

worship, was once induced to attend, on a Sunday afternoon, at the Church of the Holy Communion, in New York. It was his first and last visit, but as he came from the church, after hearing the responsive chanting, as is usual there, his remark was—"if there be any music on earth like that of Heaven, it must be that."

"Let us always hear the Choral Service at Trinity."

We learn from private but reliable source that a Mr. Guilford, for many years a preacher among Baptists, has avowed his convictions of the soundness and truth of the distinctive principles of the Church, and is about taking orders in her ministry at the hands of Bishop Otey. This is the second case of the kind we have heard of among the Baptists in Tennessee in the course of a few weeks. Such cases, of the ministry of different denominations coming over to ours, are now so common, that they fail to attract very particular attention. It certainly is, however, a great cause of joy and gratitude, that we see the cause of what we believe truth and righteousness so prevailing.—*Church Intelligencer*.

We copy the following from a late No. of the *Church Intelligencer*:
 Mr. Editor,—I beg leave to express my gratification at the sound and very pertinent remarks of your correspondent "More Anon." We all need just such plain and discreet words. They come evidently from one who has seen and thought much, and who is used to test and prove all things by the truest and best standards. As to "revivals," in the popular and technical sense of them, now generally regarded as a necessary part of the practical machinery of religion, and so sacred that you must not hint at their want of Bible authority, I have long since come to think them the bane of vital religion. Upon no class does this revival system inflict more injury than upon the negroes. And that because it falls in so exactly with their infirmities of mind and character. Generally they are without knowledge of the first principles of the doctrine of Christ, keenly susceptible of all influences which kindle up a flame of devotion, and gladly rush into a tornado of excitement. Suppose you now try to inform their minds, patiently labouring to teach them the truth and love of God, from week to week and month to month. Doing so, in a little time you see in their minds a light, and a knowledge which encourages you, and fills you with hope. Your plan is fast maturing blessed results, and you press on, giving to the poor souls "line upon line, and precept upon precept." And then what? Why, just as your good seed is getting ripe, and you are rejoicing in the hope of a sound fair and true development of character, reasonably hoping that your work is not in vain in the Lord, behold, "a revival" is proclaimed. The whole spirit and plan of it assail the negro on his weak side. To resist the excitement of the crowd and hurrah and singing and trembling would be to deny every one of his natural propensities. He rushes in to the crowd, and yells in the loud confusion, and "gets religion." For a few days he is solemn. But generally he quickly justifies his master's scepticism, who tells you "he never knew a negro that got better by getting religion." So the negro is spoiled, more especially if he has gone under the water. "Revivalism," if he holds on, makes him intolerably proud and hypocritical; if he fall away, you cannot renew him to repentance.

BAPTIST.

CALIFORNIA.—Father Rivieccio, who has for sometime been attached to the Cathedral of San Francisco with Archbishop Alemany, has sent to him his renunciation in the following terms.—
 To the most Reverend J. S. Alemany, Archbishop of San Francisco.

MOST REV. SIR,—After well matured and profound investigation, being completely persuaded that the exclusive purity of Christianity, as well as the noble and generous idea of human liberty, are at a direct opposition with the superstitious doctrine and practices of the Romish Church—a church which, in this day before our own eyes, endeavours by all available means to oppose the unity and liberty of my country—and fervently believing, that the spirit of the Lord Christ is the spirit of a real liberty, as the Apostle teaches, while the spirit of your Lord the Pope, most holy, in all its ecclesiastical system is one of unqualified tyranny, exercising a sinful, crushing dominion over the intellect and the heart, by obliging man to renounce the first principles of reasoning, and by compelling him to violate the most innocent feelings of the heart. and believing that the hierarchy of Rome neither possesses the true Faith, exclusively, nor even teaches her own Faith with sincerity, confounding Divine with human things, by her head, the Pope, calling his own earthly patrimony that of the Church or St. Peter, while we know that the patrimony of the Church or St. Peter was, and is, but simple, pure Gospel truth, (the latter having abandoned his fishing boat and net, all his worldly possessions, for the sake of Christ, he could not possibly leave an earthly kingdom to his pretended heirs), labouring under the foregoing convictions now, I determine to put in execution the counsels of a celestial voice, which for the last eight months has been resounding in my ears, exclaiming, with more than Papal authority, "Come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues."

Farewell my Lord, should we meet no more in this world of change and error, my prayer is that we may meet for evermore in the next, where all is charity and peace.—I remain your Lordship's obedient servant.

LOUIS D. RIVIECCIO.

The following letter is taken from a copy of the *Church Journal*:
 GENTLEMEN,—Stepping into an Alabama Depository of the American Bible Society, a few days since, I was surprised to find that the Society is still publishing the version with the modernised "head

notes" to the chapters, even those printed in 1860 being of that description. Now, of course it is well known that the Society (thanks to good Dr. Coxo and others) has receded, or at least has voted to recede, from the step which led to the first publication of such a version; but it seems to me, that it recedes very slowly, and if you can tell me how long it will probably take it to get back to the good old version of King James again, you will greatly oblige,
 Yours very truly,
 M.

FOREIGN AND COLONIAL.

ROME.—There are three services of the Reformed Church at Rome, the Prussian, the American, and the Anglican. The latter by far the most numerously attended. The building in which it is held will contain about 600, and is arranged in the interior with a view of giving it a church like appearance. On the exterior it does not attempt, nor would it be permitted, to present the appearance of a Church. A daily service is celebrated, and Holy Communion administered every Sunday. The Chapel is situated without the walls, the Pontifical Government prohibiting any other than the Romish Service to be celebrated within the city. The only exception being the services held in the palaces of Ambassadors according to international law, the residence of an Ambassador is sacred and under special jurisdiction. The Pope, therefore, cannot interfere with the religious provinces of the household of the Prussian and American diplomatic representatives; but as the English have no Ambassador, they are obliged to submit to any decree that may be made touching religious worship.

CONSTANTINOPLE.—The establishment of a Congregation and of Schools under two English Clergymen at Constantinople, by the Society for the propagation of the Gospel, was one consequence of the restoration of peace after the Crimean war; and from 1856 to the present time, the Mission has been maintained with increasing efficiency, and in the midst of many and peculiar difficulties with singular vigour and discretion, as well as patience and zeal. It is intended to meet the requirements of our own people, not to interfere with other communions; nor to make onslaught on Mahomedanism. Considerable impression for good has been made, and among other fruits of the labours of these excellent men, may be mentioned the fact of a young converted Turk, studying for holy orders at St. Augustine's, maintained by the Society above named, and likewise the probability of two others of his countrymen following him to the same college, for the same purpose.

AUSTRALIA.—The annual meeting of the Newcastle Church Society was held at Morpeth on 11th May, at which a very satisfactory report of the Society's progress was presented. In the abstract of accounts, it is shown that last year's contributions amounted to £7,400, being an increase of £550 on those of 1853. Judging from the attendance at this meeting, much interest is evinced in the progress and prosperity of this Society, for many persons came from a great distance to be present at the proceedings.

MELBOURNE.—Church Discipline Act. The following Act of the Ecclesiastical Assembly of the Diocese of Melbourne has been passed in the session of 1860:—"An Act to specify certain Offences for which Incumbents shall be removable from their parishes. Be it enacted by the bishop and the clergy and laity of the United Church of England and Ireland, duly met in Assembly according to law, as follows:—I. The following shall be deemed respectively offences legally sufficient, under the seventh section of the Act No. 3 of the year of our Lord one thousand eight hundred and fifty-seven, to justify the removal of an incumbent from his parish, and shall be triable under the provisions of the Act No. 4 of the same year, namely 1. Unchastity 2. Drunkenness. 3. Habitual and wilful neglect of any part of ministerial duty, after special admonition in writing by the bishop relative thereto. 4. Insolvency, or failure, or disability to pay his just debts, and not giving, on being required so to do, an explanation of the causes of such insolvency or failure or disability, satisfactory to the bishop. 5. Any offence punishable by law, being sinful in itself, irrespectively of further enactment. II. The advocates of the diocese shall not exhibit articles of accusation in respect of any of the above mentioned offences, which shall, for six months before the sending to him of the declaration of complaint, have been known to the complainant, nor shall the said advocate exhibit articles at the direction of the bishop in respect of any such offences which shall have been known to the bishop for more than six months previous to the giving of such direction."

The Upper House at Melbourne has failed in carrying the Abolition of State Aid to the Religious Bill, by a clear majority of their whole body, the numbers being 13 to 9. A compromise is now proposed, which it is thought likely will be accepted, viz., to abolish State aid in town, and sanction it in country districts.

SYDNEY.—The annual meeting of the Sydney Church Society was held on the 28th ult., the Dean of Sydney in the chair. The report showed that great progress had been made in Church building during the year, while the income of the Society had increased but very little. The total receipts were barely £3000. It appears to be felt by them that until they have a Synod, they have no means of thoroughly organizing the Diocese. The Bishop of Sydney seems to have given great satisfaction in his Visitations as Metropolitan to the different Dioceses, and expresses himself gratified with the way he has been received.