

as many as appertain to the election of grace, should be effectually redeemed by it; purchasing for them the gift of faith, and thereupon the reward of eternal life, and both to be actually conferred on them in their due season. *Both these I affirm*: the former to illustrate the all-sufficiency of Christ; the latter to establish the eternal purpose of God according to election, and therefore do assent to the doctrine both of the Remonstrants and Anti-Remonstrants, in what they assert in this particular: but to neither in what they deny. With the remonstrants I affirm that Christ died for all men, with an absolute intention of rendering all and everyone saveable, according to the measures of the Divine justice and veracity. With the Anti Remonstrant I affirm, that Christ died for his elect, with an absolute intention of conferring faith and salvation upon them, according to the stability of God's eternal purpose and counsel. And certainly whosoever shall attentively compare the forcible arguments of each party produceth for the confirmation of these positions, with the evading answers of each unto them, must needs acknowledge that they have not more contradicted one another than Truth, Reason, and Scripture."

### News Department.

From Papers by Steamer Niagara, August 16.

#### ENGLAND.

The ceremony of confirming the election of the Rev. Charles Baring, D.D., to the Bishopric of Gloucester and Bristol, took place, according to ancient usage, in Bow Church, before the Vicar-General (Dr. Travars Twiss) of the Archbishop of Canterbury, on Wednesday last. The election on this occasion had been made by the Dean and Chapter of the cathedral church of Bristol, pursuant to the provisions of an Order in Council, which directs that, in the case of a united see, the election shall be made by the Dean and Chapter of either cathedral church alternately.—The Morning Service having been read by the rector, the Registrar of the Province of Canterbury (Mr. E. Hart Dyke) proceeded to read her Majesty's letters patent, after which the certificates of the election were exhibited, and the election confirmed by the Vicar-General. The Lord Bishop elect then took the oaths kneeling, after which the Vicar-General signed a decree for the Archdeacon of Canterbury to install the Lord Bishop in the cathedral church of Bristol.

On Sunday morning Dr. Baring, with Dr. Henry J. C. Harper, who has been appointed Bishop of Christchurch, New Zealand, were consecrated in the private chapel of Lambeth Palace. At eleven o'clock the Archbishop of Canterbury entered the chapel, and was followed by the Bishops of Winchester, Chichester, and Oxford, the Bishops elect, Dr. Travars Twiss, the Vicar-General, Dr. Robert Phillimore, M.P., Dr. Shepherd, Mr. Francis Hart Dyke, her Majesty's Proctor; Mr. James Barber, the Apparitor; the Rev. J. Hampden Gurney, M.A., Rector of St. Mary's, Bryanston-square, the preacher of the day, and other officials. Prayers were read by the Revd. John Thomas, D.C.L., the Archbishop's chaplain, after which his Grace read the Consecration Service, and the Bishops-elect, vested in their robes, were presented to the Primate by the Bishops of Winchester and Oxford. The Rev. J. H. Gurney ascended the pulpit, and selected for his text the 1st and 2nd verses of the second chapter of St. Paul's Second Epistle to Timothy—"Be strong in the grace—that is, in Christ Jesus; and the things that thou hast heard of me among many witnesses, the same commit thou to faithful men who shall be able to teach others also." The reverend gentleman, in glancing at the present condition of the Church, expressed his regret that the pulpit had not kept pace with the growing intelligence of the age, and that in a large number of sermons the ideas were few, the aim uncertain, and the words feeble.—Admitting the increase of Dissent, he thought the best way to meet it, and at the same time to advance the interests of the Church, was by earnest work on the part of the clergy rather than by disquisitions on speculative succession, or other abstract points of controversy. At the close of the sermon the new Bishops put on the rest of the Episcopal habit, and were admitted to their office by the imposition of hands, the Archbishop of Canterbury saying to each, "Receive the Holy Ghost for the office and work of a Bishop in the Church of God, now committed unto thee by the imposition of our hands, in the name of the Father, and of the Son, and of the Holy Ghost. And remember that thou stir up the grace of God which is given thee by the imposition of our hands, for God hath not given us the spirit of fear, but of power, and love and soberness." Dr. Baring, the new Bishop of Gloucester and Bristol, is a brother of Sir Francis Baring, Bart., M.P. He was educated at Christ Church, Oxford, where he graduated in 1829, obtaining a double first-class. In 1847, on the resignation of the Very Rev. Dr. George Chandler, D.C.L., Dean of Chichester, he was appointed by the Crown to the rectory of All Souls, Langham-place, a benefice which he resigned last year on taking the living of Limpfield, Surrey. Dr. Harper, the new Bishop of Christchurch, was educated at Queen's College, Oxford, where he graduated in 1829, taking a third class in classics. He was originally designed for the medical profession, but he became a private tutor at Eton, and was at length presented by the authorities of the college to the vicarage of Stratfield Mortimer, near Reading, which he has held up to the present time. His diocese comprises that portion of the middle island of New Zealand which lies to the southward of a geographical line drawn across the middle island at the northern boundary of the territory set apart for the Canterbury Settlement, together with the southward island of New Zealand, the Auckland Isles, and all adjacent islands lying to the southward of the 43rd degree 5 minutes of south latitude. Bishop Harper will leave England in the course of a few weeks.

The *Morning Herald* informs its readers that Dr. Lee, the Bishop of Manchester, is to be translated to Durham, and announces his antecedents, as having graduated at Trinity College, Cambridge, in 1828, and subsequently having become head master of King Edward's Grammar School, Birmingham, till his unexpected promotion to Manchester, which he obtained through the influence of Prince Albert [?]. Whether there be any authority for this rumour we know not as Dr. Langley, Bishop of Ripon, has been also named with equal confidence by persons having access to as good information as can be obtained where nothing is definitively arranged.—*Record*.

The Bishops of London and Durham Retirement Bill was professedly limited to two special cases; as a precedent, however, it has entirely altered the relation of the Episcopal Bench to the State. It has destroyed the permanent character of the Episcopal tenure; has converted the Episcopal office into one which may be resigned with a pension; and, by the terms of doing this, it has given a premium to retirement, with a corresponding extension of the pension-bestowing and Bishop-creating power for "the Government."—*Spectator*.

Whoever may be Bishop of Durham, he will not, in all probability, be long the occupant of Auckland Castle, it being understood that the Ecclesiastical Commissioners have determined to apply that stately palace, with its extensive park and lands, to purposes that will augment the funds for the creation and enlargement of benefices elsewhere, in which case a suitable Episcopal residence for our diocesan will have to be provided in or near the city of Durham. The park at Auckland is believed to be full of valuable minerals.—*Sunderland Herald*.

#### EXECUTION OF WILLIAM DOVE.

William Dove was executed on Saturday, at noon in front of York Castle. An affecting interview took place between the convict and his mother, two sisters and brother-in-law (the Rev. Mr. Jenkins, of Matras), the previous day. The unfortunate mother threw herself at her son's feet, imploring him, if he were guilty, to confess; the prisoner fell upon his knees and offered up a prayer, and all would be disclosed after death, but avoided any direct confession; at the same time he had, however, made a full confession that same day in presence of the governor of the jail, on condition that it should not be made public till after his death. He freely avows the fact that he administered the poison to his wife, and that he knew at the time that what he was administering was poison. Then he added "I execrate and abhor myself, in dust and ashes, for the crime I have committed; and I am astonished only that any one could take an interest in, and be so kind to, so dreadful an offender as I have been." The fatal crime he says, would never have been done had it not been for Harrison, the "wazard," who was constantly insinuating to him that he would never be happy till his wife was dead. On Friday night the sacrament (after the Wesleyan form) was administered to the culprit, after which he was occupied almost continually in prayer until one o'clock on Saturday morning, when he lay down, and had an apparently sound sleep for about an hour and a half. Being asked if he had any further request to make, he begged that permission should not be granted to any one to take a cast of his head; and the High Sheriff assured him that it should not be done. The demeanour of the cul-

prit on the morning of execution was firm and collected, his last words, except of prayer, were to his solicitor, Mr. Barrett—"Tell my poor mother I die happy." On the scaffold the criminal still appeared unshaken. The fatal bolt was drawn a few minutes after noon, and with a few brief convulsions he ceased to exist. From 15,000 to 20,000 people witnessed the execution. The hangman was a debtor lying in York Castle, who volunteered to perform the odious task. There were numerous applications for the office, one being from a returned convict, who applied for the appointment on the ground that he "wanted to earn an honest living." From the local papers we gather some further particulars of the convict's behaviour. He was a Wesleyan, and was attended at his own request by Mr. Hartley, a Wesleyan minister. Mr. Wright, the prison philanthropist, was also admitted to see him. On the morning of yesterday he wrote the unhappy man wrote to the latter a letter, in which he says—

"Dear Sir—While I was meditating on the goodness of God, and thinking of my past sins and wickedness, all at a moment a thought flashed across my mind that there was a reprieve for me; and what do you think that reprieve was? Well, bless God, it was this—'Thy sins, which are many, are all forgiven you.' It was no delusion, for it was so impressed on my mind that I could not help but make the remark, and tell my fellow prisoners and the officer that was there, Dear sir, I do not intend to stop there; but I intend to 'press forward to the mark for my high calling, which is of God, by Christ Jesus.' Dear sir, do not forget to pray for me, that I may not be 'weary in well-doing, so that in due time I may reap if I faint not.' And may the god of all grace bless you and yours in the fervent prayer of—Yours respectfully,

"WILLIAM DOVE."

Shortly after midnight on Friday—

"The convict threw himself upon his pallet, but his rest was disturbed, and after dozing for less than an hour he rose, and in an excited manner demanded of his spiritual adviser to know what he could do to save his soul that he had not already done. Mr. Hartley, observing his trepidation of manner, reminded him of the 'Thief upon the Cross, and assured him that the mercy of God was never denied to a repentant sinner. Dove said the example alluded to was that of a 'thief only, while he himself was a 'murderer,' and he feared beyond all hope of redemption. Mr. Wright and Mr. Hartley addressed such observations to the culprit as seemed calculated to soothe him, and presently after Dove called upon them to join him in singing a Wesleyan hymn. The request was acceded to, and at three o'clock on Saturday morning the convict, the officer of the prison present, and the gentleman above alluded to, were heard singing in chorus several hymns from a Wesleyan collection. The culprit wore up pretty well during the morning, and at eleven o'clock wrote the following description of his state of mind, which he handed to Mr. Wright:—

"Sun. to 11 a. m., Aug. 9, 1856.

"Dear Sir—I place entire confidence in the blood of Jesus Christ His Son, which cleanseth from all sin, and I feel great comfort from chap. 40, v. 28—31, and chap. 41, v. 10, 13, 24, of the prophet Isaiah.

"WILLIAM DOVE."

On the scaffold the Wesleyan minister read a portion of the Burial Service from the Prayer-book, to which he added an extemporary prayer. An undertaking was given to the unhappy man by the High Sheriff that his clothes should not be disposed of for exhibition, nor a cast taken of his features. Yesterday the confession was published. The murderer distinctly implicates the man Harrison, and says he offered to give him some belladonna, stating that it could not be discovered in the human body after death. He narrates the administration of the poison:—

In the afternoon I called at Mr. Murray's for my wife's medicine. It was an efferecing draught in two bottles. At my mother's that evening I took the cork out of one of the bottles, and touched the wet end of it with the strychnia. I then put the cork in the bottle again and shook up the draught. Before this I ought to have stated that I had during that Saturday afternoon put a very small quantity of the strychnia in some jelly which my sister Jane brought from my mother's. My wife took a spoonful, and made a remark about how bitter it was, and she then requested Mrs. Fisher to take some. She did, and then remarked it was bitter as sloe. I then took a spoonful, but did not taste the bitterness. I then stated that I did not find the bitterness, and requested Mrs. Fisher to take some, but she refused. I then took a second spoonful, and I tasted the bitterness. I did not swallow any. On the way from my mother's towards home on that Saturday, I threw