NUMBER XXXIII.

Original Poetry.

For the Church.

[The following lines were occasioned by reading the extract lately contained in "The Church," from the Lord Bishop of Calcutta's letter to the President of the Church Missionary Society, detailing the extraordinary conversion of three thousand Hindoos to Christianity, near Kishnagur, in Hindoostan .- "The kingdoms of this world shall become the kingdoms of our God and his Christ, and he shall reign for ever and ever."—Rev. xi. 15.]

O'er the fields of Heathen darkness, where Jelinga rolls her flood, Where Brahma, Shiva, Vishnoo, once rioted in blood, Where Mecca's arch-deceiver his resting place has made, E'en there is now the cross of Christ, salvation's cross, display'd.

And where gloomy superstition performed its impious rite, Where once the people sat and mourned in darkness and in night, Has ris'n the sun of righteousness, with healing on his wings, And thy great name, Immanuel, the lisping infant sings.

Where Satan reigned as Prince of air, he from the throne is hurled, And o'er his dark dominion salvation's flag's unfurled, And hundreds, thousands pant and sigh to hear the living word, Of Him who died their souls to save, and crown Him Christ and

Yes, now that bright, that morning star, the day spring from on high, Has risen, and before its rays the clouds of error fly;

And they who once owned Brahma's faith, now tremble and con-That Jesus Christ is Prophet, King, Redeemer, Prince of peace.

Yes, as on the Pentecost, the Holy Spirit's breath Has roused the souls of those who groan'd in bondage and in death, And, Kishnagur, within thy walls is heard again the cry Of "what must I do to be saved" from death and hell, and misery?

Now hearts, which were once hard as stone, the pangs of conscience And pour the prayer to Him who bore each sorrow and each woe;

And ery, "Lord we believe on thee, O help our unbelief."

Say Christian, say, didst ever thou pour forth an earnest prayer To God thy Lord, that He would make the Heathen world his Say, didst thou ever longing wish that earth's vast bound should be Filled with the knowledge of the Lord, as waters cover sea?

Say, didst thou e'er for Heathen mourn, and then devoutly pray, 'That Jesu's Kingdom soon might come, -might rise that happy

When Jesus Christ, the Lamb of God, the Lamb for sinners slain,

Might come as King, Redeemer, on Zion's hill to reign? Say, didst thou ever longing sigh for a shrill trumpet's voice, A dying world to rouse to Christ, and bid all hearts rejoice In Him who died on Calvary, and triumphed o'er the grave,

And conquering rose, and ever lives, omnipotent to save? Then let thy heart expand with joy, be valiant, be of cheer, Redemption's day now draweth nigh, salvation cometh near; For soon will come that happy day, the theme of prophet's lay When born shall be a nation, ten thousand in a day.

The glorious day approaches, by holy men foretold, When there shall be one shepherd, and one encircling fold, When the remotest ends of earth the faith of Christ shall own, And there shall be one Lord and God, and His great name be one.

Then hasten, Lord, we pray thee, that bless'd, that glorious hour, When high and low, and rich and poor, shall own Emmanuel's

When Jew and Gentile, bond and free, shall with one tongue con-

That Jesus Christ is Lord and King, —"the Lord our Righteousness." Chatham, Dec. 12th, 1839.

NATIONAL EDUCATION.

LETTER FROM THE BISHOP OF EXETER TO SIR R. BOURKE. Exeter, Dec. 4, 1839.

Sir,-My attention has been this day called to what to such letter has reached me, I ought perhaps to conclude that none such was written by you. But I prefer treating the letter as if it were genuine; trusting that if it be not genuine, you will rather blame the person who has abused your name, than me, for any part of this an-

You say, that in my Charge to my clergy, I "accuse the Governor and Council of New South Wales of having recommended the application of a sum of public money in favour of a Roman Catholic clergyman, in direct contradiction to a principle of the government acted upon in all cases affecting clergymen of the Church of England, thus combining partiality with malversation in the discharge of their official duty."

Sir, I make no such charge upon either yourself, or the Council, and so the slightest attention to what I said ought to have convinced you. The passage on which you comment is as follows-after speaking of Lord Aberdeen having said that although the Roman Catholic chaplain, Dr. Polding, whom the government permitted to exercise episcopal authority in N. S. Wales, was to receive £200 per annum; this was to be contingent on the Rev. Mr. Ullathorne, who as V. General had previously received that sum, being transferred to Van Diemen's Land; and moreover, that there was a distinct intimation given by Lord A. that no higher stipend would be sanctioned by the English ministry, I proceed as fol-

"However, before Dr. Polding's arrival in the colony, a change of government had taken place in England, and immediately Sir R. Bourke scrupled not, in despite of the dispatch from Lord Aberdeen, to take the advice of the Council upon the amount of stipend which they would be willing to assign to Dr. Polding, if his Majesty's Government consented to enlarge it."

"The Council recommended £500 per annum, which was proposed to the government at home, and forthwith assented to, although it was in direct contradiction to the principle established five months before, and acted upon in all cases of the Church of England, that the amount of private contribution should be the condition and measure of to present it to him.

Now, Sir, if you will calmly review this passage you whatever—that on yourself I did not make the particular charge of which you here complain, but that I made it solely on the government at home. To no one but them can it by possibility apply: for the date of your dispatch, from which I cited, was the 4th of October, 1835; and the principle to which I referred was quoted by me in Lord Glenelg's own words as taken from his spatch of 20th November 1835, five months (as I stated) before his lordship's dispatch to you of the 9th April, 1836, in which he says that "Under the circumstances which you have stated I shall not object to sanction the rate of salary proposed to that gentleman," Dr.

All this becomes more clear, if it be possible, on reference to my whole argument, which was one of complaint

asked how this equal support of all that calls itself religion, be it "true or false, especially of the Roman Catholic Church, can be reconciled to the duty of the sworn advisers of the Sovereign ?" *** But nowhere did I complain of any colonial governor for proposing anything whatever to the government at home.

Did I then make no complaint whatever against you? Not so. I did make one complaint, which I proceed to avow and to justify. I stated that-"Sir R. Bourke scrupled not, in despite of the dispatch of Lord Aberdeen, to take the advice of the Council upon the amount of the stipend which they should be willing to assign to Dr. Polding, if her Majesty's government should consent to enlarge it."

You say that I "omitted to state, that the question arose upon a memorial addressed to the government and Council by a number of respectable gentlemen in the name and on the behalf of the Roman Catholics of New South Wales."

I certainly did not think that such a memorial from the Roman Catholics of New South Wales ought to have induced you to take the advice which you scrupled not to seek, "in despite of the dispatch of Lord Aberdeen." Instead of taking such advice and so prejudicing the question, and committing the government at home to the sity of making an ungracions resistance, not only to the wishes of the memorialists, but also to the decision of the Colonial Legislative Council, if they should adhere to the instructions given to you by Lord Aberdeen, you ought, I submit, to have communicated the whole matter to her Majesty's ministers, with any representations or recommendations which you thought fit, and to have left the decision to their unfettered judgment.

This duty was the more imperative upon you, from a consideration which you in your turn "have omitted to state." In 'your dispatch to Lord Glenelg, of September 30, 1833, already referred to, you had said, with reference to the then recent appointment of a Roman Catholic Vicar General, that you "inclined to think that the salary of £200 a-year is too low for the office, and that it might be advantageously raised to £400, to enable united by a principle of catholicity. Under these cirthe Vicar General to visit frequently the chapels in the interior."

You omitted, I repeat, to state this, and further that it was with this dispatch before him, and in manifest reference to it, that Lord Aberdeen said that he was not prepared to sanction, in any event, a higher stipend to Dr. Polding than £200 per annum, not higher even than £150, unless the Vicar General were removed to ano-

With this instruction from Lord Aberdeen, I think that you exceeded the obvious bounds of due discretion, in taking the advice of the Legislative Council on an augmentation of Dr. Polding's stipend, before you had first submitted the matter to the government at home; unless you were assured of the views of the new government being different from those of Lord Aberdeen. You think that you exercised a due discretion on this occasion .-Which of us is right I willingly leave to the judgment of those who are more familiar with questions relative to the duties of colonial governors than I am, and less interested in the decision than you are. Meanwhile, let Purports to be "Copy of a letter addressed to me by you, dated 11, Upper Belgrave-street, Nov. 30, 1839." As nion, were as gentle as could well be devised—"Sir R. Bourke scrupled not, in despite of the dispatch of Lord Aberdeen, to take the advice of the Council," &c.

There remains one further particular respecting yourself, on which you remark, that I had observed on your not indicating the slightest preference of any church or any creed whatever; the only feeling expressed by this presentative of the Sovereign in New South Wales beog that of hostility to an Established Church." You briefly reply that "it was no part of your duty to lay before the Secretary of State for the Colonies your confession of faith, or to trouble him with your opinion upon the advantages or disadvantages of an Established Church, except as related to the colony whose affairs you adminis-

What may have been your duty in this particular, was no part of the question suggested by me. That it was natural for a Churchman to express some regret in proposing to root out the very foundations of his own Church, as an Established Church, in the colony which he administered, I have no doubt. Sir G. Arthur repeatedly indicated his kindly feelings to the Church, and Lord Glenelg, who is also a Churchman, expressed sentiments of attachment to that Church, both for himself and his colleagues, in the very dispatch to you in which he sealed its destruction by sanctioning the plan which you had proposed. That his lordship's language was more consistent with his conduct than yours, I am very far from

"As the representative of your Sovereign," too, it would, I think, have been natural for one who duly considered the obligations of that Sovereign to maintain the Church, as an Established Church, and the Protestant reformed religion, to the utmost of his power, within the colony which you administered in his name, -it would, I say, have been natural for any representative of your Sovereign, who duly considered those obligations, to have hesitated long before he proposed a scheme which could not be carried into effect consistently with your Sovereign's oath, if the matter had been brought to his notice, in the manner in which it was incumbent on his advisers

That King William the Fourth knew not the nature will perceive that on your Council I made no charge New South Wales, as they affected the cause of true religion, I most firmly and confidently believe.

To your observations on various passages of my Charge which do not relate to yourself you will not be surprised that I decline saying anything.

I have the honor to be, Sir, Your very obedient servant, H. EXETER. To Major General Sir Richard Bourke, K.C.B.

God."

CATHOLICITY AND DISSENT.*

It must not be supposed that, because dissent has an indoubted right to be unmolested by the laws of the

* From the Christian Remembrancer.

against the government at home, not against their offi- land, and in many instances commands and deserves our AN APOLOGY FOR THE DOCTRINE OF the timid and indifferent. Such was the state of affairs that precers, that "the British government was willing to attend respect, it must not therefore be supposed that dissent is to the judgment and the feelings of a colonial legislature laudable, or a thing to be encouraged. It ought never and people if represented to be adverse to a Church Es- to be forgotten, that the motto of Christianity is Unity tablishment—but decidedly opposed to them, however and Catholicity, and that when charity is described by "strongly expressed when in favour of the extension of St. Paul as the cement of the church, he had no idea of the Church." I objected to the "most novel and most the assembly of the faithful being held together but by unrighteous principle" of giving equal encouragement one faith, one hope, one baptism, and one Holy Ghost. to all religious, as having been "sanctioned by govern- But few sublunary things are without their alloy, and disment" and "announced by government." Finally, I sent may be called the plague-spot of the Reformation.

England, in some respects, was more happy than the rest of Europe, in possessing leaders of a moderated spirit, and thus escaped that desolating passion for destruction, which swept too many of the institutions of primitive Christianity from the Lutheran and Calvinistic churches of the continent, and left them without any stable principle for securing purity of faith or decency of form. There the abolition of episcopacy has been followed by a spirit which has at last hit upon the notable expedient of translating the oriental phraseology of Scripture into occidental prose, and of frittering down the nysteries of our holy religion into mere natural events, by the application of an audacious neology. And let us not flatter ourselves that, if we indulge the unscriptural propensity to break up the unity of the church, the evil will end there; the design of the church of Christ is, to rather into one all the nations of the earth, and so far any division is a counteraction of its end. If our Church coerced mankind into its bosom by the terrors of an inas we are not statesmen, is n liey.

Let nothing tempt us, then, to lose sight of the princi-

carried on by its sacraments, and whose members were cumstances, they were dazzled by the majestic appearance of the Church of Rome, bearing the symbol of unity in its subordination to one temporal head, and claiming, on every occasion, an exclusive title to the epithet of Christianity is practical as well as mystical union among the members of the visible church, and so much to be themselves. lamented, whatever just right it may have to civil toleration, is the schism that disfigures and paralyzes Protestantism. Nor is the duty of standing by the National Church less imposed on us by state considerations. Her history is the history of English liberties, from the tyranny of John to that of the last of the Stuarts, and this, we fear, is the secret of the unaccountable rancour with which she has been assailed. We fancy that till she be broken up, it will be found our political constitution will still have an axis around which to move, and towards which the disjointed elements of peace and order, however shaken, will slowly, but certainly, gravitate. Indeed, in these days of change, what else but our holy religion and the Church, is left to be the shibboleth of the the ministers who, with avowed reluctance, introduced the fatal Sir R. friends of constitutional liberty or national union? Shall Popish bill, and the men who firmly and uncon a principle of reform hold us together? let the few last years answer. The principle of monarchy? whence, then, the philosophical republicanism of the day? Shall the national debt, the fear of bankruptcy? O base and precarious safety! The magnet of the constitution, as ong as our people continue to be of the moral and religious temperament which has hitherto stamped their character, will be the Church; throughout the history of your country (and the lessons of that history have not been falsified by the passing events of the day) you will find, that, when England has risen as one man for the glory and safety of the land, in defence of her external or domestic liberties, the crisis has always been some great question touching the National Church. I need only point to the reigns of John, Elizabeth, and James II., and I trust I may add, that of our present gracious queen, without exposing myself to the charge of treading on forbidden ground. The fact is, that as the mind can look back on past events, and pronounce a judgment on them ess distorted by prejudice and predilection, so can it look forward to the future with a clearer vision than it contemplates the present. While a difference of situation or of interest will ever leave us divided on questions of forms of government, of the extent of civil liberty, or the respective importance of manufacturing and agricultural interests, yet when we come to look beyond the grave, either for ourselves or our children, we are unaniious in our sentiment of a future and better state. In this hope, the rich and poor, the high and low, the friend and foe, the aristocrat and the plebeian, separated by a wide chasm here below, may all unite—this is common round; and as long as we are lighted onwards to that tional Church shall command the respect and gratitude opposition to, those opinions, while they eagerly snatched at of the majority of the nation, as their spiritual mother, Englishmen will never want, however divided on other sible only because it had not been submitted to the assay of powersubjects, or however estranged by fortune or opinion ful understandings, or to the ordeal of experiment. So the counfrom each other, a binding principle to counteract decay, try was governed from 1809 to 1829. The inflexible integrity of and the exponent of our nationality will be, as it ever | George the Third had saved the constitution from the aggression has been-Church and State. This is the anchor of the of Popery-not merely because the King was himself Protestant, nonarchy. Let us not weigh it now, for the political but because he took care that no arts should be employed, with horizon is black with storms. A short time ago, and the the sanction of the Crown, to damp the Protestant spirit of the nation seemed fired with generous loyalty to honour the people. Had George the Third contented himself with a reserved coronation of their queen, God bless her! A queen's and sullen maintenance of his opinions and his oath, it would true crown is the virtue of her people. If you reverence not have taken 20 years from his intellectual incapacitation, as it her, if you are touched with pity for her youth; if you did, to bring the people to comparative indifference. pray her young mind may escape the contagion of a courtly atmosphere; if you wish stability to her throne; prince of infirm principles, and who had too much to do in concrown her with a virtuous rising generation, who shall ciliating forbearance towards his private character, to imitate the trace their advantages to the church of their forefathers. steadiness of his father in discharging public duties. It was Then the loud chorus of a nation's loyalty shall scare during the 20 years of his administration of the governmentthe traitor from the throne, and the people's soundness | years pre-eminently glorious abroad -- but most unhappy, in every purify the corruption of a court, and shed a halo of holy lustre round the crown. The empire of England's queen In England annual debates, with Protestant majorities regularly the pole star of the world. Then it will be no profana-

APOSTOLICAT SUC SICA: By the Hon. and Rev. A. P. Perceval, B. C. L., Chaplain in

Ordinary to the Queen. CHAPTER V.

PRESBYTERIANISM. This scheme suicidal, even if the theory could be admitted.

cal difference it will make, or how they will be one jot bettered or there is but one cure for this delusion; let the deceitful defences called sometimes Presbyters, sometimes Bishops-whom, there- they will show that they have not degenerated. If they permit fore, for brevity's sake, we will call Presbyter-Bishops; second- these defences to be removed, that will prove their indifference; in the first. That, afterwards, when divisions arose in the Church, the Presbyter-Bishops, to avoid disputes among themselves, appointed one of their number to a pre-eminency both ways; the passing of the bill of 1829 has proved the indiffeover the rest, and left in his hands the chief exercise of governof Bishop. Now it must, I think, be admitted, that the Pres- tant as ever. byter-Bishops, who were alive when this supposed alteration took place, would retain in themselves the inherent right to ordain; was too singular to escape notice or memory, notwithstanding the and might validly exercise that right, if occasion should require. humility of our position. With one journal (now extinct) to aid But when these all died off, leaving only the single Bishop in the us, the St. James's Chronicle and the Standard stood alone as opquisition, the state might, perhaps, reasonably interfere exercise of this function, then, it is clear, that none could there- ponents of the Popish bill; and this single fact is a testimony, into rescue the young from her grasp; but when a tax is after claim any ministerial authority except through him, and only star omnium, as to the popular indifference. Were the case again levied to wrest from her those who feel bound to her by such as he gave. That single Bishop would remain in each presented we should act exactly the same part, though with no onviction, gratitude, and hope, we are puzzled to disco- Church, the sole representative of the original (supposed nume- more hope of success than we then performed it, because we feel it ver the justice of such a measure, and, by consequence, rous) body of Presbyter-Bishops, and only those persons could to be the duty of every individual in a private station so to act as claim to be his equals, or to have authority to ordain, whom he that, if all co-operated with him, the best end would be obtained. nimself should minni to the equanty or in est with that authority. | we were of the bum lest or the people, and we acted as we think ple of catholicity: let the church still claim the nation But the Presbyters, such as has been understood by that term ever and thought the people ought to act, in all such cases -- not to look as its own, it is of the essence of Christianity, and the since the Epistles of Ignatius, or the code of the Anti-Nicene Church, upward to superiors for example, or on one side for excuses from very shadow of the substance explains the enigma of the never were ordained by the Bishops to be their equals, nor vested by their duty, but to look to their own sense, and their own consciences.

modern strides of the Church of Rome, with all its errors. them with authority to ordain. The rites at the ordination of a Bi-Catholic, which we, in our apathy, have unfortunately laid hands, fancied that power of ordination was conferred upon demand it in the crisis of 1829. too long conceded to it. So essential to the spirit of them by those who, even if the Presbyterian theory were admitted to be true, are shown never to have received such power

> THE PROTESTANT ASCENDANCY AND POPISH ENCROACHMENT. *

Ten years ago we said that the bill of 1829 would destroy the Protestant constitution of the country through all its branches. We say that it has done so, not merely because we are not the persons to say one thing at one time and another thing at another time, but because the result of the experiment has verified our

Do we recur to this subject for the purpose of condemning the authors of the law in question? By no means. There are two parties innocent in the affair of the disastrous year referred toigorously opposed it. Much of the guilt of the violation of the onstitution rests with those Whigs and Canningites who forced upon the ministry, and with those who offered to it but a seemng opposition: but most of the guilt must be ascribed to the pathy of the higher and middle classes.

It may be offered in defence, or in palliation of this apathy, that the middle classes were the dupes of a delusion, the first

clouds of which had risen before most of the generation were born. In the early days of Mr. Burke there was little religion in the ountry-it had been too long ruled by Whigs. He was the husband of a Papist-more than half of his domestic circle was omposed of Papists. He would, therefore, naturally regard Popery with favour; and seeing but few in his own rank really influenced by religion in the conduct of their lives, he would also naturally regard Protestantism and Popery as class distinctions, not as contrasting the moral constitution of men. Mr. Pitt, engaged n a war against the principle of Atheism itself, readily accepted the alliance of all professors of Christianity, and in the greater part of his time Popery was "upon good behaviour." These great men, therefore, under the influence of peculiar and temporary circumstances, adopted views of Popery which, were they now living, or had they lived a few years longer, they would earnestly repudiate. A race followed, by the courtesy of office and of parliamentary repute designated statesmen-some showy, some honest, the greater part respectable—but none of them wise. These men-we hope that Providence, in mercy to the the first-rate good sense that can form original and sound opinions, or the firmness and industry which enable men of second class ability to maintain and defend opinions borrowed from suevery novelty of doctrine which seemed plausible-but was plau-

respect at home, that Popery made its silent and rapid progress. will once more be the bulwark of protestant liberty, and decreasing into minorities; in Ireland, a licensed treason growing in insolence and in apparent strength, and like all that has aption to say, "The voice of the people is the voice of parent strength, however unreal, extending its influence among

* From the St. James's Chronicle, London Paper.

sented itself to the ministers of 1829. They saw apathy in England and the threat of rebellion in Ireland-they knew the threat to be fallacious, but they saw in a great division of the empire established "the state bordering upon civil war, which is worse than civil war;" and they looked in vain to every other quarter for the means of putting an end to the dreadful evil. We know not by what process of reasoning they came to the conclu-But now, although all the evidences appealed to by the Pres- sion at which they arrived, but we can easily suppose them to byterians in support of their position are found, on investigation, reason thus :- The British nation are indifferent to the advances be nothing worth, yet, for the sake of the argument, though of Popery, because they think that they are defended from these directly contrary to the truth, I will, if they please, for a mo- advances by laws, which nevertheless they support with no spirit ment, admit their position, and proceed to inquire what practi- -throwing the task of defence upon the Crown and its ministers : justified thereby. Let us suppose, then, that when the Apostles | be removed-let the people meet Popery face to face as their faleft the Church, they left it under two orders of ministers; first, there did-and then if they are Protestants like their fathers, ly, Deacons: the power of ordination and of government resting | the consequences will show how foolish it is to be indifferent, and

will rouse them to the defence of their religion if anything can. The experiment, if such was contemplated, has succeeded in cence of the people ten years ago; the present spirit of the nation ment, and the sole exercise of ordination, giving him the name shows that the British people are at heart as thoroughly Protes-

Let us not be misunderstood. The part that we acted in 1829

It has puzzled the world to account for the conversion shop having been in all ages distinct from those at the ordination of present, a false step in not resigning, when they found that neither to the Romish faith, of such men as Stolberg and the a Presbyter. So, then, while in all ages of the Church since the King nor people would support them in defending the Protestant Schlegels; but their philosophic minds could not disco- death of the Presbyter-Bishops existing when Episcopacy was constitution; but the last 10 years have in manifold ways proved ver apostolic Christianity in the disunited varieties and established, the two orders of ministry, i.e., of Presbyter-Bish- that the step was not taken from unworthy motives. They could independent laxities of the reformed churches of Ger- ops, and of Deacons, (which this theory supposes to have been not save the constitution—that had been rendered impossible by many. Disciplined amongst the records of a severer an- alone Apostolically instituted,) have been continued and repre- the apathy of the people—perhaps, by the people depending upon tiquity, they looked round for an apostolical church,—an sented by the Bishops and Deacons, an intermediate order of the Crown in the last resort—perhaps by the King's reliance upon organized assembly of the faithfu, whose operations were merely human origin (according to this theory) will be found ex- the people not permitting the question to be brought to the last existing: namely, Presbyters not ordained to be ordainers. But it tremity-still it was, in our judgment, a false step in the Tory miis from this last intermediate humanly-instituted order, on whom nisters to allow themselves to be made even the avowedly reluctant was never conferred at ordination the power to ordain, that the instruments in the fatal change. We can account for it only by Presbyterians of Germany, Denmark, France, Scotland, Eng- the temptation of self-sacrifice—a temptation irresistible to noble land, Ireland, and North America, derive their pretended orders. and generous minds, where the sacrifice promises good to those who The persons on whom Bugenhagen, Calvin, Knox, and Wesley are loved and reverenced; and the King and country seemed to

The unhappy choice made in the crisis was as much directed by the people as if it had been dictated by them, instead of being connived at. One numerous and violent party was urgent—the people slunk from their duty in resisting the urgency of the aggressors—the result was inevitable. Now if the people shall be ever again so dull and indifferent as they were in 1829, another step will be made in advance by Popery, but one other step like that referred to cannot fall short of the establishment of a Popish supremacy.

It is upon these considerations that we deprecate all confidence except in the Protestant spirit of the people. Let that spirit be awakened, and kept awake; and we are safe from all danger, and even menace of danger, from the executive: let it slumber, and a sovereign, as zealous for his religion as George the Third, cannot

Our course is plain-it is to do our duty, by resisting Popish aggression in every way in which we can, and to repose a decent confidence in the Sovereign, that she will not try to betray us a confidence to which Queen Victoria is entitled on n but which might be safely reposed even in a James the Second; for, as the fate of that King shows, no prince can betray a resolved and vigilant nation. A ministerial journal asks what is to be the end of this-submission to Popery or a repeal of the bill of 1829? We do not see the necessity for any end. If Papists will be contented with what they have obtained, the country can go on without any further change either in advance or retrograde. If they will not, as we believe, indeed know, that they will not rest upon the status quo, then they, not we, will be the repealers of the bill of 1829 .-To that we have no doubt it will come; but the longer the Protestant spirit shall be kept awake, the more distant will be the day of

THE ROMISH VIEW OF CONFESSION DIFFERENT FROM THAT OF THE CHURCH OF ENGLAND.

The Church of England ordains general and public confession to Almighty God, and recommends, in particular cases, private and special confession to the parson; that godly counsel and consolation may be administered, that scruples may be removed, and, if required, that the mind of the penitent may be sustained by the pronouncing absolution by the authority committed to priests of Christ's Church. But the Romish Church makes private con-FESSION of every sin to the priest a sacrament; and holds that it is necessary to salvation. Therefore, according to that doctrine, every member of that communion (even females) must undergo a most searching scrutiny on subjects relating to their thoughts and British empire, has extinguished the breed—these men, without words; and must be questioned on the most delicate points, and revolting crimes. The secrets of families must be placed at the disposal of the priest; questions may be put which a pure and modest woman should shrink from contemplating. And it is held, perior minds, adopted or opposed the opinions of Mr. Burke and that those who decline this, cannot be saved. The Church of Engtope by the same directing luminary, as long as the Na- Mr. Pitt, guiltless of effectual reasoning in their defence of, or land rejects such a doctrine, and denies that Scripture warrants it. -Penny Sunday Reader.

BAPTIZING FAMILIES.

We do not see how our Baptist brethren can well answer the following pithy remarks of Dr. Wardlaw. "It is a remarkable fact," says the Dr., p. 109, "that we have

no mention of any thing resembling the baptism of households or families, in the accounts of the propagation of the gospel by our Baptist brethren. That the apostle baptized families, no believer of the Scripture history can doubt; and we have seen that the manner in which such baptisms are recorded, or referred to, indicates no extraordinary thing. Now it surely is an extraordinary thing, that in the journals and periodical account of Baptist misions in heathen countries, we should never meet with any thing of the kind. I question, whether, in the thirty years of the history of the Baptist mission in India, there is to be found a single instance of the baptism of a household. When do we find a Baptist missionary saying, "when she was baptized or her family"_ or, "I baptized the family of Krishnoo or any other convert?"-We have the baptism of individuals; but nothing corresponding to the apostolic baptism of families This fact is a strong corroborative proof, that there is some difference between their practice and that of the apostles. If the practice of both were the same, there might surely be expected some little correspondence in the facts connected with it .- Pedo-Baptist.