

...and will be heard throughout the universe on a thrilling confession, that evil hath, from the beginning, been so compelled to help forward the purposes of mercy, that the sum total of creature happiness exceeds finally, and that by a vast balance, what would have been the amount had Satan not been permitted to fall, or had there been built such a hedge around our first parents in Paradise, that there was allowed no avenue to the tempter. Yes, God shall be thanked for having permitted evil, as well as for having bestowed good! Then, as order is extracted from confusion, as the cold and vapors which accompanied the sun of his moral government, as it made the circuit of this disorganized creation, form themselves into a couch of gold and vermilion on which that sun shall rest majestically, the redeemed and the unfallen shall see and confess that evil hath been an engine in the resistless hand of Deity; and as they mark the glorious issues of the overruling of evil—issues which even now commend themselves to our admiration (for without evil there would have been no oneness of Divinity with humanity,) they shall praise God for what can be traced to his allowance, as well as what must be referred to his authorship. And this "giving thanks in every thing," shall occupy their rich melodies when the echoes of the judgment crash shall have died away, and the new heaven and the new earth shall rise up brilliant from the fire of a long-delayed vengeance.—*Rev. H. Melvill, B. D.*

News Department.

From Papers by Steam Canada, May 10.

ENGLAND.

CHURCH DISCIPLINE; MARRIAGE, &c.

The "Church Discipline" Bill of the Lord Chancellor is rejected by the House of Lords, after a painful debate, in which it appeared that all the Irish bench of bishops approved, all the English disapproved, of the scheme proposed. This singular result is explained by the fact that the Bill, drawn, it is said, by an Irish lawyer, was intended to amalgamate the jurisdiction of the two Churches in a way which the Irish prelates would think likely to strengthen their political position; but at a cost which the English episcopacy could never think of paying. The Bishop of Exeter, in a masterly speech, tore the Bill to tatters and exposed its anti-episcopal character, and the "professional ignorance" of its author. The Bishop of Oxford followed the Bishop of Exeter in a speech of great force, but after what the House had heard, any further attack was needless; it was but "slaying the slain."

Not so on the occasion of Lord St. Germain's Bill for legalizing marriage with sisters-in-law. Here the Bishop of Oxford was the champion of the morality and religion of the people; and in a defence of the existing law of the Church in this matter, he delivered an oration which drew from the Lord Chief Justice the honest encomium which he evidently could not, with all his official reserve, manage to repress. The revolting measure was rejected by a majority of nearly two to one, and ought to perish from remembrance. The speeches of the Archbishop of Canterbury on the former occasion, and of the Bishops of Exeter and Oxford now, ought to be enough to retile the question, if it were ever really unsettled, among English Churchmen. But the defeated agitators are too well paid to give up their attempt.

Other Marriage Bills are, if possible, to proceed warily through parliament. The Government proposal to make Divorce easy to the poor as well as rich is fraught with the utmost danger. At present the rule is, that when Divorce has been pronounced the parties are still restrained from contracting other marriage during each other's lifetime. These new Divorce measures would totally dissolve marriage, on the petition (as some plausibly urge) of either party, after the proved adultery of husband or wife! It is fearful to contemplate the consequences of so placing it in the power of married persons of every class to dissolve their legal union by a single act of wickedness of their own. The effect on public morals would be terrible; but Parliament had better consider, at all events, the probable action of such a law on the security of our whole social condition. How would the "Law of Settlement" be affected? and our "legitimacy" laws of every kind? &c., &c.

The "Dissenters' Marriages" Bill has not yet received the attention which the gravity of the subject demands. A Bill also to oblige a foreigner's residence beyond the Tweed to all who wish to avail themselves of the Scotch marriage law may be mentioned, as it is the only healthy measure on this whole subject which

the present session has produced, and it seems surprising that Lord Aberdeen should object to it. News from across the Atlantic ought to make our marriage-law relaxers pause. The disgusting disclosures, for example, in America, betray the state of society inevitable on a breaking up of the old traditions of Christendom concerning the indissoluble, and really sacred, character of the Marriage-bond. Three American "ministers of religion" have been suing for divorce in New York; and multitudes of persons from Europe arrive daily at that city en route to the Mormon state, where they may carry out the theory of Polygamy to their hearts' content. The attempt to unsettle the laws of marriage among Christians during the last few years is one of the darkest features of our times. In Germany they are already beginning to retrace their steps towards a stricter rule.

Lord Radesdale is to present a petition in the House of Lords on the subject of Convocation. It proceeds from the clergy of the province of York, and every one must feel the importance of the request which it urges—that the northern bishops and clergy should be allowed to do at least as much as those of the south are doing. The Church at large will appreciate the value of the exertions of a second Convocation, whose deliberations might materially assist those of their brethren in the Jerusalem Chamber.—*Literary Churchman.*

CHURCH AND STATE IN CANADA.

Every one knows how, in the palmy days of Whig ascendancy, when the American petitioners for a Transatlantic Episcopate pleaded that colonists, too, had souls to be saved, they were repulsed by the Crown lawyer with an imprecation on their souls, and an exhortation to "grow tobacco." Whig lawyers are obliged to use, in public at all events, language a little more decent now—not to mention that the colonists have grown rather too important to be treated with unnecessary contumely at home. But the law officers of Lord Palmerston's Government are not much more favourably disposed towards a Colonial Episcopate than their predecessors of a former age. The opinion which we are now able to print, though it was omitted from the Parliamentary return to which we referred in a former article, betrays with very little reserve the feeling of the learned gentlemen whose names are subscribed to it. They do not condescend to notice the short and simple Bill which had actually been introduced by Mr. Gladstone into the Imperial Parliament, purporting to effect the objects at which the Canadian Church and Legislature aimed. Nor do they attempt to suggest any means by which the prayer of the colonists for a Synod might be granted, but confine themselves to a vague declaration that the objections to one particular course are "almost insuperable," and that an Act, such as the Canadians are supposed to desire, would "extend far beyond the force and scope of any imperial statute yet passed."

The truth is, that a very little attention to the position of the colonists, and to the circumstances which occasioned it, would have preserved the authors of this opinion from serious blunders. They assume that the Canadians desired at the hands of the Imperial Legislature a regular Ecclesiastical constitution, with legal powers and jurisdiction depending for their validity on the terms of an imperial statute. Whereas colonists did, in fact, desire no more than that their own Church Assembly might be protected from the possible conflict of any existing law with its proceedings. They did not pray that their canons or decisions should have any other legal force than what belongs to the bye-laws of every Society. Such bye-laws are taken notice of by the courts of law in adjudicating on questions touching the property of the society; but they have no other claim on the secular power for means to enforce them. The Canadian Church did not desire to be a privileged corporation; it only sought to be relieved from peculiar disabilities, supposed to be incident to endowments, of which she had now been deprived.

It is somewhat remarkable that the Crown Lawyers should have omitted all reference to the statutes by which the consecration of Bishops for the United States and for Jerusalem was provided for, as these would have furnished a precedent more applicable, in some respects, to their case than any other modern transaction. Plainly, however, it was not the intention of the framers of this opinion to find precedents for answering the prayer of the Canadian Churchmen. They would rather shackle the Colonial Church with every disability which the traditions of the Royal Supremacy might enable them to impose. If their view was correct, it would follow that Bishops could scarcely exist in a Republican Government, so essential do

they regard the Royal prerogative in their appointment and consecration. The colonists may, perhaps, be tempted to think of the Synodical usages enjoyed by their brethren in the United States, and to ask whether separation from the mother country is indispensable to the enjoyment of the like boon for themselves. Happily the course of events is likely to dispense with the opinions of the law officers; and we expect to see Episcopal elections duly confirmed, and Synods duly held by our Canadian brethren without that separation of their land from the British Empire, which Sir Alexander Cockburn and his colleagues would seem by implication to commend.—*London Guardian.*

Preparations for the display of fireworks on the 20th inst., are nearly brought to a close. Upwards of 8,000 men and boys have been engaged in the works at Woolwich night and day. When finished, they will be brought to London in twenty-five waggons, drawn by 100 horses, hired for the purpose. A number of novel designs have been brought out. Some representations of Roman fountains, of 100 feet in height, will probably be considered the most attractive. Two of those are intended to be erected in each of the parks, and one on Primrose-hill. There will be likewise some huge designs of revolving-stars, twenty-eight feet across, besides the newly-invented Boxer star shells of various colours, together with innumerable wheels and myriads of improved rockets, &c.

Some strangers were on board inspecting the Redwing gunboat a few days ago, and while examining the gun, a Marine artilleryman, standing at the muzzle, was explaining the manner of loading. At this moment the trigger was pulled by a lady, who did not know the gun was loaded; it went off, blowing the unfortunate man to atoms.

The annual meeting of the Society for Church Missions to the Roman Catholics of Ireland was held at Exeter-hall on Friday. The Marquis of Blandford presided at the opening of the business, and the Earl of Clancarty over the rest of the proceedings. According to the report of the committee, the society's funds are anything but in a prosperous condition, the expenditure exceeding the income by a considerable amount. It appeared that the ordinary income of the year was short of that of the previous one to the extent of £10,033 6s. 9d.

The early cheap train up from Bristol on Monday morning at night was laden with Mormons on their way to Liverpool en route for the Salt Lake. At Worcester no less than sixty-eight others, of whom at least a third were children under five years of age were waiting to join them. They were almost all clad in smock-frocks, and were evidently country folk of the most ignorant class. One old man, who said he was eighty-two years of age, and quite blind, with a wallet on his back, told one of the railway porters with the gravest possible countenance, that he had "faith," and was going off in the full expectation of having his sight restored! One woman, faint of heart, was going to run away at the last moment, but the elder caught her by the arm and compelled her to return. The "prophet," who had the chief oversight of the "saints," having seen them all safely in the carriages (himself much too knowing to go along), went round and gave them the kiss of peace, not forgetting to make a collection for himself, which he did so successfully that he carried away a double-handful of copper and silver.—*Worcester Chronicle.*

The first half of the choice collection of paintings belonging to the late Mr. Rogers, was disposed of on Saturday, and realised nearly £19,000. The great gem of the collection was *The Strawberry Girl*, by Sir Joshua Reynolds, which was knocked down, amidst great applause, to Mr. Agnew for 2,100 guineas.

The pictures purchased at the Rogers sale for the National Collection are the following:—No. 726. *The Triumph*—Rubens, after Mantegna—£1,102 10s. No. 608. *The Sketch for the Allegory of War in the Pitts Palace*—Rubens—£210. No. 709. *The Good Samaritan*—Basan—£241 10s. No. 721. *Fragment of a Wall Painting*—Gioto—£78 15s. In all, £1,632 15s.

A recent number of the *London Gazette* contains an Order in Council prescribing the exact mode in which Miss Burdett Coutts is to be buried. By virtue of this order no one is to be buried in the church of St. Stephen's, Westminster, besides Miss Coutts and Mrs. Brown (the widow of Mr. Brown who is already buried there), and "their bodies are to be embedded in a layer of powdered charcoal, six inches at least in thickness, and be separately entombed in brick-work, well cemented.

TURKEY.

According to some accounts the outrages on the Christian population at Nabious have been put down, though others state that the Porte has sent a steamer to Jaffa with troops, and has ordered the Pacha of Beyrout to act in conjunction with the Pacha of Jerusalem against the Syrian rioters. We have now, however, several versions of the outbreak. The most circumstantial appears in the *Daily News*, professing to be "an almost verbatim translation of a letter addressed by three of the most respectable Protestant Christians in Nabious to a pious and intelligent missionary who has just returned from Palestine." It is as follows:—