Poetry.

THE PAUPER'S DEATHBED. Tread softly! bow the head, In reverent silence bow: No passing bell doth toll, i et an immortal soul Is passing now.

Stranger ! however great, With lowly reverence bow : There's one in that poor shed, One by that paltry bed, Greater than thou.

Beneath that beggar's roof, Lo ! Death doth keep his state ; Enter! no crowds attend; Enter! no guards defend This palace gate.

That pavement damp and cold No smiling courtiers tread: One silent woman stands Lifting with meagre hands A dying head.

No mingling voices sound, An infant wail alone; A sob suppress'd; again That short deep gasp, and then The parting groan.

Oh! change; Oh! wondrous change; Burst are the prison bars : This moment there, so low. So agonized; and now Beyond the stars!

Oh! change; stupendous change! There lies the soulless clod : The sun eternal breaks-The new Immortal wakes-Wakes with his God.

AN Annaess, delivered before the House of Convocation of Trinity College, in Christ Church, Hartford, July the 28th 1854. By the Rt. Rev. John Henry HOPKINS, D. D., LL. D., Bishop of the Diocese of Vermont.

the present condition of the world, there the nation at large must possess these quali-Christian men who believe that they be- seventy years of our brief experience? hold various signs of a close approach to the end of the present dispensation. They think that the last days predicted in Scripture are passing over us, in which there should be "scoffers walking after their own lusts and saying, Where is the promise of His coming"-" perilous times when covetous, proud, boasters, despisers of government, disobedient to parents, unthankful, unholy,-when there should be " wars and rumors of wars, and the powers of the earth should be shaken"-when it should be as it was in the days of Noah. They ate, and they drank, they bought and they sold, they builded and they planted, they married and were given in marriage, and knew not, until the flood came and destroyed them all"-when "men should run to and fro, and knowledge should be should sink so low as to give a fearful emphasis to the mournful question of the Saviour: " When the Son of man cometh, shall He find faith on the earth?"

But methinks I hear you say, that this is a strange introduction to an Address on such an occasion as the present. For are we not assembled to do honour to the Annual Commencement of your admirable College 1 Have we not come together to enjoy a literary feast? Do I not stand before the members of a noble Institution, on a day of appointed Jubilee? And why should the dark clouds of prophetic warning be cast over the horizon of your prosperity, instead of the cheering light of hopeful encouragement, which your successful labors have so well deserved? Why should the bright and glowing atmosphere of such a season be chilled by the freezing breath of stormy anticipation? There is a time for all things. But surely no time could be so inappropriate for a theme like

I am quite sensible that there is much plausibility in the objection. And yet I think the choice of my subject, peculiar as it is, may be vindicated without difficulty First, because this is an eminently Chriscourse must be severed. Now the successful graduate must leave his cherished circle of literary association, to face the world. Now he must abandon these honouted halls, the kind preceptors, the daily religious service, the welcome and regular routine of lectures, and declamations, and not be amiss that he should hear somewhat be set before him under the view which of an imperious will. many good men take of divine revelation. Nor can the lesson be given with more propriety, than by one who has almost finished his own course; and from whom, as well by age as by office, the sober words of religious counsel may rather be expected, than the exciting strain of high earthly hope, or vain-glorious ambition.

to stand committed to any school of pro- male and female lecturers; while statesphetic interpretation, yet I propose to show men and politicians stoop to pander to this how close a correspondence may be traced public outrage of all religion and decency; between the predictions which I have totally forgetful of their high official duty cited, and the actual state of the world in as guardians of the faith and morals of the

our own day. And then, let the question of time be settled as it may, I shall proceed to prove that the only true ground of safety is in the promise of the Gospel, inherited by the Church, and secured in its strongest form, by a thorough Christian education.

1. I commence with our own country. which we all esteem, with justice, as the most privileged portion of the hubitable globe. Those eminent sages and patriots who settled the government of these United States some seventy years ago, came to their task with the knowledge and experience of the old world to guide them. They improved upon all their models, by adopting the good and avoiding the evil, in every previous system. They struck out a new and admirable scheme, by which each State might fully provide for its own internal administration, while the whole were bound together in all that related to war, and peace, and general commerce, and mutual rights, by a grand federal Constitution. They guarded against despotism, by making their rulers elective. They excluded the pride of aristocracy, by prohibiting all titles of nobility and the entailment of estates. They cut away the roots of religious intolerance, by giving equal rights to all religious sects, and refusing a special establishment to any Church or lenomination. They made the people overeign by the law of universal suffrage, And by these and other provisions, framed in a kindred spirit, they earned the praise of being the wise master-builders of the noblest republic in the world.

But no system of government can execute itself. Theory is one thing, and practice is another. Assuredly it is impossible to frame a more faultless Constitution than ours, if men were what they ought to be. We all know that the rulers of a Christian nation should be men of Christian character, wise and patriotic, just and disinterested, conscientious and pure. And when the choice of these rulers depends on the people, it results, evidently, that the voters must have intelligence and virtue to select such representatives; and MR. DEAN, AND GENTLEMEN OF THE therefore the whole practical working of House of Convocation,-In surveying the system rests upon the assumption that are many thoughtful and sober minded ties. How do we abide the test, after the

First, then, we hear, on every side, the

charge of political corruption. Bribery is practiced in all our elections. The spoils of office are expected, as a matter of course, by the victorious party. The President of the United States dares not to be impartial; for if he were, he would men should be lovers of their own selves, loose the confidence of his friends, without gaining the confidence of his enemies. The oldest statesmen and the most prominent, cannot follow the dictates of their own judgment and conscience, without being reproached as if they were laying a trap for the Presidential chair. The very laws of Congress are set down as the results of personal venality or ambition. The House of Representatives, and even the Senate Chamber, are disgraced every year by fierce passion and violent denunciation.
The barbarous and unchristian duel is antiincreased," and yet the life of true religion | cinated as quite inevitable, unless it be averted by explanations which may satisfy worldly honour, in utter contempt of all religious principle. And no member of either House can go to the performance of his public duties with any security that he may not be insulted by coarse invective. before the day is closed. Yet our rulers are never weary of lauding the character of Washington; as if they were quite convinced that the time had passed by, when they might be expected to verify the language of praise by the act of imitation.

When we look into the other classes of the community, the same charge of venality and corruption meets us again. Our merchants are accused of all soms of dishonest management; our brokers, of stockjobbing; our city aldermen of bribery; our lawyers, of knavery; our justices, of complicity with the guilty. The same worship of Mammon seems to govern the whole, and the current phrase "the almighty dollar" is a sad but powerful exponent of the universal sin which involves the mass of our population.

There are some specific evils, however, which demand a more pointed notice, as characteristic of our day. The feverish tian College, to which the warnings of excitement which pushes forward our Scripture should never be unseasonable. citizens to such wonderful results—the Next, because the occasion is not all of headlong haste to be rich and make a for. joy, but is intermingled with not a little tune-the reckless boldness which embarks of doubt and sorrow. For now is the time in every scheme of danger, if it only promise when the pleasant bonds of college inter- profit or victory-all this affords no sign of principle or prudence, though it certainly displays full often a surprising amount of daring energy. That this same daring energy has produced innumerable examples of admirable heroism in the service of humanity, is not to be denied. But when we see it rising up against the majesty of societies, and pure intellectual exercise; the laws, at Erie, Milwaukee and even and enter in carnest upon the stern and Boston; and mark its workings in Cuba, in actual struggle of life. Therefore, it can- Sonora, and not long since in the preparations of South Carolina to destroy the of the true condition of that world, where Union and deluge the nation with the blood he is so soon to become an actor in the of civil war, we behold an element of fear. scene. And, as a Christian scholar, it ful power which refuses to be restrained cannot but impress him more deeply, if it by any authority save the proud impulse

To this source we may attribute the wild excesses of the abolition spirit, which openly tramples on the Constitution, and would not hesitate to gain its object, at the sacrifice of peace or government or life. A kindred temper manifests itself in our " woman's rights" Conventions. But most of all, we see it in the awful blasphemy And therefore, although I do not mean with which the Bible is denounced, by

upon the Word of God.

not find, at such a time, the loudest complaints of the increase of juvenile depravity. It is well known that there are thousands of children, in our large cities, who are taught to live by crime: young in years, but old in wickedness. That beyond this most vicious circle, there is a universal relaxation of the Scriptural rule of filial obedience. That the wives of our age have no notion of submitting to their husbands, and that sons and daughters are accustomed to throw off the yoke of both the parents and do precisely as they please. That the reverence for magistrates, ministers and teachers, which marked the early days of the republic, is generally exploded as obsolete. So that the apostle's description of the world, when men should be heady, high-minded, disobedient to parents and despisers of government," is unhappily, but too well verified, in the prevailing temper of our rising generation. Democracy has extended from the public rights of the citizen to the private relations of the family and the school. The sacred authority of the master and the father is merged in deference to the will of the majority at home. And the political privileges which the Constitution intended to he exercised by intelligent and virtuous men, are practically assumed in every other department by fools and children.

That intemperance should abound it such an age, is only in accordance with its other attributes. It seems that men are no longer able to trust themselves or one another with the use of stimulants, which, operating on passions and tempers so sadly prepared, produce the most fatal consequences. What a frightful commentary does it afford on the increasing proclivity to evil, that the legislatures of this free country should find it necessary to bind the liberty of the citizen in a form unknown to all previous history? That the arguments of health, reason and religion have confessedly so lost their force on the masses in our country, that sobriety can only be expected by making the means of drunkenness inaccessible? But alas! it is not intemperance in drink which is our greatest danger, for men are now intemperate in everything. Intemperate in the pursuit of wealth; intemperate in luxury and pleasure; intemperate in political ambition; intemperate in language and deportment even on the floor of Congress, with the eyes of the civilized world looking on. The old rules of temperance in all things have vanished from the common mind. The sin of intemperance in speech and action takes to itself the honourable names of manly self-respect and personal independence, and vice passes current in the

The Press, of necessity, has its full share in the general deterioration. Party spirit there finds its convenient organ, to scatter poison throughout the land. There is the ready instrument to manufacture a spurious reputation for one candidate, or vilify the worthy same of another. There is the beguiling sophistry which praises the dueland lifts the free-booter to the rank of a revolutionary hero. There is the daily trumpeter of every nauseous deed of individual villainy. There is the retailer of every jest that may provoke a laugh at the expense of religion. There is the prolific fountain of licentious books and nam. phlets, cheapened and illustrated to entice the lovers of exciting fiction. There is the willing adjunct of infidelity, profanity, rebellion, false morality, and every form of assault, direct and indirect, upon the princiole of law and order. And hence it is another mournful index to the character of the age. Because the publishers print only what they know will rell, and their work would soon cease, if the public taste did not support them.

mask of virtue.

And when, from all this, we turn to the state of religion, how little do we behold to animate, and how much to deplore! On every side, we hear complaints of the rapidly decreasing reverence for the Christian Sabhath. On every side we see an alarming falling off from the number of candidates for the ministry. The population of the country is growing with wonderful speed, and the teachers of religion instead of multiplying in an equal proportion, are actually less than they were twenty years ago. The divisions of sects, instead of diminishing, are increasing. Denominations, once united and apparently prosperous, are splitting up amongst themseives, and the number of faithful professors are so far from enlarging, that they are notoriously dwindling away. The Bible, though liberally distributed in every quarter, is studied little and followed less. Romanism lifts up her imperious head, and laughs at the general confusion, and boasts that she posseses the only panacea for all these evils. And yet her Bishops and priests know full well that their power is waning day by day; that their Pope stands upon a volcano of revolutionary violence, ready to break forth at the first opportunity; that half of their people who swell the population of the United States desert their corrupted Church; that they are rapidly losing ground in Ireland, in Italy, in South America, and really gaining no where. In fact, the Christain religion, in every form, is attacked with more open boldness than at any former period. False philosophy, pretended Science, Spiritualism, and Raionalism, are all busy at work; and the light of the world is growing more and more faint, as the clouds of scepticism multiply and thicken around it.

When we look to the state of foreign

people, and ready to give their countenance pare in the field, and there is scarcely a liavor from all candid and reflecting men. to the most sacrilegious and wanton attacks power in Europe that may not be forced in the midst of the general discord and into the contest, which promises to be the | confusion ! It would be strange, indeed, if we did most desolating that the world has ever seen. But the warlike elements at work are not now of the usual character. The exhave their most dangerous enemies amongst only waiting for the opportunity to rise nal state of every monarchy into wild con-Hungary and Poland are panting for the revolution. As to morals and religion, the progress is downwards towards indulgence and infidelity; and the influx of foreigners be of the most unprincipled and profane character. And how are the elements of anarchy,

> at this moment, operating, in our own highly privileged country! We behold a new and vigorous combination at work, to correct, by a secret society, the real or supposed evils created by our foreign populalation. Disunion is threatened more loudly than ever. The North and the South are again excited against each other, while the master-spirits who controlled the last storm are passed away. Cuba, Japan, the vast communion of the Church of and Mexico are but too likely to furnish us with elements for bloody strife. And some already talk of the right and the policy of our nation, now grown so great, to assert its power in the wars of the Europeans. To what period of the world's history, then, may we apply more surely subdivided into sects, and all feeling, more the awful words of prophecy, than to that and more, the evils of causeless disunion. which seems now to be not only approach- We see, next, the Church of Ireland, with ing, but actually begun ?

fulfilment of the other prediction, "that inroads upon her old and inveterate enemy, men should run to and fro, and knowledge the corrupt Church of Rome. We see should be increased." This is verified to an extent utterly beyond all former example. The last thirty years stand preeminent for immense improvements in the arts. The earth is traversed with a speed which exceeds the most extravagant anticipation. Intelligence is transmitted on the wings of electricity. Men converse in Africa, in North America, in Australia, together with ease across mountains and in the islands,-all the additions of the continents, and even along the bottom of present century, and all indicating an exthe ocean. The number of travellers is pansive growth of increasing power. The multiplied more than a thousand fold, sum total of the whole given us one hun-Inventions have sprung up in every other department, as if some new and unac- thousand clergy and assistants :- a grand countable energy was urging the human sacramental host, firmly united by the mind to its ultimate earthly developments. same faith, the same apostolic ministry. Nothing is too vast to be undertakennothing too strange to be believed. Mortal manding, in the intelligence and social ingenuity and power have become accustomed to talk almost in the language of best and highest influence for the religious omnipotence. But the tendency of the and moral renovation of the world. whole is not to lead their hearts to God. This vast advance gives no corresponding influence to morals or religion. On the contrary, it only helps to inflame the lust of gold, to confirm their proud self-confidence, and lead them farther than ever from the knowledge of the Saviour.

Such, then, is the melancholy array of facts, to which many religious minds appeal, in applying those warning prediction nicture may be exaggerated. The outlines may be too sharply drawn. The coloring may be too dark. The expression may be too repulsive. For it is certain, and 1 rejoice to acknowledge it, that with all this evil, there is still a large amount of good. I know, and am devoutly thankful. that we have still a multitude who revere the Bible-who are constantly occupied in plans of piety and christian benevolence -who are busy in missions to the heathen and missions to the poor-who mourn over the divisions of Zion, and the growing ungodliness of the age; and long, with earnest yearning, to contribute their share in the improvement and regeneration of the world around them. I know that the Press is used, in their hands, for the best interests of humanity—that we have still churches and ministers, to proclaim the tidings of salvation—still, editors and statesmen who boldly maintain the truth-still, a mighty host who are honestly determined to read, and bear, and courageously sustain them. Yet it must be admitted that there is evil enough to justify alarm. There is reason enough to rouse our attention to the dangers which surround us. And no

of the times calls most loudly upon the soldiers of Christ, "to contend manfully flesh, and the devil.

under His banner, against the world, the 2. And here, when I look around me for an ark of safety, you will not be surprised at the frank avowal that I can only find it in our own favored church—that church which I hold to be, pre-eminently, the church of the Bible—the church of the apostles—the church of Christ—the only church in the world which, after cleaning churches of modern times have secured to such an extent the constant and regular teaching of the scriptures by the lips of her ministers, on the Lord's day? What busiest, the richest, the most enterprising, and other church has established the great duty of divine worship, as the common and responsible work of the pastor and the flock? What other church represents so faithfully the primitive government of apostles, elders, and brethren," in the egislative function? What other church has put her whole system of teaching, strong upon the Rick of Ages, with the ready for a bishop It would seem only

For if we look to our advance in the United States, under the weighty disadvantages of the revolutionary war, which isting governments of that mighty continent | placed us, for many years, under a cloud of political odium, we find that we have their own subjects. Republicanism, Com- grown, from a very humble beginning, up munionism, Agrarianism, are all existing to 35 acting hishops and 1650 clergymen; in the hearts of their people, and they are while every state and territory is partially supplied, and we have extended our work against their masters, and throw the inter- to Africa and China. Our numbers, indeed, are still far below those of several fusion. Italy and Spain are ready for revolt. Christian sects, but our ratio of increase has gone greatly beyond them. The chadeadly strife. Even China is far gone in racter of our people stands in the highest rank for position and intelligence. Witness the fact that out of the 18 president of the United States, Washington, Monroe, amongst ourselves is too generally seen to Madison, Harrison, Tyler, and Taylor, were episcopalians. Witness the fact that Calhoun, Clay, and Webster were the same, to say nothing of the numerous living lights of the nation. It is also certain that our services are the most acceptable, because they are the best adapted, to the army and the navy. And the movements of our church are regarded with much more general interest throughout the land than those of any other. But our American church is only a

fraction of the whole; for we belong to England, which we acknowledge as our mother. There we behold a mighty establishment, with its two archbishops and twenty-six bishops in England and Wales, comprehending more than half the population; while the rest are divided and her two archbishops and ten bishops, And, in the midst of it all, we see the growing in prosperity, and making large the Church of Scotland, with her seven bishops, rising in importance, while the Presbyterian Kirk is torn by internal distraction, and becoming weaker every day. We see twenty-eight colonial hishops, engaged in planting the church throughout the world, in the East Indies and China, dred and eight bishops, with nearly thirty the same system of worship; and comelevation of their millions of laymen, the

(To be continued.)

Ecclesiastical Intelligence.

ENGLAND.

PROPOSED NEW BISHOPRICS.

It has given us great pleasure to publish an of the word of God to our nineteenth creation of three new bishopries; namely, those century. I confess, however, that the of Southwell, Brecon, and Cornwall. The ishopries of Lincoln, St. David's and Exeter iddition. One of the main defects of the Established Church has consisted in the inadequacy of its episcopal superintendence. Many ecolu sinutical abuses have arisen from the circumstance that it was literaly impossible for the hishops to exercise a proper personal control over the affairs of their dioceses. Till within a few years the diocese of Lincoln extended from the Humber to Windsor! The diocese of Chester contained such an immense

population that it was wholly impossible for my one bishop to exercise a sufficiently exact authority over his clergy. The population of England and Wales is now about six times reater than it was in the reign of Elizabeth Besides this, the progress of sects has rendered a greater relative proportion of clergy absolute-ly necessary. There are about 17,000 clergynen of the Established Church in England and manage and look after this multitude than there were when the clergy were not more than onefifth of their present number. The quantity of new churches built, and fresh endowments established is immense. But all this vast increase has taken place within the last forty years. During the eighteenth century, nothing-or o nothing-was done by the church to meet the extraordinary changes in the population, wealth, and circumstances of the co which were evidently and rapidly going on The church, therefore, was suddenly thoughtful believer can deny that the aspect | make extraordinary efforts to maintain her difficult and imperilled position. When such were the efforts, prospects, and demands of the church, it seems hardly crelible that the Eccleing the high church bishop of Loudon and the ate archbishop of Canterbury -should actually have proposed the demolition of two hishoprics. viz., those of Bangor and Bristol, that being the only way in which they seemed to believe it possible that the bishoprics of Manohester and Ripon could be created; as if it was really an absurdity to suppose that the number of bishops in the church of England could ever be increased. Thank God, more sense and reason church in the world which, after cleansing has now possessed the minds of our eccleastical herself from the defilements of poperty, rulers; and we half the proposal to establish has remained the same—firm, united and three additional bishoprics as an act of accesunbroken—to the present hour. What other sary justice to the church. Indeed, if the church contain not within her that elastic power by which she can answer and accommodate racif to the perpetually-increasing demands made on her by the multiplying wants of the after all, the most intellectual people on earth; if this be so, the church must acknowledge her incapacity to fill her office, and can no longer pretend to be the religious instructor of the people. Even with these three additional bishoprics, the episcopate will be numerically very far short of what it ought to be. We acknowledge we felt considerable mortification lasely, when we learnt, upon the death of

the late dean of Windsor, that a bishopric was worship and discipline into a shape so not to be made out of the deanery of St. George's, "asily accessible to all her members; at Windsor. There is an endownent, a palace, What other church stands, at this day, so and a cathedral, with its chapter and canons, countries, we see a general mustering of sure promise that "the gates of hell shall that the ecclesiastical foundation which stands the hosts to battle. The Russian and the not prevail against her"! And what other within the walls of the Castle of the Sovereign, Turk are in arms, England and France church has so many proofs of increasing should have a bishop at its head.

Supposing a bishop of Windoor were created. be might have a part of the enormous discess of Winchester allotted him; the discess could ery well bear curtailment.

The bishop of Winchester has sixty-four livings in his gift; thirty of these might well be given up to the patronage of Windsor. But the wrough of Southwark, which is quite enough of itself to employ the care of a llisher, might most advantageously be made the principal part of this diocese. Windsor is but half an hour's journey by rail from Southwark, so that a bishop resident in the one place might be regarded, for all purposes of supervision and con-trol, as resident in the other.

We should be very glad to learn that the project of erecting this hishoprio was favorably entertained by the government and the rulers of the church. We believe Dr. Wellesley, the new lean of Windsor, to be a very fit person to discharge episcopal duties. We have every reason for thinking him to be a sound divine, as well as a stoudfast and sincere protestant. The elevation of such a person to the bench would, no doubt, be as gratifying to her Majesty as it would be acceptable to the public.

We prosume that the duties of the dean of are absolutely none, beyond the necessity of bring resident at the deanery during a certain portion of the year. And from this necessary, but in itself very unimportant, part his duties, the present down, who retains his chaplaincy to her Majesty, has, we understand, received a royal dispensation! What the par-ticular services are which the dean has to perform, and which may not be performed equally well by one of his canons, we do not know. But we are quite sure of this, that if Dr. Wellesley were bishop, instead of dean of Windsor, he would discharge an office of great importance and vital necessity to the church, instead of holding a place of no very apparent value in the common of the church, and certainly of no great utility to the people.—Standard.

NEW CHURCH AT KING's CROSS .- A new hurch for the densely-populated district of hing's-cross is to be con enoed na soon na cir unistances will permit. Some handsome contributions are expected from the proprietors of the Great Northern Hailway, whose property runs into the district, and grants will be mad by the Church Societies. The new Church will be dedicated to St. Luke, and the Rev. II. C. indeliffe, M.A., will be the first Incumbent.

NEW CHURCH AT MANCHESTER .- On Satur iny the Bishop of Manchester laid the founda-tion-stone of a new Church in St. George's dis-trict, Hulme, Manchester. This Church will we lie origin entirely to the humbler classes of the district, who have subscribed a liberal sum towards its completion. The township of Hulme will shortly possess another Church which is about to be built entirely at the cost of Mr. Wiliam Tatton Egerton, M.P.

The Staffordshire Advertiser thus speaks of slergyman who is acquiring considerable noto-rioty in England :---

"Last week bills were posted in Wednesbury, announcing that the Rev. R. Airkins, Incumbent of Pendeun, would preach on the following Sunday in St. James's Church.—Accordingly on Sunday the Rev. gentleman preached two powerful sermons, on the subject of conversion, powerful somerous. On Menday evening he preached again, taking for his subject the one-versation of our Lord with the woman of Samaria. His sermon occupied one hour and fifty minutes, and the preacher exerted himself to bring conviction home to his hearers. The congregation, which was large and respectable, was remark-ably affected by the elequent discourse of the preacher, and several gave utterance to their feelings. A deep impression seemed to be made on the whole congregation; and after the service, at half-past nine o'clock, a meeting was held at the parsonage, when the house was crowded. A most exciting scene, we are informed was witnessed on the occasion-some were weeping, some were praying, and some were singing. The preacher was occupied speaking to some personally and affording conspearing to some personally and anording con-solution, assisted by the Rev. R., Twigg, the Rev. R. Boot, and the Rev. J. Winter. The meeting continued till nearly eleven o'clock, and a great impression was made upon many. Mr. Aitkins is staying at the parsonage, and was to preach three times during the week, and twice again on Sunday. He preaches in the surplice, and is said to hold High Church principles. He formerly belonged to the Wesleyan body, and presched in their chapels, but for some years he has conformed to the Church. Mr. Airkins has lately been at Locds, presching in St. Sariour's Church, and a great revival is said to be taking place in that town."-Banner of the

a quarterry missiopart wertirg.---pitgairm's

I We sladly insert the following communication from a Correspondent, as a sample of what may be done to make a Parochial Missionary Meeting

popular and attractive.] One of the most remerkable collections of relics in connection with the well-known event which has now for upwards of sixty years been matter of past history-the Mutiny of the Bounty, was exhibited at the school-room of Bt. Barnabas, Kensington, on Thursday, the 18th of July. On the occasion of the Quarterly Meeting of a District Association of the Society for the Propagation of the Gospel, the incum-bent had selected as the subject of the evening, Pitcairn's Island, and had requested the Rev. T. B. Murray, of the Christian Knowledge Society, to take the principal part. His speech was full of interest, and gave a most animated account of the mutiny, the fate of the mutineers, the heroic boat voyage of Lieutenant Bligh, and the ettlement of that little feland, on which, many years afterwards, Adams, the sole survivor the mutineers, was discovered, no longer as the ringleader of a gang of ruffians, but the peaceful patriarch of a Christian race. By the kindness of the Misses Bligh, who were present, the as-sembled company had the opportunity of seeing the gourd, from which the unfortunate Bligh took, during his bout-voyage, his miserabl meal, the borneup in which he dispensed the water, and the bullet with which he weighed the bread to his companions in suffering, the manu-acript book in which he recorded the events of each fearful day, and the gold medal with which he was rewarded for his exertions by the Society of Arts. Benides these, Mrs. Heywood, the widow of the late Captain Heywood, had kindly lent the precious Prayer Book, with which har husband, then a boy, swam out from the wreck preserving it between his teeth, when he could save nothing else. Mr. Murray exhibited also a large sheet of Tappa cloth, manufactured by the Pitcairners. Ur. Francis Hessey, the In-cumbent, had enlisted the services of several ladies and gentlemen of his congregation in the cause, and was by their assistance enabled to illustrate the subject by a series of beautiful drawings and a large map, so that the whole subject was thoroughly brought home to the eyes as well as the ears of the assembled com-

labour, instead of being weakened by being too

LAT-IDERES AND CLERICAL WORKERS.

While legislative bodies are devising plans, let not individuals forget their duty as men, and brothers, and Christians, "The fault of the Clergy!" "Where are the Clergy!" How brothers, and Christians. "The fault of the Clergy!" "Where are the Clergy!" How glibly do such expressions come from the lipe of men who, by precept and example, are undoing all that the Clergy are attempting to do! There is not a grovelling penny-a-liner who cannot, after riving with the morning headache, inquire, on any exhibition of popular ignorance, "Where are the Clergy!" There is not a mob-mouther, as he mounts his table of the state of the clergy that the best attentions to the company of the company o as he mounts his tub after threshing his wife and starving his children, who cannot ask, "What is the use of the Clergy?" There is "What is the use of the Clergy?" There is not a graceless upstart member of "the Heuse" who cannot, after leaving his heartless frivolities, exclaim with well-feigned assemishment, on any appropriate occasion, "What are the Clergy doing?" There is not a lasy, negligent manufacturer who cannot, after refusing his five-shilling piece to the national school, wonder in the midst of a tunuit, "What have the Clergy been about?" The Clergy have need done in the midst of a tumult, "What have the Clergy been about?" The Clergy have not done everything, it is true; but they have done much. Would you more? Would you pat down "strikes," and animality between employers and suployed? Would you enlighten the ignorant and soften the stubborn heart? Would you instil loyalty into disaffected feelings? Would you sanctife the hearth of the poor by you insul loyally into disaffected feelings? Would you sanctify the hearth of the poor by contentment, industry, and virtue? Then join with the Clergy; in your individual capacities, strive to do good; so walk that you may be an example to those beneath you; endeavour, by the word spoken in season, to reclaim the erring; and, be assured, in your respective spheres, you will have more influence for good

than the Clergy can possibly exert.

The Roman emperor could boast that he found his city brick, and left it marble. May God grant, that it may not be the eternal reproach of our age, that we found England's greatness apparently

Firm as the marble, grounded as the resh and that we left it shifting as the sandhill, passing as a cloud. - Fraser's Magazine.

Archideacon Wilberforce has resigned the whole of his preferments, retiring into lay communion, because he can no longer subscribe to the views of the royal supremacy laid down in the 80th Canon.

BURTON AGRES, Aug. 30, 1854.

My Loun Auchansuor-The step which I ow take would have been taken somewhat now take would have been taken somewast sooner but for the rumore that my work on the Boy Eucharist would be made the subject of logal investigation. I find it difficult to believe that the intention is seriously entertained, for the warmest opponents of that work deay baptismal regrueration, the priestly commission, and the validity of absolution. Now, these doctrines are so positively affirmed in the formularies of our Church that for one passage in them which presents difficulties in my system, there are hundreds by which that of my opponents is plainty controllered. I can hardly uents is plainly contradicted. I can hardly imagine that they desire a rigour in interpreting our formularies which must be fatal to themselves. But I should have felt it due, both to my opinions and to those who shared them, to lefend myself to the utmost against such an ansault.

My book, however, has now-been nearly year and four months before the public, and no legal proceedings, so far as I know, have been commenced. And in the meantime my attention has been drawn to another part of our Church's system, with which I have become painfully conscious that I can no longer concur. I refer to the royal supremacy. I am as ready as ever to allow her Majesty to be supreme over all persons, and in all temporal causes, within her iominions, and I shall always render her, I trust, a loyal obedience; but that she or any other temporal ruler is supreme, "in all spiri-tual things or causes" I can no longer admit. if the act of 1882 were all on which my difficulties were founded, I might justify myself, as I have heretofore done, by the consideration that it was probably passed through inadvertence, and had received no formal sanction from the Church. flut my present objection extends to the act of 1683, by which this power was bestowed upon the King in Chancery, and to the lat article in the 86th canon, which is founded upon it. With the grounds of my objection I need not trouble your Grace, though I shall shortly state them to the public through the press. To your Grace, however, I desire to state, that I recall my subscription to the 1st article in the 86th canon, as believing it to be ties were founded. I might justify myself, as I article in the 86th canon, as believing it to be contrary to the law of God. It remains, of course, that I should offer to divest myself of the trusts and preferments of which this subs tion was a condition, and put myself, so far as it is possible, into the sondition of a more lay member of the Church. I therefore tender my resignation to your Grace.
I remain, my Lord Archbishop,

Your Grace's obedient servant, ROBERT J. WILDERSO To his Grace, the Lord Archbishop of York.

BISHOPSTHORPS, York, Aug. 21, 1854. Bir DEAR BIR-I cannot affect to be at all surprised at the contents of your letter just received. It is not necessary for me new to enter upon a discussion of the question aliaded to in your letter. But, as far as by law I may, I accept of your resignation of the preferments you hold in the discuss of York.

You are aware, however, that in order to give full legal effect to your intentions, a formal resignation should be made before myself in person, or before a notary public.

With every feeling of personal respect and esteem, I remain, dear sir, your faithful servant, To the Rev. R. J. Wilberforce.

COLONIAL

The following are the clauses of the bill referred to in the circular lately issued by the Lord Bichop of Nova Scotia, containing the regulations and restrictions applicable to the roposed assembly:

A bill [as amended on report on re-commit-ment] intituled "An act to enable the bishops, clergy, and laity of the United Church of England and Ireland in ber Majesty's foreign and colonial possessions to provide for the regu lation of the affairs of the said Church in such

Whereas by reason of the laws in force for restraining and regulating assemblies of the clergy of the United Church of England and Ireland, and other laws and useges having special reference to the authority and privil the said church as established in England and Ireland respectively, doubts are entertained whether the members of such church is colonial dioceses are not disabled from assembling for dioceses are not disabled from assembling for subject was thoroughly brought home to the eyes as well as the ears of the assembled company. The Rev. James Kemp, Rector of St. James's, was also one of the speakers, and was heard with much interest on the subject of missions in general, and the duty of supporting them; but Mr. Murray's was certainly the speake of the evening. On the whole we have seldom been more interested in a Missionary Meeting, and would carneally wish that at all such meetings the interest could always thus be concentrated on some one point of Missionary and Commons, in this present Parliament