

## THE CHURCH.

The antiquity of the Church of England is greater than that of our ancient monarchy. It is fulfilling a course approaching two thousand years; and though persecuted, and even obscured, it has never failed in the darkest ages of history to hold up a witness to truth. In order to assure ourselves in the fullest manner of the truth or value of anything, we usually trace it to its origin or source, and ascertain, as well as we are able, the grounds on which it rests, and the principles by which it is actuated. The Church of England is identical with the Apostolical Institution of Christianity. We may be told of blemishes which deface—of evils which corrupt. We do not mean to contend that time has no innovations, or that the Established Church is perfectly consistent with the pure and undefiled precepts of its divine founder; but we do contend that, compared with all other ancient Christian establishments in the world, it is the most chaste exhibition of the primitive Apostolical Church that exists. Our fond attachment to the Church, if we do not dwell on those minor defects or lesser blemishes, which we perceive may be removed, is much more reasonable and consistent with correct judgment than that narrow-minded insinuation, which can take no pleasure in the surpassing excellence of the whole, because of some real or affected imperfections it may have been discovered in the detail. Like some ignoble critic, who, on surveying an exquisite piece of statuary, condemns the entire work, because, forsooth, the shoe-string, or knee-buckle does not tally with his ideas of tying the shoe or fastening the other.—*Shropshire Mercury*.

## ADDRESS.

To his Grace the Archbishop of Canterbury, and those other Lords, Spiritual and Temporal, who supported his Grace's motion, for an Address to her Majesty, upon the late Ministerial proposal for an Education Grant.

"We, the undersigned members and friends of the Liverpool Protestant Operative Association, desire to express to your Lordships our most earnest and heartfelt sense of gratitude for your firm and Christian defence of Scriptural Education, more especially at a time when the enemies of the pure Word of God are making such efforts to break down the barriers which exist between truth and falsehood.

"The temperate and dignified, but at the same time uncompromising course which your Lordships follow in your duty to pursue in opposing the late attempt to force upon the country (contrary to the wishes of nearly one-half the House of Commons, and the general sense of the nation as expressed by more than 1000 petitions), a grant for a system of Education not only unscriptural in its character, but opposed to the Established Church and the Protestant institutions of the land, demand from the nation at large their most grateful acknowledgments, and for which we first offer our hearty thanks to our heavenly Father for his over-ruling Providence to this our native land.—We rejoice to have the opportunity of thus expressing our gratitude to his Grace, who stood forth as the first Prelate of the Church, and to your Lordships, both Spiritual and Temporal, who so faithfully supported him in resisting the encroachments of those opposed to the true principles of Protestantism, which have existed for so many years as the bulwark of the English Constitution."

## THE REV. J. R. CONNOR'S LETTER.

"My Lord Archbishop,—At the request of the Protestant Operatives of Liverpool, I have the honour of enclosing to your Grace an address unanimously carried at their last public meeting.

"The address has been presented through the medium of the press to the other Spiritual and Temporal peers who voted with your Grace on the motion introduced to; but a special allusion having been made to your Grace in the address, as the originator of the motion, the operatives conceive that they are bound to transmit their address to your Grace personally. They do it, presuming upon the high and holy feelings ever manifested by your Grace for the spiritual welfare of the country, and humbly hoping it will be received as the ebullition of hearts grateful to God—the giver of every good and perfect gift—and to his Bishops, the instruments by whom he guards

the towers of Zion. It may not be irrelevant to add, that the Liverpool Protestant Operative Association is strictly a religious society, established to support our national Church, the glory of our land.—I have the honour to remain, your Grace's humble and obedient servant,

"J. R. CONNOR, Chairman,  
"Minister of St. Simon's, Liverpool."

## THE ARCHBISHOP'S REPLY.

"Lambeth, Sept. 5.

"Rev. Sir,—I trust that my absence from home on official duties, which occupied the whole of my time during the last three weeks of August, will plead my excuse for having so long delayed my acknowledgment of your letter, and of the address which accompanied it, from the members and friends of the Liverpool Protestant Operative Association.

"I am exceedingly gratified by the approbation thus expressed of my conduct, and the attachment implied in that approbation to our national Church; and I beg you to assure the parties who have signed the address, that I consider it as an imperative duty to oppose every measure which may have the effect of depriving any portion of the people of that early instruction in the faith and fear of the Lord, which is only to be found in the Scriptures, and to which every child that is born in a Christian country has an undoubted right.—I remain, Reverend sir, your humble and obedient servant,

W. CANTUAR.

## ADDRESS OF THE COMMITTEE OF THE PROTESTANT ASSOCIATION ON THE RECENT POPISH APPOINTMENTS IN THE STATE.

The Committee of the Protestant Association, deeply concerned at the recent appointment of three members of the Church of Rome to high and important offices in the state, have felt it to be their duty to their Queen, their country, and their God, to present to her Majesty, as temporal head of the Church, the subjoined address; and they would further entreat their Protestant fellow-subjects to testify, in like manner, the sense of the injury which such appointments are calculated to inflict upon the best interests of the community. The rapid progress which popery has of late years made in the land, and the untiring efforts by which she is now, both openly and covertly, assailing the privileges and blessings which this nation has long been permitted by a gracious Providence to enjoy, cannot be regarded without serious alarm by all who are anxious to maintain those civil and religious liberties to which the unchanged and unchangeable doctrines of popery are diametrically opposed. Regarding, therefore, these recent appointments as another successful step in the efforts of the papacy to establish herself supreme in the land, the committee of the Protestant Association would urge upon their Protestant fellow-countrymen the important duty of humbly addressing their beloved Sovereign, praying that she will be pleased to cancel these appointments—fully sensible as they are that if the designs of the Church of Rome be permitted to be fulfilled, this once Protestant nation can only look for judgment and fiery indignation as a just retribution for the surrender of those privileges with which God has so abundantly blessed us.

"To the Queen's Most Excellent Majesty.

"The humble petition of the undersigned humbly sheweth,—That your petitioners beg leave humbly to approach your Majesty, with the unfeigned assurances of our loyalty, and attachment to your Majesty's person and government. We earnestly desire and pray for the security of your Majesty's throne, the prosperity of your reign, and the maintenance of that pure and reformed religion which is committed to your Majesty's care as temporal head of the Church; and therefore cannot but view with alarm and apprehension, the dangers to which these great national blessings are exposed, from the pernicious counsels of those who are at present honoured with your Majesty's confidence in the administration of public affairs.

"We have observed with deep concern that your Majesty has been advised so far to depart from those Protestant principles, which the law of England has made the condition of the succession to the throne, as to confer on members of the church of Rome high

and influential situations in several of the public departments of the State; for example, in the Admiralty, the Treasury, and the Board of Trade. And this concern is further increased by the fact that one of these individuals has been admitted to the rank and privileges of your Majesty's most honourable Privy Council; the first instance, we believe, on record of such a departure from the principles of our Constitution since the deliverance of this country from Papal tyranny in 1688.

"It is, moreover, to be deplored that this preference should be conferred on men who are subjects of the See of Rome, at a time when that apostate Church has openly threatened the extinction of the established religion in this country, and is now seeking by means of deep-laid conspiracies and secret intrigues, again to bring the people of these islands in subjugation to the Roman Pontiff.

"In conclusion, we would humbly remind your Majesty that the throne to which your Majesty has succeeded, and the form of Government under which we are privileged to live are based on Christian principles, that this nation has once been delivered by a signal interposition of Divine Providence from Popish tyranny and arbitrary power, and that if we are so forgetful of former mercies to surrender any participation in the government of the state to the partisans of an idolatrous and anti-Christian Church, there remains nothing but a fearful looking-for of divine judgments; we may expect to be delivered into the hands of those who hate us; and your Majesty's reign, instead of being happy and prosperous, may be made a period of trouble and calamity too painful for the mind of any loyal subject to contemplate.

"Wherefore your petitioners humbly pray that your Majesty will be graciously pleased to cancel these appointments, fraught, as we believe them to be, in their ultimate results, with such imminent danger to the church, the country, and the throne.

"And your petitioners, as in duty bound, will ever pray." &c.

## DEFERRED ITEMS.

*Clerical privations in Michigan.*—At one place, a rector, with a large family, has received from his congregation during the past year, only \$234, and is compelled to pay \$250 for house rent; the one he occupies being the only one to be procured. Another writes that he has received only \$220, and that he has been paying \$125 for the half of a one story and a half house. Another informs me, he has received only \$80! he also has a family. Another only \$20! he too has a family. Another writes as follows: "A subscription was circulated for my benefit, and about \$200 were subscribed, but not one half has been paid." The following is an extract from another clergyman: he receives from his people \$250: "Rent in this place is from \$150 to \$250 per annum. No clergyman can live here, and pay rent on the salary I receive. You may ask, then, how I get along? Why sir, I have kept boarders, and taught school two winters—received the charity of many friends in Detroit—been assisted by my own relatives, and labored some with my own hands!" I have collected more facts, but presume it is unnecessary to detail them, as you must already be conversant with them, and no benevolent or Christian heart will require more, to make him "kindly affectioned" towards our western labourers.—Perhaps however, I ought to state that many of us have been deprived of the common necessities of life, and have been unable to send our children to school.

*Keeping the Sabbath.*—By keeping the Sabbath, we acknowledge a God, and declare that we are not Atheists; by keeping one day in seven, we protest against idolatry; and acknowledge that God who in the beginning made the heavens and the earth; and by keeping our Sabbath on the first of the week, we protest against Judaism, and acknowledge that God who having made the world, sent his only begotten Son to redeem mankind. The observation, therefore, of the Sunday in the Christian Church, is a public weekly assertion of the two first articles in our creed,—the belief of God the Father Almighty, the Maker of heaven and earth; and in Jesus Christ, his only Son, our Lord.—*Bishop Horsley*.