TORONTO, CANADA, JULY 21, 1853.

THE DISCRIMINATING CHARITY OF ROME.

MACAULAY's History of England was, at first, put

under the ban of the Inquisition at Rome. But latterly,

as an English paper informs us the anothema has

This is a carious result, apparently; but it is only

vilify the English liturgy. One of these creatures

actually took for his text, Acts xii 5, in the following

shape: " Prayer was made without cousing unto Gob

for St. Perez :" and then proceeded to show how

faulty the new Prayer Book of the Queen was, because

t was destitute of such kinds of petitions (Collier vi.

463; or vol. ii. p. 518, fotio). Another of thom was

arrested on his return to Rome, because he had turned

Paritan. But he satisfied the Pope so thoroughly that

he had made the best use of his Paritan opportunities

in abusing the Church of England, that the Pope

freely forgave all his practical lies and perjuries, and

made him a handsome present into the bargain!

Those wine want faller evidence of the truth of such

statements as these, will find it in the introduction to NALSON'S Historical Collections, or the preface of

STILLINGPLEET'S Unreasonableness of Separation.

ideed, there is almost any amount of evidence, if it is

vanted, to sustain the allegation of Canwirius in

his History of the English Church, that " the discern-

ment of Juwer, experience fully proved; and it was

spertained that the most popular preachers of the

Paritameal doctrines were Popish priests" (vol. i-

Now it would doubtless be particularly card, if not

absolutely monstrous, in the view of some, to pro-

be captivated by the bait of round and malicious abuse

of the Church of England by aliberalist! So we must

and content ourselves with the tame observation, that

it such a thing should, in some unheard of way, turn

on to be true, and be the world's eighth wonder, that

possibly some musty old antiquarian could find a

parallel for it, amid the rubbish of forgotten facts near

P. S .- If any of our neighbours think that we are

mistaken or prejudiced in our stidements about the

Jesuits having nestled among the Puritons, we com-

nend to their dyspeptic suspicious, Calany's Life of

BAXTER, vol. i. pp. 109, 101, 102, 103. CALAMY

ought to be as infathible with them as the Pope with

an Ultramontanist. But if he fails then let them take

as an unfailing remedy, a dose of the Grangieria of

THE TWO ANGELS.

"The sleep of a laboring man is tweet."
"Blessed are the dead which are in the Lord from beg-eforth
ea, and the Spirit, that they may rest from their tabous, soller,
e. 13.

Linked together in a paternal embrace, the Angelo

of Sleep and of Death walked over the earth at the

close of the day; and when they arrived near the

grassy bank, just as the little evening beli corsed

pealing from the distant hamlet, and no sound broke

Tranquil and allent as is their wont, sat the bene-

volent genii of the human race till the shades of night

Then rose the Angel of Sleep from his moss-grown

souch, and scattered gently the invisible grams of

uniet dwellings of the weary husbandmen, and soon

the inmates of the rural cottages were locked in a

sweet sleep, from the heary veteran who leaned on

his staff, to the babe in the cradle : the sick forgot

their pain, the mourners their sorrow, the poor their

When his task was competed, the good Angel of

Sleep reclined again beside his pensive brother, and

exclaimed with innocent delight-" when morning

the good Spirit! how delightful is our silent voca-

the stillness which prevailed around.

gnawing cares-all eyes were closed.

feil on them.

labodes of men, they laid themselves down on a

three hundred years old.

ounce Mr. Macaulay a Jesuit in disguise and say

490, last edition; or chap. Avii., near the end).

Poetry.

WEEP NOT. "Weep not for the dead, pelther bemoas him "

Weep for the suffering, -if ye will, Who bitter pain are bearing; For them who are, thro' months and years, The chain of sickness wearing:
See on their tear-stained, pain-worn face.
Their longing for Death's sweet embrace,
And weep not for the diad,
The satisfied, calm dead!

Weep for the dying, -if ye will, When pain and weakness sicken; Yes, ye may shed your tears for them, When shades of anguish tracken: Your powerless love may make its moan, O'er them who agonize alone; But weep not for the dead, The still, unsuffering dead !

Weep for the strick'n,—if ye will;
The sorrowful and lonely
May claim your tenderest sympathy. But weep for them-them only; They, who have passed Peath's soletin gate To Christ, will ne'er be desolate. So weep not for the dead. The comforted, blest dead!

Weep for the mourners,-if ve will, To them your tears are grateful. Both when they suffer actual w. cs, Or dread dim sorrows fateful; Your sympathy to them is dear, And precious while they're ling'ting here: But weep not for the dead, The happy, tearless dead!

Weep for the sinners .- if ve will: The guilty, hopeless, faithless, In danger of the misery
Of condemnation deathless. Require our truest grief, lest time Suffice not to repent their crime; But weep not for the dead, The saved, the holy dead! Weep for earth's dwellers .- if ye will;

They have so many trials! To all come sorrows, woes, and griets,
A life of self-denials! But when in Paradise they're blest, They find repose on Jesus' breast: Then weep not for the dead, The resting, hopeful dead!

Oh! rather for the dead give thanks, Rejoice in their great blessing! our not for your sad loss, but think What joy they are possessing!
For them, all grief and woe have ceased;
From parting, tears, and death released,
Why should we weep the dead, The sinless, living dead ! -Philodelphia Register.

MACAULAY AND ARCHBISHOP CRANMER.

[From the Church Review, for July, 1853.]

Doubtless Mr. Macaulay has written a great history, emphatically a great history, in his own peculiar and attractive style; and one that will command the attention of more readers than any work of its kind that has appeared for many years. Yet in spite of theil "furor" that it has excited in its favor, and of the deal more than this, as he says; "When Henry encomiums that have flowed in upon it from all quarters, the history itself is far enough from being a reliable one. There is in it too much of the mere reviewer. and too little of the careful narrator; too much of the partial critic, and not enough of the calm philosopher. As in his reviews, so in his history, he is too fond of startling his reader by bold denunciation, or of delighting him with beautiful description, to be always truthful. At times, his sentences, though separately they cannot be contradicted, yet in their combination, they leave an impression positively

Macaulay has been for a considerable time before the public; and we take him up now, simply to exhibit the character which he has studiously persisted in trying to fasten upon Archbishop Cranmer. There is not in his History of England so full a description of Cranmer as we find in his review of Hallam's Constitutional History: but the few remarks are dietated by the same unfair spirit, and with the same apparent intent.

He says of him, " Saintly in his professions : un sempulous in his dealing; zealous for nothing; bold in speculation; a coward and a timeserver in action a placable enemy and a lukewarar friend; he was in every way qualified to arrange the terms of the coalition between the religious and the worldly enemies of Popery.22 This charge is so sweepingly assertive, and yet so destitute of facts to support it that we must turn to the before mentioned review, to discover the foundations on which the writer rests, in his attempt to blacken the reputation of the Archbishop.

In the review we find accusations made, with a positiveness, and a particularity, that are truly anpalling to the honest friend of Cranmer; and yet in a style completely convincing to the ordinary reader. We shall notice a few of those assertions, so strongly fortified in their own dogmatism as to seem to be almost unassailable.

a disgraceful affair of his first divorce." True, tence." Cranmer was first brought into notice, by means of Henry Eighth's divorce from Catherine, his brother's King, Edward being a minor, was governed by a wislow; but that he did not "serve" Henry, in the Council, appointed by his father, the members of that sense that Mr. Macaulay aims to convey, the facts Council signed it. Cranmer was one of that Council. plantly show. Two gentlemen of the King's Court. chancing to spend a night at Waltham, met there an old college friend. It was at the time when the excitement about the divorce was at its height: and just atter the dilatory and shuffling conduct of Pope Clement VII, to whom Henry had applied for a dispensation dissolving the marriage, had manife-ted plainly his ultimate intention. This friend, a divine, and known to be a modest, but studious man, freely conversed with them upon the news of the day; and very naturally the conversation turned upon the contemplated divorce. He told them that he saw no need of applying to the Pope to dissolve the marriage; for it seemed to him, that the first point to be decided was, whether it was incestuous; and that could as well be decided by referring the question to the Universities and eminent Divines and Canonists as to the Pope. The College friends separated; and the conversation was probably forgotten by the divine. Not so with the courtiers. They mentioned it to the king : who was struck with its feasibility and propriety; and after acting upon the hint, called the suggestor. Thomas Cranmer, from his office of Lecturer in Theology, at Cambridge, to London. Do the facts in this affair cast a shade over the reputation of Cranmer? Can it

* Carry & Hart's El, of Noranley's Essaye, p. 71. 2 Http://ic * History of England, Harper,s Edition, Vol. 1, p. 48,

be said he rose into power by "serving" the King in tion, under whose rule Commer could expect that the [his disgraceful affair of his first divorce?

and the second s

He promoted the marriage of Anne Boleyn with the jostablished, and safely ha sied down to feture ages. King. On a frivalous pretonce he pronounced it On the other hand, there was to be sustained one void.276 That Anne Boleyn was unjustly murdered; whose rate was doubtral, whose strongest wish was facts now clearly show; but that Cranner was con- to restore England to the Papal power, shoulding the from this being true, the King knowing the oppositive viving beams over his country, in Papai superstitum the touledly embraced his brother and consolertion that he would meet with from Craumer, it he and ignorance. With these two alternatives before were near, ordered him to Lambeth and forbade his him, when the learning or the first legal talent assurappearance at Court. But did Crameer desert her? ed han of its lawfolness; when his menarch, from From thence he wrote to the King on her behalf, as- his death-bed, made a last appeal to the love he bere serting his belief in her innocence. But ail was in to his God and King a can we help sympathizing vain, she was condemned. Anne wishing, it would with him for the cicemustances under which he was seem, to remove all hindrance to the diverce, confessed that she had been preengaged to another; and ou that ground Cradiner, as primate, was compelled to decide? But he gave his support to Northumberland." True: for Northumberland support the King; and in yielding to Edward he must support the efforts of the other. But love for him was not the cause, as Mr. Macanlay insinuctes.

To be confished. shown by Desdemona when dying.

Emilia O sweet mistres, speak, Descenous. A guildess death lide. Emilia Ob! uno hath doce this deed? Desdemana Nobady, Imvself-datewells,

"He attached himself to Cromwell, while the for- been removed and Macachay (determined liberalist tunes of Cromwell flourished, and voted for cutting though he seem to be) may now piously be contemhis head off when the tide of royal favour turned. "I plated by Romish eyes, within actual had of the Vati-Yes. Cranmer did attach himself to Cronwell in his fean. Would our readers know the secret of this Popish days of prosperity; and he was the last to desert him miracle? It is unquestionably this. Macay Lay was in his troubles. Cromwell had failen under the se- at first dreaded for his ostensibly free opinious about vere displeasure of the King; and there were not politics; but on closer examination, was found such wanting those who preferred charges of meason a capital tailer against the Church of England, that against him. He was presented by means of hi it was concluded his loose sentiments about free goown iniquitous bill of attainder which, in his case, vernment might be endured, it such a writer could be was passed by both Houses. By the tules of those found denouncing that Church, which is poor Rome's days, he had been guilty of what was considered chief thorn in the flesh. treason. Though Cranmer, while judging him, could give no other decision; he yet wrote to the King on (Rome never changes - any more than the Vicar of his behalf, and exerted himself so strengously, that Buy did) a repetition of the same policy which was his enemies began to hope that the sinking of the one pursued by Rome in the days of Queen ELIZABETH. would draw the other in its voitex. But fate had when the Jesuits crept into Puritan pulpits, and emnot so decreed it. Cranmer had a great and good ployed their gifts in Puritameal way to denounce and work to perform, which as yet, was but partly accomplished.

"When Henry lived, he (Cranmer) condemned to the flames those who denied the doctrine of transubstantiation; when Henry died, he found out the doctrine false. Intolerance is a!ways bad. But the sauguinary intolerance of a man, who thus wavered in his mind, excites a loathing to which it is difficult to give vent without calling names." Cranmer undoubtedly was a man who lived in the sixteenth century; and in common with the men of that day, the best as well as the worst, not even excepting the Puritan fathers of a much later day, thought it no haim, but a duty to God, by persecution to convert men to the true faith. But Mr. Macaulay incimation a good died he found out the doctrine false." He hints what he dares not openly affirm, that self-interest, or a slavish fear of Henry, prevented him from openly espousing a doctrine which the King opposed. The rath is, that he did openly and boldly, long before Henry died, take ground against this Romish error. When the "Six Bloody Articles" were first brought forward in Parliament, Cranmer and his friends openly opposed them, against Lee and Tunstal on the Romish side. And even after Henry had declared himself for them; had appeared in the House by his presence to put down all opposition to their passage, this "coward and time-server in action," as Mr. Macaulay calls him, bid defiance to the King, and is power; and with bold words, fearlessly opposed be very cautious and very moderate in our assertions, hose Articles, whose first proposition was a declaraion of the doctrine of Transubstantiation,

" Found out the doctrine false." Craumer was Reformer; and like all the Reformers, his progress owards truth was gradual. "First the blade, then the ear, after that the full com in the ear." The progress of the Continental Reformer, Luther, is marked by the same "finding out." But Commer " wavered" in his views and progress! To the careless observer, the tide seems to waver, and at times to recode; but its advance is sure. So with Crammer. He wavered like the tide of the sea, onward, and onward, but never backward.

"When Somerset wished to put his own brother to the colebrated Presbyterian, Mr. Tadmas Edwards. death without even the form of a trial, he found a Say, part i. p. 40, to begin with. - Calendar. ready instrument in Cranmer." He was condemned by a bill of attainder, the usual course in those days: and Cranmer could have been no more an instrainent than the members of Parliament, even if he

" In spite of the Canon Law that forbade a Church. man to take any part in matters of blood, the Arch-"Cranmer rose into power by serving Henry in Lishop signed the warrant for that atrocious sen-

The bill received the royal assent; and as the

"When Somerset had been in his turn destroyed, his destroyer received the support of Cranmer in his attempt to change the course of the succession."

The facts are as follows: Elward VI. fearful of leaving his reformed kingdom under the sceptre of a Romish Queen, wished to annul the will of his father, Henry VIII, and to give the Cown to Lady Jane Grey. All of his Council but Cranmer, he easily brought over to his views. Craumer alone refused, and withstood the efforts of all, till the arguments of the Judges, and the entreaties of his own royal pupil, over-persuaded him. We shall not attempt to justify him in this, but while condemning, let us see if the circunstances under which he acted will not clear

By degrees, Cranmer had been made to see the evils and errors of Romanism; and the larger portion of his life had been spent in attempts to transform England to a Protestant country. It was the object for which he had lived, and in its cause he was willing to die. The act of the King would establish upon the throne a sovereign favorable to the Reforma-

The Angel of Death gazed upon the serene counter

principles and truths which he loved would be firmly the good man at his awaking in eternity will need. Adam,") -- English version, the cond-on-of-mon, in the good man at his awaking in eternity will need. Padim vo. 4. And the way Solomor, where we can be the first who, in the filling principles and fruths which he loved would be firmly the good man at his awaking in eternity will need. Principles and fruths which he loved would be firmly the good man at his awaking in eternity will need. Principles and fruths which he loved would be firmly the good man at his awaking in eternity will need. Principles and fruths which he loved would be firmly the good man at his awaking in eternity will need. Principles and fruths which he loved would be firmly the good man at his awaking in eternity will need. Principles and fruths which he loved would be firmly the good man at his awaking in eternity will need. Principles and fruths which he loved would be firmly the good man at his awaking in eternity will need. Principles and fruths which he loved would be firmly the good man at his awaking in eternity will need. Principles and fruths which he loved would be firmly the good man at his awaking in eternity will need.

messengers of his father?"

As he spoke hope and poy sparkled in the eye of cerned in it, is the very thing to be proved. So far down of the time religion that had began to cast its the Death Angel, and as they tose to go on their way

Correspondence.

We deem it increasely to follow the example of the London's Long-peri sticals, and to approximate uniters that we are not responsible for the opinious of our correspondents.

As we do not imagine that we have a right, on, if we had the right, that it would be joined us to increase up our correspondents

For the Cherek. REMARKS UPON "THE HORSE AND ITS RIDER."

By J. M. Hinscuttiness, Usq., Lecturer of Hebrew and Oriental Liberature in the University of Teromo 1 (Continued from our last.)

Nor is the sacred writer less munte and clear in atorining us as to the origin of the second human being. He introduces that event by stating, that all the beasts the field, and the buds of the heavens were brought to Adam, and that he gave them names, "but for Adam there was not found a help meet for him." i. c., that whilst all the bride creation had their mates, for man no such provision had as yet been mode, as among all the annuals there was none found which would be suitable to him. Hence God caused a deep sleep to fall upon Adam, and took one of his ribs and made (iit, build) a woman, and brought her to Adam, and Adam said this is now thesh of my thesh, and bone of my tome, thenetom she shall be called (Ishah) woman, for from (Ish) man she was taken. The reader will perceive that the word Ishah differs morely from Isle by the addition of the syllable ah, which, as we have already stated, is the characteristic of terminale norms, so that he English word woman, it we bear in mind its Anglo-Saxon origin, womb-man, i. e., female mem. will well express the Hebrew word. So in the old Latin vir (man), vira (woman). This name, Ishah, was, however, only given by Adam to his companion, to mark the relationship that existed between them, and not as a proper name; hence, we read (Gen. in 20) "And Adam called his wife's name (Harah) Eve." And why just (Havah) Eve t The answer is afforded in the following clause of the verse, "bucause she is the mather (kol hay) of all living, or, of all the living -the word Harah signifying tife. Now such a name would not have been appropriate, if a previous or contemporaneous creation of other human taces had taken place, and of which Adam could hardly have been ignorant had it been so. It has, ndeed, been advanced by some that when it is said, · male and female created be them," (Gen. i. 27) there is an allusion to more creations than one. But such an inference can only have been drawn from the English version where male and female are adone reagasa version where more and female are adjectives, and as such might be regarded as singular by placed, white to the original they are substantives, and would have therefore been more correctly readered "a male and a female created be them."

Nor is the hypothesis, that the account of the creation of man in the second chapter records the creation of a different race of men from that alluded to in the first chapter, less puerile. It requires but a glance o paracive that the record in chapter second is merely a recapitulation of that in cluspter first, where the sacred historian more minutely describes that event to which he before only briefly alluded, it being of great importance that every particular connected with it be distinctly set forth, so that no take theories might be built upon it. If we, in-leed, admit the hypothesis above alluded to, then, we must equally ulmit, that the heavons and the earth, the brasts of that Rome first condemaed his book, to draw curiosity the field and the fowls of the heaven, mentioned in even then did this "supple, timid, interested cour- towards it, and then withdrew her condemnation that the first chapter, are different from those referred to ier," whose "only object was self-preservation," this curiosity might be gratified, and the masuspecting in the second-which would plunge us in such a labyour theorists would not be able to extricate us, to say nothing of the inconceivable obsurdities to which it would give rise. But the three first verses of the second chapter are conclusive on this point; the work of oreation was completed in six days, and God rested on the seventh day from all his work which he had made, so that the election referred to in both

chapters cannot be construed to be two different Again, it has been advanced that Moses himself in speaking of "the sons of God," and "the daugh ters of men," (Gen. vi. 2) refers to a different race of nen contemporaneous with the Adamic race. To which we may reply, that such an inference can only have been drawn from those expressions not being viewed in their proper light. Every biblical scholar must know that by the term Bene Elohim (sons of (int) are to be understood the descendants of Seth, Enos, and other pious patriarchs, who did not walk in the wicked ways of the descendants of Cain. The appellation of "sons of God," has no do dot reference to Gen. iv. 26, where it is said, " then began men to be called by the name of the Lord," i. r., then began a portion of men, viz., the children of Seth, to be distinguished from the descendants of Pain, by taking upon them the profession of God's holy name, and by being recognized as his true wor-It is not at all uncommon in the Hebrew that one of the names of the Derty is used in connection with a noun, in order to express some excul-lence or superiority of such noun. Hence we find the expressions, Ich Elohim (the man of God) 1. c., ous man - Diest, xxxm. 1; Naphtale Liolum. (the wrestings of God,) i. c., the most powerful wrest-lings—Gen. xxx, 8; Har Elohim, (the monatrin of God,) i. c., the most lofty mountain-Pealm lyviii. 16 : Arse El. (the cedars of God) i.e., the highest cedars-Pealm lxxx. II, (English version, ver. 10.) So that after all, Bene Elohon (lat. " soms of God," in the passage before us,) means nothing more than superior mea, who had hitherto been distinguished for their applications and piety. Hence Onkelos, in his Shaldee Paraphrase, la a rendered it, "the wms of These saw the daugiters of grants in that part of the eminent over. men, (Heb. the daughters of the Adam) i. c., of the couch, and scattered gently the invisible grams of impious race of Cain, who had authing in them but slumber, which the evening breeze wafted to the the nature of fallen man—and took to themselves

from them wives. From the preceding remarks, it must now appear evident, to every unprejudiced mind, that it is utterly impossible, without greatly violating the text, or tholly disregarding the usage of language, to put any other construction upon the words of the sacred istorian, than that God created at lirst but two human beings, namely. Adam and Eve, and from whom the whole numan race must have sprung. Let is, in the next place enquire whether the account of Moses is sustained by the testimony of other sacred

dawns mankind will praise me as their friend and We have already stated that the word (Adam) benefactor. Oh what joy it is thus to do good in secret! how happy are we the invisible messengers of by other sacred writers. The question then arises, why should the human race be denoted by the name of Adam, rather than by the name of any of the other Patriachs? Of course there can be but one plausible answer, and that is, that these sacred writers, regarded all men as the discovered with the sacred which was now the seeze of the operations of the operations of the course there can be but one then, regarded all men as the discovered with the sacred with was now the seeze of the operations of the operation of t other Patriachs? Of course there can be but one plausible and that is, that these sacred wird does, the joyful thanks of men, the earth looks upon the particularly upon the plausible and that is, that these sacred wird does, the joyful thanks of men, the earth looks upon the particularly upon the plausible and that is, that these sacred wird does, the joyful thanks of men, the earth looks upon the particularly upon the brighter and that is, that these sacred wird does, the joyful thanks of men, the earth looks upon the particularly upon the brighter. The resolution for 3.0 boys, with so making its own, and comprises the Society. Perhaps the extension of a knowledge of the Society. Perhaps the extension of a knowledge of the Melanesian Islands might have an unportant Orders, two Chaplains, thirty-six sets of none or regularly. The resolution influence upon the prosperity of England. The resolution ing-masters, a chapel, a hall, a must m, a library these.

theart thou knowest to thou, or a train well-knowest. Bishop of Editing of London, seconded by the thou broads of all gline Handra, it willow sons or which have been acknowledged by his grace, the meet-children of the Mann. To T know, obeyon, BJ.—So togreparated. Job, "Truly (Johna) man is is no unto timble as the sparks (Heb. sons) of the flame fly upwards," - i. c. as it is in the nature of the sparks of the flame to the state of the state of the sparks of the flame to the sparks of the flame to the sparks of the flame to the sparks of (Adier) man or through our of the controversy respecting instruction in the mankind to be born to trouble, being the offspring of Carecters in Chine is choose, states that "as far as his markind to be born to trouble, being the offspring of Carecters in Chine is choose, states that "as far as his apwards, so it is in the mature of (Adam) man or mankind to be boin to trouble, being the obliquing of tailen Adam.

To be contouned.

Ceclesiastica Intelligence.

apparent unit control purpose reigning everywhere with a parent unit control of the condense of required Dissenters, out previous concert or combination, do appear to me like the leadings of Providence towards a great communication, the leadings of Providence towards a great communication, objection in the accomplishment of which, it is possible, may depend the establishment of a more effective system of the object d, cause in person to withdraw his objection, and at many or the Church throughout the world. Showing the request that his child might learn the Catechism." tel sees if to be one and the true scripinal many may then, through God's be song, be held up as an impractice then, through God's to essing, be noted up as an ampeneticable busikler agency the sputions unity of the papel system. My conception is, that it will be a file, suicidal policy to individuale our effects offuscting one to the recycle of Convocation in England, another to the settlement or the Australianan points, another to the lanan, mother to the North American, and so one. No. Let there be one one one consultant off of made, which shall include all swhich shall conclude effort made, where shall include all swhich shift of the concompass the walls and the together in one followship the entire Retorned Episcopal Church. The engine whereby to effect thus would be the establishment of one suffering system of Syndical action through a the whole uniform as to peraciple. I mean, though necessarily made fied according to the variety of circumstances under a lich the separate members may exist. But this would be nothing more than that the mystical body would imitted the peculiarities of the leady natural, at which, while the test were shore, the hands wear gloves. What I mean is that while there were shore, the hands wear gloves. What I mean is the lady conditied in this plan or that, in the mode of election or inles of debating and voting, the various churches having license to consult for themselves (in the spirit of our 31th Article.) yet there should be no breach at the reason of the delay which had occurred in the appoint on the proportion of the action of which I believe to died in England on the 20th of February last? our Alth Article.) yet there should be no breach at the vacuum untiatis, the right torm of which I believe to the the codering and governing of each separate discress by its own Bishop, and all these discress leading the unity of the fath, and so connected, each with each, in subordination to their own just divino Head, which is the late. Thus we should find, I trust, the truth of the maxim, Fix unitative out of the truth of the maxim, Fix unitative out of the common fact, and this successfully resist the limit of the rounding the desirable for the common fact, and this such a one, I had contained the common fact, and this is such a one, I had contained the common fact, and this is such a one, I had contained the common fact, and this is such a one, I had contained the common fact, and this is such a one, I had contained the common fact, and this is such a one, I had contained the common fact, and this is such a one, I had contained the common fact, and this is such a one, I had contained the common fact, and the same of contained the common fact, and this is such a one, I had contained the common fact, and the same of contained the common fact, and the common contained the common fact, and the same of contained the common fact, and the common contained the conta independently of the introduction of a principle of combi-nation, which would make us a better justed for Rome than we can be in our present deorganized state, we should be able to set before the world for its adoption a better ral associations, which some at this time are so busy in concorting. A sufficient basis for substantial union would, I think, be offered by what is been proposed; manely, the confederation of Episcopal churches, all agreeing in one form of doctrine, using the same liturgy and the same translation of Scripture, and to be regulated, each under their proper liatiop, by Synods and Conventions (provincial and docerom), all framed according to the same model, "—
Chamite United Chamites

SOCIETY FOR THE PROPAGATION OF THE COSPEL.

On Thursday week, the 102nd anniversary of this So-ciety was calchemted in St. Paul's Cathedral, in the pre-sence of the Archbishop of Canterbury, and the Bishops of London Manchester, Bangor, St. Asaphi, Antigua, Quebec, Montreal, Nova Scotia, Nova ich, Sahabury, Oxford, Chi-Chester, Gloncester, and Edinburgh. The Dean of St. Pant's Archdescon Hale, the Lord Mayor, the Sheriffs, and many members of the corporation also attended. The service was performed with a full choir, and the sermon was preached by the Bishop of Manchester, who impress was meached by the mismap of sanchester, who impresses a ground the congregation the duty of propagating the world of God throughout the world. In the evening the Lord Mayor and Lody Mayoress entertained the history of the Mismon-house. Among the company assembled on the occasion were the Archbishop of Canterbury and Miss. Surmer, the Bishop of London, the Bishop of Windows of the Church with th chester and his wife, the Bishop of Bangur, the Bishop of St. David's, the Bishop of Worcester, the Bishop of Sul-ishney and wife, the Bishop of Chichester and wife, the Biston of Oxford, the Bishop of Murchester, the Bishop of Hereford, the Bishop of Llandoff, and the Bishop of Nova Scotia and wife. Many of the aldermen and their wives were also present, and some of the most during guished of the metropoldar cleary. A very numerous meeting was held on Friday, at Willia's rooms London, of the supporters and triends of this Sweety. A great many ladies were present. The Archlishop of Canterbury pre-sided, and with his grace on the platform were the flish ops of London, Oxford, St. Asspa, Bangor, Llandall, Mon-treal, Quebec, Cape Town, Autigua, Nova Senta, Edin-burgh, and Glasgow, Bishop Catt. Archdescon Thory (Bristin), the Rev. J. W. Colenso, M.A., Su R. H. Inglis. men support of religious institutions. After a prayer had da, or the Diocese of Toronto, if duly cared for, been said, the clasionan, in opening the proceedings, ad-time the stronghold of our beloved Church and verted to the exertions of the Society in propagating the America, and that no other branch of the Colondal goods in foreign countries, and cornectly called upon the can present to strong a claim to additional intering to assist the Society. Mr. Justice Colecidge, and other gentlemen known for their support of religious institutions. After a prayer had meeting to assist the Society in carrying to lands still in darkness the light of truth. The Secretary then read the report. It stated that the Society, being present out of measure by applications for assistance to propagate the gospel, had determined upon this meeting to urge its claims upon the public, and proceeded to notice the vis-largement of the operations of the Church in consequence of the emigration to Australia. The munic r of m ties supported in whole or in part, in the year 1852 was 401. The establishment of the epsequete in Southern Africa had led to largely increased demands upon the mother Church, and the Society was mequal to the work before it. The new operations of the Society had extended to Burneo, where Su James Brooke had opened an important mission, having for its object, to impart to prates and averages European civilization and go-pel truth. This mission had led to increased demands up in its resources. There had been a vast extension of the missions of the Church to Southern Africa, owing to the labor and selfgrants in that part of the world had increased from £209 a year in 1843, to 1 699 in 1853. Much more, however, was required to carry out the bishop's designs, for four times that amount would not suffice to plant the intesions. grants in that part of the world had increased from £200 to a year in 1843, to 1 600 in 1853. Much more, however, was required to carry out the bishop's designs, for four times that amount would not suffice to plant the missions of the Chirch in the two new diocesses of Graham's Town plied, the not less important and far more neglected subject of the Natal. The Society also had determined to easie and Port Natal. The Society also had determined to easie ablish a collegiate and missionary institution in the australia and the second condition of the seco cient capital of Delta, and it had pressed upon the proper authorities in India measures of importance for the religious, moral, and social benefit of the people of that country. The report then claimed support to the Melanesian mission of the Bishop of New Zealand, and for the aborigmes of Australia. These exertions to propagate the gustel among the heathen required more appoint than the Society had heretofure received, and it therefore now pressed its had heretofore received, and it therefore now pressed its claims upon the consideration of the public. The first forth. To meet this crying need, Mr. Woests if made the resolution, urging the claims of the Societwio general support, was moved and advocated by the Bishop of Mentreal, and he was enabled to procure an advantageous location. The Bishop traced the progress of the Church in Canada, We have already stated that the word (Adam) though properly the proper thame of the first man, is yet used to denote man in the general and collective sense, viz—mankind or the human race, although it is never found in the plural number. This is not peculiar to the writings of Moses, but is so employed to the writings of Moses, but is so employed.

" Wesp not brother," request too Access of Swept Meanen, his eyelids by a Bon I Lland I to the smest. Was a control by the Ren. Francis Milliagal, the first uize in thee his friend and benefactor, and gratefully will be bess thee. Are we not his frichten and the of the Adam." And again in the Sobiane passes at the early median in the early median in the content of the Adam. This resolution in the Adam. And again in the Sobiane passes at the early median in th of the Adam." And again in this solvine peaker at max also manimously agreed in. Another resolution in the decision of the Temple, within heaven the decision places, and together and co-mail from the Rec. W. Covers and the Rec. Daniel Morre, after the covery time according to his ways wares, the transport the Bodap of Loudon, secondarl by the

Discuss of Manchiber.

THE VICENCE ROCHDALK ON TEXABLED THE CHECK experience goes, there is no reinctance on the part of Dis-Sen era generally, and stall less of many rejuted Dissenters to their children learning the Catechien, and in illustration of this assertion reflerates a statement made by him some time ago to the Government Inspector, relative to the "Rocustale Parish School," of which the following is the substance (==""That the school had been established The LATE Rish is no no undersoon or intrach systems.

The following important letter, dated Sydney, March 19, 1882, was drawn from the Bashop of Sydney by that is the charten of what are called "shortimers." The object of the school was to receive such of these as might markable and ones to consument effects where have in the school of was to receive such of these as might be and ones to consument effects where have in dependent to be a a roof in the principles of the Establishment and in the principles of the Establishment and in the school of the school of the extendent of the school of the scho of late been made in coloures while assume as the east and proceeding which the property of the Chirch, and the property of the proper process of the Chirch, and the property of the proper process of the Chirch, and the property of the proper process of the Chirch, and the property of the property of the chirch and the property of the property of the chirch and the property of the chirch and the property of the property of the chirch and the chirch of the property of the chirch and the property of the property of the chirch and the chirch of the property of the proper

MALERE OF SYDERY.

The following paragraph can hardly be mything beyond

THE RISHOPRIC OF SYDNEY.

ulterations in the Sec. That communication was now under the conclusiation of the Primate, and, under the riscountances, therefore, he did not think it right to ricementances, therefore, he did not think it right to advise Her Mejesty to proceed at once to fill up the Sec.

The Preteriories Commissioners for Brighand have lately published their fifth report the main points of which are as follows inclusively the five severable highering by act of patiement to Bred Incomes the Bishop for Consented to receive only the income prospectively annexed to their sees; the Irean and Canona of Dutham have in like manner been limited: the Dean and Chapter of York have agreed to an arrangement of similar scope; OP

York have agreed to an arrangement of similar scope; 09 to versions have been sold, and 77 leaseholds purchased. The value in fee of the property thus enfounchised during the past year exceeds 250 OM; the total charge upon the common fund, in respect of 825 sugmented benefices, and 225 new districts and parishes, amount to £77 17th yearly or a capital sum of £2,598,700; and in consequence of such liabilities already incurred, over 1,500 applications still temein pustlefied.

PROPOSED DIVISION OF THE DIOCERE OF TORONTO.

The Bishop of Tonnito has addressed an interesting communication to the Secretary of the Society for the Propahelow the mark, the consus being taken by the Church's enemies) constitute very nearly one-tourth of the whole,—2. There are a greater member of members of the Church of Eugland in the Diocess of Toronto than in the other five British North American Provinces or Colombis taken together, viz:—Lower Canada, 45,632; Nova Scotis, New Brunswick, Prince Edward Island, and Newtoundland, 108,148; total in the five colonies 203,750. 3. The members of the Church of England in all the British colonies and foreign dependencies are not appeared to exceed one million, of which it appears that the single discuss of Toronto contains one-fourth. 4. The members of the Episcopal Climch of the United States being reclaimed at Episcopal Church of the United States being recknied at one million, the Church members of the Diocese of Toron-to are one-fourth of the Church population of the United States. 5. The population of the United States being 25,000,000, unly, one in 25 belongs to the Church, while in the Diocese of Toronto the proportion is one in four, or six times larger. Hence the Bishop argues that Upper Com-America, and that no other branch of the Colonial Church can present so strong a claim for additional limbops as the Dioress of Toronto. To all this he adds his own ago, luving attained his 75th year on the 12th of April. - Eng.

DIDCESS OF CHICHESTER.

PENING OF ST. JULY SECTIONS, HUBSTPLE SPOINT, SUSSEX Thesday was the day appointed for the inauguration of St. John's Middle School, occastler College, established at the beautifulty situated town of Huratpierpoint, in the rick woodland truct of Sussex, lying beneath the majortle Southdowns, near the famous Devil's Dyke, about six Southdowns, near the fame common us. near the famous Devil's Dyke, about six imbes on the London side of Brighton. This iretilation, as well as M. Nicholas College, Shorebam, owe their existence to the energy of the Rev. N. Woodard. The College or public school for gentlemen's song, is at present located in iconpersery premises at Shorebam, the cradle of the order of the state of dertuking, but a site for the permanent editice has been secured at the picturesque village of Lancing, between shorehan and Brighton, nestling under the Southdowns, and reputed one of the most healthful sites in the Island, the building to be creeked from the designs of R C. Carpeople will have noticed the social condition of the people will have noticed that while the land is dotted with million schools for the higher election. public schools for the higher classes, and while parish schools for the poor me every day multiplying healt directions, the vitally-important question of the achiel edu-cation of the middle classes has either been cutirely ne-glected, or else but to the fortuitous machinery of misera-tile private "commercial schools," for offers the specialtions of mefficient chariatans - Dotheboys Halls," and so in temporary premises, at the eathest opportunity, while undertaking to carry out the tuture and perman

him from Mr. Macanlay's insinuations,