TORONTO, CANADA, JULY 28, 1853.

Poetry.

THE VILLAGE BLACKSMITH.

Under a spreading chestnut tree
The viilage smithy stands;
The smith, a mighty man is he, With large and sinewy hands; And the muscles of his brawny arms Are strong as iron bands

His hair is crisp, and long, He earns whate'er he can, And looks the whole world in the face,

Week in, week out, from morn till night, You can hear him swinging his heavy sledge, With measured best, and slow. Like a sexton ringing the village bell,

And children coming home from school. Look in at the open door; They love to see the flaming forge, And hear the bellows road And eatch the burning sparks t' at fly Like chaff from a threshing-floor

He goes on Sunday to the Church. And sits among his boys;
He hears the Parson pray and preach,
He hears his daughters' voice Singing in the village choir, And it makes his heart rejoice.

It sounds to him like their mother's voice. Singing in Paradise!
He needs must think of her once more, How in the grave she lies; And with his hard, rough hand be wipes A tear out of his eyes.

Toiling.— rejoicing.—sorrowing, Onward through life he goes; Each morning sees some task begun, Each evening sees it close; omething attempted, something done, Has earned a night's repose.

Thanks, thanks to thee, my worthy friend For the lesson thou hast taught! Thus at the flaming forge of life Our fortunes must be wrought; Thus on its sounding anvil shaped Each burning deed and thought - Long fellow

MACAULAY AND ARCHBISHOP CRANMER. (Continued.)

"The Piot failed; Popery triumphed, and Cranmer recanted. Most people look on his recantation as a single blemish in an honorable life; the frailty of an unguarded moment. But, in fact, it was in strict accordance with the system on which he had acted. It was part of a regular habit. It was not the first recan ation that he had made, and, in all probability, if it had answered his purpose, it would not have been his last." What a tissue of untruths! "The plot failed; Popery triumphed, and Crapmer recanted." Crapmer awoke stepped out of bed, and was burned at the stake, There is just as much connection between his steping out of bed and being burned, as there was in the mere triumph of Popery, and his recautation. Both are separately true; nor, of course, could be have been burned at the stake if he had not stepped out of bed; but what then? It reminds us of the old lady, who knew somebody was to die, because the mirror fell and broke into pieces; for she said she had always noticed that when one fell and broke, somebody

died after it. Or as the old bard has it: Glendneer. At my nativity.
The front of heaven was fuls of fiery shapes, Of burning crossets, and at my birth. The frame and huge foundations of the earth

Why, so it would have done At the same season, if your mother's cat had But kittened, though yourself had ne'er been born.

more weight and strength.

But Mr. Macaulay says that the recantation was part of a regular habit; that it was not the first recantation he had made. Strange, indeed, if it was a re- disposition, showed no great decision of character in gular habit, that he did not accept the first offers he received. Why do violence to the system on which he had always and 1? and wait to be condemned, and then remain for more than a year in prison, while the fires of Smithfield were raging with an awful fury before him? It Cranmer ever had recamed before, it is strange that this model historian does not record it and the circumstances attending it. The compactness and force of the sentence might have faults, he stands forth among the men of his time, been injured; but it would have possessed a little

tion was made. Mary was on the throne; Popery tion for Englishmen; and strives to dim the lustre that triumphant; Ridley in the tower; Bishop Hooper, gathers eternally around the honoured name of Archand many others, in prison; and true Protestants fly- bishop Cranmer! ing from their country, when a sub-dean celebrated mass in Cranmer's Cathedral-the Cathedral of Canterbury. The Report that Cranmer had authorized it flew through the city, and soon reached the ears of he saw gathering, by silently letting the impression When nucstioned, he acknowledged the paper to be have added. his, and boldly told them that his intention was to enlarge it, affix to it his seal, and put it upon the doors of St. Paul's, and the other Churches. Of course, he was committed to prison; and from thence he wrote a manly letter to the Queen, giving his reasons for denying the Pope's authority. After a pression, a judicious use of epithets -a watchful and confinement in the common jail of more than a year's duration, he was cited to appear before a Commission appointed to examine him, where the boldness of his demeanour, and his triumphant answers to all that was said, prove him a worthy associate of Ridley and might have continued, and a viltian of Cranmer. Latimer, who were examined about the same time. Again he was called before the Papal Commissioners, where, with the fate of Latimer and Ridley be-

and disdainfully rejected the promises that were

made to induce him to recant. Mark it. reader.

This is "the coward"! the "time-server"! whose

"only object is self-preservation"! one "who is so

fond of recanting, that it is the system on which he

has acted till it has become a habit to him?!! We

dare use our author's words in reference to this

it is difficult to give vent without calling foul names." "I thank thee, Jew. for teaching me that word."

The charge of treason, which was first brought forward, was changed to that of heresy; and of this Mary, thinking that if he could be induced to recant. it would be a stronger blow against the Retormation than his mere death, changed her course of conduct. For cruelty, she used kindness; instead of disregarding his wishes she respected his feelings; removed offers were made to induce him thus to act; but sure- the paper fabric with disgust and contempt. ly an old man, whom neither opposition, nor imprismment, nor persecution, nor the certain prospect of broken by long confinement, did yield to the power of kindness-such a man was not an ordinary apostate. His old age pleads tor him, and the circumstances of his case are not to be forgotten. They who, unlike Peter, have never swerved, may cast the first stone.

He recanted. Haste was now requisite, lest the true heart of the old Bishop should once more assert its power; and he should declare the recantation false. Immediate orders were given for the sadisgrace must be known from his own lips; and a example of Archbishop Channer. place was prepared in St Mary's, that he might be seen by all in this final act of self-condemnation. His funeral sermon is being preached. Cranmer is in tears. That blow wrinkled, and that head whitened by the frosts of more than sixty-four winters. hides itself for very shame. That tongue, which his enemies believe will publish his own disgrace, is pleading with the Saviour for forgiveness, and for strength to support him in this, his last resolve. When called to declare his belief, he pronounces the whole recantation rejected; and with a loud voice, and with a flood of tears pouring from his eyes, he pleads in prayer to God for his forgiveness. Interrupted by the fisappointed and enraged priests, he is dragged to the stake, where he again disavows his recantation; and as the flames kindle under his feet, thrusting his right hand into the fire, he exclaims, "this wicked hand hath offended! this wicked hand buth offended!"

Thus died Archbishop Cranmer. He had his faults. But looking at what the Church, Christianity, and Civil Liberty owe to him, we can well afford to confess that they were the faults of the age, that stained the life of this noble man. His life was not the night, dark, and illumined here and there only by a few feeb'e glimmering stars; it was the day, clear and bright; a few clouds scattered over the sky-darkest in the west, but beneath a beautiful and glorious sunset, foretelling a happy resurrection.

He was not, as Mr. Macaulay says, " a supple, tinid, interested, courtier; a coward, zealous for nohing, and a time-server." The stand which he took against the six Articles, opposing them, even when Henry appeared in person to support them; refusing to leave the House at the King's command; eplying, "It is God's cause that keeps me here, not my own;" -his strenuous opposition to the sacrilegious appropriation of the wealth of the monasteries to the King's use; his conduct, when, to oppose some reasures brought forward by his enemies, to crush he young Reformation, he, unordered, forced his way with such arder as to draw on him the frowns of one ness at his examination and trial;—his willingness to take the front rank, the post of danger, in the war take the front rank, the post of danger, in the war take the front rank, the post of danger, in the war take the front rank, the post of danger and to take the front rank, the post of danger and to take the front rank, the post of danger and to take the front rank, the post of danger and to take the front rank, the post of danger and to take the front rank, the post of danger and to take the front rank and the first a great but at last his fingers did their duty, and the first a great being is the author of the two great active powers of then waging between the Romanists and the Reformers-all this gives to Macaulay a triumphant contradiction.

Cranmer, naturally a reserved man, loved retirement rather than public life, and being of an amiable own cause. But whou religion was involved, when his the progress of the Reformation was at stake, then, indeed, governed by principle, he risked his influence with the King, and often jeoparded his life, rather than allow the Reformation to retrograde. For this, his darling object, and for which he seems to have been especially raised up by Providence, he more than once braved every danger. In spite of his tew worthy the admiration and the gratitude of all. What enithet is too severe, with which to brand the Let us look at the facts under which this recanta- man, who writes the history of the English Reforma-

Mr. Macaulay may well say, that " facts are the dross of history !" He certainly uses them like dross; and gathers from his own prejudices and imaginings, materials with which to construct his showy the old Archbishop, who was living almost alone at fabric. His History "begins in the novel;" whether Lambeth. Listead of bowing before the storm that it will end in the Essay, remains to be seen. In his Article on History, he unfolds his views, as to what a upon the minds of the people reach the Court, he history should be; and how the historian should write immediately contradicted the slander in the most in speaking of the use of the imagination, he says; public manner, and drew up a paper expressing his "Yet he (the historian) must control it so absolutely, Protestant views upon the subject, condemning the as to content himself with the materials which he Romish error, and thoroughly proving its unscriptur- finds, and to refrain from supplying deficiencies by alness. The Council summoned hun before them, additions of his own." Exactly so; and he might

" () wad some nower the sift to sie us To see oursels as others see us ; It wad frae monie a blunder free ut; And foolish notion."

He goes on: "a little exaggeration, a little supsearching skepticism with respect to the evidence on one side, a convenient credulity with respect to every report or tradition on the other, may easily make a saint of Laud, or a tyrant of Henry the Fourth." He

In this last quotation, Mr. Macaulay intimates that even in his judgment, there are two sides to questions in history. And hence the inference, that fore his eyes, he as fearless y battled for the truth, on such questions, the imagination should be tabooed, and kept in the background. But this is not in Macaulay's vein. He says, "A perfect historian must possess an imagination sufficiently powerful to make his narrative affecting and picturescoe. Here is the key to Macaulay. In his efforts to make all parts, every page, come up to a certain standard of interest, he, as he says of Tacitus, "stimulates till ail stimulants lose their power." In his efforte to

Carer & Hart's Ed. of Macaulay's Reviews, p. 51.

ness." But, in his desire to make his examples vierid," his philosophy loses its soundness and depth; so that, while we have before us a beautiful castle, exquisitely finished, with its towers perchance, and him from prison; gave him greater liberty; treated walls, and battlements; which the boarding-school him kindly-and he recented. We know not what Miss falls in love with; the man of sense turns from

We have dwelt for the time being, upon this characteristic of Mr. Macaulay, not because it is his only death, could move; and yet who, after being spirit- fault; but because it has guided him in determining the character of one to whom the Church and Civil down by calumny and falsehood under a specious disguise. So long as the English Church shall continue to do battle valiantly with old Rome, and prove berself the only reliable bulwark of the Apostolic Faith, so long as, in her beautiful Service, she shall present her daily and weekly offering of prayer and praise to the Great Maker and Saviour of all; so long, from thousands of hearts, will ascend to Hearen, a critice. To complete the triumph of his enemies, his hymn of thanksgiving for the life, the labours, and the

CAN THE CHURCH OF ENGLAND MEET THE WANTS OF THE MIDDLE CLASSES AND THE POOR?

f From the Peeny Post 1

This question has been asked again and againust now it is asked afresh. It is a question too which must be answered. If the Church of England cannot supply this need then she cannot be a part of the Church of Christ; for His Church can supply the needs of all men. But we are sure the Church of England cando this for all the people of England-sho has attempted it in many ways in times gone byshe is putting forth her energies now in the same

As one way of answering the above question, we propose from time to time to notice some of the diferent Institutions which either the authorities of the Church, or various private individuals, have estabished for the especial benefit of the middling and poorer classes of the Charele's members-Institutions which were meant to be, whether they now me or not, conducted on the principles of the Church-the only principles by which they can flourish. A corresponlent has furnished us with the following account of me such Institution.

THE ELECTION OF A WARDEN, AT THE COLLEGE OF GOD GIFT, DULWICH.

In the year of our Lord, 1626, when the autumn began to wane, and the yellow corn-fields to look searched and russet-brown, died Edward Alleyn, the founder of the College and Chapel of God's Gift, in

He was an old man, full of years, and of a kindly heart. He had lived through the long reign of Elizaboth, and seen many of the perils and troubles of the time; well remembering the murder of poor altar, and having knoll down, the oldest of the two Queen Mary of Scotland, and the defeat of the proud armada of Spain. He had lived, too, through the reign of King James, and had seen the brave Captain to the King's presence, remonstrating against them | Sir Walter Raleigh when he came home from the wonderful land of gold, across the sea. But he cared whose disapprobation was certain death ;- his bold- not so much for these things, as he did for the quiet lifted it up to draw out the lot which might make city he was glad to do so; and loved to wander on the summer evenings, through the shady College grove, and listen to the silver music of the nightin-

But I must not stay here to tell you more concerning good old Edward Alleyn, but try to describe to you a scene that took place in the College Chapel on Monday, March 31st of the present year. The Colege, according to the founder's will, consists of one chief officer, called the Master, one Warden, and four Fellows who are Clergymen. These must be all unmarried men, and remain so all the time they continue in the College, or lose their post. But the Warden is the one of whom we are talking now, and he with the other four officers, has to take care of, and provide for, six poor brethren, six poor sisters, and twelve poor scholars, who live with them in the College. So that, as you may imagine, they lead a very pleasant life; having to care for the bodies and souls of twelve poor old men and women, and to educate twelve poor boys to lead a godly and a Christian life: as much money as they need for this purpose being left them by the will of the Founder. The Warden has to receive and take care of all the monies and rents from the lands, and perhaps this is the least pleasant part of his duty, the handling of much gold and eilver being apt to bring with it much care and anxiety.

About two months ago the late Warden grow tired of his College life, and the quiet village of Dulwich, and married a wife. By this his office of Warden became vacant, and Monday, March the 31st, was fixed on as the day of electing a new Warden in his place. The statute of the Founder's will declares that "The Master and Warden shall, both of them, be single persons and unmarried, of my blood and surname, and for want of such of my surname, my blood, and to want of such of my blood, my name."

As you may suppose, few, if any, pretend now to be of the Founder's kindred, but hundreds of gentlemen in England bear his name, and many of these are bachelors, who do not dislike a fair income, and such pleasant work as I have mentioned. So that when the appointed day came, more than a dozen, I believe, appeared as candidates for the wardenship.

It was a bright, cold morning, as I walked into Dulwich, about half-past ten; and I soon saw that who looked upon the other races of men as mere something unusual was going on. Parties of ladies barbarians, and regarded themselves as a poculiar Dulwich, about haif-past ten; and I soon saw that were seen here and there quickly hastening to the which they dwelled, though indeed, in opposition to College Chapel, the bells of which had begun to ring. Cabs and carriages full of gentlemen went rattling by, and the quiet village was quite gay and noisy. When I reached the Chapel, I found that it had been newly painted, and was still under repair some oak carvings being left still unfinished to make forms us by Adam, and so does St. Paul in the followready for the election which must take place in the Chapel. Over the altar is a fine picture of the Ascension by G. Romano, but in other respects the . Care and Harte Ed. of Mecaulay's Essays p. bl.

has heretotore been its great failing. In avoiding large deal boxes with pews. In the open seats near Byron, when he sars, "Our life is a false nature—"his not in Scylla he has run plump into Charybdis. " He says, the altar on this eventful morning sat the Alleynes History, it has been said, is Philosophy teaching by and Allens in several long rows; all anxiously wait-Cranmer was found gui ty, and condemned to die. examples. L'abappi'y what the philosophy gains in ling for the service to begin. Eleven o'clock came at soundness and depth, the examples lose in vivid- last, but the bells still chimed on, and none of the College, the four Fellows, the twelve poor scholars, shall all be made alive," and hence the command, and the Churchwardens of the three Lindon parishes and the Churchwardens of the three Lindsh parishes every creature. To every creature, endowed by his appointed to assist in the election. After a little clat-Liberty owe too much, to allow him to be dragged per and bustle of setting into the seats, there was receiving the truth no matter of what east or of what down by calumny and falsehood under a specious silence, and the merning service was begun. After complexion. This, I maintain, is the doctrine that morning prayer a sermon was prouched by the senior runs throughout the Bible. Question the truth of the Fellow, and then the election commenced.

The Master of the College, a tall, gentlemanly ooking man; the Proacher, and Reader; together ture. Sa altar. The Master, who were a sort of black all the people some passages from the Founder's will-explaining the nature and duties of the Warden's in no was pass from the law, till all be fulfilled." office. One or two of those I will mention. "The Master and Warden at the time of their admission, man with what we meet with twented of these shall be of the full ago of twenty-one years at least. and shall be reputed to be men of honest lives and conversations, of earning, judgment, and understanding, sufficient to discharge their places in the Colleges and such as shall be esteemed and thought to be persons provident and careful of the good of the said College." "The two candidates who have most that even some of the eathest writers have copied voices shall draw lots for the place, and he that draws the rightest lot shall be presently admitted to the vacant office."

The manner of drawing lots is very curious .--'Two equal small rolls of paper, indifferently made and rolled up, on one the words Gon's Girt, being written, and the other left blank, shall be put into a box together. The box shall then be slinken thrice up and down, and the elder person of the two that are elected, is to draw the first lot, and the younger person the second; and which of them draweth the lot wherein the words Goo's Girrare written," is chosen for the vacant office.

While all these things were being read, there was, as you may imagine, a great silence in every part of the Chapel; and all the candidates began to be very the Fellows of the Collins, and though a College wardens to come up one by one to the Lord's Table. and vote for the candidate he thought best fitted to be the new Warden. In a few minutes this was done, and after reckoning up the votes, it was found that two names had more votes than any of the others .-These two gentlemen were then called up to the was told to put his hand into the box and draw forth a lot. The master having then shaken the box thrice up and down, oposed it, and holding it over the head of the one who was to draw, desired him to take out one of the papers. His hand shook a little as he soon unrolled, and the neiver f paper was in his hand. It was a hearty shake of the hand as the Warden of the Colleve. Meanwhile the other candidate who had drawn the blank roll of paper, consoled himself as well as he could by chatting to several of his friends who were present, looking forward, perhaps, to the next vacancy in the College, when he might stand a better chance. He was a kind and gentle looking man, with a pleasant smile on his face; looking as if he could bear his disappointment as a good man should, without losing his temper.

As I rode homewards, I could not help thinking Gabriel and commanded him to take out of seven are not to become stray sheep, "foraking the assembling what a noble and Christian mind the founder of this lays of earth a handful of each. That Gabriel upon of themselves together, as the manner of most is," one that the same that the command of God, immediately set about Diocesan must take eare that we have efficient Chapters. College must have had. After a long life of toil and labor, he expended all his earnings and all his most the earth, and informed her that God had purposed to precious gitts in founding, building, and endowing, a create man from her bowels, who was to be the omfortable home for the poor, the aged, and the dis- sovereign of all things, she desired him first to re ressed. All he had he offered willingly to God tho Giver of all, as he himself says, "To His honor and Giver of all, as he himself says, "To His honor and not only bring a curse upon himself, but also upon glory, and in thankful remembrance of His gifts and her. Gabriel therefore returned and reported what blessings bestowed upon me."

Correspondence.

We deem it necessary to follow the example of the London Church periodicals, and its apprixe our readers that we are not responsible for the opinions of our correspondents.

As we do not imagine that we have a right, or, if we had the right, that it would be judicious to impose on our correspondents the same measure of constraint, in regard to destinal discussion, which he may deem it advisable to observe curseives, we desire to have it distinctly understond that communications, provided they be until jectionable in other respects, will not be declined inserly because they may touch on topics of internal controversy.—En. Cu.

For the Church.

REMARKS UPON "THE HORSE AND ITS RIDER."

[By J. M. Hinocovellonn, Esq., Lecturer of Hebrew and Oriental Laterature in the University of Toronto.] (Continued from our last.)

Nor is the teaching of the New Testament on the subject of the common origin of mankind from one parent stock less explicit. St. Paul, in addressing the Athenians, says, "and God hath made of one blood all the nations of men to dwell on all the face of the earth."-Acte. ch. xvii., 26. This is a obico declaration, made, not to an ignorant crowd, but in the city of Athens, in the midst of the proud and conceited Philosophers of Greece. To a people too,

their own inythology.

Again, St. Paul says in his Epistle to the Romans, ch. v., 12: "Wherefore as by one man sin entered in the world, and death by sin, and so death passed on all men, for that all have sinned." Now by what man did sin and death enter the world? Moses in-

write a model history, he has reversed what he says | Chapel is an ugly one, with immense galieries and | This truth scenes even to have been perceived by | chancellor, there has been nothing to be compared with

Harmony of things—this hard decree, This unerad cable taint of sin, This boundless Upas, this all blasting tree.

Whose root is earth, whose leaves and branches las

"Go ye into all the world, and preach the Gospel to Masaic account of the crisin of man, the creation of one pair, from whom the whole human race originated, and you question the truth of the whole Sacred Scripy it is but one of " the early Jewish legends with a fourth gentleman, who was, I think, the commonly known as the Books of Mores," as Mr. Tursawyor, all walked up to within the rails of the of the inspired writers of the New Tostament, who, in proclaiming the same to the world suffered persogown, then said, "I proceed to elect a Warden cution and matyrdom. Ay I and what will you say of this College." The preacher then read aloud to of Christ himself, who said, "think not that I came

It we compare the Mosaic account of the origin of events by other ancient writers, we cannot fail to perceive, that it is the only rational and philosophical reader to a few of the leading narratives which have darkness about the origin of mankind, but further, more or less of the leading facts from the Musaic

The first writer that we shall notice, is Sanchonic nthe, the Phonecian historian, who is supposed to have lived before the Trojan war, and whose writings are the oldest that have come down to us with the

exception of the Holy Scriptures.

He wrote a treatise respecting the theology and autiquities of the Phanicians, of which, however, only a few fragments remain. He'enys, after having given a most absurd account of the origin of the Universe: "and of the wind, Colpias and his wife Banu , which is interpreted night, were begotten two mortal trien, Acon said Protagorius so called: and Acon discovered food from trees."

The reader will at once recognize in this account however distigured, some of the lending facts of the Mosais account. Sanchoniatho further informs us, and which is not a little remarkable, that these things were found written in the Cosmogony of Tuntus and pervous. When the Reader had finished those ex- in his commentaries, and that this Tantus was the tracts from the Founder's will, the Moster called on son of Misraim the son of Ham, who peopled Egypt

after the flood, who lived in the time of Alexander the Great. Be was a prior of Belus at Babylon, and wrote from the most ancient records proserved in the temple of that idol. Ho says : "The whole Universe, consisting of moisture, and animals being continually generated upon which the other gods mixed the blood which gushed out with the earth, and from it formed man. On this account it is that they are rational, and par-take of the divine knowledge." Here, again, instead of the simple and national narration of Moses And God breathed into his nostrib the breath of life, and man became a living soul," Berosus tells us, that the blood of Belus was poured out, and being trived with parth, man became a rational being.

According to the theology of the ancient Persians, of paper was in his fund. It was soon unrolled, and the accivered, and called Ormuzd, who is the principal of all good, and Abriman the principal of all good, and Abriman the principal of all good, and Abriman the principal of all good, and above charels being paper of God's Gift; and presently he received many cycl. Ormuzd is said to have created the world and carried on, not only at he instance, but also at his expense, the state of the proceedings of the architectural contents in six different intervals or periods, which is not quite correct, £250 having been contributed for the and called Ormuzil, who is the amounted to one year. In the first period he created the heavens, in the second the water, in the third the productions of the earth, in the fourth the vegetables and trees, in the lifth the animals, and in the sixth man, who was the most honorable of all the produc tions of Ormuzd. Here we have nearly a transcript of the Mosaic account of the creation.

The traditions of the Mahommedans are so numer our, that one feels at a loss in making a selection They tell us, "That after God by long continued rains, had prepared the slime of the earth out of which he was to form man, he sent the Augel to execute the command, but that when he came to create man from her bowels, who was to be the sovereign of all things, she desired him first to represent to God, that the creature whom he is about to create, would once rebel against him, and thereby not only bring a curse upon himself, but also upon her. Gabriel therefore returned and reported what the cart had said; but God being determined to discuss the cart had said; but God being determined to discuss the cart had said; but God being determined to discuss the cart had said; but God being determined to discuss the cart had said; but God being determined to the cart had said; but God being determined to the cart had said; but God being determined to the cart had said; but God being determined to the cart had said; but God being determined to the cart of the the earth had said; but God being determined to create man, sent Michael with the same commission; he also returned, with the absolute refusal of the carth to contribute to this work. But God sent Azzel, who without saying a word, took the earth as he had been commanded, and brought it to God, who formed out of it a human statue, and infused life and understanding into it.

[If the English Government, or the English residents, will provide "efficient Chegisins;" but we do not see what his Lordship has to do with providing "decent places of worship." So long as Ambassadors spend sweetal hundred pounds on folias in honour of their carthly Sovereign and are content with a more common for the honour and glory of their Heaventy King; what can the Bishop of London do in the matter?—En. E. C.]

Ecclesiastical Intelligence.

THE INSTALLATION AT OXFORD .- The great event of the week, and the one in which the chief interest is concerning to manely, the installation of the chencellor, took place on Tuesday, in the Sheldonian theatre. No some had the undergraduates located themselves in their gallery, than they commenced the proceedings without waiting for the number of British Emigrants to this country is very than they commenced the proceedings without waiting for the number of British Emigrants to this country is very than they commenced the proceedings without waiting for the number of British Emigrants to this country is very than they commenced the proceedings without waiting for the number of British Emigrants to this country is very the number of British Emigrants to the country is very the number of British Emigrants. blace on Tuescay, in the Sheldmian tiestre. No some had the undergraduates located themselves in their gallery, than they commenced the proceedings without waiting for the Chancellor, by giving one hearty round of cheers for the Queen, and this demonstration of loyalty was followed by an abulifion of gallantry, no less warm and outhinisistic, in a similar complument to the ladies, whose bright eyes, playful amiles, and gorgeous disease gave, as it were, an air of enchantment to the scene. The name of Prince but the mention of the younger branches of the royal family, especially of the "Queen's last haby," clicited family, especially of the presented a striking contrast to the reception given to the name of Lord John Russell. The late government appeared to have a host of hearty supporters, atthough it was evident that unanimity did not prevail in that respect; and the same may be said of the present government; but with the latter the non-placets certainly predominated. The mention of "Lord Napoleon" drew down a torrent of deapprobation, unmodified by a single redeeming cheer; but greater respect was shewn to "Mis. Napoleon." At length a call was shewn to "Mis. Napoleon." At length a call was made from the gallery, which seemed to unite all in one last consequence of the present government; but writh the later the non-placets certainly predominated. The mention of "Lord Napoleon" At length a call was shewn to "Mis. Napoleon." At length a call was shewn to "Mis. Napoleon." At length a call was shewn to "Mis. Napoleon." At length a call was shewn to be a call of the present government to the present government and the process of happened orew down a torien, of despiroution, animolified by a single redeeming cheer; but greater teapert was shewn to "Mrs. Napoleon." At length a call was made from the gallery, which seemed to unite all in one common demonstration. It was the name of Disraeli—a name no sooner uttered than an involuntary burst of approbation was heard from alligides, and it appear of as if the apprits and energies of the whole assembly had been pent and consider that seemed to that the constant of the same forms us by Adam, and so does St. Paul in the following verses. And why did death pass on "all inen," and as the Apistic says in verse 14, even out those who had not sinned after the similitude of Adam? Because all men are the offspring of Adam, and thus inherit from him a sinful and corrupt nature.

this demonstration, whether as regards its latered duration. As a set off to this, and to show that dis could prevail even among those who, the moment before, were of one mind, the name of Gladetone was thrown in and cheer and disapprobation were commingted, the latter however, predominating. Distinguished literary characters Institute the beign. Kleven o'clock came at last, but the beils still chimed on, and none of the College Fellows, or Churchwardons appeared. Every one was quite tired of waiting, and the boxes were very cold, but there was no help for it but patience.—People talked, and whispered, and said, obtean, but still the time passed very heavily. It was not at all like a congregation waiting for prayor-time. At last the boils stopped, the great heavy door of the Chapel was swung opon, and in marched the master of the College, the four Fellows, the twelve poor scholars, college, the four Fellows, the fellows the fellow fellow the fellows the fellows the fe men who tried for the Latin werse;" "Lines a om;" "un single fadies;" "the married ladies;" "the ladies who won't be married;" "the ladies engaged;" "the manimas;" in the midst of these demonstrations, however, the wide portals of the theatre demonstrations, however, the wide portals of the theatre were theaten open, and a processing in which bisbooks statement, generally, devices, and civilians were seen, approached with measured aters, and no sooner was the chareflor caugh such at that the whole assembly resident for several manufes the building resounded with noted of welcome and approbation, the ladies waving their handkerchiefs, and contributing in no small share to the secretement of the secure. The chancellor having reached his nillicial seat, opened the Convocation, and read the nimes of those distinguished individuals upon whom it was proposed to confer the homeary degree of doctor of civil law. As each distor was admitted to his degree be civil law. As each dictor was admitted to his degree be noceeded to the chancellor, who shook him by the hand, and assigned him a place in the doctors semi-circle. Macaulay, Lord St. Leonards, Lord Stanley, and Disrack Machilay, Lord St. Learning, Gold Stantey, and Disaght —especially the two latter—were hailed with loud acclasmations on proceeding to their places. At the conclusion of the coroniony, the public orator delivered his oration in commenceation of the founders and benefactors of this university; after which, the prize English essay was recited by Mr. Day, or Watham. This was followed by perceive, that it is the only rational and philosophical account extant. I shall direct the attention of the reader to a tew of the loading natratives which have come down to us, in rations detached fragments, as they will not only go to show, that without the Mosaia account we should have been left in interdarkness about the origin of mankind, but further, the content of the interdarkness about the origin of mankind, but further, the content of the interdarkness about the origin of mankind, but further, the content of the interdarkness about the origin of mankind, but further, the content of the installation of the interdarkness about the origin of mankind, but further, the content of the installation of the compositions, in honour of the installation of the compositions where the compositions were compositions. According congratulatory address, were received with en-thusiantic approbation. The proceedings were then brought to a termination, but the undergraduates linguistic trought to a termination, but the undergraduates linguist in the gallery, and indulged again in venting their appropriate of aunory political and public characters. We must not omit to mention that "God save the Queen" was using with fine effect by the assembly, immediately that the character lind reached his official coat. Among the distinguished persons present, in addition to those already named, were the Persian ambassador, and

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to those already named, were the Persian ambassador, and several fireign noblemen, the Bishops of London, Chiebester, Salisbury, Oxford, St. Asaph, Sodor and Man, Nova Scatia, Ohio and Montreal, Sir Robert Harry Inglis, M. P. Sir F. Thesiger, M. P. In consequence of illness, the Right Hon. J. W. Henley, M.P., could not attend to receive his honorary degree. In the afternoon a grand herticultural filt took place in Worcester College gardens, and was attended by some thousands of persons. The Earl of Derby, accompanied by the Counters and Lady Emma Stanley, were present, as well as Mr. Disraell and other newly made doctors. The band of the Coldstream Guards and the Royal Thurnes brass band played during the afternoon. the Royal Thames brass band played during the afternoon At four o'clock the chancellor held a levee in the library of the Taylor institution.

of the Taylor institution.

There has just been erected in the Abbey Church of Runsey, a new memorial window, in memory of the Hoa.

Well as rich. In audical as John the Ewangelogy and analysis of the Language of the Language of the Angelogy and when St. John "the "ged," used to be borne on the arms of his disciples into the Ephesian assembly, and there would repeat again and again to those around hing. "Little children, love one another." In the window St. John is represented as sitting in a chair surrounded by a circle of disciples of all ages—young children, grown-up men, an old man on crutches; underneath are the worty, "Little children, love one another;" and the whole is aurrounded by a border filled with the embleme of St. John, the ringle and the chalice, placed in alternate spe-John, the ringle and the chalice, placed in alternate encicesion. Those who knew him of whom this window is the affectionate memorial on the part of his parishoners will readily appreciate the taste and feeling with which this subject has been chosen.

A churchwarden at Oxford has had a allver mounted pipe presented to him us a mark of respect for his services

ing the past year. THUNGARTON PRIORY CHURCH.-We have been requested by Mr. Milward, to say that the statem tuined in the report of the proceedings of the arc

purpose by Trinity College, Cambridge.

The Bishop of Ripon arrived here last night from Hanover, and celebrated the rite of Confirmation in the English Chepel here today. He Lordship expresses himself much gratified with the reception he has met with hitberto on the Continent. In Hamburgh he has confirmed twenty-seven young persons; in Hamburgh ten; here, eight; and in Dreaden there are twenty-six candidates for Confirmation waiting for him. The presence of an English lishop in Germany for the performance of pastoral functions is an unusual ovent; and implies that the Bishop of London has not forgotter, the outlying sheep of his fold. If these latter in at least the capitals and decent places of worship. In Prussia any such effort would meet with every countenance from the King, who has always shewn himself most gra-

UNITED STATES.

THE ANGLO-AMERICAN PRES CHURCH OF ST. GEORGE

Hospital for the relief of those who arrive it portrovers down by the hardships of an ocean voyage in the steerage of an emigrant ship. This latter part of the original plan is now provided for in St. Linke's Hospital;—a noble indititution which, in consideration for the valuable landed estate given it by St. George the Martyr, is to contain n ward of the landed estate. British Emigrants, on the nomination of the Rector of St.

George the Martyr.

The other part of the original design—the building up a parish which shall be the spiritual home of the British

libel on the dead, that "it excites a loathing to which "t'arey & Hart's Ed. of Macaulay a Essays, p. 72.