

and made them swear by God, saying, 'Ye shall not give their sons, or take their daughters unto your sons, or for yourselves. Did not Solomon king of Israel sin by these things? yet among many nations was no king like him who was beloved of his God, and God made him king over Israel, nevertheless, even him did cutlandish women cause to sin. Shall we then hearken unto you to do all this great evil, to transgress against our God in marrying strange wives?'

There is a strange movement taking place among the Dissenting bodies which surround us. Methodists, Presbyterians, and Unitarians, are all erecting buildings of stone, with towers, spires, stained glass, crosses—even chancels, and all the peculiarities of Gothic architecture, so that we can no longer distinguish churches from meeting houses or chapels by external appearance. In this city one of the most prominent Presbyterian congregations has recently erected a meeting house of brown stone, costing nearly 100,000 dollars, which contains a large Caen stone font, and the interior decorations of which, in brilliancy and gaudiness of colouring far exceed any church in this country or in England. And amid all this there is a very general desire for liturgies. In Rochester the Presbyterians actually have a liturgy of their own compilation, and a building which they call "St. Peter's Church." What will be the result of all this we can as yet form little ideas.—*N. York Correspondent, Guardian.*

FASHIONABLE CHURCH IN NEW YORK.—You enter the church porch. The portly sexton, with his thumbs in the arm holes of his vest, meets you at the door. He glances at you; your hat and coat are new, so he graciously escorts you to an eligible seat in the broad aisle. Close behind you follows a poor, meek, plainly clad seamstress, deprived from her treadmill round to think, one day in seven, of the Immortal? The sexton is struck with sudden blindness? She stands embarrassed one moment; then as the truth dawns upon her, retraces her steps, and with a crimson blush, recrosses the threshold, which she has profaned with pious feet. Hark to the organ. It is a strain from Normandy, slightly Sabbath-ized. Now the worshippers one after another glide in—silks rattle—plumes wave—satin glistens—diamonds glitter, and scores of forty dollar handkerchiefs shake out their perfumed odors. What an absurdity to preach the Gospel of the lowly Nazarene to such a set. The clergyman knows better than to do so. He values his fat salary and handsome personage too highly. So with a velvet tread he walks all round the ten commandments—places the downiest pillow under the dying profligate's head—and ushers him with seraphic hymning into an upper-ten Heaven.—*Fanny Fern.*

The *Evangelical Kirchenbote* of the Palatinate contains an account of the proceedings of the Consistory of Speyer towards one Michael Muller, a working shoemaker. In 1846 Muller emigrated to America, and there married a young Jewess. The marriage took place as a civil contract, according to the laws, but no religious ceremony was performed. Last August Muller returned with his wife and two children which she had borne to him. The consistory of Speyer insisted that he should have his children baptised, and, refusing to recognize the marriage, they further demanded that he should put away his wife, or that she should be baptised and married to him anew. Muller consulted his wife, who objected to be baptised. He thereupon intimated to the Consistory his resolution to "cleave to his wife," and for that has been excommunicated.

THE BEST RECREATION.—The celebrated Haydn was in company with some distinguished persons. The conversation turned upon the best means of restoring their mental energies when exhausted with long and difficult studies. One said he had recourse, in such cases, to a bottle of wine; another, that he went in company. Haydn, being asked what he would do, said he retired to his closet and engaged in prayer—that nothing exerted on his mind a more happy and efficacious influence than prayer.

This year it has been noticed that a large quantity of Scotch herrings have found their way to Russia, either via Dantzic or Königsberg, and in at least one instance, it is said, a cargo was invoiced direct from the Scottish coast to Warsaw, where the importer made a very handsome profit. One great inducement to the Russian population to purchase the herring is the quantity of salt the barrels are found to contain undissolved, owing to the blockade salt in Russia being very dear and very scarce. The whole quantity of herrings sent to Russia, directly or indirectly, from Scotland, is estimated at 75,000 barrels.

The *Great Eastern* is the name of the monster ship building by Mr. Scott Russell, at Millwall. She is to be 10,000 tons burden, and will be propelled by a combination of paddles and screw. The propeller shaft has just been finished, and is the heaviest piece of forged iron in the world; it is nearly thirty-five tons weight, 47 feet long, and 24 inches in diameter. The jollyboats, eight in number, will be small screw steamers, and will be raised and lowered by water power, and a small engine of several horse power will be used to steer the vessel. She is expected to be launched in about twelve months.

When some of the courtiers endeavoured to excite Philip the Great to punish a prelate who had used him ill—"I know," said he, "that I can avenger myself; but it is a fine thing to have vengeance in one's power, and not to use it."

Integrity is the first moral virtue, benevolence the second, and prudence the third; without the first, the two latter cannot exist, and without the two former, would be often useless.

Connection does much, but encouragement does more. Encouragement after censure, is as the sun after a shower.

During the past week excavations have been made in the gigantic tumulus at Voryau Beacon, in Cornwall, in expectation that "the golden boat and silver oars" which tradition relates to have been buried there with King Gerennius would be discovered. Although not successful in this respect, the explorers found under the central cavity of stones a "Kist vaen" or chest of unhewn rocks, about four feet six inches in length, two feet in breadth, and two feet six inches in depth, which, they suppose, contained the ashes of the ancient Cornish King.

News Department.

From Papers by R. M. S. Asia, December 8.

ST. PAUL AND ST. BARNABAS, PIMLICO.

Judgment of the Consistory Court.

BEAL VS. LIDDELL AND PARKS.—WESTERTON VS. LIDDELL AND HORNE.—On Wednesday the Right Hon. Stephen Lushington, D. C. J., delivered the judgment of the Consistory Court in these suits, which arose out of proceedings at the Churches of St. Paul, Knightsbridge, and St. Barnabas, Pimlico, the hearing of which occupied several days in July last. The court was excessively crowded.—Dr. Lushington said: The learned Dean of the Arches had stated that there was not an instance in which it was shown that stone tables were used under legal authority, though there were some few churches where they might be found. The grounds on which that judgment was given were, that a legal communion table should not be of stone. Applying that decision to the circumstance of St. Paul's, as the table in that church was not of stone, but of wood, highly carved, and, therefore, as to material, was in accordance with law (it certainly could not be moved with facility, but that was a point which he would not press), he could not, by the judgment which he had cited, pronounce it contrary to law. He disapproved of the shape of the table, but he did not think that a matter so prominent as to call for legal interposition. In conformity with the judgment in question, he must pronounce the altar in St. Barnabas's Church not to be authorised by law, the whole material being of stone. He would now approach the consideration of the law touching the ornaments of the church. With respect to the crosses, he apprehended that, beyond all doubt, they must be deemed ornaments. With regard to church furniture, ornaments, decorations, or fittings of the interior of a parish church, the primary authority being the rubric, it was clear that whatever was there prescribed ought to be done. If the candlesticks were to be considered ornaments, they were to be viewed differently to what they would be if merely used to afford the necessary light. This would be the case also if they were used for light without necessity. He apprehended that the candlesticks which had been described in the proceedings, if so lighted without necessity, must fall under the legal denomination of ornaments, and not necessities and therefore the law in the rubric must be considered applicable to them. The learned judge then adverted to a constitution of Archbishop Reynolds, an injunction in the reign of King Edward VI., which was as follows:—"All ecclesiastical persons shall suffer from henceforth no torches or candles, tapers, or images of wax to be set

before any image or picture, but only two lights upon the high altar before the sacrament, which for the signification that a priest is the very true light of the world, they shall suffer to remain still." The injunction was accepted and acted upon by Archbishop Cranmer. It was equally clear, however, that the use of candles was not expressly authorised by the 2nd and 3rd of Edward VI., nor by the first book of Common Prayer. He did not say that the visitation articles issued by Royal authority shortly after the 1st Book of Common Prayer could have the effect of repealing the statute just before passed, but it was evident that immediately after the statute of Edward the public lights of the Lord's board were deemed by the highest authorities not to be sanctioned by that statute. The Book of Common Prayer. The learned judge then cited the ordinance of Archbishop Reynolds, and reverted to the injunction of 1547, which he considered to be utterly incompatible with the doctrines and ritual of the Church of England, as the use of them, in conjunction with other Popish observances, was utterly inconsistent with the doctrines and formulae of the Established Church. He held that all lighted candles on the Communion table were contrary to law, except when used for the purpose of giving necessary light. As to the candlesticks and candles unlighted on and near the communion table, he did not, on his own opinion, feel at liberty to act; and, after mature deliberation, he did not think it was his duty to enter into minute inquiries upon the subject. In speaking of the multiplication of cloths on the communion table, he considered it a servile imitation of the Church of Rome, and a direct violation of all principles and all rules established for the regulation of the ceremonies and ornaments of the Church of England. The accompaniments were to be considered, and he was of opinion the practice in question was not justified by the statute, the rubric, or the canon. He did not approve of the brazen gates at St. Barnabas; but he was not satisfied that these articles were contrary to law. The canon left him no discretion respecting the setting up the Ten Commandments, and he could not sanction the change to the nave without violating the construction which had long been fixed by usage on that canon. The learned judge then concluded in the following words:—First, as to St. Paul's, that a faculty do issue to the incumbent and both the churchwardens to remove the credence table and the cross on or near the communion table, to take away all cloths at present used in the Church for covering the communion table during Divine service, and to substitute one only covering for such purpose, of silk or other decent stuff. That this decree do not issue for one fortnight from this present time; and that, in case neither the incumbent nor Mr. Horne declare in writing to the registrar their consent to take such faculty within the time limited, the faculty do issue to Mr. Westerton alone; that if either the incumbent only, or Mr. Horne only, do so declare his consent, then that the faculty be issued to Mr. Westerton in conjunction with the party so declaring his consent. With respect to St. Barnabas, that a monition do issue to the churchwardens to remove the present structure of stone used as a communion table, and to substitute therefore a moveable table of wood; to remove the credence table; to remove the cross on the chancel screen, and that on or near the present structure used as a communion table. To take away all the cloths at present used in the church for covering the structure used as a communion table during Divine service, and to substitute one only covering for such purpose, of silk or other decent stuff; and, further, to remove any cover used at the time of the ministration of the Sacrament, worked or embroidered with lace, or otherwise ornamented, and to substitute a fair white linen cloth without lace or embroidery, to cover the communion table at the time of the ministration of the Sacrament, and to cause the ten commandments to be set up at the east end of the church in compliance with the terms of the canon. In the case of "Falkner v. Litchfield," Sir H. Jenner Fust reversed the decree of the Court below, granting the faculty which had been prayed, but he did not admonish the churchwardens to remove the communion table or the credence table. For many reasons I shall give no costs in either case. With respect to St. Paul's, because many years have been allowed to elapse before resort was had to a judicial tribunal, and because neither the present incumbent nor the churchwarden was to blame for what was done before their time. Because, also, this long sufferance, and the opinion of a large part of the congregation, fully justified their appearance in this suit. The same reasons apply to St. Barnabas, and though less forcibly, still sufficiently to justify my following the same course.