

The Bishop of Durham, Dr. Longley, has been nominated to the Archbishopric of York; the Right Rev. prelate was born at Rochester, in 1794; he was educated at Westminster School, and Christ Church, Oxford, where he was public tutor from 1818 to 1828. In 1829 he was appointed to the head-mastership of Harrow School, which he held until 1836, when he became Bishop of the new diocese of Ripon. In 1856, upon the resignation of Bishop Malby, he was translated to Durham. He was a member of the second Oxford University Commission, and has always taken a prominent part in measures concerning the higher education. The great advantage of his appointment, will be his known support of convocation; the northern diocese will not any longer be deprived of the advantage of meeting in the Parliament of the Church.

The successor of Archbishop Longley, in the diocese of Durham, is said to be Dr. William Thomson, Provost of Queen's College, Oxford, and author of the Bampton Lectures for 1853; and of the able and popular 'Outlines of the laws of thought.'

The Church of St. Michael's, Cornhill, after being restored to the most splendid style of the revived Gothic, has been re-opened for worship; it is now probably the finest Church in the metropolis, next to that of All Saint's, Margaret Street, from which it differs rather in detail than in general character.

The clergy of St. George's-in-the-East, acted on Sunday, May 13th, with a wise tact; the choristers' seats within the altar rails having being forcibly occupied, and the churchwardens refusing to expel the intruders, there was no attempt whatever to perform the service. The crowd dispersed quietly.

The Rev. Prob. Harvey has resigned the living of St. Mary's, Truro, in favour of Bishop Trower, late of Glasgow. Some of the papers suspect that this is an attempt to make him Bishop of Cornwall, or coadjutor of the Bishop of Exeter.

#### UNITED STATES.

Professor C. C. Felton entered upon his active duties as President of Harvard College at the beginning of the present term, March 1st. His formal inauguration will take place on Monday, 28th instant.

Bishop Potter of New York is about to spend three months in Europe; his unintermitting activity has seriously affected his health.

The Graduating Class of the Law School of Columbia College attended divine service at Trinity chapel New York, on Tuesday evening, May 22nd. Several of the clergy were in the chancel, and among the large congregation were many distinguished members of learned professions, who looked upon the occasion as one of deep interest. The students of the General Theological Seminary, with the Dean, attended by invitation, and occupied the reserved seats. After Evening Prayer, the Baccalaureate Sermon was preached by the Rev. Francis Vinton, D. D.

The new edifice of Grace church, Utica, is now completed, with the exception of the upper part of the tower and the spire, and was first opened for divine service on Sunday after Ascension, the 20th inst.

The approaching Convention of Vermont will be attended with an unprecedented degree of interest, owing to the consecration of the Chapel of the new Diocesan School and Theological Seminary. The Convention will assemble on Wednesday, the 6th of June, in St. Paul's church, Burlington. Immediately after their organization, they will proceed to the Chapel of the Diocesan School and Theological Seminary on Rock Point, where the opening service will be the consecration of the Chapel.

On Whitsunday, the anniversary of the Sunday schools of Ascension parish New York, was held. There were present about 600 children. There were many hymns sung, and an affectionate parochial sermon was delivered by the rector, the Rev. J. Cotton Smith. The classes brought up their missionary offerings, with flowers and emblematic devices, sometimes of great beauty and delicacy. The amount of the whole was over \$600.

The new parish of the Atonement in New York, which held its first service on the eve of Palm Sunday, March 31st, was visited by the Provisional Bishop on Wednesday evening last, who then confirmed thirty-one persons.

The Church Journal gives a very interesting account of the dedication of Hobart Hall, New Church Institution, in New York, for the education of the young of both sexes. Bishops Potter and Southgate presided. The tone of the services, its musical character, and the able address of the Rector, the Rev. J. J. Elmendorf, promise very much for its future usefulness.

#### THE BISHOP OF OXFORD'S SPEECH ON THE PRAYER-BOOK.

The noble lord said the changes he wished would not touch the creed of the Church, but the prayers of its service. But the great truths of the Church, that sank deep into the common mind of the people, were not so much in the declarations of the creed as in the repetitions of the prayers of the devotional offices. Therefore, by altering a few words here to meet a difficulty, and a few more there to avoid an objection, he might, though quite unaware of it, strike at the very root of the belief of the great mass of the people of England. He confessed when he regarded calmly what the noble lord had endeavoured to persuade them to alter, he felt the subject was far greater in its peril than had been conceived. What was

that peril? In the main part of the Prayer Book, they had the worship of the primitive Church recorded for their example; and with that primitive element, handed down from the first ages of Christianity, they had a portion of singular goodness, the work of man, prepared with marvellous skill by those giant minds who cleared away the corruptions that during the middle ages had gathered round that primitive worship. They had those two things in the great body of the Prayer Book; and the man was rash and unadvised, who for any but the gravest result, would propose to lay hands upon that book. It had been said in the course of the discussion, that the Prayer Book of the Church of England was a compromise, or to some extent a compromise. He should be sorry to let it go forth that the Prayer Book was a compromise, so in the sense of being an ambiguous statement of the truth; framed so that two parties might use it, one in one sense and one in another. He declared on behalf of the Reformers of the Church of England that the Prayer Book was not, and was never intended to be, a compromise. It was no compromise with Divine truth; that was one and indivisible; and if they began to take from or add to it they would tangle God's truth and make it man's lie. He could not for a moment admit that the Prayer Book of the Church was a compromise, but, he believed, though not a compromise, it was intended to be a comprehension. The truth, according to God's revelation to man, may be conveyed in separate propositions, each equally true, neither utterly contradictory to the other; and yet in many cases, human intellect could not say how they were to be distinctly reconciled. Thus in the proposition that God, as sovereign of the universe, has created man a free agent, and yet made him a responsible creature. Here two great truths arise, separate, like two mountain peaks; but they have one deep, common basis; they are equally founded in the truth of God, and feeble man stands between them; he, perhaps, finds insuperable difficulties—he cannot reconcile them. Then philosophy endeavours to combine them—it is a vain effort, as vain as if by mechanical force it would endeavour to bring together the two peaks of the mountain chain whose roots are struck deep down in His infinite wisdom. Man is to receive both, each in its completeness, God has revealed them to him, therefore he is certain they are true, and he must leave it to God's wisdom to reconcile them. The Book of Common Prayer should not be one-sided, but such that those who took one side or other of this great matter could unite on it, and this was done by stating each truth in completeness and fulness, and not attempting by the puny reasons of man to reconcile them. To be asked to join in an address—why they know not, with what machinery they know not, to make alterations clearly specified, was an act the noble lord would shrink back from if he viewed it in its proper proportions. Therefore it was he ventured to appeal to the House. The noble lord could not have the slightest reasonable ground to suppose that he could carry his motion, opposed by the whole bench of bishops and the great body of the clergy. Considering how easily difficulties were raised, how hard it was to allay them, he besought the noble lord not to venture on such sacred ground with rash innovations. He told them at the beginning of his speech that he was justified in bringing forward his motion, because this was not a time of peace; at the end of his speech he said he was justified in proposing to alter the terms of subscription, because they were not now living in the stormy days of the Church. He had no doubt the noble lord would reconcile the two reasons, but his only grounds for saying that they were not in a time of peace was that a few petty difficulties were referred for decision to the Courts of the land. Why, this proved that the time was one of quietness and not of revolution, for the surest mark of quietness was when differences were taken to be settled before the ordinary tribunals. He thought he could suggest a way of escape. The length of the services the noble lord complained of was a huge bear. The ordinary morning prayers on Sundays occupied 40 minutes; the sermon took 20 or 30 more; so that what was described as an enormous long service did not exceed an hour and a half. He could inform the noble lord that in several cases in his own diocese, the clergy, acting under the new licenses, had consulted their parishioners, after shortening the service by omitting the Litany; and the people had declared they liked the old service better. They had been used to have the Litany on Sunday, and it seemed strange not to hear it. There might be a few persons unsettled and dissatisfied; in a body of 20,000 men it was inevitable; but it was not the wish of the clergy that the burial service should be altered. What was especially complained of was a lack of discipline in the Church and the abuses of the coroners' system, which subjected the clergy to a conscientious grievance. He would ask his noble friend how a burial service could be constructed which Christians could not read with comfort over those they had no hope of. Was it to be so altered as not to express a hope that the man they were burying had gone to the rest of Christ,—was that to be the future burial service of England? A difficulty must always exist on this point, unless they were prepared to lower the Church's note in her burial office until it should be an office suitable for one dying in open rebellion against his God. But he believed the difficulty was greatly exaggerated, and might be altogether got rid of in the minds of the clergy if the law were observed, and proper verdicts given by coroners' juries in cases of suicide. For his own part, he felt no difficulty whatever. As the law had provided that a jury on their oath should hear evidence, and declare whether the unhappy man was or was not sane at the time he committed the fatal act, he entertained no scruple in assuming that the question was settled by their verdict. (Cheers.)