults, and speaking the truth! to say to the seers, see not; and to the prophets, prophecy not unto us right things, &c. But what advantage or profit, what good end or true pleasure, will such a peace with our mortal enemies procure us? Nay, rather, what can the consequence be of such rebellion against our Maker, such a league with his and our own inveterate adversaries, but certain disappointment and inevitable ruin? All the succour or comfort we expect from them, as we are here assured, will end in shame and reproach. They shall not be a help nor a profit. All the flattering prospects of happiness and pleasure, wherewith they soothe our hopes, shall miserably deceive us; and prove as a breach ready to fall, swelling out in a high wall, whose breaking cometh suddenly, and at an instant; oppressing with sudden and unexpected ruin, the unhappy wretch that flies to it for shelter. Again, the world's fairest promises, and most substantial enjoyments, are but like an earthen vessel; brittle, at best; but when dashed to pieces, of no manner of use or service; so that there shall not be found in the burning of it, a sherd to take fire from the hearth, or to take water withal out of the pit.

"Here then we see, that the necessary and unavoidable consequences of seeking felicity where it is not to be found, is to miss the very thing we are

hunting after; to embrace an empty cloud, and instead of fruition, to meet with vanity and confusion, disappointment and misery. What God pronounces of the Egyptians and the strength of Pharaoh, that it is but a shadow, and that they should help in vain, and to no purpose, is equally true of all worldly helps and pursuits, exclusive of God. Whatever doth not promote the one thing needful is not necessary, nor worth our care; whatever is contrary to this, be it ever so grateful to flesh and blood, ever so plausible and inviting, must needs be destructive of the true interest of our immortal souls, whose salvation and happiness could not be purchased by anything less than the precious blood of Jesus. We may therefore plainly see, that the instruction which the Church principally aims at in this Lesson, is the absolute necessity of Christ's coming into the world, in order to make that gracious purchase for us: so that the true moral of our Lesson is, what the apostle affirms, 'There is no name under heaven given among men, whereby we may be saved, but only the name of our Lord Jesus Christ.' Whose blessed Advent we are therefore now commemorating."

The latter portion of the chapter relates to the blessings which the Lord shall bring upon his people, on their returning to him; and, under figurative expressions, the prophet points to the still greater peace and happiness which shall arise under the Church of Christ.

We have omitted our Canadian Ecclesiastical Intelligence, to make room for the latest English News, as we could not give it in its usual place (the fourth page), in consequence of the length of our Editorial articles.

ARRIVAL OF THE "AMERICA."

New York, Dec. 14.

The London *Shipping Gazette* of Nov. 29, has the following announcement:—"The intelligence from the continent is again of a warlike character. The Cabinets of Berlin and Vienna are now stated to have arrived at a point at which the dispute must merge into open hostilities; the late negotiation between the two cabinets not having led to any satisfactory result."

The French Government is said to have received a despatch from Berlin, announcing that the Austrian Government has demanded the evacuation of Hesse Cassel within 24 hours. The same report says that a note drawn up in energetic terms, was communicated by the Russian Ambassador at Berlin to the Prussian Government.

It is said the English Parliament will be called together earlier than usual, on account of the anti-Popery question. The excitement continues great.

The Gale of the week previous to the sailing of the *America*, proved exceedingly destructive on the English and Irish coasts. Amongst a vast number of other vessels reported is the emigrant ship *Edmund*, from London, which was driven on shore near Kilkee, Co. Clare, and ninety-six out of 206 passengers were lost.

There is greatly increased agitation in England and Scotland, in regard to the anti-Popery movement, and the London *News* asserts that the Attorney General is preparing a bill to make penal the holding of English titles by the Catholic clergy, and the *Times* significantly remarks that Dr. Ullathson is the first, and he will assuredly be the last Bishop of Birmingham.

Lord Beaumont, a Roman Catholic nobleman, has taken the field against the measures of the Pope, and maintains that his appointments to the English Bishops are derogatory to the crown and at variance with the constitution.

Immense meetings to denounce the aggressive policy of the Pope was held, and in some cases led to serious riots, especially at Birkenhead, where the meeting advertised for Wednesday, the 27th ult., resulted in one of the wildest riots since the days of the reform bill. Magistrates and police were compelled to fly before the mob. The cross finally restored quiet.

A frightful collision explosion occurred at Firth and Sons, mines, at Halifax, Eng., on Friday afternoon.—Loss of life unknown, supposed to be very great.

FRANCE.—The French Ambassador from London has arrived in Paris, to explain Lord Palmerston's views on the German question. It is reported that England wishes to act in concert with France, and that she desires to prevent Russian intervention. In the Assembly an exciting debate arose, upon the question of raising an additional army of 40,000 men. M. Thiers, on the one part of the committee to whom the subject has been referred, will, it is said, lay down such principles of peace and neutrality as will completely bind the hands of Louis Napoleon, whilst the Assembly are opposed to war upon all hands, the debates plainly show that France is strongly opposed to any combination which should render Germany united. Abd-el-Kader has made an ineffectual attempt to obtain his liberation, by applying directly to the Assembly. A proposition to transfer the seat of Government out of Paris has been rejected by a very decided majority.

GERMANY.—The latest news from Germany is in no respect more pacific; nor are affairs less critical and complicated than they were two weeks previous to the sailing of the *America*. The Prussian Chamber was opened on the twenty-first by a speech from the King, which has caused intense excitement, and is looked upon as favouring the views of the war party. He says—"In the shortest possible time we shall be more strongly armed than ever before, either in ancient or modern times. We ask not war; but we demand an arrange-

ment of the fatherland, suitable to our present position in Europe and Germany, and corresponding with the amount of rights which God has placed in our hands. We have a good old right—we will defend it—and remain under arms till we have secured its recognition. We owe this to Prussia—we owe this to Germany."

The Upper House of Assembly is reported to be inclined to peace, while the Lower is rather indisposed to it. The disturbances between the Prussian and Bavarian troops at Frankfort were renewed on the twenty-fifth, and in several of the streets the soldiers of the two countries had very sanguinary conflicts. The intervention of very strong patrols could alone preserve peace in the city. The Austrian or Federal army in Hesse, is suffering from want of provisions, and their commander has informed the Prussian General that he will be compelled to advance. General Groeben replied that the Prussian troops under his command would not fall back under any circumstances. The Cabinet of St. Petersburg is reported to have formally made known that a war of Prussia against Austria, would at the same time be a war against Russia.

The war party in Prussia find most support in the Rhenish provinces—at Frankfort, Berlin, Vienna, Amsterdam and other central points. Confidence in the maintenance of peace is daily becoming weaker. The stock exchange at the latest dates is daily becoming more agitated. At Vienna, the premium on gold has risen to 40, and on silver 30 per cent.

ITALY.—The latest advices from Rome, state that the Propaganda affects to treat lightly the agitation in England upon the papal aggression, and professes to regard it as a mere question of etiquette. The King of Sardinia opened his Parliament on the twenty-second ultimo, and was enthusiastically received. His speech, which gave great satisfaction, announced his intention to maintain the laws necessary for the new political organization of the country, in spite of the Pope.

TURKEY.—Kossuth is still held in durance, and is reported to be suffering from typhus fever.

Ecclesiastical Intelligence.

ENGLAND.

DIOCESE OF EXETER.

REPLY OF THE BISHOP TO THE CLERGY OF EXETER.

Mr. Archdeacon, and Reverend and dear Brethren,—In taking charge of your Petition to Her Majesty, I hope I shall not exceed the limits, within which I ought to confine myself, if I express the great gratification which I feel in being made the channel of conveying to the foot of the throne that most reasonable, most able, most instructive document.

I will venture to go further—not indeed to correct, but perhaps you may think, to strengthen—the reference made in it, to the words of the late Lord Kenyon. They were the words of one of the soundest and most learned lawyers—of the most inflexibly upright judges—of the most honourable and honest men—who ever filled the high office of Lord Chief Justice of England in the proud and palmy days of English Justice. They were, moreover, words cautiously weighed, and selected, in order that he might answer one of the most solemn questions which could be proposed to such a man—the question of his royal master—"Whether, consistently with the oath taken by him at his Coronation, he could give the Royal assent to any Bill, presented to him by his two Houses of Parliament, for repealing the Act of Supremacy, or the test Act, in favour of Roman Catholics."

It was an answer to this inquiry, put to him for this holy purpose by King George the third, of happy and reverend memory, that Lord Kenyon wrote those words which I have cited; and to which I hope I shall be forgiven, if I now add, that there are a very small part of an elaborate argument, the plain effect of which is to give to us his authority, in contradiction to the lax interpretation which Politicians have sought to put on the of their sovereign—as if, in short, it were not binding on him in his Legislative capacity.—That great Judge has, by his argument, flung to the winds this unhalloved quibble—and has thereby established the rights of conscience to our Sovereign—and given the security of that conscience for the maintenance to the utmost of the Queen's power, of our pure and reformed faith, and of all such rights and privileges of our Bishops and Clergy as by law do, or shall, appertain unto them.

Whatever may be said as to these rights and privileges appertaining to us by law, and thus secured to us by the oath of Her Majesty, never have the spiritual rights and privileges of the English Episcopate been more openly assailed, than by this Papal Bull, of which you truly say, that "it ignores the very existence of the Church of England"—and of which, therefore, it is enough for me to add, that it stamps the brand of schism on Rome and all her adherents indelibly—unless, and until she recall the document, which she has so rashly issued, and thus acknowledge herself not infallible.

I turn, therefore, to the next, and, in truth, the main portion of your address to me. You say, that we ought not to be surprised at this aggression of a foreign Prelate "when we remember the encouragements which his adherents have received" from the acts of our own Government.

Now, on this part of the subject, it was my earnest wish to forbear from saying any thing out of Parliament. But you have forced it upon me (with too much of reason I am sorry to say for so doing) and I will not shrink from dealing with it.

You specify three particulars, in which the British Government has given encouragement to the Pope—first, by his Bishops having been, for many years, suffered openly to break the law in Ireland, by assuming the styles and titles of Irish Sees; secondly, by their being honoured with precedence and titles in our Queen's dominions, as if they were Canonical Bishops—lastly, by a statute, which has recently been passed to renew diplomatic intercourse with the Head of the Roman See as "Sovereign of the Roman States."

The first of these particulars, the permitted assumption of the names and titles of Episcopal Sees, in Ireland has doubtless largely contributed to encourage the Pope to his recent act; but this is a matter too notorious to need any detailed consideration—and the third is a particular, in which I frankly avow, that I regard it as nugatory. I believe, (and I have the highest legal authorities for believing, that before that law was passed, there was nothing to prevent the government from holding diplomatic intercourse with the Pope, as the temporal sovereign of the Roman States. The real evil of that declaratory statute was, that it gave the authority of Parliament to the expediency of holding such intercourse, instead of leaving it, as it had hitherto been left, to the responsibility of the advisers of the Crown, whether to hold it or not. Under that responsibility (which the statute in question has removed) no government since the reign of King James II. had ventured to send an accredited envoy to Rome, or to receive one from that Court.

In one, not unimportant particular, the recent statute is positively restrictive of the power of the Crown in holding intercourse with Rome. By a clause, not originally part of the Bill, but inserted into it in the House of Lords against the resistance of the Ministers who introduced it, the Crown is prohibited from receiving any diplomatic agent from Rome who is in Holy Orders, or any member of any religious order.

Upon the whole, therefore, I do not think this act can fairly be addressed as an encouragement of the spiritual pretensions of Rome.

But while I venture to lay aside this particular, I would submit to your consideration, whether there be not another—and that most intimately connected with this Papal Aggression—which you have omitted. I mean the statute of 9 and 10 Victoria, c. 59, which repeals all the previous statutory penalties for receiving into this country, Bulls, or other similar instruments from Rome.

This was the Act, which, I repeat, most immediately touches our present case; but for this Act, Her Majesty's present Ministers are not as such, in any way responsible. It was the act of their predecessors, one of those miserable trucklings to the liberalism of the age, which has robbed us of all confidence in men, in whom most of us hoped to have entire confidence, but from the main benefit derived has been a practical enforcement of the Psalmist's Lesson, "Put not your trust in Princes nor in any child of man: for there is no help in them."

There remains the second of the particulars enumerated in your Address, a most important one, considered in its history, and all its bearings—I mean the official order by which "Papal Bishops have been honoured with precedence and titles in our Queen's dominions."

This was an Act specially and exclusively of Her Majesty's present Ministers. It is described as an Act of the Government, in the official document, by which the Colonial Minister sent forth his instructions to all the governors of all our colonies; it was defended as an Act of the Government when it was made the object of attack in Parliament, especially by Lord John Russell, in a speech, to which I will presently refer more particularly.

Looking calmly at this formal and official document I cannot but characterize it, not merely as an encouragement, but almost as an invitation to the aggression of which we now complain. It sets out with saying, that "the attention of Her Majesty's Secretary of State for the colonial department, had been called by the Lord Lieutenant of Ireland to the fact, that the Prelates of the Roman Catholic Church in the British Colonies have not hitherto, in their official correspondence with the governor and authorities, been usually addressed by the title to which their rank, in their own Church, would appear to give them a just claim."

"As Parliament" it continues, "has, by a recent act (that relating to charitable Bequests in Ireland) formally recognised the rank of the Irish Roman Catholic Prelates, by giving them precedence immediately after the Prelates of the Established Church of the same rank—it has appeared to Her Majesty's Government, that it is their duty to conform to the rule thus laid down by the Legislature."

Here it will be seen that the present government (for the document I repeat, distinctly declares that it is the act not of the particular Minister, whose signature it bears, but of "Her Majesty's Government") acknowledged not only the right of the Pope to parcel out portions of Her Majesty's dominions into Dioceses, and to constitute Bishops with spiritual jurisdiction over them, but also the duty of our own government to recognise, as such, the Bishops appointed by the Pope. But, if this be so, in what respect does the Papal Act, thus sanctioned and enforced by Her Majesty's Government in the colonies, differ from that which excites so much of the indignation of the Prime Minister?

If it be "insolent and insidious," if it be an "assumption of power"—a pretension to supremacy over the realm of England, and a claim to sole and undivided sway which is inconsistent with the Queen's supremacy with the rights of our Bishops and Clergy and with the spiritual independence of the nation—(such is the eloquent and energetic language in which the indignation of the Minister finds its vent)—if, I say, it be all this, for the Pope to appoint an Archbishop of Westminster and twelve Bishops in England, was it less for him to have appointed an Archbishop of Sydney and more than twice twelve Bishops in the rest of our colonies?

In truth, in one not unimportant particular, the recent act of the Pope is less offensive than the former—He avoids giving to his Metropolitan in England, the title borne by our own—He calls him Archbishop not of Canterbury, but of Westminster; whereas in the former case, he appoints an Archbishop with the title of a See, already occupied by a Bishop of our own Church. Nay, the Roman Archbishop of Sydney, as