

Poetry.

SAINT MARTIN, BISHOP OF TOURS.

(By the Rev. Edward C. Jones.)

The following effusion is based upon a beautiful fact in Church history—

"Twas freezing cold, and the blast,
Went whistling round the hill,
And flakes of snow descended fast,
Upon the purling rill.

Before an ample easement stood,
A Soldier sternly bold,
To scan with eager eye the flood,
That 'neath his turrets rolled;

For shivering by his brink he spied,
A tottering aged man,
Who oft had seen the seasons glide,
And now had reached his span.

The Soldier had a melting heart,
Though darkly stern his mien,
And quickly would the tear drop start,
When'er distress was seen;

He wrapped him in his doublet's fold,
And took his trusty blade,
And stood beside the beggar old,
In martial garb arrayed;

In twain he cleft his mantle wide,
And gave it half away,
To wrap that beggar by his side,
On such a wintry day.

A beauteous dream was his that night,
To see a Scraps band,
And 'mid them all the Lord of life,
In matchless beauty stand.

Around that Saviour's noble form,
The doublet's half was cast,
Then did his generous soul grow warm,
In musing on the past;

He woke in tears—his pillow wet;
That simple deed of love,
A sweet approving smile had met,
From the good Lord above.

That kindly act to Christ was done,
To Christ the poor he lent,
So JESUS FELT THE MANTLE ON,
And smiled beside his door.

An ancient tower is peeling forth,
Its masonry in ruin,
And from the south to distant north,
Its service-call is known:

Who reads with deferential grace,
The lofty, thrilling prayer,
The features of a well-known face,
Are none exclaiming there,

He has, 'tis true, a priestly stole,
His head with years is grey;
But his was once a Soldier's gait,
Upon a wintry day.

His doublet's half to Christ he gave,
When once the poor he blest,
And then his priceless soul he saved,
To Jesus' side he prest.

A Soldier once—a Bishop then,
The Church among her faithful men,
Now ranks Saint Martin's name.

THE LITURGY AND RITUAL OF THE CHURCH OF ENGLAND.

(From Practical Sermons on the Liturgy, by the Rev. Henry Howarth, B. D.)

If there be one point more than another, in which our national branch of Christ's holy Catholic Church has been pre-eminently fortunate and blessed, we hold it to be in the general beauty and perfection of her Liturgy and Ritual. It is the just observation of one of our highest ornaments in our own day, that the Liturgy of the Church of England had advantages so many and so considerable, as not only to raise itself above the devotions of other churches, but to endear the affections of good people, to be in love with Liturgies in general. If the holy Psalmist could appreciate with so exquisite a feeling of delight, what of spirituality there was in the gorgeous but shadowy ordinances of the Jewish temple, what would he have felt towards ours, which are, as nearly as we can receive it, pure spirit and unclouded truth? Surely he would have acknowledged that they were fitted to satisfy abundantly the desires of sound and rational piety, and would have pronounced as blessed, whom God has thus caused to approach unto him, and to dwell in this inner and more glorious sanctuary of his courts.

Do we perceive then, that the attraction (if I may reverently employ such a term) of our temple service is in proportion to this character of its beauty and its excellence? That at its call a throng of willing and grateful worshippers are ever ready to assemble? That when they hear its selection from the word of God, all the glow of a "pure affection" is in their looks? That when they unite in its most touching and impressive supplications, their heart and voice are lifted up to the Lord, like the grateful sacrifice of a free-will offering? That when their services are brought to a close, they depart with the rapturous feelings of the Psalmist, ready to exclaim, *Blessed is the man, whom thou choosest, and causest to approach unto thee, that he may dwell in thy courts?*

If we cast a retrospective glance upon this temple of our country's Zion for many years past, can we venture without any doubt or misgiving to affirm that the Prayer Book is appreciated as it deserves to be? Alas! should we not be answered by the secession of multitudes from her communion, who contend it, because it is a book of prayers? whose taste is better pleased with the unstudied outpourings of our fervid and enthusiastic spirit? who, unless they are pleased, say they dislike the minister, or have taken up a quarrel against any form or institution, presently they cry out, they are not edified; that is they are displeased; and the ground of their displeasure is nothing from the thing itself, but from themselves only; they seem to quarrel with their meat, and long for variety; and then they cry out, that manna will not nourish them, but prefer the onions of Egypt before the food of angels? Should we not be answered too, and yet more painfully, by the coldness towards these forms of our Common Prayer, which is too often apparent in the fatigued and listless demeanour of those who still profess to prefer them? While, in a theatre, or an exhibition room, or even in church, under the exciting effect of an eloquent discourse from the pulpit, an hour passes quite unconsciously on the part of those whose attention is thus engaged; yet little more than that space of time, occupied in the solemnization of those holy services, "drags its slow length along," amid signs of weariness and closed eyes, and ears, and hands.

But above all, should we not be answered in that enquiry which we are supposing ourselves to make, by the almost universal neglect which the Prayer Book meets with, when it stands alone in its invitation to the house of God; and is not combined with the superior attraction of some stirring and eloquent exposition of truth, or errors, as it may chance to be from the pulpit?

We treat this, therefore, as a point which cannot be disputed, that the boasted excellence of our "ordinances of divine service" is entirely at variance with the poor and meagre effect which they seem capable of producing upon the hearts of a considerable portion of our flock. And yet we believe that they are comparatively few, who do not profess to entertain a highly exalted opinion of that excellence. Those who appear to feel those ordinances least, will, for the most part, own them to be both "holy and just and good."

Does not this very confession therefore witness against them, that the fault is in themselves only? That it lies in their own indolent and indifferency of spirit? That it is not because the Prayer Book is destitute of life and fervor, but because there is a numbness in their hearts, which that life and fervor cannot expel? It will appear upon reflection to be most true, that an incapacity for being satisfied with the fulness of any set forms of prayer, (however admirably and unexceptionably composed) is in effect, a most certain symptom of a diseased and disorganized spirit. It is a plain argument, that the spirit is weak, and the devotion imperfect, and the affections dry: just as we account that to be an unhealthy condition of body which requires to be supported upon stimulants, and call that appetite unnatural which relies wholly upon condiments and cannot be excited by the presence of simple or moderately seasoned food. If it were not for this numbness, this feebleness of devotional sentiment, we are persuaded that our Prayer Book would abundantly satisfy every truly pious worshipper; that let his devotion be ever so great, he would find its forms of prayer express enough of any desire, though inopportune as they might be.

DOMESTIC RULE.

(From the Evergreen.)

Domestic Rule is founded upon truth and love. If it has not both of these, it is nothing better than a despotism.

It requires the perpetual exercise of love in its most extended form. You have to learn the dispositions of those under you, and to teach them to understand yours. In order to do this, you must sympathize with them and convince them of your doing so; for upon your sympathy will often depend their truthfulness. Thus, you must persuade a child to place confidence in you, if you wish to form an open, upright character. You cannot terrify it into habits of truth. On the contrary, are not its earliest falsehoods caused by fear, much oftener than from a wish to obtain any of its little ends by deceit? How often the complaint is heard from those in domestic authority, that they are not confided in! But they forget how hard it is for an inferior to confide in a superior, and that he will scarcely venture to do so without the hope of some sympathy on the part of the latter; and the more so, as half our confidences are about our follies, or what we deem such.

Every one who has paid the slightest attention to this subject knows that domestic rule is built upon justice, and therefore upon truth; but it may not have been observed what evils will arise from even a slight deviation into conventionalism. For instance, there is a common expression about "overlooking trifles."—But what many persons should say, when they use this expression is,—That they affect not to observe something, when there is no reason why they should not openly recognize it. Thus they contrive to make no matter of offence out of things which really have no harm in them. Or the expression means that they do not care to take notice of something which they really believe to be wrong; and as it is not of much present annoyance to them, they persuade themselves that it is not of much harm to those who practice it. In either case it is their duty to look boldly at the matter. The greater quantity of truth and distinctness you can throw into your proceedings, the better. Convivance creates uncertainty, and gives an example of slowness; and very often you will find that you connive at some practice merely because you have not made up your mind whether it is right or wrong, and you wish to spare yourself the trouble of settling it.

Whatever you allow in the way of pleasure or of liberty, to those under your control, you should do it heartily; you should recognize it entirely, encourage it, and enter into it. If on the contrary, you do not care for their pleasures, or sympathize with their happiness, how can you expect to obtain their confidence? And when you tell them that you consult their welfare, they look upon it as some abstract idea of your own. They will doubt whether you can know what is best for them, if they have good reason for thinking that you are likely to leave their particular views of happiness entirely out of the account. In what has been already said, there has been much that evidently relates to the management of servants. But it may be well to allude more distinctly to our duties towards them; especially considering that in this country alone, they are said to amount to about a million persons. In how many instances, though living under the same roof with us, they share none of our feelings, nor we of theirs; their presence is felt as a restraint, we know nothing about them but that they perform certain set duties; and, in short, they may be said to be a kind of live furniture. There is something very repugnant to Christianity in all this.—Surely there might be much more sympathy between masters and servants, without our social system, at least the good part of it, being destroyed, or even in the slightest degree, endangered. And at any rate, we may be certain that a fastidious reserve towards our fellow-creatures is not the way in which true dignity or strength of mind will ever manifest themselves in us.

THE COLDNESS OF THE CHURCHES.

(From the True Catholic.)

Mr. Editor.—With your good leave, I would make a few remarks upon this subject, which I shall take the liberty to treat in a plain common sense sort of way.

I have seen, of late, among dissenting papers, a good many remarks upon this subject; assertions, that the "churches are cold," that there is "a deficiency of the dew from Heaven;" and lastly, that "there is a lack of the influences of the Spirit." Which last assertion, if I understand language aright, means neither more nor less than that the Holy Spirit, the Comforter, the Eternal, and Almighty, does not send down His influences upon Christians in due abundance; an assertion which, to my mind, sounds very awful indeed. To say, that "we are cold," is one thing, and one which there are but few that ought not to say; but to say that there is "a lack of the influences of the eternal and ever-flowing fount of grace;" is another, and an assertion of a very awful and presumptuous character.

And yet, perhaps, very innocently and thoughtlessly made; for if we look to the religious practices of our neighbours, and the peculiar mode of religious action they have been in the custom of pursuing, we find the terms applied in the same way. A peculiar course of action implies a peculiar nomenclature. And to their course of action, a peculiar mode of talking is adapted. Their method, is that of Revivalism. And in its peculiar phraseology, when many become excited, then is "the Spirit poured out."

The term is peculiarly used in reference to those meetings, "At Coventry," for instance, "there has been a gracious outpouring of the Spirit, the Spirit grew, and was glorified. Sixty were brought under His influence, and many were converted by His power."

And the Bible had been read, and prayer uttered to the Almighty Father, and men had been baptized in His Name, and public worship had gone on Sunday after Sunday for years, and men had done good deeds of love; had believed in God, however imperfectly as to doctrine and organization, had believed in the Son of God, and had hoped for their salvation through Him alone for all this time. And yet to these two or three weeks of violent excitement; wherein the preaching

of Christ was mingled with all the turbid emotions of our nature, wherein a whirlwind of tumultuous emotion on the part of the subjects of the excitement, was guided by the most cold-blooded calculation on the part of the managers of it, the term "outpouring of the Spirit,"—"the Spirit of joy and peace and love," was usually in such language applied! Mr. Editor, there are some deeds and words so boldly presumptuous towards the Almighty, that language breaks down in the attempt to characterize their audacity. The meaning, then, of these words interpreted into the common language, is neither more nor less than this, "there is a deficiency of revivals." This it is, neither more nor less.

Why then not say so? There is a ground and reason for this. Popular religionism has its modes of operation, upon which we ought to be upon our guard. The men that work its secret springs are deeply versed in human nature; they know how to manage, and how to sow the seed now, that shall bear fruit ten years hence. Consider this cry, and you will see an example of it.

For twenty years past, the religious community, by these operations has been brought up to fever heat.—Operations, of the most unwarranted kind, have been carried through triumphantly, in despite of the sober, the serious, the grave, and the prudent; floods of the most raging fanaticism have broken through all barriers in all denominations, save ours. Men have preached in the most fierce tone of denunciation, have thundered out terrors to all who were unwilling to be led by them. Terror and fear have been the staple of the motives to religion that they supplied.

The Church stood against it alone. She alone had the strength to keep out from her that raging tempest of fanaticism, which best might be characterized as "a storm of snares, fire, and brimstone." Her people abided in peace, her clergy went on their work in calmness.

And now, after this terrible fever fit has passed, the authors of it are crying out, "that the churches are cold!" They are cold. There is no doubt of it; and they are so by a natural reaction.

There are thousands, who, wrought upon in this way, were told that because of this violent emotion, they were brought under the influence of the Spirit, and regenerated; who were told that their hearts were changed, and found that their hearts were not changed, and that they were not regenerated. They now believe religion all a delusion. They are cold now.

There were thousands of sober unexcitable men, who had a sincere respect for religion, and might have been won to Christ by a different course, and been great ornaments to religion, who saw these fanatic proceedings, and heard the declarations so firmly made, that these were the works of the Spirit, and they are cold now.

There were fathers, and husbands, and brothers, who saw the rights of the family trampled upon, saw daughters, and wives, and sisters, wrought up into a state of agony, physically and mentally destructive, and these are cold.

And lastly, as a fit finale or conclusion to the movement, there were five hundred thousand Millerites, whose fanaticism took its origin from the other fanaticism of Revivalism, as naturally as a stream arises from the fountain, declaring and believing that except the Lord Jesus came in Person, according to the declarations of Miller, they would not believe in the Bible. The time is gone, and they are cold too.

The "churches are cold," there is no doubt of that. The fiery heat of the fever, has been followed by the cold fit of the ague, with those who were under its influence, the coldness of the ague has deepened into the coldest scorn—their sense of propension set into the calmest and most determined opposition to such proceedings. So that their language is, "we hate ultraism,—we will bear it by any means." I do not blame them.

Now, Mr. Editor, is not this a very fair account of the "coldness of the churches,"—its reasons and its consequences. Is the church cold? Ask the older men in the ministry, and they will tell you that she is not, that there never was a time in which her clergy were more zealously engaged in the salvation of souls, than that there never was a time in which the cause of Christ, that there never was a time in which the religion of the family was more attended to, or the education of the young in Christian principles was more regarded, than that there never was a time in which her congregations were more crowded, or her evidences, non-falsified. Nay, let us look at the very evidence, which is adduced by dissenters, of coldness, the fewness of their baptisms, the fewness of those that join their communion; on these points we show no evidence of coldness, our baptisms are more numerous, our confirmations more crowded. Our formerly there books are sold by thousands, where formerly they could not be sold for tens; our religious papers are multiplying two-fold and three-fold. And every where the spirit and influence of the Church is spreading.

We are not afflicted with the fever of our brethren, we show not in their agony; Blood heat is all that is necessary for vitality and energy; that we have had, that we have, and we seek no more. Action beyond what is healthy is ever followed by depression. Health has no excitement but one unvarying tone.

But our brethren know their work. "They are deeply versed in the management of human nature; they know how to plant now the seed that shall bear fruit ten years hence," as I before said. They know the value of a "cry." They set about the cry, that "the churches are cold." The religious papers echo it, thousands read it, and thousands believe it; they will they may. Proofs are brought up, the subject is insisted upon; men preach upon it, speak of it, think of it, devise remedies, and the idea becomes a practical one; it stirs the good and pious everywhere in the face as a fact, a broad and unfitting fact.

And then, when it is well fixed in the belief of men, comes the practical question, what shall we do to get warm? "This extraordinary coldness," does it not need extraordinary measures to get rid of it? "New measures!" It seems to me, Mr. Editor, that this cry of "coldness in the churches," is neither more nor less than a preparation for another twenty years of the agony and confusion of Revivalism. A matter, I think, that we of the Church should be upon our guard against, and know how to take at its real value.

Now we know that the natural result of the matter has been to force the Church upon the minds of the sober, and the prudent, and the considerate, who felt the evil of these things, to show her forth as the ark of refuge, as the only possible form of religion that could escape from these storms of excitement. Her faith, then, ought to make up their minds steadily to resist all incursions of the fanatic spirit, to keep out all wild fire, and at the same time to learn and realize her principles, and be imbued with her spirit, as the best means of resisting this other spirit, that *non est et non est in eis.* And at the same time they ought not to be led astray by this cry of "coldness," or to give it voice, but to ask themselves whether it is actually and really so with the Church, as it is with the societies of dissent. And to brace themselves up to resist another storm of fanaticism and ultraism, which, in due time, the cry is intended to produce.

And if our clergy see in their own churches coldness, let them preach the Gospel "openly," and "from house to house." There are two kinds of preaching, and these are they. "In the churches openly and steadily," and from house to house; not steadily in

the churches and spasmodically and irregularly at revivals. For this is a fact which every clergyman of the Church is well aware of, that half an hour's conversation with the clergyman of a parish, whom his people love and respect, will have more influence in spreading the Gospel and building men up in it, than twenty sermons. In parochial visits more questions upon religious subjects are plainly and unostentatiously brought up and decided, more opinions founded, more Gospel feelings produced, if the clergyman have knowledge and wisdom, than by any other means.—And this shall be our "remedy for coldness," this our "new measures." This our way of remedying those evils which our brethren try to heal by revivals, but only make worse. A quiet way, but a sure one,—one that may escape public notice, and make men wonder why the Episcopal Church grows so fast with so few public means; but still one that tells at the year's end most exceedingly upon the tone, and temper, and numbers of a congregation.

COMING LATE TO CHURCH.

(From the Rev. G. M. Tyrell, A.M., on the Ritual.)

Every person should take care to be in the church before the commencement of the service. An habitual practice of being late is highly reprehensible; generally because such backwardness is injurious to the honour of God, inasmuch as it shows want of reverence for him, and zeal in his service; more particularly, because by occasions which occur at the commencement of the service, such as the lowly acknowledgment of sin in the general confession, the authoritative declaration of God's forgiveness in the absolution, and the ascription of glory in the Lord's prayer, in the only place where the doxology is introduced, it diminishes that honour which severally accrues to Him by the due performance of each of these portions in turn. I need not add the disturbance and confusion occasioned by the succession of new comers, and the interruption of that decency and good order, of that gravity and solemnity, which the reason of the thing, as well as holy Scripture, teaches us ought to prevail in all cases which concern religion, and the performance of our duties to the Almighty.

It is injurious to our brethren; by exciting the curiosity of the young and careless, by distracting the attention of those who have not a full command of their thoughts, and by occasionally disturbing, not the minds only, but the persons of even the most serious and devout. The example is also in a greater or less degree injurious to our brethren, encouraging them to be backward and careless with respect to the offices of religion.

It is injurious to ourselves; for we lose the opportunity of previous prayer to God for his preventing and assisting grace, and of solemn meditation upon the great work of prayer, praise, and thanksgiving, which draws us together,—an advantage which would afford that calmness and composure of mind before the commencement of our public devotions, which is requisite in order either to prepare ourselves for performing them properly, or to present them as a reasonable service, holy, acceptable unto God. It prevents us from sharing in some of the prescribed service of the church: a body of devotional exercise of which no part or member can without injury be lost; without injury especially to those who derive themselves of the benefit designed by it. Besides, if injurious to God's honour, it must be injurious to ourselves. For it is the declaration of God himself, a declaration which was dreadfully verified in the case of him to whom it was applied, "and which will doubtless be at some time verified in the case of all those to whom it shall be applicable, "Them that honour me I will honour, and they that despise me shall be lightly esteemed." (1 Sam. ii. 30.)

Lastly, if the practice be injurious to our brethren, in that respect it also is injurious to ourselves. We are assured, that "they who turn many to righteousness, shall shine as the stars for ever and ever." (Dan. xii. 3); on the contrary if we obstruct the progress of others in the paths of righteousness, or if we encourage the carelessness of those who are indifferent about entering or proceeding on them "sin lieth at the door." St. Paul cautions the Corinthians to "take heed lest by any means their liberty become a stumbling-block to them that are weak." (1 Cor. vii. 9). And even in a case of comparative indifference, he laid it down for his rule of conduct, to abstain from that which might make "his brother to offend." (1 Cor. viii. 13). How much more should this be our rule of conduct in a case, not of indifference, but of religious obligation, even as it relates to ourselves alone! And how much more need have we in such a case to regard the apostle's admonition, and beware "lest when we sin so against the brethren, we sin against Christ?"

CHURCH OFFERINGS.

(From the Ecclesiastic.)

There is but only one way in which we should make our offerings to God, and that is by offering at the holy altar a tenth part of those possessions, be they great or small, with which God has blessed us.—We are but giving Him of His own, and when we do, we imitate Himself. For this, says S. Cyprian, "is to become really sons of God by spiritual birth; this is, by a heavenly law, to imitate the equity of God the Father. For the gifts of God are common for our use; and no one is excluded from His benefits and gifts, to the intent that the whole race of men may enjoy the goodness and bountifulness of God. Thus, for instance, equally for all does the day beam, the sun shine, showers give moisture, the wind blows, the sleepers enjoy one sleep, and the lustre of the stars and moon is common unto all. And, according to this example of equality, the earthly possessor who shares his profits and gains with the brotherhood, being free and just in his voluntary largesses, imiteth God the Father." Were Churchmen as a body thus to act, we should not hear, as now, of wants which cannot be supplied. Were they thus to act, they would convince people of their earnestness and determination, and doing the Church's work in the Church's way would take the place of talking about it.

ENFORCED CELIBACY.

(From "Clavis Mystica," by Daniel Featley, D.D.)

Why therefore may not sacred persons enter into the sacred bonds of matrimony? It is because, as Pope Siricius, and after him Cardinal Bellarmine, bear us in hand, conjugal acts and matrimonial duties stand not with the sanctity of the priest's function? Now verily this is a strange thing, that marriage, according to the doctrine of their Church, is a sacrament conferring grace, and yet a disparagement to the most sacred function; marriage is a holy sacrament, and yet priests are bound by a sacrament (that is, an oath) never to receive it; marriage was instituted in Paradise, in the state of man's innocency, when the image of God, which the Apostle interpreteth to be holiness and righteousness, shined most brightly in him, and yet it is a cloud, nay, a blur to the most holy calling; marriage was appointed by God as a special remedy against fornication and all uncleanness, and yet is an impediment to holiness. The Aaronical priesthood

by God's own order was to be continued in the line of Aaron by generation, not election; and yet marriage cannot stand with the holiness of priesthood. Who of the Patriarchs before the flood was holier than Enoch, who walked with God, and was translated, that he should not see death? of the Prophets under the law, than Ezekiel, of the Apostles, than St. Peter and Philip? and yet of Enoch we read, that he begot sons and daughters; and St. Chrysostom bids us take special notice of it, that the Holy Ghost sith in the same verse, "he walked with God, and begot sons and daughters, to teach us that the bonds of matrimony are no such fetters, that they hinder us from walking with God." Ezekiel's wife is mentioned in his prophecy, and Peter's wife's mother in the Gospel, and Philip's daughters that prophesied in the Acts; with whose examples Clement of Alexandria mightily foundeth, and commendeth those ancient heretics, the forerunners of our papists, who disparaged this holy ordinance of God: what, saith he, will they blame the Apostles themselves? For Peter and Philip begot children; Philip also gave his daughters in marriage. Neither can our adversaries evade these instances, by saying that the Apostles indeed had wives before they were ordained priests, but after they entered into that holy calling, forsook them, and had to do more commerce with them. For Clement informeth us, that St. Peter's wife kept with him till her death, and that when he saw her led to martyrdom, he called to her by name, and encouraged her, saying, Remember the Lord.

Ecclesiastical Intelligence.

THE PREVAILING DISTRESS.—THE QUEEN'S LETTER.

The Right Honourable the Home Secretary on Wednesday transmitted to the Lord Primate, also the Archbishop of Canterbury, the enclosed letter in aid of the subscription for the distressed population in Ireland, and the Highlands of Scotland. The following is a copy of the document—

QUEEN'S LETTER TO HIS GRACE THE ARCHBISHOP OF CANTERBURY FOR A COLLECTION IN AID OF THE SUBSCRIPTIONS ENTERED INTO FOR THE RELIEF OF A LARGE PORTION OF THE POPULATION IN IRELAND AND SOME DISTRICTS OF SCOTLAND.

Victoria Regina.

Most Reverend Father in God, my right trusty and right entirely beloved counsellor, we greet you well.—Seeing a large portion of the population in Ireland and in some districts of Scotland is suffering severe distress, owing to the failure of the ordinary supplies of food; and whereas many of our subjects have entered into voluntary subscriptions for their relief, and have at the same time humbly prayed us to issue our Royal letters, directed to the Lord Archbishop of Canterbury and the Lord Archbishop of York, authorizing them to promote contributions within their respective provinces for the same benevolent purpose.

Having the premises under our Royal consideration, and being always ready to give the best encouragement and countenance to such humane and charitable undertakings, are graciously pleased to condescend to their request, and we hereby direct that these our letters be by you communicated to the several Suffragan Bishops within your province, expressly requiring them to take care that publication may be made hereof on such Sunday in the present or the ensuing month, and in such places as the respective dioceses as the said Bishops shall think proper, and that upon the occasion the Ministers in each parish do effectually excite their parishioners to a liberal contribution, which shall be collected the week following at their respective dwellings, by the Churchwardens or the officers of the parishes; and the Ministers of the several parishes are to cause the names of those who shall be paid immediately into the hands of the Bank of England, to be accounted for by them, and applied to the carrying on and promoting the above-mentioned good design.

And so we bid you very heartily farewell. Given at our Court at St. James's, the 13th day of January, 1847, in the tenth year of our reign.

G. GREY.

To the Most Reverend Father in God, our right trusty and right entirely beloved counsellor, William Lord Archbishop of Canterbury, Primate of all England, and Metropolitan of the Province of Canterbury.

The letter to the Archbishop of York is an exact transcript of the above.

Tuesday's Gazette gives an Order in Council confirming a scheme of the Ecclesiastical Commissioners for the management of the several parishes of Netherbury and Poorstock, in the county of Dorset. This chapelry is to be attached to the consecrated Church of Christ Church, at Melphish. The patronage is vested in the Bishop of Salisbury for the time being.

It appears that upwards of 2,000, have been already subscribed towards the erection of a new Church in the populous district of Cookley, in the parish of Wolverly, near Kidderminster.

TOKENS OF RESPECT.—The congregation assembling at St. Mark's Church, Liverpool, have presented their respected Pastor the Rev. George Dover, with a piece of plate and a purse to the value of 100l.

The parishioners of St. Mary Church, Exeter, have presented to the late Curate, the Rev. W. Bushy, on his resignation of the Rectory of Binegar, a handsome coffee service, and other articles of plate, to the value of 45l.

THE EPISCOPATE.—The following is from the London correspondent of the *Dublin Evening Mail*: "Whatever might have been the intention of Ministers with respect to a direct attack upon the Church, or whither their intention would have tended, I believe nothing will be done openly in a hostile form for the present.—But an injury is not the less severe from being covertly inflicted, nor a blow the less deadly in its consequences from being insidiously dealt. The nature of the plan, and the public results to which it may eventually lead, you and your readers will be best able to judge when the particulars are placed before you. The proposition made by Lord John Russell to the Archbishop of Canterbury is this.—To create a Minister into a Bishop of Lords; or, should the heads of the Church prefer it, to create a number of new sees, those appointed not to have the honour of peerage. It is for the purpose of deliberating upon these two propositions, that a meeting of the Prelates has been summoned by Grace.

This meeting, we may add, has been held. The Bishops were requested to assemble at Queen Ann's Bounty Office in Dean's-yard, and the principal apartment in that establishment was being prepared for them, when the fire broke out, which unfortunately in great part consumed the premises, though happily the damage did not extend to that portion of the building in which the valuable records and papers connected with the Church are preserved, as has been erroneously stated in some of our contemporaries. The meeting ultimately took place at the Bishop of London's residence in St. James's-square, and we are informed that scarcely a member of the Episcopal bench was absent therefrom. The result of the conference has not yet been ascertained.

The parishioners and friends of the Rev. J. Athlam, in the parish of Gosberton, Lincolnshire, have presented him with a handsome and beautifully chased silver inkstand, on his leaving the parish, as a testimonial of their respect, and of their gratitude for his indefatigable services whilst resident amongst them. The above token of respect has been presented to the Rev. Gentleman in consequence of his having, during his ministry at Gosberton, trained a numerous and effective choir, who, in addition to the Psalms and Anthems, perform the whole of the services, and sing the responses, and who have, in the most judicious manner, been taken into the service of the parish. The parishioners of St. Mary Bredin, Canterbury, presented a handsome silver coffee pot to their late minister, the Rev. C. E. Smith to record their sense of his ability and zeal in the discharge of his sacred functions. It gives us much pleasure to hear that the highly interesting Cross Church of St. Michael at Ottery, near Bridgewater, which has been in a neglected and very shameful condition for very many years, is now, through the exertions of the present Vicar of the parish, undergoing a thorough restoration. The south transept was all but a ruin, and blocked off from the Church, and the north transept was nearly in the same condition—the restoration of these has already commenced. The funds for the purpose already received are lamentably deficient but we trust they will speedily be increased by the admirers of our ancient Ecclesiastical architecture. The subscription list has lately been honoured by 20l. from the Queen Dowager, and by a similar donation from Colonel Murray, of Halswell House, the Lord of the Manor.—*Dorset Chronicle.*

DEBILIS UNIVERSITAS.—The University of Durham, founded and endowed some twelve years ago, and since then gradually growing into usefulness, whilst it maintains all the advantages of her elder sisters, as regards the value of fixed endowment, domestic education, regular system, and religious control, has tried to escape that

great besetting evil of extravagance within. A new hall (the old college being full), has lately been opened, at which members are admitted with all the privilege, as far as the lecture-rooms and emoluments are concerned, of the original body—at which every domestic and academic expense (and no private extravagance is possible) will be met for £60 per annum. The rooms are provided in every particular, so that a parent in poor circumstances is spared what often is the most pressing tax—the sinking of a considerable sum in outfit; and for this sum annually a man may derive all the benefit of a degree, and by this complement to his education enter upon his professional life.—*Morning Chronicle.*

ALL SAINTS SUNDAY SCHOOLS; Loughborough.—On the evening of Monday week, the parents of about 400 of the children of these schools assembled in the Free School Rooms, to receive the proceeds of a fair, and to be conducted by the Rev. T. Hutton, in February last. The weekly deposits of the children, from one penny upwards to sixpence, amounted to £120, and £30 from the School Fund, as reward money, was deposited according to the degree of merit shown by the children's cards, and made in accordance to the amount of deposits. Tickets, including both sums, were delivered to the parents, to be expended by them in such articles of clothing as their children most needed, giving them the choice of several drapers and shoemakers. Previous to the delivery of the tickets, the Rev. J. Hutton, addressed the parents, chiefly mothers, explaining the objects he had in view,—to stimulate them to punctual attendance, good conduct, and industry in the schools, decorum in church, and provident and economical habits, and earnestly requested the parents to assist, as so much of the success depended upon themselves.

The congregation attending Bedford Chapel, New Oxford-street, presented, on New Year's-day, their Minister, the Rev. Thos. Ward, with the sum of £200, as a testimonial of their appreciation of the ability, zeal, and untiring energy displayed by him in the performance of his sacred duties.

A purse