# enarch. P

TORONTO, CANADA, SATURDAY, JUNE 18, 1842.

VOLUME V.7

#### Poetry.

#### THE SILENT TOWER OF BOTTREAUX. A CORNISU LEGEND.

The ship role down with courses free, The daughter of a distant sea; Her sheet was loose, her anchor stor'd, The merry Bottreaux bells on board. "Come to thy God in time!" Rang out Tintagel's chime,-"Youth, manbood, old age past,-" Come to thy God at last !"

The pilot heard his native bells The pilot heard his native bells Float down the breeze in fiful swells, "Thank God," with reverend brow, he cried,-"We make the shore with evening's tide !" "Come to thy God in time!" It was his marriage chime,-Youth, manhood, old age past, His bell must ring at last!

"Thank God, thou whining knave, on land, "But thank at sea the steerman's hand ;' So spake the Captain o'er the gale,-"Thank the good ship and ready sail." "Come to thy God in time!" Boom'd heavy on the blast.

Uprose the sea, as if it heard The mighty Master's signal word,-What thrills the Captain's whitening lip? The death-groans of his sinking ship. "Come to thy God in time! Swang deep the funeral chime,-"Grace-mercy-kindness past, "Come to thy God at last ! '

Still, when the storm of Bottreaux' waves Is waking in his weedy caves, Those bells, that sullen surges hide, Peal their deep tones beneath the tide. "Come to thy God in time!" Thus saith the occan-chime,-"Storm-billow-whirlwind past, "Come to thy God at last !"

The legend adds that the good pilot was saved, and that the sound of the bells, dult, as if multied by the waves, is heard in solemn toll-ings at intervals down to the present day, during the frequent tempests that assail that part of the coast.

#### IMPRESSIONS OF THE CHURCH OF ENGLAND.

(By the Rt. Rec. G. W. Doane, D.D., Bishop of New Jersey)

And, now, as to my impressions of the Church of England. Let me say, once for all, she is awake to her responsibilities, and to her privileges. To the one, she is girding herself with giant strength. The other, she is clasping to her bosom with the fervor of a woman's love.

1. I see that this is so in the anxious care with which she is devoting all her energies to the religious education of her children. I speak not merely of the catechetical and other parochial instruction, which is felt to the full measure of its value, and proportionately plied. I speak not now of the schools, and colleges, and universities, founded by ancient piety, and pregnant now, and teening with, the very spirit of their founders; nurseries of men in Church or State, with minds well fitted for that highest service of a man, to which their hearts are dedicate, the service of the true the highest energies and of the most persevering now with her charity. To every colony of Britain-patience, on the part of statesmen and of prelates, and and the sun sets not upon the chain of her possessionsof the whole body of the clergy and the laity, to Christianize the education of the people, by bringing it, where God first placed it, in the Church.\* More than enough of such societies as that "for the diffusion of useful knowledge," so called, in express exclusion of all knowledge of the soul and God, have they already had. More than enough of plans of education by the government, professing to include the children of all who take the name of Christians; and, that they might do so, excluding Christianity altogether. The commission of the Saviour to the apostles, to go, teach all nations, is understood and felt to have descended, through all ages, to their successors; and to include emphatically those who alone can properly and hopefully be taught, their infant children. And the devout determination is-and skill, and power, and wealth, and piety, are now enlisted, † which give assurance of that blessing, which is itself successthat every child of England, no matter what his lot in life may be, shall have the privilege of being trained up, under Christian teachers, in a Christian school, with Christian prayers, "in the nurture and admonition of the Lord." The holy ambition of that great and understanding nation is, to realize the gracious, scriptural promise, "All thy children shall be taught of the Lord." The blessing thus, and only thus, shall certainly be theirs, "Great shall be the peace of thy children." 11. I see that the Church of England is awake to her responsibilities and privileges, in the immense exertions which are making, every where, to supply her whole vast population with the means of grace. The present has been called in England "a church-building age." And it is so. Every where, new churches are arising. Every where, old churches are repaired, enlarged, and beautified.<sup>†</sup> Several of the present bishops have consecrated each one hundred churches. When the Bishop of London, a few years since, proposed a plan for building fifty churches in that city, there were those, and not a few, to say to bim, as one once said to Paul, "Thou art beside thyself." The fifty, within four or six, are built; and it is his purpose soon to propose the crection of as many more. Again and again, my visits in the country were cheered by

author of "the Christian Year," I visited two beauti- against the mighty:" and they who had vainly boasted, ful new chapels-there is another there, besides the that, if the Church were but removed, they could do parish church-but just completed, one of them at well enough, have learned what that means, " Whosothe sole charge of the poble patron of the living. +- ever shall fall upon this stone shall be broken; but or Nor is it only by the erection of new churches, or the whomsoever it shall fall, it will grind him to powder." enlargement of the old, that increased provision is (St. Luke xx. 16.) The reaction of the national heart, made for worship in the church; but, in the metro- in favour of the national Church, calm, sober, quiet, polis, and other portions of the kingdom, dissenting constitutional, has changed the politics of England; chapels are constantly abandoned, sold by their pro- and given to her a ministry, which for its own comprietors, and bought, and set apart, as chapels of the pacted strength, and for the public confidence which Church of England.

111. Again, I see that the Church of England is unknown for years and years before. most thoroughly awake, in the high standard which her clergy entertain of pastoral duty. I do not hesitate to THE CHURCH OF ENGLAND NOT POPISHLY say, that we, of this Church-of myself, at least, I may take liberty to speak-may learn of them; and find our lack of service constantly reproved by their devotion. Of the body of the parochial clergy, it is true, to the letter, that they are spending and being spent, for Christ. The demand for ministrations exceeds the supply an hundred fold. In parishes where ten or twenty labourers could find abundant work-parishes of fifty or an hundred thousand souls -the rector, with his two or three or four laborious curates, wears his life out, in continual and unequal toil. What with the increased attention to the schools; what with assiduous devotion to the sick and poor; what with the frequent, often daily, public services; what with the thousand various calls to every work of piety and charity, the clergy sink and fail beneath their load: or are obliged to seek, in rest and foreign climes, the hope of longer service. The pastoral care is held as one which cannot be delegated. even in its least details. A minister is never, but on the rarest occasions, out of his parish. Exchange of service is most uncommon. The shepherd knows his own sheep, and goes in and out among them, and they hear his voice, and follow him.

1v. It is in the interest manifested by the people in the word and ordinances, that I see a further proof, that the Church of England is most thoroughly awake. Every seat in every Church is filled. The sea of faces that you look down at from the pulpit, is as animating as it is amazing. You are struck with the quietness, order, and decorum of the bouse of God. You are struck with the attention of the servants of the sanctuary, in providing places for the strangers that come You are struck by the devotional air and manner in. of the worshippers. You are struck by their attention to the service, the universal reading of the lessons in their little Bibles, the universal chorus of the worship, in confession, and petition, in creed, and psalm, and authem. I was present and officiated in churches, under almost every circumstance: in the metropolis. in towns and villages, and in the rural parishes .-Every where, I saw the house of God well filled, and His worship reverently honoured. It is He, indeed, who sees the heart. But the outward aspect, is of men in earnest for their souls.

v. But I have not yet touched the point of chief reliance, as to the impression that the Church of England is awake. "Love is life's only sign." "lie that loveth not, knoweth not God." As a tree when it ceases to stilke down deeper roots, and shoot out wider branches, has begun already to decay; so, a Church, that goes not out of itself, in search of other souls, is struck with death. Glorious, in this respect, are the true signs of life, in works of universal love, within the Church of England. As she compasses and living God. I speak rather of the devotion of the world with her commerce, so she is compassing it she has resolved, God being her helper, to send forth a bishop.<sup>†</sup> The noble enterprise has been responded to, throughout the Church, as if by acclamation. And, on Thursday next, if it please God, a presbyter is to be consecrated to that forlornest hope of human nature, savage and cannibal New Zealand.§ And mark, how God Himself attests the truth of these impressions, that the Church of England is awake, and faithful to her trust. How long is it since the heart of every man among us, since the universal heart of Christendom, trembled for the Church of England? The kings of the earth did seem to have set themselves, and the rulers to have taken counsel together, against her. Already, her enemies counted on her as one forsaken of her God; and anticipated the savage exultation of her overthrow. But, as the hand once rashly laid upon the ark was struck with death, (2 Samuel vi. 67.) so have they who conspired against her altars, and her towers, faded away, in their strength. The very acts by which the ministry hoped to remove the Church out of the way of their mad purposes, bringing together, in a godless league, the Romish and the Atheist influence, for their own maintenance in power, recoiled upon their head.

the sound of workmen, erecting, on the estate, and at fathers, and their fathers' God. They felt that their Church,-these men, we say, after driving upon one gold, the silver, and the precious stones, to adorn his the cost of those whose hospitality I was enjoying. own spiritual heritage, and their children's priceless rock and quicks and after another, are at length fairly chapels, for the accommodation of the tenantry and patrimony-a pure faith, with a spiritual worship, in | run aground. In Germany, Switzerland, and many neighbouring parishioners. In Hursley, the parochial a scriptural Church-was in danger of being wrested charge of one whom we all know and love, as the from them. They came up " to the help of the Lord, it enjoys, f give promise of stability, and of prosperity,

AFFECTED.

## (From The New York Churchman),

Exeter Hall, London, is the arena on which Low Churchmen, Presbyterians, Methodists, Independents, Socinians, &c., meet to celebrate the anniversaries of the Bible Society, the Religious Tract Society, the Reformation Society, and some half-dozen more of the favourite hobbies of the age; the gravid theatre where they who have renounced theatres may crowd into a week the excitement which shall last for a year; the grand temple where they who have renounced the idolatry of the Papists may do homage to idols of their own.

The treat this year has been one of remarkable zest; remarkable, not for the variety, but for the intensity of the emotions excited. Oxfordism, the semi-Poperv the Popery, the horrid Popery of Oxfordism---this is the chord on which \*\*\*\*\* [the declaimers] of all sects have played in the season of 1842, in order to excite their own passions and the passions of their auditories. "The man of sin has arisen in his might; Antichrist has seized on the Church: 'To your tents, O Israel!' and let every man and every woman be prepared (with no disrespect or unkindness, but in the sweet temper of mercy and charity) to wage the war of extermination against the united phalanxes of Po pery and Oxfordism." So runs the strain. Now to those who are under the influence of a

charm, it were needless, and perhaps cruel, to say a word to break its force. But men who look on from a distance will be apt, before they yield to the spell, to ask the magicians what they mean by Popery?

If by Popery were meant the multiplicity of bowings, crossings, and genuflexions, the kissing of images, the adoration of the sacrament, the worship of saints and relics, the praying of souls out of the torments of Purgatory, the infallibility of the Church of Rome, that is to say, the Pope, and such other notions and asages as are, in any measure, distinctive of the Church of Rome, all this outery against Popery would be very harmless. But these are merely the tail of the dragon the body is a more palpable substance.

The visibility of the Catholic Church of CHRIST; the perpetuity of the Christian priesthood; a settled and immutable faith which has an objective reality independently of individual consciousness, which h always one and the same, and is to be taught to all men on the authority of Gon, and not left to be guessed and reasoned out of the Bible by every man for himself; the regeneration of men by baptism or initiation into the Church of Curist on the profession of this one immutable faith; the necessity of a good life as the fruit of faith in order to our final justification; the nurture of the divine life, which is a life of penitence and faith, by the eucharist in connexion with the doctrines of CHRIST, and the Apostolical Succession as the root of the whole, this, in the vocabulary of Exeter Hall, is-Popery. Now we have no wish to prevent any man from choosing for himself-a thing, by-the-by, plainly impossible-but we do wish men to see things as they are, and not to be misled by names. Let them, if they will, renounce Apostolical Succession, baptismal regeneration, an objective faith, and justification by works, as the fruit of faith, at the instigation of those who call such doctrines Popery; but if so, they must take in their place total actual depravity, regeneration into an invisible Church, (which for the very reason that it is invisible is accomplished nobody knows when, nor where, nor how,) and the doctrine of obedience and a good life being no condition of justification; and in connexion with these, preaching, sometimes violent and denunciatory, sometimes soft and winning, but which, either way, avows or insinuates the belief, that bigotry and damnation hold universal empire, except in such favoured spots as the Tabernacle of New York or Exeter Hall in London. The simple truth is, that they who have for even alked about a crisis, have at length approached one. The men who rejected the succession of the Apostles, and the faith and doctrine and dogmatic teaching transmitted through and with that succession; who formed societies of their own, and digested out of the Bible (as they supposed) confessions and rules which should take the place of the primitive creeds and formularies, and so fathered on their posterity a new tradition in place of the old; and who, by just and decent consequence, denied that regeneration could consist in admission to their societies, and so of sheer necessity resolved it into initiation into an invisible

parts of our own country, sheer infidelity has followed in their wake. In some parts of Europe the very And now, when these orators of Exeter Hall see the clergy of the Church of England, turning from an exclusive reliance on the Church as a State Establishment, falling back on the Apostolical Succession, and CURIST, which are utterly subversive of their selfcreated and now erumbling societies, and which they, for that reason, have confounded with the corruptions of the Church of Rome, they cry out in the very tierceness of despair, Popery, Popery, Popery 1 This is the whole secret of their clamor.

That this clausor has not received, and may not further receive, some shade of palliation by a few straggling secessions to the Church of Rome, we do not mean to deny. Such a result is no matter of surprise, nor yot to us a matter of unqualified regret.-Better be in a corrupt Church than none; and this, without a pure Church derived from the Apostles, and teaching authoritatively an immutable and traditionary faith, was bidding fair to become the only alternative for the Protestant world. But that genuine Popery, the infallibility of Rome, the Mexentian Creed of Pins IV., and the multiplied corruptions of worship which are fastened to it, that this is to last and flourish and gain permanent strength and accessions, we have no more belief than that the sun will rise in the west.-The Church of England is now, as she has ever been, the bulwark of the Reformation; agreeing with Rome in all the immutable principles of the Church of CHRIST, (else she were herself no branch of that Church,)-in the visibility of the Church Catholic, in Baptismal Regeneration, in a dogmatic faith, in the divine authority and perpetuity of the priesthood, in life-giving and life-sustaining sacraments, through the energy of the Word and Spirit of Gon; but differing from her (else she were not reformed) in having renounced the trade of indulgences, the fable of purgatory, \*\*\* the supremacy of the Pope as the Vicar of CHRIST on carth, the infallibility of Rome as the Judge of controversies to the present Church, and, in short, in having made the Reformation which Rome professes to have made. With these views we count the renewed clamor at Excter Hall about the semi-Popery and Popery of "Oxfordism" to be mere vociferation; and only the more violent because things are nearer to a crisis. 

### THE WORLD DRAWN TO CHRIST. (From the Episcopal Recorder.)

The first time we enjoyed the high gratification of hearing the so much celebrated Rev. Henry Melvill, was in St. Andrew's Parish Church, High Holborn. London, on the text: "And I, if I be lifted up, will draw all men unto me." Some of his illustrations on the subject of the world's being drawn to Christ by the power of the cross were most striking, and surpassingly eloquent. While it is quite impossible to convey to one who has never heard Mr. Melvill any thing like an adequate conception of the thrilling power with which he conveys his thoughts to other minds, it is equally impossible ever to lose the impression made by one of his discourses.

On the occasion referred to, the discourse was opened with some remarks upon the internal proof of the truth of Christianity afforded by the text. It was a prophecy. It predicted a certain result-a result the most improbable of all earthly contingencies. To all human appearance, nothing could be more preiudicial, or diastrous to the anticipated success of Christianity, than the circumstances attending its founder's death. He died the most ignominious of deaths. As though the vilest of malefactors, he was doomed to hang on the cross and perish by piece-meal. The lifting up of Christ on the cross, then, was the most unlikely thing in the world to draw men towards him. Again: all human experience showed, that nothing vas more repulsive to the natural heart, than those peculiar doctrines which stand connected with the preaching of the cross-nothing at which the unrenewed mind sooner revolted than those demands. which call upon men to renounce their own righteousness,-and depend entirely upon the atonement of Christ for salvation. How improbable then, was the prediction, which Christ uttered, that when he was lifted up, he would draw all men unto him! When Mahomet put the sword into the hand of his followers, and held out to them a Paradise, where the winc sparkled in the goblet, and the smile of beauty waited o welcome the arrival of the warrior who fell fighting 'the Prophet's battles, it might have been anticipated that such a religion, catering for the corrupt appetites, and pandering for human passions, would meet with success in a world like ours. But the prophecy in the text was against all probability-ran counter to all ordinary calculations, and yet the result showed that He who uttered it did not err. From the day of Christ's crucifizion, wherever the cross has been preached-wherever Christ has been held up, men have been attracted to it-souls have been saved. The attraction of gravity was employed by the preacher, among other illustrations, to indicate the way in which Christ draws all men unto him. The carth, by the unseen power of gravity, draws all things to it. Though the vapor and clouds and lighter substances do not rest upon its bosom, but float upon the wings of the air, this is owing to the upward pressure of the atmosphere-the earth all the time draws these floating substances towards it. Take away the atmosphere, and the tiniest leaf, the smallest particle, the least most, that floats in the heavens will instantly fall to the earth, as though it were a ponderous mass of lead. In like manner Christ draws all men unto hlm. His Spirit-His Word-all the appliances of the Gospel are constantly, and in a thousand ways acting upon them, but a carnal atmosphere engendered, and emanating from themselves, and by which they are completely surrounded, keeps them, by its resistance, away from Christ. The heavy laden sinner, borne down with the weight of inward sorrow, is drawn directly to Him, and in his bosom finds rest. The reason that others are not drawn to him, is not because Christ does not draw them, but because the carnal atmosphere in which they are enveloped, by its resistance, keeps them back from Ilim. His remarks upon the second coming were very striking. When Christ should "come with clouds" -when he should sit upon the judgment seat, he rould emphatically-literally draw all men unto him. He now attracts towards him the gold, the silver, and the precious stones: but then He will draw all :-- the

crown: the chaff, the hay, and the stubble to be burnt up by the breath of his mouth-by the kindling sparks of his vengeance. Prophecy would be fulfilled. Millenial glory would dawn upon earth,-lesus would name of Protestantism is synonymous with Infidelity, | draw all men unto him. The kingdoms of this world would become the kingdoms of our Lord and of his Christ. The sleeping dead would rise. On the resurrection morn Jesus would draw all men unto him. In countless myriads would they gather around his on the kindred immutable principles of the Church of | throne. Patriarchs and Prophets, Martyra and sainta of all ages, would then be brought together in one happy, glorified band, and Christ sitting on the throne of his glory, would be the great Magnet, around which they would be drawn. But who among those present, would be included in that happy throng,-have a

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part in the first resurrection,-and a place near the throne? Impenitent sinner, why dost thou madly oppose the drawing of a Saviour's hand? Vieldyield-and that before it be forever too late ! Know full well, that Jeaus is exalted to be a Prince as well as a Saviour. All power in heaven and earth is given unto him. Those who are not attracted by his grace, will be crushed by his rod. Those who are not drawn by his Spirit, will feel to their everlasting sorrow the strength that dwells in his mighty arm. That power once laid on you, will be in its result, what the drawing out, in an instant, of every nall and fastening in a ship at sea, would be to the mariners on board.

This is but a faint sketch of some of the illustrations that Mr. Melvill used to show how the world would be drawn to Christ. 

VISIBILITY OF THE CHURCH. (From " The Apostolic Church" by [the Rev.] D. Fullow.)

Sugenius.—There is a difficulty that occurs to my nind respecting a succession of any kind. It would appear, by the extensive corruption which overspread the church during the dark ages, that her visibility was lost; and therefore, I cannot see, how either an episcopal or presbyterial\* succession could be preserved.

Episcopius .- It is to be observed, that visibility, considered simply in itself, and a glorious visibility, are two very distinct things : for frequently the richest metal may exist, when the outside of the lump or mass which contains it shews no indication of its presence. When pure gold is mixed with a greater quantity of base metal, so that both become one mass or lump, it would be impossible to discern the one from the other with the naked eye: but when the refiner comes and separates them, each metal appears in its own proper colours, and they are easily distinguished from each other: such was the state of the church during the dark ages. The purer metal of the Christian body was not outwardly discernible from the base, while they were incorporated in one external mass: but when the time of refining came, the reformed churches were then purged of those corruptions which had been creeping into them for so long a time. And, "as gold refined does not then first begin to be gold, though it begins then first to be refined gold; so our church," says Mr. Mode, "did not begin at the Reformation to be a church, though it began then first to be a reformed church."

Eugenius .--- This may satisfy your own mind, but would hardly have the same effect upon the mind of a Romanist. He would challenge you to shew your church to have been always visible, and to give him the names of those who have been of your belief in all ages, since the time of the apostles. What reply would you make to such a challenge?

Episcopius .- The demand, if made in its utmost latitude, would be manifestly unreasonable, as he might as well require a man to shew him the sun in the firmament of heaven, when the face of the sky is overcast with clouds. We believe that the sun has risen in a cloudy day, notwithstanding it would be impossible for any man to point him out. Now this belief is produced by other evidences, as convincing of the reality of the fact, as if we saw that glorious orb, without an intervening cloud to celipse the spectacle. We enjoy the light of the day, which is never without the sun; and sometimes may get a glimpse of him for a moment, when some supervening cause renders the vapours, which crowd the atmosphere, less dense than usual. In like manner, when the corruptions of Popery, for many ages together, had overspread the Christian firmament, it was impossible, from the darkness which prevailed, to discern the company of those who preserved inviolate the true Catholic faith; but, yet, their existence could not be doubted, since so many rays of gospel light appeared at different times through that darkness. The corruptions of Popery did not invalidate the ordinances of God, but only hindered their effect upon an extensive portion of the nominal members of the church. That power, therefore, which was always necessary for the well-being of the body of Christ, was not conveyed, at any time, through a succession of non-officials, but of functionaries, who were unfaithful in the discharge of their duty, notwithstanding they had been marked as the priests of the Lord by the sacred impress of ordination. Eugenius .--- I believe the world was never without sincere and devoted servants of Christ, even in the darkest ages : but I say, that the church in her collective capacity, by her corruptions and impostures, unchurched herself, and became a synagogue of Satan ; and I am still at a loss to know how it is possible, through such a channel, to have an apostolic succession, either episcopal or presbyterial. Episcopius .- It is not to be forgotten, that whilst those churches which were in communion with the Roman pontiff, taught numerous errors of a very pernicious tendency, they retained the essentials of Christianity too. And it is difficult to say, while a church holds what might be called the catholic faith, how far she may go in grafting errors upon that faith, before she loses altogether the character of Christian. For instance, our own church was originally pure, and independent of any foreign jurisdiction; but, being afterwards united by ecclesisstical constitution with the Church of Rome, she was deformed by that superstition and ignorance from which she was emancipated at a subsequent period. Now, under all these changes. she continued to be the same church, though more or less corrupt in her doctrine and worship; and, at every period of her history, had some degree of claim to the character of a Christian church .--- I will state what I think to be a parallel case: A man who was once vigorous in health and sound in body, had impaired his constitution by intemperance, weakened

" "Go ye and make disciples of all nations"-" teaching . Matthew, xxviii. 19. 20. them."

t I allude here more particularly to the admirable National Society for the Education of the Poor, of which the Rev. John Sinclair is the able and efficient Secretary. The Venerable Society for the Promotion of Christian Knowledge, is a most powerful agent in the cause of Christian education, through its piant wielding of the press. Nothing was more animating and encouraging, of all that I saw in England, than its immense stores of Bibles, Prayer Books, Tracts, and whatever else tends

to diffuse sound learning and true wisdom. The amount of grants for additional accommodation at publie worship, as stated in the twenty-third report of the Church Building Society, is 348,036L; (1,740,180 dollars;) while the additional sittings reported amount to 576,356, of which 406.336 are free. Add the new accommodations, as stated in the 21st Report of her Majesty's Commissioners, (349,889, of which 193,412 are free,) and it makes 926,245 new, of which 599,748 are free, sittings.

The blow which fell on the cathedrals was felt in every heart. The men of England remembered their

· Since my return, a beautiful chapel, crected by Sir Thomas Dyke Acland, Bart., M. P. on his estates, at Killerton, has been completed and consecrated. The blessed Sunday which I spent with that delightful Christian family, is among my greenest memories of England.

+ Sir William Heathcote, Bart., M. P., of Hursley Park, of whose most generous hospitality we liberally partouk. I never felt the value of sanctified wealth more strongly, than in the power and will combined, to baild a church, and to present to the care of it a pastor, such as Keble.

1 Those to follow immediately after New Zealand, are in the ollowing order: for the Mediterranean, (to reside at Valetta, in Malta, with the title of Bishop of Gibraltar ;) of New Brunswick ; of the Cape of Good Hope ; of Van Dieman's Land ; and of Ceylon.

§ The Rev. George A. Selwyn, Curate of Windsor, has since een consecrated Bishop of New Zealand. I had the pleasure to make his acquaintance: and can congratulate the cause of missions most heartily, on his selection for that interesting outpost. The hour, in Mr. Coleridge's garden, at Eton, in full and free discussion of the modes of missionary work, will never be forgotten I am sure by either of us. The following notice of some of his plans is from the Englishman's Magazine. "As soon as possible after setting foot in New Zealand, it is

his intention to use as a temporary church, a tent which he carries with him for that purpose; an altar, with its necessary apportenances, heing erected in its eastern end. Here, the daily service of our Church will be commenced, on the first morning after the bishop's arrival, never thenceforth to be silenced till the end of all things. "A piece of ground will next be marked out and consecrated for

the site of the future cathedral; not with any intention of erecting hastily a building, which might, by courtesy, bear that name, but that the remains of those who depart in the faith, may be interred in consecrated ground ; and, if need he, that a temporary wooden edifice may serve at present for the offices of prayer and praise. In a country where labour is worth three times as much as it is in England, the erection of a choir is to the most sanguine mind as much as, perhaps more than, can be hoped for during the present generation. But, whatever is built, will be built solidly and substantially, and as our ancestors built."

\* This has been thought by some an over-statement. Bu they know not the influence which the Church of England has with hearts. I content myself with what must be regarded an intelligent'and impartial authority, the following editorial article from the Journal des Debuts at Paris :

"The Church was the power before which the Reform Mi nistry fell. The political reasons for their downfall are only secondary; they fell more especially because they were believed to be hostile to the Church. We must hear in mind that England is above all things a Protestant nation. In France, th state recognizes all religions. In England, it recognizes but one. The Sovereign of Great Britain was Protestant, before becoming Sovereign; she forfeits her crown upon changing her religion. You are to reflect that in England, the name of Protestantism is associated with the idea of national independence, as the name of Popery is with that of foreign domination ; and then you will comprehend with what indignation the English saw their government beneath the yoke of O'Connell, the repre-"This reaction of Engsentative of Ircland and of Poperv. land against the very person of ()'Connell, is one of the mos striking facts which have resulted from the late elections. The ninistry was already lost ; when rashly touching the corn laws, it precipitated its fall."

+ This, too, is doubted ; because only one side gets a hearing this country [the United States]. I confirm it, by the facts that, since Sir Rubert Peel's accession to power, the deposite in the Savings Banks have increased; the encise, which indicates the ratio of consumption, has increased ; and the municipal elections, the nearest to a popular suffrage, under the Reform Bill, have gone strongly for the Conservative interest. Moreover, on the tonghest of all trial questions, the duty on corn, the majority of 91, with which he came in, has grown to 123.

\* ("That is, assuming that there is such a thing as "presbyterial success, low"; but of contract the surbor does not really admit that there is, thus great object of his work is to prove, what Hishop Onderdunk of Penusylvania has so successfully shown, "that Priscopal ordination has the doer suthority of Noripture, and that Presbyterian ordination has no scriptural authority whatever.")