[WHOLE NUMBER, DCXLV.

BEAUTY.

Original Poetry.

BY THE REV. W. STE WART DARLING.

There's beauty in this world of ours,.... There's beauty every 'n here: It neatles midst the get die flowers; It floats upon the air ; It has a themsand voter a;
It wears full many a form;
In the sunshme it rejector,
And it gleameth in it is storm.

I love it....! love it....where'er it . bs.,
Is the sunny fields or the sh ady hower,....
In the giorisus bound of the in lighty on,
Or the simple emile of some 'levely flower.
I love it when cind in the sun's 'hast rays,
It be ama midet the cloude of the reinbow on
Or when, in the form of a smile x, it plays
On the Christian's brow as b e sinks to rest.

I love it in girlhond's grac cful form, In her step so light and free; In the gracing of boyhood, so frank and wai in the laugh of Infancy. I love it in memberd's bear dig bold;

Oh! there's beauty around us, where'er us go:
In the susmure's shoen...In the volute's snow;
In the blessed blue of the sum more skin.
In the dark-winged night, with her starry eyes;
In the dark-winged night, with her starry eyes;
In the matchless buse which this Western elime
Plung over the forest, in Aut una time;
In the voice of birds....in the gangling sung
(Ve same hidden brook, as it v inden along;
And where'er it dwelle, 'mid': his earthly scane,
We feel that the finger of Go d hash bean,
And that sin intelf cannot all define
I be inspering light of blis he by smile.

THE COMMON-PLACE BOOK No. 26 VI.

GOD EVER NEAR.

Remember, that God is as near to our mouth when we speak, as that man is that leans his ear to our wra. He is as near to our actions when we act in secret, as they are whom we admit into our confederacy; He is as near to our thoughts when we purpose, wish, or design any thing, a s is our own soul that conceives them .- Dean Young .

Bishop Andrews was al ways a diligent and careful preacher. Most of his a slemm sermons he was most careful of, and exact. Id are my few of them but they passed his hand and were thrice revised before they were preached; and he ever disliked often and loose preaching, without study of antiquity, and he would be bold with himself and say, when he preached twice a day at St. Giles, he pro ted once .- Bishop of Ely.

The very name of the Plague, Deber in Hebren, showeth there is a remon, there is a cause why it cometh. And the Eng lish word plague, coming from the Latin word plagt to which is properly a stroke, necessarily inferreth a pause. - Bishop Androws

Great Nature she dot a cleathe the soul within A fleshly garment wil sich the Pates do spin;
And when these gars seats are grown old and bare,
With sickness torn, I Jeath takes them off with care, And folds them up it a peace and quiet rest; So lays them safe wit him an earthly chest, Then scours them an d makes them sweet and clean. Fit for the soul to we tar those clothes again. -Duchess of Newcos tle.

To makes us creat tures of God in spirit and in reality, was her most m aternal thought. In this she succreded without any sy utem, without any effort, and with matvellous skill. H er piety which flowed from every breath she drew, from a every one of her actions, from every one of her ges tures, enveloped as here below, so to speak, in a heav only atmosphere. We thought that God was behind I ser, and that we would hear and see Him, as she hern iff seemed to hear and see and converse with Him at such hour of the day. God for the was as one of us. His was born in us, with our setliest and our most und efinable feeling. We remembered no time when wer knew Hirn not : there was no first day on which His name had been continued to we. We had always seen Him between our mother and ourselves. His name had reached our lips with her milk, we had learned to talk by lisping it. As we grew up, those acts which make Him present and even perceptible to the soul, were performed twenty times a day before our cryes. At noon, at eve, before and after our meals, we were taught to make short faith which has been in the Church these thousand proyers. Our mother's knees were for a long time our domestic altar. On those occasions her beam countenance was alway s veiled with a respectful and somewhat solemn thoughtfulness, which impressed on our minds the solemnity of the act which we were perferming. When she had arraved with as and over as. her besutiful face becan se more gentle and more ten-der than ever. We felt that she had .command with ber strength and her joy, that she might have more of both to pour upon our I seeds.—Les Confidences.

If men were not so soon good, they would not be so often evil: if they veers not so sure they would not en: and if they were not so wise, they would not be so much deceived .- F. srindon.

THE BIRLE AND PRATER BOOK. In many parish churches of late, the reading-pew had one desk for the I lible looking towards the people to the body of the church; another for the Prayer Book looking toward the east, or upper end of the chancel. And very reasonable was this usage; for when the people were spoken to, it was fit to look towards them; but when God was spoken to, it was fit to turn from the people. - Bishop Sparrow.

ABCHRISH OF PARERS'S TARLE.

were the second section of the second section of the second section of the second section of the In their daily entiry, this was the custom.

peaced that any spoke too load, or concerning things should imagine from this, that there was a distinct though the Church of Jerusalem, from six being the for he made many protests against Roman interference alleace.—Stype

They are gross flatterers of nature that tell her she is clean. If our lives had no sin, we bring enough with us: the very infant that lives not to sin as Adam yet be singed in Adam, and is sinful in himself. But oh the unspeakable mercy of our God! we provide the sin, he provides the remedy. Behold an expiation well nigh as early as our sin; the blood of a young lamb, or dove, yes, rather the blood of Him whose innoceace was represented by both, cleaning us presently from our filthiness. First west circumcision, then came the secrifice; that, by two hely acts, that which was naturally unboly might be hallowed unto God. Under the Gospel, our baptism hath the force of both: it does away our conception by the water of the entrit: It applies to us the secrifice of Christ's blood whereby we are cleaneed. Oh, that we could magnify this goodness of out God, which hath not left our vety infancy without redress, but bath provided belps whereby we may be delivered from the danger of our beteditary evils .- Bishop Hell.

EDUCATION WITHOUT RELIGION.

To prevent evil, we hear it said, cultivate and strengthen the higher faculties of man. Now Christianity, is the one appointed means of doing this. attempt doing it without Christianity, is repeating the siz of Adam, who sought a knowledge of things in grounds other then the will of God; but with this aggravation, that it is done after the melancholy experience of six thousand years have shown how ruinous was its nature.—Gladston.

eavy not the feelings which can send The breathless corpse to its sepulchral home, Heedless of Him who made it! Mid the gloon Of sorrows, which the widow'd homes rend, 'Tis kind, 'tis comforting, 'tis wire to blend Earth as it were with heaven; whence thoughts may co Roused by God's word and prayer; and fr The heart to bliss unseen, unheard, ascend ! God takes the spirit: to the ground we give The body, " earth to earth, and dust to dust!" But not as they who have no hope, we grieve: Sure is the Christian's faith, and firm his trust That they who sleep in Christ, in Christ shall live, And waking join the assembly of the just.

— Bishop Mant.

THE PHILOSOPHY OF CONTEST.

To work our own contentment, we should not inbour so much to increase our substance, as to moderate our desires .- Bishop Sanderson.

can expect none bereafter. A faith that does not the heart and purify it also, that does not, in short, govern our thoughts, words, and deeds, is no faith: nor will it obtain for us any spiritual blessing here or hereafter .- Couper.

The Jewish Rabbies observed a very strict method in the instruction of children. At five years old they were called "cone of the law" to read it; at thirteen they were called "sons of the precepts" to understand it (then they received the Passover:) at fifteen years of age they were instructed in the deeper points of the law. Thus did the Jews. And let no Christian lag behind them in propagating the truths of Jesus Christ their Master. Let children be well instructed and principled in the fundamental doctrines of the Christien religion; for without catechizing "the people perich for lack of knowledge." The Papists confess that all the ground we have gotten by them is by Catechiem. In a word, catechising is as well a family duty, as a church duty. Were but the family well instructed, there would not be so many unstable Chris-

PRAYER BOOK.

(By the Rev. W. H. Odraheimer, M. A.)

We enter at once upon the subject of this chapter. by noting the question "whence it is imagined that the materials of our Prayer Book were derived and at what period is it thought the book was compiled.

"The Prayer Book originated at the time Reformation in the sixteenth century, and it is in point of fact the Romish Missal reformed."

Now this is an opinion anxiously (doubtless honestly,) professed by most who dissent from the Church :-it requires a clear bead, patient investigation and an unprejudiced mind, to appreciate the historical evidence against it. But it goes like iron into the soul, to think that such a stereotyped fable should be believed or tolerated by any. Churchman. For as-Cranmer said, " when they, the Papists, boast of the years, we will join them on this point : for that dectrine and usage in to be followed which was in the Church Meen hundred years past. And we shall prove that the order of the Church set out at this present by act of Parliament, is the same that was used in the Church Aftern kandred years past."

True it is, the Prayer Book as to its substance. originated when the Church in England originated; but on what authority does any Christian man assert or Churchman believe, that the present Church ia England erece at the Reformation in the einteenth

formation? We mean commonically and in accordance with the binding decisions of the ancient General mission, the Pope poured forth his mathema against

less decent, it was presently bushed by one that cried congregation of persons separate from the English scene of our Lord's presence and passion, was the with the Baitish Church, Church, there would be a great mistake By this ex. Mother Church. pression is meant those errors which are the peculiarities of Romanism. These errors were forced on the known in England, and when we speak of the "Romish Church" being ejected, we mean these Romish erfore pere ejected, and the true Cathelic Church of Britain,

the English Church, " helped to her ancient freedom." For, as has been truly said, "The present Church of England is the old Catholic Church of England, historic truth he did snathematise them, for the sucreformed in the reigns of Honry, Edward, and Elizaboth, of certain superstitious errors; it is the same Church which came flown from our British and Saxon

being in England before the Reformation, it is to meet them on their own grounds, that we use their own expression, incorrect as it is, if taken strictly.

But we will try this matter another way; and therefore we again ask the question, "What Church was in England before the Reformation? Is it answered, the Romish Church? Well: and what Church was in England Actors the Rouseh Charch? What Church was there before the year 596, when Augustin, the first Romish priest that ever set schiematic foot in Britain, came to Kent, by order of that sealous Italian bishop, called Pope Gregory? It is movered, No Church was there; there was nothing but the idolatary of the Saxon invaders? Augustin was therefore the " Apostle of England," he was the founder of the Church?

Now, Churchmen, Augustin has long since gone to that world where he has confronted the true apostles of England, as well as the real founder of the British . Church, the parent of the present English Church; and notwithstanding the adulation, notwithstanding the worship paid him by his erring countrymen, be would most certainly reject, with a saintly abhorrence, the office of father or sponsor to this monstrous abortion of historical truth.

In the year 596, when the Romin Church in the person of this monk and his forty companions came to Britain, she found the ground pre-occupied, and that too by a branch of the Holy Catholic Church, which the forerunner of forcing away (for Rome had then blehop of Camterbury at the Hishop of Pennsylvania Apostolic men-(wise and learned writers say, St. the power) that independence which the bare asking Paul himself) -had planted.

The Old British Church was perfect in every thing line, and worship, dioceses, archbishops, clergy, sectaline, and worship, dioceses, archbishops, ciergy, sacraments, rites, customs, church edifices, and brave student of these times knowsfull well the feeble conmembers too. who sent that monk Augustin back to dition of the Britains, invaded by the pages Sexons.

Series of the consheer justice returned, when the British Church Rome, with a message which is too good to be lost, too | The British Church could not but be depressed

are all, and every one of us, obedient and subjects to tacks of the Saxon, and other heathen invadors, the Bishops, Craimer, Latimer, and Ridley. And this the Church of God, and to the Pope of Rome, and to arm of the Italian church was stretched forth, not to the did, arriedly, legally, campletely. every godly Christian, to love every one in his degree in perfect chatity, and to help every one of them by word and deed to be the children of God; and other bedience than this I do not know due to him whom you name to be Pope, nor to be the fether of fathers, ence we are ready to give, and to pay to him and to every Christian continually. Besides, we are under the government of the Bishop of Kaerleon upon Uske keep the way spiritual."

The old British Church, with her godly bish and apostolic doctrines, was known throughout the world centuries before Augustin or his friends were born. These bishops sat and voted at the Council of Ariminium, in the year 369: and at Serdica, in the year 347: and farther back still, at the Council of Arles, in the year \$14. And Augustin and his companions were indebted for their first night's lodging to ety and well known repu who, for years before the time of Augustin, had daily

upon his monks." &c.

Romanism into it, -and the history of the Church from that time up to the Reformation, is decidedly of the first importance, to every Churchman; if the reader will take the trouble, he shall have it all briefly, out esticiactority apread out before him. It will tend, we think, to answer most effectually, the present erseems notion about the pricin of the Prayer Rock. by going to the root of the matter and showing the true origin of the present Church in England.

The holy Catholic Church, which we doily profess in our creed, was in primitive times, that well-organised and harmonious body established by Christ and his apostles, which was spread throughout Palestime and the East, Egypt and the north of Africa, the most of Europe, and the Islands of Britain. The Councils? Say you, the Romish Church. The se- branches of the 'one Catholic and Apostolic Church. sertion is utterly without foundation for in the language Some of three branches were more fourishing then of enother, "The Church of Britain has never yet others from local or political circumstances, others been consecutly under the jurisdiction of the Bishop of loss so, from adverse influences of the same character; time complained of the mon-conformity of the Beiti Rame. It is true that the yoke of the Raman pall but they all were tagether as equals, in their cloim to Irish and Scotish character."

The been imposed on the shoulders of her Archbishops, be pertions of the Church of the Living God, the piller King Arthur to a witness, for he promoted his Che and Romish legates have insolently lorded it over and ground of the truth. As Tertullian says-" So God's heritage in our land (England.) Tree it is meny and so great churches are nothing clar but that Syneds nominated Frelates for British Sees,) without that the 'emoke eilrer' has been wrang from the primitive one, from which all the rest processed. Thus the dightest reference to Rome.

Inhor-worn hand of the British peasant. True it is they are all primitive, and all apostolical, whilst they be King and Clergy of Northumberland are still that, with a blasshemous assumption of spiritual do-minion, the Pope poured forth his anothems against amongst them a communication of pesos, and an ap- Popel mendate to restorable deposed Bishops. Alcuin

British Church, the old and only Church of God ever spiritual supremery claimed or admitted, that even and honoured his tomb. Gregory the Great, of Rome, (in Air late day) maintained against the neurping hishop of Constantinople, Whosever claims the universal episcopate, is the forerunner of Antichrist." He little thought he was anathematizing his own successors. But as sure as cessors of this same Gregory claimed, and to this day claim the universal episcopate.

Now it was in the year 596, that the Roman branch of the Church first attempted to violate the canons of the Catholic Church in reference to the branch of the Church in Britain. This attempt was made during episcopate of Gregory the First, through the instrumentality of the monk Augmetin.

Augustin lamited in Kent, and in the course time couvened, through the aid of Ethelbert, a weetof the elergy of the British Church, at a place on bordets of Hetefordshire, known as "Augustia's Oak." After a long and unavailing debate, the conce was adjourned to another day. On their next interview, there were the Archbishop of Cambria, seven Bishops, and a number of the other British clergy present. Augustin whited from them submission to the Pope, to conform to the Ramish sustem of keeping Easter, to use the Romish forms and ceremonice in the ministration of Baptism, and to join the nish missionaties in preaching to the Sazons.

The answer of that good Catholic, Dinoth of Banr. will be found in the Appendix, note F., and most fully substantiates the remark of Blackstone, that The ancient British Church, by whomsoever planted, was a stranger to the Bishop of Rome, and his pretended authorits." But the simple hearted churchmen of Britain did not know all that was going on in the flourishing Italian branch of the church; flourishing in political glary, not flourishing, as her conduct towards her British sister shows, in Catholic purity.

Britain knew not that the message from Rome, was could not gain : and though from this time onward to the sixteenth century, the Holy Catholic Church in sential to a church : she had her doctrines, discip- Britain funght inch by inch for that liberty wherewith Christ had made her free, -what could she do? The do in this situation, when in addition to the atslave her. Does any one say the British Church was heard protesting against the neurpation of Bome,

sist the uncannical and anti-Catholic usurpation of the Biology of Rome, mostlishe the duades of Dinoth, with the other clergy who most the mostle vain. They sould only stave off the ovil day for a
time, and at length (about the end of the Norman
conquest,) the Catholic Church in Britain, planted by
anostolic hands, was completely forced beneath the
of the diversest contury, clustered around Crammer and his breather
of the diversest contury. six the uncanonical and anti-Catholic usurpation of her spiritual rights; but for centuries it was all in not, with the other clergy who not the most of the state of the stat Italy. For as Blackstone says: "Under the Arglo-cancelled for ever (God grant it be sa) she feelest previded for them by pay bland flefteners, and a Saxon dynasties the island was comparatively independent of their sea than in their sea tangent is which they went Queen Bertha, wife of Ethelbert, from France, and to, the Italian pontiff; but the Norman line of monarcha after William the conqueror, submitted to the dictation of the Popes, and conceded one point after another

of the boly Catholic Church into Britain, the infusion of England. They never, (so not from the days of St. religious motive, but a political one, which indused Paul up to his successore, the English hishops of shie the Pope to refuse the boon which Henry salished, day) they never yet yielded up the mitre of Catholie Let the Romaniete then take back their Henry VIII. indence into the bands of the neurolog Roman. The Church in Bekein was forced, it is true, to bow her head for a time but her heart was as unbending as the eak of her own farests.

Dinoth of Banger is witness: Bishop Degenus is a

wee to the worldly prices," who guards not his sheep from the Romich solves with his pastoral staff."

Merddin the Wild, is a witness, he would not receive the Holy Euchariet at the hands of the Romish monks -but in his con words " may God bimeelf administer

dependent of Rome one hundred years after Laurentime complained of the non-conformity of the British,

lain to the Archbishopric of York, (as the British

Sewell, Archbishop of York in 1256, is a witness They all met, through their bishops and clergy, in for he resisted the usurpation of the Pops, and though General Council, and so far from there being any excommunicated, the people crowded to his funeral

> tion of the See of Rome, and in defiance of Boniface VIII. levied a tax on the charge.

> he contemped the demand of Urban V. to do homage for the kingdom of England; and also refused to ad-

Church of the living Gui, never to coase till their protestion terminated in action, and they had ejected that intrader who placed his arbitmetic foot on their shread to the year 250. They never did cend. Wick-fifth's followers, known to as so the Lollards; kept up the Protest, which l'Annath of Bangor had raised. The pushe was prepared for them: but in vain; for they burnt at the stake, yet were true to the Catholic Faith.

There is the bloody act of 1339 by which they were burnt, and the names of many of the nable sufferers whom it took effect: but it all would not do:

There is the bloody act of 1339 by which they were burnt, and the names of many of the nable sufferers and the first it may beweifter be a sinklik.

There is the bloody act of 1339 by which they were burnt, and the names of many of the nable sufferers for than the Broad for the great of Gertinge Prayer Burks; they will be very shold.

on whom it took effect: but it all would not do: the flame lit up britain, it burnt forcely at Smithfield, and added brightness to the death-light of Cranmer and his brother mertyrs. It spread till it reached the Continent, and Lather abrand, an well as the true Catholics in Britain, (Cranmer, Ridley, and Latiner,) were nerved by the spirit of Wickliffe.

But now came the time when the old, the only true and some distribution to the hole, the relievely and some distribution. Unsulfactually and associated the color of the provinces and mechanics, and the model of the precision of the provinces. But now came the time when the old, the only true and some distribution, the province and the province of the provinces whom it took effect: but it all would not do:

But now came the time when the old, the only true Spiritual Supremacy in either place, as the Arch-When, therefore, this Bishop of Italy sent his

messenger Augustin, in the sixth century, to and and this being indignantly refused, forced in after had the power, as she had in the sixteenth century, to eject the intruder acul and body, and send assist (as it finally turned out) but to crush and en- Ah, the British Church meret forget the year Mi no, not when her temples wette over could at least protest? Aye, so she did. Her voice priests, her alters served by allen heads, and for property devoured by allest mouths. Who here from the commencement of the usurpation of the forget that year, though near the centurier half full lialien Bishop, called Pope, in 896, up to the days of cound, during which the control of round, during which the control of round, during presentations and partial nated. nated.

The British Church produced a noble array of divines, from Dipoth of Basgor, to Cranmer of Canterius, who from time to time did all they seald to resist the uncannoted and arti-Catholic unsupposed for particular the independence of our master and of the release of the resist, the independence of the distance of the resist and of the Bishop of Rame, mothlub the deader of Distance in the minimum of the Bishop of Rame, mothlub the deader of Distance in the minimum of the minimum of the Bishop of Rame, mothlub the deader of Distance in the minimum of the minimum of the Bishop of Rame, mothlub the deader of Distance in the minimum of the minim

ention of the ecclesiastical authorities of the Britpreached and administered the boly Eucharist, in the Church of St. Martin's near the royal city of Canterbury.

But what then, my you, did Augustin introduce? Why, barring the Catholic faith which the old British Church already had, he brought in the Romial faith, and sowed the seeds, which were in full ear during the 13th, 14th, and 15th centuries. The words of an old writer, are as true as quaint:—"But what cared the (Augustin) sith he got the great fish for which be did cast his book, and so great was the fish that be caught in the end, that within the space of one thousand years and less it devouted the fourth part and more of the best soil of the island, which was bestowed upon his meants," &c.

It was their Cardinal Wolsey, so his estimation with our Reformation,—but we first he with the purity of her religion with our Reformation,—but we first open the foot of a foreign bishop." With the purity of her religion went the political glory. And methinks the hot blood of indignation must crimson the cheek of England's constant. It is that of the first here one, when they look back to those times that ear lit was their Cardinal Wolsey, so his edvicery, and with our Reformation,—but we we have the first points of indignation must crimson the cheek of England's to the answerable for the purious dystem is to be answerable for the purious dystem is to be answerable for the purious dystem. As Dr. Gilly says, "Bred up in their system, of the later Cardinal Wolsey, as his edvicery, and with our Reformation,—but we first purious dystem is to be answerable for the purious dystem in the for the purious dystem is to be answerable for the purious dystem is to be answerable for the purious dystem. It is the first point of the Romin for the Pope's and methods of indignation must crimson the cheek of England's non, when they look back to the nearest later of this meant of the first purious dystem. As Dr. Gilly says, "Bred up in their of the first purious dystem. It was their country of the first purious dystem. As Dr. Gilly s But to resume our sketch, there was not this pusil-believing that a papel built would enable him to has aimous submission on the part of the specifical sons. It is notorious in history that it was hat

innote of manger to winners: monop progenies is a later witness—for he would not cont of the same table, no, nor in the same house with these Roman Schiesautherity. The religion of this movement again from matters.

300 is about the ment number to attendance. There is great want felt of orbinal-backs, both for Sanday and degach-orbinals, also of reward backs. Engaged so largely so all friends of the Church have been in Church backing, we really have not been able to collect funds to study better. to as to obtain a large supply of the Siresety's books. It is one of the first objects which we ment keep in view."
The Bishop stated that good progress has been made in the churches assisted by the Sector's grasss, and added : "On Monday went, Plance home for Williams, and hope

"III. levied a tax on the clergy.

Edward II. is a witness, for in 1241, its remonitated against the Romish successements in England.

Edward III. is a witness, for with his Parliament of the last for mostle. The value of the Wilsage is, perhaps the flower agricultural district in the colony, to contempted the demand of Urban V. to do homogo r the hingdom of England; and also refused to adit any one to a beautiffe by a bull from the Pone. for the kingdom of England; and also refused to admit any one to a bracefice by a bull from the Pope.

And then there was the glant arm of a Wichliffe raised, and noble was the blow he struck: And when he died in 1396, he bede by hierzample his followers, the true-Cashelles of Britala, the brankers of the Church of the living Gul, mover to cause till their distributed to the living Gul, mover to cause till their distributed to the living Gul, mover to cause till their distributed to the living Gul, mover to cause till their distributed to the living Gul, mover to cause till their distributed to the living Gul, mover to cause till their distributed to the living Gul, mover to cause till their distributed to the living Gul, mover to cause till their distributed to the living Gul, mover to cause till their distributed to the living Gul, mover to cause till their distributed to the living Gul, mover to cause till their distributed to the living Gul, mover to cause till the living Gul, mover

But now came the time when the old, the only true class; but, on the whole, the cell-my is progressing rapidly. Church of the Living God, in Britain, was alle, as she had all along been willing and stricting to eject the intruding and hence schizmatic Church of Rome. The Bishop of Italy, called the Pope, had no more right in Great Britain than he has in the United States of America; and he has about as much right to Committee the crure after the appearance of militians to be a latter to the crure after the appearance of militians to be a latter to the crure after the appearance of militians to be a latter to the crure after the appearance of militians to be a latter to the crure after the progression of the crure after the progression of the committee of the committee of the crure after the progression of the committee of the c Committee will now that we have an interesting principle in deal with, and one observements fruit may gathered, by Gelf a bleading the two effects of maleter the word and administration of the floagrammes by Church. I am thankful to record, that we have a favoured with a case; fielightful commer, deflered will more acquically sustaine, had that, any whole he are in the only magest of perfect breakly.

The Bishop having requested company assessment town a charch at F or Administration, a district americant of the perfect has been a shareh at F or Administration, a district americant of the perfect has been an experienced to we a charch at F or Administration, a district americant of the perfect has been a shareh at F or Administration, a district americant of the perfect has been a shareh at F or Administration, a district americant of the perfect has been a shareh as F or Administration of the perfect has been a shareh as F or Administration of the perfect has been a shareh as F or Administration of the perfect has been a shareh as F or Administration of the perfect has been a shareholder.

praining dispectations for this last to his heart, be living that a papel built would enable him as himps it there. It is noterious in bleavy that it was het it religious motive, but a political one, which ideaded the Pope to refuse the boon which Henry salidged.

Let the Romenlate then take back their Henry salidged, the respective of the Six Articles stanges his Anti-Protestant character, and thenk him for the attempts has been the state of the Six Articles stanges his Anti-Protestant character, and thenk him for the attempts has been to stiffs our religion, when it green up faster than he liked.

The Referention over to Henry VIII. pething bit the logal confirmation of it, by the appears integrated authority. The religion of this merement quantitate the true Catholic hearts of the British Characterius to that source we trace the Referention. And because it is so we point with pride to the day when the lower patients of the British panelly were, and the standard of the British panelly were and there are included the standard of the British panelly were and the standard of the Britis