

The Bazaar.

THEY RECEIVED THE WORD WITH ALL READINESS OF MIND, AND SEARCHED THE SCRIPTURES DAILY, WHETHER THOSE THINGS WERE SO.—Acts vii. 11.

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CHRISTIAN CALMNESS DISTURBED.

BY CAROLINE FRY.
We walked by the side of the tranquil stream,
That the sun had tinged with his parting beam;
The water was still, and so crystal clear,
That every spray had its image there.

And every reed that o'er it bowed,
And the crimson streak, and the silvery cloud—
And all that was bright, and all that was fair,
And all that was gay, were reflected there.

And they said it was like the chastened breast,
That Religion soothes to a holy rest—
When sorrow has tamed the impassioned eye,
And the bosom reflects its expected sky.

But I took a stone that lay beside,
And cast it far on the glassy tide—
And gone was the charm of the pictured scene,
And the sky so bright and the landscape green.

In the change I saw how an idle word,
Too lightly said, and too deeply heard,
Or a harsh reproof, or a look unkind,
May spoil the peace of the heavenly mind.

Though sweet be the peace and holy the calm,
And the heavenly beam be bright and warm,
The heart that it gifts is all as weak,
As the wave that reflects the crimson streak.

You cannot impede the celestial ray,
That lights the dawn of eternal day;
But you may so trouble the bosom it cheers—
'Till it ceases to be true to the image it bears.

THE TIME OF THY VISITATION.

From the *Hymn for Rogation-Week.*
They [the worldlings of this present life] see the time pass away, and therefore take hold on it, in such wise, that otherwhiles they will with loss of their sleep and ease, with suffering many pains, catch the offer of their time, knowing that that which is past cannot be returned again: repentance may follow, but remedy is none. Why should not they then, that be spiritually wise in their generation, wait their time, to increase as fast in their state, to win and gain everlastingly? They reason, what a brute forgetfulness it were in man, endowed with reason, to be ignorant of their times and tides, when they see the turtle dove, the stork, and the swallow to wait their times; as Jeremy saith: "The stork in the air knoweth her appointed times; the turtle, the crane, and the swallow, observe the time of their coming; but my people knoweth not the judgment of the Lord."

St. Paul will us to redeem the time, because the days are evil. It is not the counsel of St. Paul only, but of all other that ever gave precepts of wisdom. There is no precept more seriously given and commanded, than to know the time. Yea, Christian men, for that they hear how grievously God complaineth, and threateneth, in the Scriptures, them which will not know the time of his visitations, are learned thereby the rather earnestly to apply themselves thereto. After our Saviour Christ had prophesied with weeping tears of the destruction of Jerusalem, at the last he putteth the cause: "For that thou hast not known the time of thy visitation."

O England, ponder the time of God's merciful visitation, which is shewed thee from day to day, and yet will not regard it: neither wilt thou with his punishment be driven to thy duty, nor with his benefits be provoked to thanks! If thou knewest what may fall upon thee for thy unthankfulness, thou wouldst provide for thy peace.

Brethren, however the world in general is forgetful of God, let us particularly attend to our time, and win the time with diligence, and apply ourselves to that light and grace that is offered to us: Let us, if God's favour and judgments, which he worketh in our time, cannot stir us to call home to ourselves to do that belonging to our salvation; at the least way, let the malice of the devil, the naughtiness of the world, which we see exercised in these perilous and last times, wherein we see our days so dangerously set, provoke us to watch diligently to our vocation, to walk and go forward therein. Let the misery and short transitory joys, spied in the casualty of our days, move us while we have them in our hands, and seriously stir us to be wise, and to expend the gracious good will of God to us ward; which all the day long stretcheth out his hands, as the Prophet saith, unto us, for the most part his merciful hands, sometimes his heavy hands; that we being learned thereby, may escape the danger that must needs fall on the unjust, who lead their days in felicity and pleasure, without the knowing of God's will toward them, but suddenly they go down into hell. Let us be found watching, found in the peace of the Lord, that at the last day we may be found without spot, and blameless. Yea, let us endeavour ourselves, good Christian people, diligently to keep the presence of his Holy Spirit. Let us renounce all uncleanness, for he is the Spirit of purity. Let us avoid all hypocrisy; for this Holy Spirit will flee from that which is feigned. Cast we off all malice and all evil-will; for this Spirit will never enter into an evil-willing soul. Let us cast away all the whole lump of sin that standeth about us; for he will never dwell in that body that is subdued to sin. We cannot be seen thankful to Almighty God, and work such despite to the Spirit of grace, by whom we shall be sanctified. If we do our endeavour, we shall not need to fear: we shall be able to overcome all our enemies that fight against us.

Only let us apply ourselves to accept that grace that is offered us. Of Almighty God we have comfort by his goodness; of our Saviour Christ's mediation we may be sure. And: this Holy Spirit will suggest unto us that shall be wholesome; and confirm us in all things.

MISSIONARY LABOUR AMONG THE SETTLERS AT THE CAPE OF GOOD HOPE.

From a speech by the Rev. Brownlow Matland, at the Anniversary of the Colonial Church Society, May 10, 1847.
Let me say that, except for the purpose of stirring ourselves up to greater exertions, we have no business to be settling the vast amount of the uncultivated field against the small amount of which we have already taken possession; at least not to such an extent as to create a feeling of dependency in

our minds, and make us think lightly of that which God has enabled us to achieve. (Hear, hear.) The very least success which we may have been privileged to attain is not to be measured by gold and silver. In winning a few souls here and there unto Christ, and gathering them within the fold of salvation, we have done more than the discoverers of a new world, the founders of a colonial empire, or the inventors of science and art. We are now doing that which is more noble in itself, more lasting in its character, and more accounted of in heaven than any earthly achievement, and though there be little need of such performances amongst men, doubtless the day of Christ will reveal many blessed things of which missionary Reports contain no trace whatever. (Hear, hear.) I think we are all apt to be rather too expectant of details of missionary successes, of accounts of conversions, and of palpable changes wrought by our agents; and, failing to meet with these things, in the proportion in which we look for them, there is a tendency in us to become somewhat despondent, and to grow lukewarm in our support of the missionary cause. I think it is our duty, while faithfully employing the means which God has placed at our disposal, in one sense, to be satisfied with the success which, in his own way, and in his own measure, God is pleased to vouchsafe. I make this observation, lest any of you should suppose that the Reports which are presented to you, from time to time, are scanty and meagre in their details, and should, therefore, hastily and erroneously conclude that God is not prospering the work of our hands. It is necessary, however, for me to remember that my special commission on this occasion is to say something about the Cape Colony. In that very distant colony the Society has two widely-separated spheres of labour—one in the neighbourhood of the Cape itself, and the other nearly 700 miles distant; extending, in fact, along the whole line of the eastern frontier. At Cape Town, which is the Society's principal station, and the seat of the Colonial Government, resides the only ordained chaplain which the Society has in that part of the world; and the history of that station during the short period that it has been occupied by us, shows how much may be done with small means judiciously applied. (Hear, hear.) The Committee grants a moderate stipend for a chaplain. A very neat commodious church has been opened in a part of Cape Town, which was before altogether destitute of spiritual advantages, and a good congregation has been gathered within its walls. There is an increasing Sunday-school, with a library attached to it. The building was opened in the middle of last year, and I cannot but think that it is altogether the neatest and most church-like structure that we have at the Cape. (Hear, hear.) But, what is of more importance, there is a living church gathered within it (hear, hear); and there is a faithful and diligent pastor placed over the church—I refer to my dear friend in the Gospel, Mr. Blair. In the neighbourhood of Cape Town, at the distance of about fifty or sixty miles, the Society has a further agency, and Mr. Blair has occasionally itinerated for the purpose of holding services. The great difficulty is, that the English population is so much scattered over the colony, that you can never scarcely assemble any great number of the people together. Along the valleys, the English emigrants are thickly dotted, and yet they are so much beyond all the means of grace that they may well exclaim, "No man careth for our souls." There are numbers of them who actually sink into the grossest heathenism, and amongst whom habits of life are found which I should be ashamed to mention before this audience. We are very much in want of another chaplain in those parts. We also want itinerant catechists and missionaries there—men of great earnestness, zeal, and activity; for the work is a rugged one (hear); and there is very little external inducement to engage in it. Then, with regard to the other sphere of operations, the eastern frontier, of course the disastrous invasion of the colony by the Caffre tribes last year disarranged everything; the people being compelled either to leave their farms entirely, or to assemble for mutual protection, or to retire very far into the rear. Many parts of the colony were in fact nearly deserted. Supposing the colony to have surmounted its difficulties in that direction, we want one or two more chaplains in the work, and three or four itinerant catechists, to enable us at all to meet the spiritual destitution of the colonists. I do hope that by your help something will be done to increase our agency. It is a difficult thing, my Lord, in such a favoured country as this, to picture to the mind the religious disadvantages under which British emigrants labour, when scattered over the surface of a country like Southern Africa. Here we have the means of grace always accessible to us; there is a church on every side; there are means of education for our children; a Christian pastor's watchful care may be enjoyed; and there is Christian fellowship to cheer, to comfort, and to stimulate. English emigrants, on the contrary, are placed one by one on their farms generally at a long distance from each other, and sometimes twenty or even thirty miles from a place of worship; they are without any means of educating their children, and without any provision for spiritual instruction; as for Christian fellowship, it is what they never know. They are but dwellers in a wilderness. What wonder is it if, under such circumstances, men's hearts should grow cold and careless, and all their hopes and interests and fears should be taken up by the mere passing concerns of time, as if there were no eternity to be entered, no soul to be saved!

LORD'S DAY OBSERVANCE.

From a speech by W. J. Newton, Esq., of Derby, at the Anniversary of the Lord's Day Observance Society, May 14, 1847.

He would make one or two observations bearing on the state of the Sabbath observance question in his own locality. In that part of the country a great deal was being done towards the suppression of Sunday trading. The object had chiefly been promoted by means of a Committee. That Committee had waited on the Mayor of the town, and urged him to take a more active part in the suppression of Sunday trading, by not allowing shops to be kept open—by preventing the slaughtering of animals; which had been carried on, he was sorry to say, to a great extent—and by enforcing better re-

gulations with regard to public-houses. On all these points the Committee had succeeded, and the result showed how much might be done by earnestness and energy in the promotion of Sabbath observance. Not contented with this, however, the present Mayor of Derby had gone to the very root of delinquency and vice. There were fields in the neighbourhood of the town to which boys had been in the habit of resorting for the practice of a low species of gambling, and the extent to which this vice had prevailed could hardly be credited. That evil had been stopped. A great number of persons, boys and young men, had also been engaged in running races on the Sabbath-day, being stripped for the purpose, and reduced, in fact, to almost a state of nudity. This evil also had been stopped. A little more energy of this kind could not but be attended with the best results. The great difficulty was, to induce magistrates to use the power which was vested in them. He was afraid there was too often a lurking disinclination to attend to suggestions on this subject. At all events, magistrates were, for some reason or other, very slow to act upon them; and he took shame to himself, that when placed in a situation in which he might have done considerable good, he had refrained from exercising the power which he was entitled to employ for the purpose of securing greater attention to the Sabbath-day. He had, however, imagined at the time, that this power did not extend so far as it really did. In connexion with the question of Sunday trading, he had been much struck, in reading a valuable monthly publication of the London City Mission. In going round the parish of St. Pancras, it had been found, that no less than 1,500 shops were open every Sabbath-day. (Hear.) If 1,500 shops desecrated the Sabbath in one single parish, what must be the extent of Sunday trading in the whole of the metropolis? (Hear, hear.) When he found statistics of that description, he really began to feel that the comparison between this country and the Continent was not quite so favourable to us as some had imagined. Now, it became all of them to use their utmost efforts, individually, for the diminution of Sabbath desecration. Very much might be done by example; but on that subject he would not dilate. There was not a single person in the room, nor a single Christian in the land, who had not some power of influencing the conduct of others. They should not be afraid of being called Puritans, or any other names of that kind; but should persevere steadily in endeavouring to produce an improved state of feeling on this subject. He earnestly hoped that they would all be too much impressed with the importance of Sabbath observance, to be deterred, by any reproachful remark, from performing a duty, on the performance of which it would be pleasing to reflect to the last hour of their lives.

ROME AND THE BIBLE.

By the Rev. G. S. Faber, B. D., Master of Sherburne Hospital, and Prebendary of Salisbury.

I. We have the principal heads of that Theology very conveniently drawn out by Pope Pius IV., agreeably to the decisions of the Council of Trent; so that we really have nothing to do beyond comparing them with the Bible, and thus at once learning whether they are, or are not, in the Bible. An examination of this kind is merely an inquiry into a fact. We may for ever dispute about opinions; but facts are stubborn things. To our task, then, let us proceed.

1. The Roman Church requires us to receive seven Sacraments, under the precise aspect that they were all instituted by Christ: Baptism, Confirmation, Eucharist, Penance, Extreme Unction, Orders, and Matrimony.

But the Bible says not a syllable about Christ having instituted either Confirmation, or Extreme Unction, or Matrimony; and, though Christ enjoined Penance, or (as the original word really means) a Moral Change of Mind, we read not that He appointed any thing like Romish Penance under the aspect of its being a Sacrament.

Here, wherever they learned it, the Clergy of the Church of Rome have learned more than the Bible ever taught.

2. The Roman Church declares: that in the Mass, a true propitiatory sacrifice, both for the living and for the dead, is offered up to God, in the Sacrament of the Eucharist.

But the Bible is entirely silent as to the Sacrament of the Lord's Supper being a propitiatory sacrifice of any description, or of any avail (as such) either to the dead or to the living.

Therefore, wherever the Priests of the Church of Rome learned the Doctrine, they clearly could not have learned it from the Bible; because in the Bible it is no where to be found.

3. The Roman Church affirms the Doctrine of Transubstantiation; so that, by a conversion of the whole substance of the bread into the body of Christ, and of the whole substance of the wine into the blood of Christ, both his body and his blood, together with his human soul and his essential divinity, are really and substantially present in the Sacrament of the Eucharist; and upon this Doctrine of Transubstantiation, which makes Christ to be, literally and substantially, both body and blood and soul and divinity, eaten and swallowed by every individual communicant, she builds the Sacrifice of the Mass; in which, every time that Mass is celebrated throughout the whole world, the Priest is said to offer up Christ to God, as a true propitiatory sacrifice, both for the living and the dead.

Respecting all these extraordinary particulars, the Bible is profoundly silent. In the institution of the Eucharist, nothing more is said by our Lord, than "This is my body, and This is my blood," with an injunction that the ordinance should be observed in remembrance of Him. To assert, therefore, that these words, contrary to the whole analogy of the figurative language of Scripture (which says, for instance, that the rock which supplied the Israelites with water in the wilderness was Christ), must be understood literally, is not only a begging of the question, but likewise a direct contradiction of the Bible itself: for in the Bible, our Lord and St. Paul still call the elements bread and wine even after their alleged transubstantiation into his body and blood and soul and divinity; and Christ had previously said, "It is the Spirit that quickeneth, the flesh profiteth nothing; the words that I speak unto you, they are spirit and they are life." Matt. xxvi. 29.

Mark xiv. 25. Luke xxii. 18. Compare 1 Cor. x. 16; xi. 26—28. John vi. 63. Nor is this all. The Church of Rome builds the perpetually repeated propitiatory sacrifice of Christ in the Mass upon the doctrine of Transubstantiation. But the Bible declares, that Christ was only once offered to bear the sins of many; and that, after he had offered one sacrifice for sins, he for ever sat down on the right hand of God. Heb. ix. 28; x. 10—12. If there be only one sacrifice for sins, that on the cross, then plainly, according to the Bible, there cannot be many repeated propitiatory sacrifices for the living and the dead, even every time that Mass is celebrated by a Priest; because one and many are direct opposites.

Such being the case, wherever the Priests of the Church of Rome learned the connected doctrines of Transubstantiation and many propitiatory sacrifices of Christ, they could not have learned them from the Bible: for the Bible flatly contradicts them.

4. The Roman Church requires us to believe: that there is a Purgatory, and that souls there detained are helped by the prayers and suffrages of the faithful.

Not a syllable does the Bible say of all this. Nay, what is still worse, it contradicts it: for it says, "Blessed are the dead which die in the Lord, from henceforth; yea, saith the Spirit, for they rest from their labours." Rev. xiv. 13. The Bible declares: that pious souls rest when they depart hence. Is Purgatory, as graphically described by the Priests of the Roman Church, a state of rest from labour? Truly they give a very different account of it; and precisely on the ground that it is not a state of rest, but a state of dreadful though not eternal torment, they teach, that prayers ought to be made, and the propitiatory sacrifice of the Mass offered, in order that souls may be delivered from it. What? Delivered from a state of rest? Nay, say they, it is no place of rest, but a place of torment. Thus the Bible says one thing, and they say another.

Wherever the Clergy of Rome picked up the doctrine, they certainly learned nothing of it, either from Moses and the Prophets, or from Christ and the Apostles.

5. The Roman Church declares: that the saints reigning with Christ, ought to be venerated and invoked; that they pray to God for us; and that their relics ought to be venerated.

Not a vestige of all this can be discovered from one end of the Bible to the other: and what is worse for the cause of Rome, the Bible again and again pronounces, that the religious invocation of any, save God alone, is rank and offensive idolatry.

Here the Romish Priests and the Bible are in flat opposition to each other. Consequently either they or the Bible must be in the wrong. If the Lord be God, follow him: but if Baal, then follow him.

6. The Roman Church declares: that the images of Christ and the Virgin and the saints ought to be had and retained; and that due honour and veneration ought to be paid to them.

Upon all this the Bible is more than silent: it condemns any veneration of images, whether graven or molten, as gross idolatry; which to a jealous God is an utter abomination. "Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God." Exod. xx. 1, 5.

Here, again, these Priests teach one thing and the Bible teaches another thing. Both cannot possibly be in the right. We must choose between the word of the Priests and the word of God.

7. The Roman Church teaches: that she herself, though junior to the Church of Jerusalem and to sundry other Oriental Churches, is, nevertheless, both the mother and the mistress of all Churches; and that the Pope is the successor of St. Peter.

You may search the Bible from beginning to end: but not a word will you find about any such extraordinary, and indeed contradictory matters.

Wherever the Priests learned them, the Bible, at any rate, was not their teacher.

8. The Roman Church declares: that these several Doctrines are part and parcel of the Catholic Faith, without the belief of which no man can be saved.

Yet, not one of them is in the Bible; and many of them are directly contradicted by the Bible. For the Bible either never teaches them at all, or else distinctly condemns them: so that they are all unscriptural, and several of them are absolutely antiscritptural. Would we be saved, therefore, we must, according to the Roman Church, believe Doctrines which are either not revealed in, or which are flatly contrary to Scripture.

Certainly, the Priests of the Church of Rome, wherever they might have been educated, never learned from the Bible this specially wonderful Doctrine. It would be strange indeed if they did; for they teach one thing; and Christ, in the Bible, teaches another thing. The word Antichrist simply denotes a person who stands in opposition to Christ. We may oppose Christ in various ways: but, according to the plain grammatical sense of the word, every opponent of Christ is, so far as his opposition extends, an Antichrist.

To be Concluded in our next.

EXTINCTION OF PROTESTANTISM.

The Earl of Arundel and Surrey's Speech, and Mr. Plumptre's reply, on the Roman Catholic Preponderance Bill (alias R. C. Relief Bill) in the House of Commons, April 14, 1847.

The Earl of Arundel and Surrey said, that perhaps he might be allowed to occupy the attention of the house on an important subject, which to him, as a loyal subject of Her Majesty, acknowledging the spiritual supremacy of the church of Rome, was doubly interesting. (Hear, hear.) He would not enter into the merits or demerits, or discuss the dangers which might be feared from any particular class or classes of the church of Rome; but he took his ground on the necessity, at the present time, of general religious freedom. (Hear, hear.) In discussing the subject he would endeavour to avoid saying anything offensive to any person, and, if he should unfortunately fail in his endeavour, he assured the house that any thing offensive was contrary to his wish or intention. The church of Rome had been accused by many hon. members of persecution; he was not prepared to deny that accusation; and

he admitted that upon many occasions the church of Rome had acted in the spirit of persecution and persecuted. But each of those acts of persecution must be considered in reference to the spirit and the temper of the times in which they took place, and he believed that he might point to passages in the Old Testament which might be thought to justify persecution; he alluded to the wars of the Israelites to exterminate the nations which stood between them and the possession of the land of promise. He must, however, remind the house that, previous to the 16th century, persecution could not exist; up to that time the whole of western Europe held one common faith,—they were Catholics, and, with trifling exceptions, there were no heresies, except the Arian heresy, which few members in that house would not condemn as much as did the Church of Rome. But in the 16th century the whole religion of society was overturned by the general rise of the Reformation; many heresies sprang up at that time, and they continued to this day. These heresies led to persecution, and here he must point out the distinction which the church of Rome made between heretics and those who were followers of heresies. Heretics were those who had once believed in the Catholic Church, and themselves disputed the dogmas of that Church; but when a heresy was once founded, its followers, who had not been members of the Catholic church, were not looked upon in the same light as the heretics, and were not liable to the imposition of the same penalties. All the heresies of the Reformation were now common; many great and virtuous men, who, if the Catholic faith had been propounded to them, would not have hesitated to accept it, joined in the heresies, and it was not for the Catholic church to persecute them. Persecution and force had never availed for the advance of religion. The French Dragons under Louis XIV. had been sent to force the Protestants to submit, and to slaughter in the field all who refused; they appeared to submit, and still continued nominally Catholic, but the results were the widespread dissatisfaction in France and the disastrous evils which took place in the last century. France had suffered so severely from the illegitimate means employed to use force against conscientious supporters of religious opinions, and he therefore agreed that it was impossible to advance religion by force, or by throwing obstacles in the way of others; and that the only legitimate means of advancing religion were by argument and persuasion. (Hear, hear.) His hon. friend who had just sat down (Sir R. H. Inglis) had said that the church of Rome was antagonistic to Protestantism. He perfectly agreed with his hon. friend: so it was; and so it would be as long as the world should last, or till Protestantism itself should be extinguished. (Ironical cheers from the Opposition.) He could illustrate his views by an incident which had happened to himself. He was once on the plains of Marathon, directing his attention to the ruins of a Grecian temple, when an eastern stranger stood by his side, lost in reflection whilst contemplating that noble temple. In the neighbourhood from which the Persian force had been expelled he had seen the descendant of the conquered gazing upon the ruins of a mighty empire which remained in poetry alone; and he asked himself whether the Catholic or the Protestant faith should stand at the last hour; and that reflection led his feeble and un instructed mind to the same result as history and argument had brought that of the right hon. gentleman the member for Edinburgh (Mr. Macaulay), when, looking through the long vista of ages, he fancied some stranger from New Zealand seated on a broken arch of London-bridge and contemplating the ruins of St. Paul's, whilst the successor of St. Peter was wielding with undiminished force the power which had been so long before conferred upon the Prince of Apostles by the Son of Jehovah and of the Hebrew woman. With these sentiments, he should certainly oppose the amendment of his hon. friend. He was not inclined to relinquish one iota in the struggle for religious freedom, which he maintained would continue, and must continue, until Protestantism became extinct. (Hear, hear.)

Mr. Plumptre said, the noble lord had told the house plainly, and he did not blame him for speaking what he felt to be the honest truth, that a contest was going on by Popery against Protestantism, and that it would go on until Protestantism itself became extinct. (Hear.) That was the noble lord's assertion. As far as he was concerned, that was his intention, as far as he was a representative of the church of Rome, that was the intention of that church (hear, hear); and this bill was only part and parcel of that contest. The noble lord had spoken out very plainly, and he (Mr. Plumptre) thanked him for it. What the Protestants lamented was that they knew not where to find their enemies; they might be bold to-day, when it suited their purpose, but to-morrow, when it might not be so convenient to them—when they might be met by a superior power, they might hold their peace; but the noble lord, as an honest man and an open antagonist, had told them plainly what was the purpose of his church; his language was plain and intelligible, and the Protestants of this country were prepared to meet it by entirely opposite language. He agreed with the hon. baronet, the member for the University of Oxford, that nothing was more painful to him individually than being obliged, in taking part on this subject, to say anything objectionable to any of those hon. members of the church of Rome who might be present. Nothing could be further from his wish than to say anything that might inflict pain upon the feelings of others; but they must not refrain from speaking the truth because they might hurt the feelings of others, and when the contest was plainly and honestly and fairly declared to be the contest of one church against another, it would hardly become those who were interested on the side of Protestantism to be silent when they heard language such as that which was uttered by the noble lord. (Hear, hear.) They were prepared to oppose this measure, because they thought it was part of that system which the noble lord told them was decidedly being carried forward by his church against Protestantism. The Protestants were alive to this subject—they could not help seeing what had been going on, on the part of Popery, in this country of late years. Before the bill of 1829 was passed they were told by the Roman Catholics, "Grant us this bill to remove our civil disabilities (hear, hear); we will be thankful to you, and you will receive no