

ENGLAND.

In looking over Mr. Masters' "Guide to the Daily Prayers of England, Wales, and Scotland"—i.e. a list of Churches where Daily Prayers are said—we gather the following comparative result of a somewhat hasty and superficial examination of the list of Daily Evening Services, placing London and neighbouring Churches in a separate column:—

CHURCHES, LONDON, &c.	
Between 1 and 3 o'clock.....	4
At 3 o'clock, (including several Cathedrals).....	47
Between 3 and 4 o'clock.....	17
At 4 o'clock.....	49
Between 4 and 5 o'clock.....	16
At 5 o'clock.....	40
Between 5 and 6 o'clock.....	8
At 6 o'clock.....	29
Between 6 and 7 o'clock.....	9
At 7 o'clock.....	44
Between 7 and 8 o'clock.....	20
At 8 o'clock.....	17
Between 8 and 9 o'clock.....	4
At 9 o'clock.....	2
Between 9 and 10 o'clock.....	1
At 10 o'clock.....	1
Between 10 and 11 o'clock.....	1

In this statement we have inserted about 80 or 90 Churches twice, viz. under two separate times of Service, on account of their changing in Summer and Winter, and thus having two separate times placed against them in Mr. Masters' list. There are others in which a periodical change takes place, but as the limits of the change are not defined, we have inserted them opposite the one hour which stands in the list. The total number of Churches with Evening Services is about 300, of which the metropolis has about 30, or 10 per cent. of the whole of England, Wales, and Scotland.

Into the Daily Morning Services we do not propose to enter, at present at least, our object being to call attention to the wisdom of endeavouring to extend the observance of the Daily Service of the Church by means of the Evening Service. At present the morning Services greatly predominate, and, as a necessary consequence, we believe, both Clergy and Laity very generally neglect the Daily Service. We therefore beg to suggest that where there is only one Service daily, it should at a general rule, be the Evening rather than the Morning Service. As society is at present constituted, we believe that a much larger class could, and would, attend the Evening Service. There must be a systematic and earnest endeavour to make the Service acceptable.

It is in the power, and it is the duty of Priest and Deacon to say the Prayers and to read God's Holy Word, audibly, deliberately, and reverently, so that the most ignorant may have a fair opportunity of hearing, learning, understanding, and feeling what is said, so that all—young and old may have an opportunity of repeating the responses audibly, deliberately, and reverently, without being interrupted, run over, and silenced, by the officiating Minister, and members of the congregation who follow his bad example. What is the object of this hurrying—what is gained by it? We know well what is lost by it. Surely the onus lies with the hurrying party to show cause why they hurry—why they rob their brethren—especially those of the Church, and of opportunities of fulfilling duties enjoined by the Church. For, although many persons regard this hurrying system as unlawful and irreverent, and therefore will not be a party to it, there are, probably, many more persons who cannot hurry, and are therefore silent. What right have any of the Clergy or Laity to adopt a system, in "the House appointed for all people," which is contrary to the letter and the spirit of the Church's laws, and which enforces absence or silence upon the majority of worshippers?

That, to some persons, constant practice, in repeating certain words, gives such a physical and intellectual facility in saying them as tends to produce a rapidity of utterance which ordinary persons cannot follow, we are all aware; but then, like all other tendencies, it may be, and it should be, carefully watched, and checked, when it produces evil consequences. For instance, a Clergyman can always find out, by observation and inquiry, from time to time, whether the aged and the poor can hear, follow, and understand, what he reads or says—and if they can, others can—and he can very easily prevent himself from going on with his part of the Service before all the audible responses have ceased; but, if he commences his part the instant (in some cases it is often before even) the well-practised Clerk, and a few "fast" young men, have "got through their responses, he is not dealing fairly with other members of his flock, and he must expect to find several absent, or silent.

If the object were to disgust the people with the Daily Service, and to lead to regard it as a useless form, in which they had no part or lot, one could understand the adoption of this stultifying, chilling deadening process. The Canons speak of the people "hearing the word of God read," and of the Common Prayer being said "distinctly and reverently," and so "as the people may be most edified," and the people are commanded to give "quiet attendance to hear, mark, and understand that which is read, preached, or ministered." The Rubric also enjoins the Minister to "read with a loud voice—to 'say with an audible voice'—to 'read distinctly'—to 'rehearse distinctly.' Surely these injunctions are as binding and as necessary as any others."

It is not always the Clergy who hurry most, as it sometimes happens that certain members of a congregation, especially young men, have got into a habit of pouncing upon, or dashing into the Responses, and running off with them, before the last word is out of the Priest's mouth, and thus they set a vicious example which excites others (who are able and willing) to follow at their "railroad pace," and induces sober reverent persons to give up all hope, or wish, of being able to keep up with them. What the object of this hurrying, driving system is, and why the busy Responses of a few are to be preferred to the united, sober, and decent Responses of the many, we are at a loss to conceive. If it is wished that young and old, learned and unlearned, should respond together, it is obviously necessary that the pace must be suited to all; and it behoves both Clergy and Laity, by precept and example to make a principle of securing this object."

Of two errors, "preaching" the Lessons is far more edifying than rapidly reading or intoning them.

Intoning [the Prayers] admits of much greater emphasis, reverence, feeling, and impressiveness, than is usually supposed, or practised; and distinct, audible,

and reverent intoning of those portions of the Services which are addressed to Almighty God, is found greatly to promote general and uniform responding, especially in large Churches, or congregations.

The officiating Minister should take especial and habitual pains to avoid commencing his part of the Service before all the people have finished their part and also to avoid too sudden a transition from one thing to another, especially where the people have to change their position, or to turn to a fresh place in their books.

The Services, on week-days, should be audible, and celebrated with as much care, deliberation, and attention, as on Sundays.

But there is another reform required to increase the attractiveness of the Daily Service, and which it will be much more easy to apply, in the first instance, to an Evening Service—viz., the introduction of Chanting the Canticles, and singing Metrical Hymns or Psalms. Full Choral Service, daily, is not advisable, as a general rule, in Parish Churches, we think, and it would be much more difficult to accomplish; whereas the Canticles might be chanted to a few good single Chants (very seldom changing them), and Metrical Hymns might be sung to good well-known tunes, without an organ, after a few weeks' practice.

CHURCH EXTENSION.—Since the formation of the diocese of Ripon out of the old diocese of York, in 1836 the following increase has taken place:—Churches, from 307 to 411; Incumbents, from 295 to 397; Curates, from 80 to 138; Parsonages, from 180 to 286. Fifteen churches have been entirely rebuilt, and by these, and the enlargement of others, additional Church accommodation equal to seven new Churches has been procured; and 20 new Churches are at this moment in progress. So certainly does Church-extension result from an increase of the Episcopate.

On Sunday last 24 persons renounced the errors of Popery in the Church of St. Paul's, Bermondsey, London.

The Second Anniversary of the "Friend of the Clergy" Society was celebrated yesterday by a dinner at the Lion Tavern, Sir W. Page Wood, M.P., in the Chair, who earnestly pleaded the strong claims of the poorer Clergy. The donation amounted to £5,017.

ENGLAND.

DOMESTIC.

Captain Moorshead, of H. M. S. *Dido*, sent on an expedition to ascertain the fate of Captain Gardiner, who some time since proceeded to Terra del Fuego, with several other persons, for Missionary purposes, has reported the discovery of the dead bodies of most of the party, together with their books and papers, from which it appears that they all died from actual starvation. Captain Gardiner having, apparently, died the last, viz., on Sept. 6. The following extracts from his journal shew a degree of thankfulness, contentment, and resignation which might well be imitated by those of us who are amply supplied with all the necessaries, if not the luxuries of life:—

"Mr. Maidment was so exhausted yesterday that he did not rise from his bed until noon, and have not seen him since, consequently I tasted nothing yesterday. I cannot learn the place where I am, and know not whether he is in the body or enjoying the presence of the gracious God whom he has served so faithfully. I be my Heavenly Father for the many mercies I enjoy; a comfortable bed, no pain, or even cravings of hunger, though excessively weak—scarcely able to turn in my bed—at least it is very great exertion; but I am, by His abounding grace, kept in perfect peace, refreshed with a sense of my Saviour's love, and an assurance that all is wisely and mercifully appointed; and pray that I may receive the full blessing which it is doubtless destined to bestow. My care is all cast upon God, and I am only waiting His time and His good pleasure to dispose of me as He shall see fit. Whether I live or die, may it be in Him. I commend my body and my soul to His care and keeping, and earnestly pray that He will take my dear wife and children under the shadow of His wings, comfort, guard, strengthen, and sanctify them wholly, that we may together in a brighter and eternal world praise and adore His goodness and grace in redeeming us with His precious blood, and plucking us as brands from the burning, to bestow upon us the adoption of children, and make us inheritors of His heavenly kingdom. Amen.

"Thursday, Sept. 4.—There is now no room to doubt that my dear fellow-labourer has ceased from his earthly toils, and joined the company of the redeemed in the presence of the Lord, whom he served so faithfully. Under these circumstances it was a merciful providence that he left the boat, as I could not have removed the body. He left a little peppermint water which he had mixed, and it has been a great comfort to me, but there was no other to drink. Fearing I might suffer from thirst, I prayed that the Lord would strengthen me to procure some. He graciously answered my petition, and yesterday I was enabled to get out and scoop up a sufficient supply from some that trickled down at the stern of the boat by means of one of my India-rubber over-shoes. What combined mercies am I receiving at the hands of my Heavenly Father! Blessed be His holy name!

"Friday, Sept. 5.—Great and marvellous are the loving kindness of my gracious God unto me. He has preserved me hitherto, and for four days, although without bodily food, without any feelings of hunger or thirst."

STATISTICS OF EMIGRATION FROM THE UNITED KINGDOM.—A Parliamentary return has been printed lately, at the instance of Mr. Hume, showing the number of vessels which have sailed from ports in the United Kingdom, with emigrants on board, during the last five years, distinguishing the ports under the superintendence of emigration officers, and the total number of vessels wrecked or destroyed at sea, and of lives lost. It appears that, within the five years, 7,129 emigrant vessels sailed from the various ports of the United Kingdom. Of these 252 were chartered by the Colonial Land and Emigration Commissioners; 5,964 despatched from ports under the superintendence of Government emigration officers; and 913 despatched from ports not under the superintendence of Government officers. The total number of wrecks within the same period was 44; and of these, one was of a vessel chartered by the Colonial Land and Emigration Commissioners; 30 were of vessels despatched from ports under the superintendence of Government emigration officers; and 13 were of vessels not under the superintendence of Government. The per centage of loss in the whole was one in 162. The total number of persons who embarked within the five years was 1,494,054; viz., 72,340 in ships despatched by the Colonial Land and Emigration Commissioners; 1,347,262 in

ships from ports under the superintendence of Government emigration officers; and 74,343 in ships not under their superintendence. The lives lost by shipwreck, within the five years, were 1,043, being a per centage of one in 1,432 embarking. There does not appear to have been a single case of loss of life in any of the ships despatched by the Colonial Land and Emigration Commissioners; whilst 922 were lost, or one in every 1,461, carried in ships under the superintendence of Government emigration officers; and 121, or one in every 614, carried in ships not under the superintendence of Government emigration officers.

BIRTHDAY OF THE PRINCESS ALICE AND OF H.R.H. THE DUCHESS OF GLOUCESTER.—The Princess Alice Maud Mary completed her 9th year on the 25th inst., having been born April 25, 1843. H.R.H. the Princess Mary Duchess of Gloucester also completed her 76th year on Sunday, having been born on the 25th April, 1776.

Lord Willoughby d'Eresby is most industriously making experiments in ploughing by steam.

POLITICAL.

LORD JOHN'S OPPOSITION TO THE MILITIA BILL.—To the astonishment of all moderate and reasonable persons, and to the great discredit of himself and his party, Lord John Russell, after the way had been cleared for him by two of the subordinate members of the late Government, who professed their aversion to the Militia bill at all, declared his intention of opposing the present bill, that is, of preventing as far as he can any legislation on the subject of our national defences during the present session! There is not the slightest reason to suppose that, had we still the good fortune to be ruled by the Whig Government, either Mr. Rich or Mr. Frederick Peel would have withheld his support from a proposition of a Militia, but those dangers which appeared to them gigantic when about to be confronted by Lord John Russell, sink into Lilliputian insignificance when encountered by the Earl of Derby. Such conduct is the very essence of faction. The interests of party are paramount, and those of the country are trampled under foot. But the obliquities of the followers were thrown into the shade by the astonishing boldness of the leader, who although he had nothing to urge against the Ministerial measure which could not have been amended in committee, preferring its immediate rejection to a course so obvious and so natural. The sympathy of the House of Commons and of the country at large will, we doubt not, ratify the just censure passed by Lord Palmerston on conduct so little worthy of a statesman and a patriot. If the defence of the country was a measure of small and trivial importance, it was inexcusable of Lord John Russell to throw up office on account of the change of a word in the preamble of his bill. If it was, as we believe and as the country believes, a matter of serious and vital moment, it was still more inexcusable to attempt to prevent all legislation on the subject. From this dilemma the Whig leader cannot extricate himself. He negatives in opposition the principles he asserted in Government, and bitterly denounces his antagonist for adopting the very course of which he himself set the example. It is granted to no man and to no party to do such things with impunity, and the nation will not readily forget the manner in which her interests have thus been sported with.—*Times, Monday.*

THE MINISTERIAL ORGAN'S OPINION OF LORD JOHN.—We seriously doubt whether any statesman of the present day could have done upon his character such a wound as this. It seems to us next to impossible that after such a step the character of Lord John Russell can descend to posterity in any other light than that of a man capable of sacrificing his country for the furtherance of the meanest and lowest ends. How far he has plunged into the mud of faction he must have felt pretty keenly by this time; as his own more respectable adherents, such as Lord Seymour, have forsaken him. With the exception of Mr. F. Peel and Mr. Rich, he has led the forlorn hope alone. To advance is inevitable disgrace; to return is impossible. We do not envy him his present position, which does not merely expose him and his degradation to the gaze of his opponents, but cuts him off from the sympathy of those who have hitherto been not unfriendly towards him. The Peel section have refused to be dragged through the slough at his bidding, or bemoire themselves to keep him in countenance. They will not stultify themselves by condemning one week what they had sanctioned a few weeks before.—*Morning Herald.*

IRELAND.

DOMESTIC.

THE EMIGRATION MANIA.—The *Galway Mercury* states that so great is the anxiety felt by the poor labouring classes in that part of Connaught to escape "the land that bore them" that such of them as have been fortunate enough to obtain employment on drainage works have adopted the following novel and extraordinary mode of enabling themselves to emigrate.—It appears they are paid fortnightly, and when the pay-night arrives about 300 of them assemble and pay 6d. each into a general fund. A number of tickets, corresponding with the number of persons present, are then placed in a hat, and on one of these the word "America" is written, all the rest being black. A ballot then takes place, and the lucky drawer of the prize ticket has his passage to America paid for him, and receives a small sum to assist him for some time after his landing there. During the week just closed no less than six vessels have set sail for Queen's Town.

THE EXODUS.—It appears from the *Waterford Chronicle*, that since the 14th inst., a vessel sailed to St. John's Newfoundland, four to Quebec, and one to New York, with over 700 passengers, and the Mars steamer with about 400 passengers to Liverpool, bound to the Far West. The appearance of the greater number of these betokened no destitution or want of means to leave Old Father land. There are six other vessels taking passengers to sail direct to their western destination.

The first sample of the Irish beetroot sugar was sold in London last week, at 33s. per cwt.

Foreign Countries.

SPAIN.—Journals from Madrid of the 18th inst., have been received. The Queen had received an autograph letter from the President of the United States congratulating her on her escape from assassination, and thanking God for his merciful interposition on that occasion, adding that he spoke the sentiments of the whole Government and people of the United States. It is stated that the American Government had taken every possible means of preventing any invasion of Cuba from the States. The 18th being Sunday, no Bourse.

Miscellaneous.

LIFE AND DEATH IN LONDON.—Few know that in every seven minutes of the day a child is born in London, and that in every nine minutes one of its inhabitants dies! The population of London is, roundly, 2,362,000. If the averages of the last fifty years continue, in thirty-one years from this time as many persons as now compose its population will have died in it, and yet in about thirty-nine years from this time, if the present rate of progress continue, the metropolis will contain twice as many persons as it does now. The whole population of Liverpool in 1851 numbered 255,000; while the increase of inhabitants in the metropolis between 1841 and 1851, was 413,000. It is truly marvellous! Where it will stop, and how food and shelter are provided for these masses, are subjects for speculation.—*Builder.*

Six thousand tons of rock were raised at one explosion, by means of galvanism, at the Earl of Dumfries's quarries, in Perth.

The British Association for the advancement of Science will hold its next annual meeting at Belfast.

SUPERSTITION.—Under the impression that Captain Kellett, the commander of one of the Arctic ships, was a Roman Catholic as well as an Irishman, a wax taper, consecrated by his Holiness the Pope, has been presented to him. Whenever the vessel is in any danger, out of which mankind is not able to rescue her, the taper is to be lit, and her safety may be depended upon. It is to be hoped that the gallant captain will have no occasion to try the experiment; meanwhile, should he be inclined to do so, we recommend him to take in a good supply of lucifer matches, or some icebergs may give his craft a squeeze before there is time to procure a light.—*Literary Gazette.*

THE EREBUS AND TERROR.—We have reason to believe that Sir Edward Parry, and other experienced Arctic voyagers, entertain the opinion that the ships seen by the merchantmen attached to the iceberg off Newfoundland, were in reality the *Erebus* and *Terror*, abandoned by Sir John Franklin and his companions.—*United Service Gazette.*

Spirit of the Press.

MR. HORSMAN'S MOTION RESPECTING MR. BENNETT.—Wonders will never cease. Mr. Horsman and the ultra-Protestant party have come forward in the very unexpected and novel character of champions for the Canons Ecclesiastical! All their denunciations of the Bishop of Exeter for requiring Mr. Gorham to undergo an examination in accordance with the Canons, are at an end. The Bishop was quite right, the Canons must be obeyed by all means—it would have been a gross neglect of duty if the Bishop had not examined Mr. Gorham. Every Bishop ought to examine the Clerk before instituting him to a Benefice in his Diocese—the highest interests of the Church require it—it is the safeguard of the Laity—and the bare possibility that a single Bishop, even though afflicted with sickness and infirmity, has in a single instance, omitted to do this, which the canons enjoin, has called forth from Mr. Horsman a remonstrating speech of four columns of the *Times*, and a debate occupying nine columns of the same journal—the text being given out by Mr. Horsman, and that text, of all others, for such a preacher, being the 39th and 48th of the Canons Ecclesiastical:—*What vindication of the Bishop of Exeter: his foes have laid down their arms at his feet, and not content with this, they have actually taken them up in his service. They are wroth with the Bishop of Bath and Wells upon the bare suspicion, that he may not have followed the excellent example of the Bishop of Exeter in his strict obedience to the Canons of the Church. What is the meaning of this sudden change? Will it last—have ultra-Protestants at length seen the error of their way; and will they henceforth take the only consistent, faithful, and clear path, of obedience to the Rubrics and Canons of the Church? Those who sympathize with, and rejoice in Mr. Horsman's movement, must undoubtedly take this course, if they do not wish to be set down as rank hypocrites and dishonest partizans—as men who care nothing for the beam in their own eye so long as they can torture their brother by their attempts to pluck out the mote that they see in his eye. The conduct of Mr. Bennett while in Germany, and the Bishop of Bath and Wells in instituting him to the Vicarage of Frome, we shall not discuss at any length at present, for it is manifest that, as yet, the evidence of their having neglected or violated the law of the Church, is not equal to that which would be required by any magistrate or jury in the land, before convicting the meanest and most depraved being in the world. It is obvious that however injudicious and injurious it may be, (and we believe it to be both), it is not a CANONICAL offence for a priest of the English Church to attend, as a worshipper, the services of the Roman branch of the Catholic Church, where that Church is the legitimate Church of the country; and provided he says and does nothing un-Catholic. But for a priest of the English Church to attend as a worshipper the services of either Roman or Protestant schismatics in this country is a very serious canonical offence. Are all Mr. Bennett's accusers innocent of this offence? Let them, and them alone, who are without sin in the matter, cast a stone at Mr. Bennett—when the offence has been proved against him, but not before. But even supposing that Mr. Bennett has committed the offence, and aggravated it by preferring to worship in a Roman Church when he might have attended a Chapel of the English Church—and we certainly regard this as a very great aggravation in such a case—is there not obviously, room for a charitable hope and belief that such conduct was simply the result—perhaps the natural result—of an agitated and unsettled state of the mind, which by God's blessing has passed away, and been replaced by a firm faith in the Church of England, as shewn in the renewal of his vows to her, and by his again undertaking duties towards her, which not even Mr. Horsman has ventured to hint that he has, in any way, failed to perform most diligently and faithfully? Our readers know well our opinions about Mr. Bennett's conduct at St. Barnabas, and we have seen no reason to alter a single opinion that we formed, nor to retract a single syllable that we wrote, at the time of that lamentable era in the English Church; consequently we cannot be accused of being partizans, or unqualified approvers of his proceedings; but we regard it as a matter of simple justice to him, and of duty to the Church, to say thus much upon what we cannot but regard—not only as most party spirited and inconsistent, but as a most ungenerous and uncalculated for attack—instigated by, and rejoiced in, by men who are violating wholesale, the letter and spirit of Canons and Rubrics, every month and week and day of their lives.—*English Churchman.**