

ber of the labourers, the congregations in the Township adjacent to Barrie, are exerting themselves to raise funds towards the support of another Clergyman, to reside in that neighbourhood, who will have service on the Lord's Day in those Townships, and thus relieve the Missionary of his duties among them, and enable him to turn his attention to the more backward and neglected part of the District.

Contributions have been received from Barrie, Penatungishene, Flos, Oro, Mono, Mulmur, Adjala, Coldwater, Tecumseth, West Gwillimbury, Orillia and Medonte. The Home District is still without a Travelling Missionary, although eleven Townships do not enjoy the advantage of a resident Clergyman, viz.: North Gwillimbury, East Gwillimbury, Mara, Reach, Rama, Scott, Thora, Uxbridge, Pickering, Albion and Caledon. Whenever it shall be in the power of the Bishop to send one or more Missionaries to these Townships, there is no doubt that the District will very cheerfully contribute its proportion of the necessary stipend.

Contributions have been received from the City of Toronto, Thornhill, Georgina, Lloydtown and Scarborough. The amount contributed by each Association will be seen by reference to the abstract of the Treasurer's Accounts in the Appendix.

Such is a general report of the operations of The Church Society of the Diocese of Toronto, during the past year, and in viewing these labours which have been so faithfully and so generously undertaken in its behalf by the members of the Church; it will certainly appear to all, that there is much cause for thankfulness and gratitude to Almighty God, who alone "giveth the increase," for the results which have been attained, and the measure of success which has been so mercifully vouchsafed. It will be found, that in a year of unexampled distress and misery, when nearly 100,000 emigrants were landed on the shores of Canada, the majority of whom were in such a state of destitution, as to be almost entirely dependent on the individual charity of the benevolent; when fever stalked through the land, and many persons, in the all wise and yet all merciful Providence of God, have died in the patient discharge of duty, this Society has been most successful, within the same period in its labours of love. Its actual income, together with that of its District Branches, has for the first time exceeded £3000. A proof, that when, in faith and obedience to the Divine will, the sick are visited, the hungry fed, and the naked clothed, the temporal necessities of the Church are in no wise worse cared for, may rather be said better provided for, and attended to, as the grace of God, without which all human efforts are unavailing, then seems to open the hearts of men more and more, and consequently rouse them to a deeper sense of duty.

It is likewise a matter of great satisfaction, to be able to observe the increasing confidence which is year after year reposed in this Society by the members of the Church, as on this the ultimate success of every charitable association must mainly depend. Nor is it unreasonable that such confidence should exist, for the general monthly meetings of the Society, as it is well known, are open to every member, and no measure of importance is ever brought up for regular discussion, without some previous notice being publicly given to the Diocese, so that all who feel inclined, may take a part in such proceedings, either in person or by letter.

Much has been done during the last six years; but much more yet remains to be done. It can only be repeated, that, as was stated in the last Annual Report, each Colonial Branch of the Church will every year be more completely thrown upon its own resources, and that the venerable Society for the Propagation of the Gospel in Foreign Parts, will, as the country becomes settled, and the forest retires before the labours of the husbandman, reasonably expect to be gradually relieved from the heavy burden, which it has faithfully borne, almost alone, during so many years. Now the surest way in which such assistance can be required, as is needed for the wants of the Canadian Church, is through the medium of Parochial Associations, and yet it must be confessed that these have not increased in number, in any proportion to the expectation originally entertained. It is well known that many missions are involved in pecuniary difficulties, and fears have been raised that such Associations if formed, might seriously interfere with local engagements, but several of the most experienced Clergy in the Diocese have informed the Society, that such is not the case; that on the contrary, it has been generally found that where Associations have been formed, and exertions made for Diocesan purposes, these have been so far from impeding the accomplishment of objects strictly Parochial, that on the contrary, they have generally found an increased readiness on the part of their people to assist them in local matters.

The Society has to deplore the loss of Col. Robert Loring, who has been removed during the past year from this transitory world. He was an amiable and charitable man, and a liberal supporter of this Society.

In conclusion, the Society would acknowledge the generous assistance, which the venerable Societies at home still continue to afford to the Church in this Diocese. It is likewise satisfactory to be able to announce, that the Sister Diocesan Societies of Nova Scotia, Quebec and New Brunswick, are most unquestionably proceeding onwards in a useful and prosperous course.

Surely then it may be expected, that the results of the past year will encourage us to renewed exertions for the future. This Society deserves well at the hands of all, its purpose being to bear a part in providing for the wants of religion in this Diocese. Many, and excellent are the objects which the constitution embraces—it was incorporated to dispense the Word of God, which in the plain language of the article, contains all things necessary to salvation—to circulate the Book of Common Prayer, which, under God, we owe to the wisdom and labours of our venerable Reformers, a legacy as it were from men, who in separating from Romish errors and superstitions, were many of them called to resist, unto blood, in defence of the Catholic faith,—to provide for the support of Missionaries, who in obedience to the Saviour's command, shall go forth to teach and to baptize,—to erect and endow Parochial Schools, where the little ones of Christ's fold shall receive an education founded on religion, and to support the wives and orphans of those, who have spent their lives, ministering in the service of the Most High.

These are some of the weighty objects for which this Society was incorporated: let then the work be done in faith and trust, remembering that the Canadian Church, being almost unendowed, must look mainly to the free will offerings of her children for temporal support; and let there be fostered amongst us, an increasing spirit of charity based on true Christian principles, and therefore seasoned with self-denial and humility, considering always, that we are servants and disciples of Him, who said, "it is more blessed to give than to receive."

Ecclesiastical Intelligence.

ENGLAND.

THE CHURCH MISSIONARY SOCIETY.—The Anniversary Meeting of the Church Missionary Society was held in Exeter Hall, London, on Tuesday the 2nd of last month. There was, as usual, one Meeting in the morning and another in the evening. We have been furnished with a Report of the proceedings of the morning Meeting, from which we have made a few selections to lay before our readers. It is an interesting feature in the period at which the Society has arrived that, though this is only its forty-eighth Anniversary Meeting, yet in reality this year will complete the fiftieth year of the Society's existence, and it is therefore contemplated to mark its first Jubilee by some appropriate course of proceeding.

The Report read to the Meeting, furnished abundant proof of the blessing of God attending the Society's labours. The diminution of its pecuniary resources, will, it may be hoped, be only temporary, and returning commercial prosperity will open fresh sources of supply to the treasury of this noble Institution. It is a gratifying circumstance to record—though not as if it was a strange thing, for no one of those who knew Bishop Sumner expected anything else—that His Grace the Archbishop of Canterbury who, since the elevation to the Primacy of all England, has accepted the office of Vice Patron to the Society, came forward to declare his unaltered attachment to it as to one "amongst the best of those various means God has set on motion for the purpose of diffusing the light of his Gospel through the world." The speakers on the occasion were the Earl of Chichester—the Bishops of St. Asaph and of Madras—the Hon. and Rev. Baptist Noel—Sir Thomas Dyke Acland—the Revs. Edward Jones (Missionary from Sierra Leone), Francis Close (of Cheltenham), and Edward Bickersteth (for many years one of the Society's Secretaries). The Most Rev.

Chairman was surrounded, on the platform, by Clergymen and Laymen who count it an honour to be followers of Henry Venn, Thomas Scott, Charles Simcox, Josiah Pratt, Lord Teignmouth, William Wilberforce, Thomas Fowell Buxton, Dandeson Coates, and hundreds of others whose names are held in honour among God's children because they were followers of Christ, and diligent labourers in carrying on the work of sending the Gospel to those destitute of its countless blessings.—Berean.

SCOTLAND.

ELECTION OF A BISHOP FOR GLASGOW AND GALLOWAY.—In pursuance of a mandate from the Primus of the Scottish Church, the dean and clergy of the united diocese assembled in Glasgow for the election of a Bishop. A motion was brought forward to the effect that no person should be nominated unless on the understanding that he was to reside within the diocese, the late Bishop Russell having retained, up to his death, the incumbency of St. James, Leith, and resided in that neighbourhood, owing to particular circumstances. Some discussion arose on the motion, and after a division it was found that the votes were equal. By the casting vote, however, of the dean, the motion was lost. Several gentlemen were subsequently nominated for the office, but their names were subsequently withdrawn, and it was agreed to offer the appointment to the Rev. E. B. Ramsey, of Edinburgh.—But Mr. Ramsey, having felt it his duty to decline accepting the Bishopric, another name will be issued by the Primus. There is said to be little doubt but that the majority of the Presbyters will support the Rev. W. DeBurgh.

WEST INDIES.

On the 25th March (being the Annunciation of the Virgin Mary), the Right Reverend the Lord Bishop of the Diocese held an Ordination in the Parish Church of the Holy Trinity, in the Town of Port of Spain, in the Island of Trinidad, at which William Thomas Webb, S.C.C., Joseph Pascher, S.C.C., and Charles Wood, LL.M., were ordained Deacons; and on the same day the Reverend Joseph Pascher was licensed as Assistant Curate in the Parish of Saint Michael, in the Island of Trinidad, more particularly in that quarter of the Parish called the Caranage; and the Reverend Charles Wood, as Catechist and Officiating Minister in the Parish of Saint Jude and Saint Bartholomew, in the said Island, more particularly for the settlement of disbanded African soldiers.

THE CHURCH.

TORONTO, FRIDAY, JUNE 16, 1848.

CONTENTS OF THE OUTSIDE.

First Page. Sixth Annual Report of the Church Society of the Diocese of Toronto. Fourth Page. Arthur Granville or the Gifts of God. Letters from William (Archbishop) Scahill to his Father.

CONFIRMATION APPOINTMENTS.—FIRST DIVISION. THE BISHOP OF TORONTO, in announcing the following appointments for Confirmation, requests that it may be understood that Candidates are not admissible to that holy rite until they shall have attained the full age of fifteen years:—

- 1848, June. Saturday, 17, Malahide, 11 A.M. Sunday, 18, St. Thomas, 11 A.M. Port Stanley, 3 P.M. Monday, 19, Dunwich, 11 A.M. Tuesday, 20, Westminister, 10 A.M. Delaware, 3 P.M. Wednesday, 21, Manucey Town, 11 A.M. Thursday, 22, Wardville, 12 noon. Bell's, 4 P.M. Friday, 23, Zone Mills, 10 A.M. Dawn Mills, 3 P.M. Saturday, 24, Morpeth, 11 A.M. Sunday, 25, School-House near Col. Lytle's, 10 A.M. Tylbury West, 4 P.M. Monday, 26, Mersea, 11 A.M. Colchester, 3 P.M. Tuesday, 27, Ambersburgh, 11 A.M. Wednesday, 28, Sandwich, 10 A.M. Irish Settlement, 2 P.M. Thursday, 29, Teignmouth, 11 A.M. Friday, 30, Chatham, 11 A.M. July. Saturday, 1, Walpole, 2 P.M. Sunday, 2, Moore, 11 A.M. Monday, 3, Errol Plympton, 11 A.M.

- SECOND DIVISION. Monday, 3, Warwick Village, 4 P.M. Tuesday, 4, Brooke, 10 A.M. Cronyn, 1 P.M. Williams, 4 P.M. Wednesday, 5, Adelaide, 10 A.M. Metcalfe, 3 P.M. Thursday, 6, Katesville, 10 A.M. Fitzroy, 1 P.M. Friday, 7, London, 11 A.M. Nissouri, 4 P.M. Saturday, 8, St. Mary's, Blanchard, 10 A.M. Sunday, 9, St. George's, London Township, 11 A.M. St. John, do, 3 P.M. Monday, 10, Hodgson's School-house, Biddulph, 11 A.M. Stephens' School-house, Devonshire Settlement, 3 P.M. Tuesday, 11, Goderich, 2 P.M. Saturday, 15, Mitchell, 10 A.M. Stratford, 3 P.M. Sunday, 16, Hayesville, 10 A.M.

We beg to direct special attention to the alterations which the above amended List contains, in the appointments between Vittoria and Malahide.

THE LORD BISHOP OF TORONTO requests that the next Sermon on behalf of the Church Society of the Diocese of Toronto, being the first for the seventh year of the Society, may be preached on TRINITY SUNDAY, the 18th of June,—the proceeds to be applied to the support of the Widows and Orphans of the Clergy.

It is hoped that the proceeds of this Sermon will enable the Society to meet all claims upon the funds for the present year. At the adjourned meeting, held on 17th May, for the final settlement of the Widows and Orphans' Fund, his Lordship the Bishop intimated, that being desirous that the proposed bye-law brought up by the Committee for the management of the Widows and Orphans' Fund, should, as far as possible, be submitted for the general consideration of the Clergy and laity throughout the Diocese, he recommended that no final decision on this subject should be made until after the annual meeting of the Society: it seeming to his Lordship most desirable that the utmost unanimity should prevail, with regard to a subject so important as the settlement of the Widows and Orphans' Fund on some practicable and satisfactory footing.

THE LORD BISHOP OF TORONTO will hold his next General Ordination at Christ's Church, Hamilton, on Sunday the 30th July next. Candidates for Orders, whether of Priest or Deacon, having previously obtained permission to offer themselves, are desired to be present at the Rectory, Toronto, with the usual testimonials and St. Quis, on the previous Wednesday, (July 26) at 9 o'clock, A.M.

THE JEW BILL.

This most untoward and deplorable measure, has now received the sanction of a majority of the British House of Commons. By permitting the Bill to be read a third time, that Assembly have deliberately decided that parties who openly denounce the Gospel as a "cunningly devised fable,"—who avowedly regard the Lord Jesus Christ as a "pestilent fellow,"—and who deliberately denounce Him as a blasphemous traitor richly meriting the shame and agony of crucifixion—may hereafter be eligible to sit as legislators in a Christian land, and frequently, it may be, decide questions bearing upon the temporal interests of Emanuel's Church. This is no far-fetched or impro-

bable conjecture. Should this Bill become the law of the land, it is quite possible that a Jew's vote may yet legitimately decide, that Christianity is a moral nuisance—and that in no sense or shape, should it be recognized by the English people as a nation. Within the last quarter of a century we have seen quite as strange things as a Rothschild virtually quitting the Cross from the halls where our Houses of Parliament meet to deliberate.

In debate every thing which deserved the name of argument was against the passing of the reckless measure. As the *Guardian* remarks—

"It was argued with unanswerable force that it is desirable to have some mode of morals, some guarantee for public utility and disinterestedness, some standard of right and wrong, by which the principles of public measures may be tested. The advocates of the Bill were called upon to say what other code they would recognize, if the Gospel were denied; what better guarantee they would choose than a belief in Christianity; to what standard they would assent from a mixed Legislature of Christians, Jews, Deists, and Hindoos. Such arguments came with greater weight from men who gave up the mere common-place allegations fashionable in 'good old days,' and appealed to abstract considerations, independent of political prejudice or party watchwords. At the same time, Sir F. Theobald did not forget to remind the House that the question before it differed from the various measures of latitudinarian comprehension to which it had been compared; inasmuch as it was the first attempt, by positive legislation, avowedly to introduce persons hostile to the Christian faith. Unitarians and Quakers had uttered before it was scarcely possible to exclude them; Jews were admitted because Parliament had expressly sanctioned and invited their introduction."

We have ever regarded Lord John Russell as a small-minded man; and it is therefore with less astonishment that we find him giving utterance to the following piece of sophistical buffoonery. He admitted the importance of genuine religion,—and that Christianity had been the source and main-spring of the most beneficial measures which Parliament had been instrumental in passing: But with all this he could not see the connection between the declaration of an evangelical belief and the actual existence of that belief. He could not conceive how the uttering of a certain form of words in the House of Commons, would make a Christian out of an Infidel. That oath had been gulped by unbelievers without their making a single wry mouth, or starting the most attenuated shadow of an objection;—ERGO, (said Lord John), there is no need for restrictive enactments on the subject!! Now we would be bound to say that a Toronto college boy, of an advanced form, would be soundly astigated if he had enunciated so contemptible a fallacy. If declarations of belief were altogether unavailing what necessity existed for the much vexed Jew Bill? If deliberately to profess "the true faith of a Christian," did not operate as a break-water against the enemies of our holy religion, why be at such surpassing pains to undermine and destroy that break-water? Verily, these expediency-mongers should, by Act of Parliament, make Loote a high crime and misdemeanour in time to come.

As might have been anticipated by every consistent Churchman and true Christian, Sir Robert Henry Inglis opposed the whole weight of his influence to the passing of this most untoward and unconstitutional measure.

"If such measures became law, it announced to all the subjects of the land, and to all the people of the world, that it was henceforth a matter of indifference in this country what was the religion of those who governed it, or whether they had any religion or none; certainly, whether they possessed truth or falsehood in religion.—It was not then so much the unchristianisation of the realm which he dreaded, as its avowed profession of indifference to all religion. With these views, and believing that, in this course, we are acting contrary to our privileges and to our duties, he resisted to the last the measure now before the House."

This Bill has not yet become the law of the land. We have still a House of Peers, and upon their fiat it mainly depends, whether the most incongruous spectacle should be exhibited of an *Anglican* and an *unbaptized Rothschild* sitting together as legislators for a nation. It is a sad and a humiliating sight, to see a nation:—the trampling upon the highest sanctities by Christianity or rendered venerable by association. And may He put it into the hearts of our nobility, who so often have stood up in defence of Altar and Crown, to stem the advancing flood of democratic infidelity. If they neglect to do so, their Coronets, ere long, may be worth no more than the value which a Jew Broker would put upon the metal of which they are composed.

COMMEMORATION.

Thursday the 8th June being the anniversary of the opening of the University of King's College, in commemoration of that important event, a large party of the graduates and under-graduates sat down to an excellent dinner, provided by Mr. Horwood, of the North American Hotel. The chair was taken at half-past 7 by Wm. Wedd, Esq., B.A., T. McLean, Esq., B.A., officiating as Vice-President. The speeches on introducing the toasts, &c., were remarkably good, and gave excellent promise of the future professional success of the speakers. The President, Mr. Wedd, especially distinguished himself, by his eloquence as well as by the happiness of his classical allusions. The party separated at a late, or rather, early hour, after having passed an exceedingly pleasant evening. The centre of the "festive board" was adorned with the splendid piece of plate presented to Dr. McCaul by the pupils of Upper Canada College, on his retiring from the Principality of that admirable Institution.

SABBATH OBSERVANCE.

The Correspondent who has kindly supplied us with the following extract, has appended to it a suggestion that our contemporaries should copy it.

"From the North British Review. "Nor can we hail with any other sentiments, save those of the liveliest satisfaction, the important declaration of the Postmaster-General, that he is willing to close the Post-Office on the Lord's day in every place where a decided and influential majority wish for it;—and when the misery do not oppose it. We doubt not that many other towns will do as Bath has done; and if light and good-feeling spread—it may not be long till every city and village in England conform to the Capital. Every village of Britain has had struck with the comparative decorum and tranquillity which reign every Sabbath in the princeliest and most populous of watering places; and it does not abate from the praise due our faithful Ministers to say that their exertions were powerfully furthered by the pious example of the present Queen Dowager."

THE CHURCH IN WALES.

In the year 1836, when the Whigs were in power, an Act of Parliament was passed, which, among other things, declared—"That to every vacant *ecclesiastical* office in any See in the Principality, the Clergyman to be appointed should understand the Welsh language." It was likewise enacted—"That when any BISHOP became vacant, the person to be inducted should also be conversant with the language of the country."

The living of St. Andrews, in the Diocese of Llandaff, which lately became vacant, is a most valuable and important preferment, and the patronage is vested in the Lord Chancellor. Now, will it be credited, that his Lordship has presented to the benefice a gentleman nearly related to himself, who, though unexceptionable so far as orthodoxy and morals are concerned, is unable "to communicate and converse in the common language of his parishioners."

As a matter of course, the Bishop of Llandaff has refused to institute Mr. Sampson, the presentee of Parliament above referred to, leaving him, indeed, no option in the matter. And yet it is publicly asserted by the Rev. John Griffith, of Abardare, in a letter to the Lord Chancellor, printed in the *Chester Courier*, that—"it is currently reported that this clause (viz., that making the knowledge of Welsh imperative,) is to be set aside, not from the inefficiency or the inability of the clause itself, but from a flaw found in it,—the object of the finding being to compel a Bishop to do that against his conscience, which shall rebound to the worldly interest of a connection of a relative of the Lord Chancellor."

Law-makers—says the old adage—should not be law-breakers. Alas! that an exception to this rule should be found in the case of an English Lord Chancellor—opposing himself to the Church which he has sworn to cherish and defend. Of a truth, we live in strange and perilous times. Possibly, at no former period was the Anglican branch of Christ's fold subject to more dangerous or insidious trials. Her enemies may indeed be said to be those of her own household.

DIVINE RIGHT OF BISHOPACY.

The Annual Meeting of the Church Society, and other matters of immediate interest, have deterred us from taking up at an earlier period some remarks on this subject, which appeared in the *Christian Guardian* of the 24th ultimo. It is not our purpose to discuss at present, all the statements made in the rather lengthy review of historical testimony with which that Journal has favoured us. In order to exhibit a specimen of the kind of evidence alleged; of the inferences deduced from it, and the method of its illustration; it will be sufficient to confine ourselves to that portion of the article which is occupied with the reign of Henry VIII.

The point which our contemporary desires to establish is this,—that, from certain documents, publications and opinions, emanating either from public or private authority, it appears that the identity of Bishops and Presbyters has been admitted, even by the Church of England. To prove this proposition appeal is made, in the first place, to the "Necessary Doctrine and Erudition of a Christian man."

"This publication is referred to as a fair and authentic exposition of the principles of the Church. It is perfectly well known, that it was a retrograde movement in the Reformation. Its effect was to arrest and repel the onward progress of the truth. Many of the chief corruptions of Romanism were embodied in it; much of what had previously been gained in the cause of pure doctrine and spiritual freedom, was virtually disclaimed and neutralized by it. It was called the "King's Book," and justly, for it delivered neither more nor less than the King's own vague, and unsettled opinions, duly leavened with the well-defined and unflinching doctrine of Popery, maintained by Gardiner, whose influence—and not the more honest and more truthful counsels of Cranmer—happened at that time to be in the ascendant. The adoption of the "Erudition" has been aptly compared to "the wanderings of the Israelites in the wilderness;" it was a turning away from the promised land,—a temporary unfaithfulness to duty and principle, which showed that the nation was not yet ripe for the accomplishment of God's designs, and that there were still men enough, of evil hearts and darkened understandings, to retard the glorious destiny of the Church. And yet we find this more than semi-Popish production cited, with amazing gravity, as a formula expressing the principles of our pure Reformed Church.

We will suppose a case for the sake of illustration. Imagine, for a moment, that Mr. Richey, or Dr. Cox, or any other representative of the sectarian interest in the Evangelical Alliance,—at the inaugural meeting of that promiscuous Association—had been so extremely injudicious as to appeal to the "Erudition," for the purpose of proving that the Church of England considers bishops and presbyters to hold one and the same office. Let us imagine any one of these gentlemen so officious or inconsiderate as to have made so preposterous and unsuitable a reference. Can we not readily conceive the result? The worthy Chairman, or one of his brother-Churchmen, must have felt himself bound to rise, and gently reprove the indiscretion of such a proceeding. We should have had a temperate, but very explicit dissent recorded in some such way as this "I trust that our friend does not seriously intend to cite as authority a semi-Popish production, at the meeting of a Confederation whose express design is to check the encroachments of Popery. Does not this look like 'building again the things which are the objects of our union in destruction?' Exactly so; and this is the manner in which the *Christian Guardian* and kindred publications hesitate not to elevate Popery, if, by doing so, there be any prospect of beating down the Church.

"We have no proof that Bishops were ever consecrated in the reign of Henry the Eighth." Such is the startling declaration which—we presume—is to set at rest the controversy for ever. Unfortunately, however, the List of Consecrations which we have appended to this article rather militates against this confident assertion. If the King's appointment were consecration, what mean the names of the three officiating bishops? If the consecration were nothing more than a duplicate or iteration of presbyterian ordination; how is it that history has always designated the clergy imparting, on such solemn occasions, the episcopal function, by the title *bishop*; and never gives us the slightest reason for supposing that mere Presbyters ever exercised the power of consecration?

Cranmer's unsettled notions of ministerial authority—as they are stated in his replies to the Questions of 1540—are treated as if they involved the Church in an inextricable dilemma; and were as imperatively binding as the "law of the Medes and Persians which altereth not." If Cranmer in sober earnest really meant,—what his words assuredly imply,—that a Bishop could be invested with his full spiritual commission, without consecration, merely by election or appointment, whether popular or royal; all that we have to say is, that—like many other great and good men—he was possessed for the time with an extraordinary delusion. He lived in severely trying times. It was hard to maintain consistency; to sift every point of doctrine thoroughly; to study the deep things of God and of his Church with perfect patience and calmness; to pronounce judgment in every case only after due deliberation; and to let truth have her perfect work, so long as a fierce and heartless man was upon the throne, who could not endure opposition in anything, and was resolved that the Reformation of the Church should advance no farther than suited his own policy and convenience. We must deal reverently with the memory of one so godly and illustrious as the first Protestant Primate of England. We cannot forget how much the Church owes to that martyred Prelate; neither can we lose sight of the noble-minded Minister of Christ who would not forsake his appointed post in the House of Lords, though threatened by the King; and who dared to plead earnestly and warmly with the "drunken giant" for Cromwell's life. But there is no doubt that Cranmer's sentiments at one time, were what were afterwards called Erastian. In happier times he abandoned those erroneous views; and reasonable men will determine what he thought of Episcopacy, not from his first mistake, but from his final rectifying of that wherein he erred. But let us suppose that he had always thus misapprehended the ecclesiastical jurisdiction of the State: what then? Does it follow—as the *Guardian* would have it—that the Church of England teaches that the Sovereign or the People can confer the sacred office and order of a Christian Bishop? The Church is called after Christ's name; and acknowledges no founder save Christ and his Apostles.— Wesleyan Methodists, who profess to receive the tradition of Wesley and are called by his name, are not consistent unless they conform strictly to what Wesley delivered—which they do not. The Church esteems not even her Martyrs and Confessors to be held in lasting honour and remembrance. The *Guardian* assumes that for ten years (1540—1550), the Church of England had no Formular for Ordination; when it is perfectly notorious—and, if it were not notorious, yet it would be a necessary conclusion—that, until the Form of Edward VI. was compiled, that which had been used before was continued. Having imagined a blank which never existed, it is admirably consistent in our contemporary to fill it up with the "no parts and no magnitude" of a thing which was never done; "There was no Form

of Consecration: ergo, King Henry's appointment was all this Consecration which the Bishops had." Comment on this is needless.

The following Table exhibits the Consecrations in the reign of Henry VIII. To certify the view entertained by the Church of England in regard to the source of the episcopal office and authority, in a spiritual sense, as one of the orders of the Christian Ministry, nothing more is needed than the care with which the names of the officiating bishops have been preserved. Upon their act depending the validity of the Consecration; and their names accordingly have been accurately enrolled. The conge d'elire is a mere secular accessory. When this part of the royal prerogative has been exercised by an arbitrary Sovereign or an unfaithful Minister, it has no doubt been made oppressive and injurious to the Church; but in no case has it ever been conceived or pretended that the royalmissive has anything to do in conferring the sacred character and function. Princes have no authority themselves to assume "the administering either of God's Word or of the Sacraments;" and they have, therefore, no commission nor power to delegate the same authority to others. The Church of England affords no more facility for the intrusion of an Uzziah than did God's ancient Temple at Jerusalem. We have had self-willed, imprudent, and domineering monarchs on the Throne; but no King or Queen—whether from jealousy, impudency, or indiscretion—ever attempted such a desecration of the Priesthood; and if it had been attempted there is no fear that the Church—even in the comparatively weak and crippled state of her incipient Reformation—would ever have endured a yoke of bondage so subservient of her divine constitution.

ENGLISH CONSECRATIONS, FROM ARCHBISHOP CRAMER AND HIS CONSECRATORS INCLUSIVE.

No.	Name of Bishop.	Name of Sec.	Date of Consecration.	Names of Consecrators.
1.	Hy Standish.	St. Asaph.	July 5, 1518.	(Wm. Cantuarbury (Warham), Rob't Chichester (Sherburne), John Gallipoli (Young).)
2.	John Voysey.	Exeter.	Nov. 6, 1519.	(Wm. Cantuarbury (Warham), John Rochester (Fisher), Thomas Leighton.)
3.	John Longland.	Lincoln.	May 5, 1521.	(Wm. Cantuarbury (Warham), John Rochester (Fisher), Nicholas Ely (West), John Exeter, 2.)
4.	T. Cranmer.	Canterbury.	March 30, 1533.	(John Lincoln, 3, Thomas Becket, 2, Henry St. Asaph, 1.)
5.	Rowland Lee.	Coventry.	April 18, 1534.	(Thomas Cantuarbury, 4, John Lincoln, 3, Christopher Sidon.)
6.	J. Capon or Sidon.	Bangor.	1534.	(Thomas Cantuarbury, 4, John Lincoln, 3, Christopher Sidon.)
7.	J. Capon or Sidon.	Bangor.	1534.	(Thomas Cantuarbury, 4, John Lincoln, 3, Christopher Sidon.)
8.	N. Shaxton.	Salisbury.	April 6, 1535.	(Thomas Cantuarbury, 4, John Lincoln, 3, Christopher Sidon.)
9.	Edward Fox.	Hereford.	1535.	(His consecration is not in Lambeth Registry, his election, &c. f. 175.)
10.	H. Latimer.	Worcester.	1535.	(His consecration is not in Lambeth Registry, his election mentions, 224.)
11.	T. Manning.	Ipwich.	1535.	(Thomas Cantuarbury, 4, John Lincoln, 3, Christopher Sidon.)
12.	J. Salisbury.	Theford.	March 10, 1535.	(Nicholas Sarum, 8, John Rochester (Fisher).)
13.	R. Sampson.	Chichester.	1536.	(His consecration is not in Lambeth Registry, his election, &c. f. 182, 192.)
14.	Wm. Rugg or Beppes.	Norwich.	1536.	(His consecration is not in Lambeth Registry, his election, &c. f. 208, 212.)
15.	Rob. Wharton or Parfew.	St. Asaph.	July 2, 1536.	(Thomas Cantuarbury, 4, John Lincoln, 3, William Norwich, 14.)
16.	Wm. Barlow.	St. Asaph.	1536.	(His consecration is not in Lambeth Registry, his election, &c. f. 179, 182.)
17.	John Hiley.	Hereford.	1536.	(His consecration is not in Lambeth Registry.)
18.	Wm. Moore.	Colchester.	Oct. 20, 1536.	(John Rochester, 17, Robert St. Asaph, 16.)
19.	Row. Holgate.	Llandaff.	March 25, 1537.	(John Rochester, 17, Nicholas Salisbury, 8, John Bangor, 7.)
20.	John Bird.	Ferth.	1537.	(Thomas Cantuarbury, 4, John Rochester, 17, Robert St. Asaph, 15.)
21.	Louis Thomas.	Shrewsbury.	1537.	(Thomas Cantuarbury, 4, John Lincoln, 3, John Rochester, 17.)
22.	Thos. Morley.	Mathon.	Nov. 4, 1537.	(Thomas Cantuarbury, 4, John Lincoln, 3, John Rochester, 17.)
23.	R. Ygworth.	Dover.	1537.	(John London (Stokeley), John Rochester, 17, Robert St. Asaph, 15.)
24.	J. Hoogskius.	Bedford.	Dec. 9, 1537.	(John Rochester, 17, Thomas Cantuarbury, 15, William Colchester, 18.)
25.	Wm. Finch.	Taunton.	April 7, 1538.	(John Rochester, 17, Robert St. Asaph, 15, William Colchester, 18.)
26.	John Bradley.	Shaburay.	March 23, 1538.	(John Rochester, 17, John Hippolitanensis, Thomas Cantuarbury, 22.)
27.	John Skip.	Hereford.	1538.	(His consecration is not in Lambeth Registry.)
28.	John Bell.	Worcester.	1538.	(His consecration is not in Lambeth Registry, his election, &c. f. 224.)
29.	Ed. Bonner.	London.	1538.	(Stie. Winchester (Gardiner), Richard Chichester, 13, John Hereford, 26.)
30.	Nich. Heath.	Rocheester.	April 4, 1540.	(Edmund London, 25, Edmund London, 29, John Bedford, 24.)
31.	J. Thibry.	Westminster.	Dec. 19, 1540.	(Nicholas Rochester, 29, Richard Dover, 22, John Bedford, 24.)
32.	J. Wakeman.	Glooucester.	Sept. 23, 1541.	(Thomas Cantuarbury, 4, Edmund London, 25, Thomas Westminster, 30.)
33.	John Chamber.	Peterborough.	Oct. 23, 1541.	(Thomas Ely, 8, Cuthbert Durham (Tomstall), John Rochester, 17.)
34.	A. Bulkeley.	Bangor.	Feb. 19, 1541.	(William St. Asaph, 16, John Rochester, 17.)
35.	Paul Bush.	Bristol.	June 23, 1543.	(Nicholas Rochester, 29, John Rochester, 17, John Bedford, 24.)
36.	George Day.	Chichester.	1543.	(His consecration is not in Lambeth Registry, his election, &c. f. 300, 305.)
37.	An. Kitchen.	Llandaff.	May 3, 1545.	(Henry Lincoln, 25, Thomas Sidon.)
38.	Nich. Ridley.	Rocheester.	Sept. 5, 1547.	(Louis Shrewsbury, 21, Henry Lincoln, 25, John Bedford, 24, Thomas Sidon.)

FINE ARTS.

We have received from Messrs. Scobie & Balfour a view of Dundas, drawn from nature, and on stone, by J. Gillespie. This is a most correct, creditable performance, and will add to the artistic reputation of our city. The point