

faultless—everything was in his favour, but when he poured forth the doctrines of the Gospel, and supported them by numerous passages of Holy Writ, quoted with great correctness and rapidity from memory—for he seldom glanced at his manuscript—when this was done, where many, perhaps, expected a cold, formal sermon, the effect was thrilling.

News Department.

From Papers by R. M. S. Niagara, Sept. 3.

BISHOP SPENCER.—The following address has been presented to Bishop Spencer:—

"To the Right Rev. Bishop Spencer, &c.

"My Lord—We, the undersigned clergy and laity of the deanery of Taunton, in the diocese of Bath and Wells, desire to express to your Lordship our deep feelings of regret on learning from your recently published letter to the bishop of the diocese, the circumstances that have led to the resignation of your office of episcopal commissary.

"We deem it to be a duty which we owe to ourselves, as faithful members of the Church of England, to protest most strongly against the imposition on candidates for holy orders of the peculiar doctrines on the holy communion maintained by the late examining chaplain, and which he would have required to be held as an indispensable condition for ordination in this diocese. And, while we entirely concur in the views which you take of your rights and duties as ordaining bishop, we tender to you our cordial thanks for the earnest and faithful remonstrance which you have not hesitated to make under circumstances of no ordinary difficulty.

"In acknowledging the kind and Christian tone and temper with which you have carried on the correspondence referred to, we beg to thank you for the unvarying courtesy with which, during your short connexion with this diocese, you have uniformly discharged the functions of your high office. We are, my lord, your faithful servants."

To this his lordship has replied as follows:—

"Gentlemen—I have the honour thankfully to acknowledge the receipt of your friendly communication. It is scarcely necessary for me to assure you that I have read with much gratification and comfort this assurance of your hearty sympathy with me under a peculiarly heavy trial, and I heartily thank you for it.

"It was very painful for me to be compelled in such a manner to break off my connexion with the diocese of Bath and Wells, where I was most thankful to be permitted for a season to do what I could in the best of all causes—the setting forth of the plain and whole truth as it is in Christ Jesus, and as it is so faithfully and fully taught by the Church of England; and I was greatly and continually encouraged in this labour of love by the kindness which I received from all, both clergy and laity, with whom I was fortunate enough to be acquainted.

"In these perilous time it is, indeed, peculiarly necessary for each of us, so far as in him lies, to keep with a holy jealousy that good thing which our great Head has committed to His Church in this country. May God give us boldness to do this, but, at the same time grace to do it in love. I have the honour to be, gentlemen, your very faithful and obliged servant,

S. T. SPENCER.

"To the Rev. the Clergy and the Laity of the Church of England within the Deanery of Taunton and Diocese of Bath and Wells, forwarded to me by the Rev. George R. Rawson, the Rev. Henry Parr, the Rev. W. T. Redfern, and Henry Badcock, Esq.

UNITED STATES.

BISHOP SPENCER IN BOSTON.—This Prelate has attended a Missionary Meeting in old Christ Church in that City, which was built 139 years ago, under the auspices of S. P. G. F. In the course of a very interesting speech, he thus adverted to the progress of Christianity in India, by means of the Church of England:—

"In reference to Asiatic Missions, the Rt. Reverend Speaker remarked. But it will be expected that on this occasion he should tell his hearers of some of the workings of this church of ours in Asia, the scene of lawless and unworthy labours; what has been accomplished already in the Peninsula of India with which it had been his distinguished privilege to be officially connected; that he should declare what he had heard and seen done there towards the fulfilment of God's gracious purposes among the heathen, and the extension of the kingdom of his dear Son. The large and populous empire is indeed a wonderful land, with its mighty and lofty mountains, its fertile valleys and luxuriant plains, a land blessed like your own America with every earthly

good, with every temporal blessing, rich in those treasures that can minister to the ever varying wants of man; a land of a hundred and thirty millions of people, but alas, a land of gloom and desolation, of spiritual and moral darkness, and upon which, until of late, the light of the glorious gospel of Christ had never shone; a land of gross superstition, of fearful idolatry, and wherein there is a family open and avowed acknowledgement of the worship of the devil; a land where infanticide yet prevails, and mothers destroy their innocent offspring there to this hour. Take one of the many instances of this character, having a religious and superstitious complexion: a child of four or five or six years of age is bought of its parents, is tenderly cared for, and set apart and worshipped by the people until an appointed day shall arrive; it is then led to a certain field and beaten to death with the clubs of heathen priesthood. And this human sacrifice is made as a propitiatory offering to their god. We are taught that Jehovah has revealed himself to us as a God of love; but their deity is represented as a god of hatred, and thus they do human sacrifice to propitiate his anger.

But now, thank God, the gospel of Christ is there fully, freely, fervently and faithfully preached—and even in such a land as this it is beginning to bring forth its fruits. In one district only no less than 80,000 persons have been called out of the darkness and corruption of nature into the light and immortality of salvation—from the very depths of idolatry and heathenism, and the power and dominion of Satan, to the liberty of the glorious gospel, and the worship of the true and living God. You will naturally ask, what is that in view of the 130,000,000 spoken of? This, tho' it may seem comparatively small, was in reality a great result—for as in America and every other Christian land, the leaven of the gospel works silently and irresistibly; so in heathen India, once introduced the gospel seed and it can never be reared out. The pure doctrines of the gospel, as taught in and by our beloved church, are there working out their great design. Our church system too is firmly planted there. They have 100 parish churches, the parish school, the parish minister—and in the school examinations, as correct answers will be given by the Hindu children as would be given by the children of highly favoured England—he might say more than this—with the admirable school system of America before him of which he had already heard so much and which he hoped soon to witness in practice—as correct answers as would be given by the children of a happy land. The work of christianity in the Peninsula of India, and especially the very heathen nations, is to be commended for its advance and progress.

THE PELOPONNESIAN WAR.—The French columns of the *Nouvelles* papers sometimes contain some news, such as are not to be found in the English papers. One of the character is the following, which the *Public Opinion* Bulletin translates from the *Nouvelles* of the 10th of Louisiana.

It is with a profound feeling of sadness that we look back and onward before us the gloomy picture of the week just closed. Nothing to diversify the sad spectacle with which our eyes are saddened, not one bright color to relieve the dark background, not a ray of the sun to brighten this scene of desolation.

The deserted city wears the appearance of a city of death. No more fine equipages make the pavements re-echo, and deposit at the brilliant shops and elegant stores throngs of women, young, gay and adorned breathing happiness and health. Alas! happiness, gaiety, freshness and youth have fled far from us. Misery and disease—these are all that are before us. Instead of brilliant equipages, we see, moving towards the field of rest, the dead carts and gloomy vehicles, which are no longer escorted by ministers of religion, or by friends. People die without noise and in silence, without the crowd knowing who has been cut off from the living. The dead have not even names, only a number is made in adding to the death list published every day.

Far from wearying itself from its frequent blows, the scourge seems every day to acquire new strength. The figure of the deaths remains the same, but proportion between the figure and the population has increased. Departure, deaths, and the experience of the malady by a great number have contracted the circle in which the terrible monster which desolates the city may move. But every day he makes his usual feast, and the immolation will cease only when the victims shall fail.

From the *New York Journal of Commerce*.

Several persons are now in this city who left New York as late as the 12th inst. They described as of a recurrence, scenes of distress in that plague stricken city which one can scarcely consider as real.—Death overtakes foot passengers in the streets. Many have been seen to cross to the shady side of the street, and throw themselves on the pavement, already sinking, almost as soon as taken, under the influence of the destroyer. Persons have been known to get into an omnibus, and have been taken out dead, or death-bound, upon their arrival at the place of their destina-

tion. Sometimes, the disorder is fearfully rapid in its course. It is not always accompanied with the black vomit. It is not considered identical with the yellow fever, as it has heretofore been known in the same vicinity. It appears to bear a closer resemblance to the plague. It was thought by many, that it was brought from the coast of Africa, in a slave to Rio, and thence in a coffee ship from Rio to New Orleans. The vessel that introduced it, distributed death among all who were engaged in or about her. Many believed that the calamity would have been avoided by stricter quarantine regulations. Much confidence had been begun to be felt in the salubrity of New Orleans. Since 1847, there has been no alarm in regard to the health of the city. But lo, in less than two months, we see a great city depopulated and desolated by the sudden invasion of a pestilence. The history of plagues furnishes now parallels to this. When our informant left (12th inst.) it was estimated that not above 30,000 unacclimated persons remained in the city. As most of the deaths occurred among this class, it is easy to calculate the rate of mortality among them, when 300 died daily.—About 100 days at this rate, would extinguish the whole unacclimated population.

CANADA.

COLONIAL CHURCH BILL.—The following extract will show what the secular press of Canada thinks of this Bill, and of the alterations which should be adopted by the Colonial Church, in the event of such a Bill being rejected by the British Parliament.

"In the meantime, will the Bishop of this Diocese, it may be asked, feel disposed to organize the Conference which is to be convened on the 12th of October next, upon this Bill, as a basis? We will take the liberty of saying that we think it would have, in many respects, a good effect were his Lordship to do this. We are expressing, of course, our own private opinion, and trust that we shall not appear to be officious. There are many points of the Bill which it seems desirable to attain at once,—the demarcation of parishes, for example, a measure from the want of which much inconvenience has been experienced. The Bill evidently takes for granted that his Lordship has the power of making this demarcation. No doubt the whole matter of synodal action will be thoroughly discussed at the Conference, when it would be well, it seems to us, if some judgement were taken as to the provisions of this Bill, and a memorial adopted urging the Home Government to a speedy settlement of the question.

"Should the Bill in question, or any similar measure be definitively thrown out, and the British Parliament do us the enormous and almost incredible injustice of denying us the power of self-government, its remedy, we take it, will be in our own hands. We must have a voluntary synod. We hope we are not stepping beyond our proper province in expressing this opinion,—an opinion which, we venture to think, may be expressed in the most positive language possible, for we are fully persuaded that such is the firm and earnest conviction of the Diocese at large. What the other Colonies might, in the event we have imagined, find it wise and expedient to do, we cannot say; but of this we are assured, that in the British North American Colonies, the Church will never be anything but comparatively feeble and crippled without her synod. It is considered in the judgment of many experienced lawyers, that the step of organizing a voluntary synod would be a perfectly safe one; that no legal penalties need be apprehended. It will be remembered that, when the late Attorney-General opposed Mr. GLADSTONE'S Synod Bill, he did so on the ground that the measure was superfluous; that "he was not aware of any statute which prevented the Colonial Church from holding such assemblies, and that he believed that the laws relied upon as restricting that Church in these respects applied only to the Church of England in England." But, even supposing the case to be doubtful, that it be conceived that in an age of civil and religious freedom like the present, and in a colony like Canada, where the Church enjoys none of the privileges of a national establishment, penal laws would be enforced against a body of honest and loyal men meeting together merely for the worthy purpose of regulating the concerns of their Church? We have not a doubt that our synod would be, in fact, notwithstanding all the ecclesiastical laws which in theory might be infringed, as secure as the Methodist Conference; and it will not surely be questioned, we imagine, that a government which should talk of *provinciale* and the like, in such a case, would be very generally scorned and detested, as combining the highest tyranny with the lowest imbecility. We think, then, that this experiment of the voluntary synod might be made without danger, and we feel assured that its decisions and its discipline would be, on the whole, just as much respected and obeyed as though it possessed parliamentary sanction. Its judgments, wanting the means of legal enforcement, would be binding *us fero conscientie*; and that constraint of conscientious obligation, we have no reason to doubt, would be found here, as it has for half a century been found in the United States, sufficient for the good government of that Church."

The *Toronto Patriot* takes precisely the same view