

The Church

"Her Foundations are upon the holy hills."

"Stand ye in the ways and see, and ask for the Old Paths, where is the good way, and ye shall find rest for your souls."

Vol. XVII.]

TORONTO, CANADA, AUGUST 18, 1853.

[No. 3.]

Poetry.

SONG OF THE MANNA GATHERERS.
From the *Lays of Innocentius.*

"This is the bread which the Lord hath given you to eat."
Comrades, haste! the tent's tall shading
Lies along the level sand
Far and faint: the stars are fading
O'er the gleaming western strand.
Airs of morning
Freshest the bleak burning land.
Haste, or ere the third hour glowing,
With its eager thirst prevail
O'er the moist pearls, now bestroving
Thy slope and rusky vale,—
Dews celestial,
Left when earthly dews exhale,
Ere the bright good hour be wasted,
Glean, not ravine, nor in sloth:
To your tent bring all unloosed
To thy Father, nothing loth,
Bring thy treasure:
Trust thy God, and keep thy troth!
Trust Him: care not for the morrow:
Should thine oven overflow,
And some poorer seek to borrow,
Be thy gift nor scant nor slow.
Wouldst thou store it?
Ope thine hand, and let it go.
Trust His daily work of wonder,
Wrought in all His people's sight:
Think on yon high place of thunder,
Think upon the unearthly light
Brought from Sinai,
When the prophet's face grew bright.
Think, the Glory yet is high there,
Power unfeigned, thine arm,
Love awe watching, to deny thee
Stores abundant to thy harm.
Rich and needy,
All are levelled by Love's charm.
Sing we thus our songs of labour
At our harvest in the wild:
For our God and for our neighbour,
Till six times the morn have smiled,
And our voices
Are with two-fold treasure piled.
For that one, that heavenly morrow,
We may care and toil to-day:
Other thrift is loss and sorrow,
Savings are but thrown away.
Hounded Manna!
Moths and worms shall on it prey.
While the faithful and unstable
Mans with work the season blest,
We around Thy treas'ring table
Praise Thee, Lord, with all our best.
Signs prophetic
Fill our week, both toils and rest.
Comrades, haste! our sires have told us—
Watch and wait, for it will come:
Smiling vales shall soon enfold us
In a new and better home:
Earth will feel us
From her own bountiful womb.
We beside the wondrous river
In the appointed hour shall stand,
Following, as from Egypt ever,
Thy bright cloud and outstretched hand:
In Thy shadow
We shall rest on Abraham's land.
Not by manna showers at morning,
But our bread be thou supplied,
But strange pale gold, adorning
Many a tufted mountain's side,
Yearly feed us
Year by year our murmuring chide.
There, no prophet's touch awaiting,
From each cool deep cavern start
Rills, that since their first creating
Never have ceased to sing their part.
Oh, we hearts
In our dreams with, thirsty heart.
Oh, when travel-toils are over,
When above our campment rest
All our guardian Angels hover,
Will our hearts be quite at rest?
Nay, fair Canaan
Is not heaven Mercy's best.
Know ye not, our glorious Leader,
Salem may be, see, and die?
Israel's guide, and nurse, and feeder,
Israel's hope, from far must eye,
Then departing
Find a wondrous throne on high,
Dimly shall thou Fancy trace him,
Din though sweet her dreams shall prove,
Wondering what high Powers embrace him,
Where in light he walks above,
Where in silence
Sleeping, hallows health or grove.
Deep of blessing are before us
Only, while the desert sky
And the sheltering cloud hang o'er us,
Morn by morn, obediently,
Glean we Manna,
And the song of Moses try.

IMPRESSIONS OF ENGLAND.

BY AN AMERICAN CLERGYMAN.

"When I travelled, I saw many things; and I understand more than I express.—*Ætæa*, xxvii. 11.

OXFORD.

I went to Oxford, for a few days, to keep some appointments, and found it far more delightful than before, as the men were all up, and everything looking bright and lively. The trees in the gardens and meadows were in fine leaf; and many shrubs in full blossom, so that what nature has done for Oxford, began to be apparent as the enchantments it derives from Art. In the gardens of Exeter College I observed a Virginia creeper, luxuriantly covering the walls, and had a good opportunity of contrasting its effect with that of the ivy, for which, in our country it is so generally substituted. It is certainly more cheerful, but lacks the dignity of its sullen rival. There is a fig-tree trained against the College walls, said to be the favourite of one of its former worthies, which a graceless Soph once stripped of its fruit, leaving only a single fig, which he labelled, "a fig for Dr. Kennicott." Many are the minor traditions of Oxford of a similar sort. Every tree and shrub seems to have a history, and "green memories" are here something more than a figure of speech.

A Sunday, at Oxford, affords one, at least, the opportunity for constant attendance upon divine service. I went, at 7 o'clock, to St. Mary's, where the Holy Eucharist was celebrated, and where I thankfully received the Sacrament, with a considerable number of the parishioners, and members of the University. After breakfast, at Jesus College, I returned to St. Mary's, to hear the Bampton Lecture—Mr. Wilson, of St. John's. The lecture was delivered, of course, before the University, the undergraduates filling the gallery, and the dons the nave below. The lecturer, preceded by the beds, entered in company with the Vice-Chancellor, to whom he bowed, as he turned to the pulpit stairs. Mounting to his place, and covering his face with his cap, he offered his private prayers, and then began the bidding-prayers, in the usual form—making special mention of St. John's

College, and of its benefactors, "such as were Archbishop Laud, &c." But let no one imagine that this was an instance of spontaneous reverence for the Anglican Cyprian, for the lecture which followed might have moved the very bones of the martyr in his grave, so utterly did it conflict with the doctrines of the Church. It was evidently received with great dissatisfaction. It was decidedly clever as to form and structure, but savoured of *Bunsenism* quite too much for the taste of a genuine Churchman. It was read in a dull, dry manner, more befitting the doctrine than the occasion. But, I must own that I greatly admire this way of University preaching and the freedom of a sermon, thus delivered, by itself, apart from the sermon, and as a distinct thing, the Church having been emptied, and filled again, by a different congregation, the parochial service and sermon went on, in all respects as usual. Then, in the afternoon, there was a sermon before the University, preceded by the bidding-prayers, and in the morning, save that the preacher made special mention of Oriel College, of which he was a member, commemorating its benefactors, "such as were King Edward the II., &c." Then followed a powerful sermon, which evidently produced a great sensation. The Church was crowded, for the preacher was a general favourite. His manner was earnest, and often eloquent; and, in tones of most solemn and vigorous rebuke, he protested against the slavish dependence, to which the State seemed resolved to reduce the Church. The Gorham case seemed to be in the preacher's mind, and perhaps the flagrant elevation to the Episcopate of Dr. Hampden. I was gratified, though not surprised, at the boldness of this protest, for the preacher was Archdeacon Witherforce.

The parochial service again followed; after which I dined in the Hall of Oriel, where I met the Archdeacon among his old co-legians, and greatly enjoyed the company in general. After dinner, we went to service in the College Chapel; and after this there were still services in several places, though I did not attend them. It would have been hard to have named an hour in the whole day when services were not going on somewhere in this city of holy places.

In the Common-room of Oriel, I met with a very agreeable person, to whom I owed not a little of subsequent pleasure, and to whom I became warmly attached. At his instance, during the week, I substituted the more *recherché*, pleasure of a visit to Nuneham Courtenay, for the more ordinary cockpit pilgrimage to Blenheim. I went in his company and in his own carriage, and had no reason to regret my adoption of his advice. The grounds of Nuneham are proverbial for the beauty of genuine English landscape, and a range in this noble park affords continual prospects of cultivated fields, and snug hamlets and the silvery windings of the Isis through the meads. The gardens and shrubbery are interspersed with urns and tablets and inscriptions, in the Shenstone style, and among them I observed a cenotaph of the poet Mason. The taste of the more artificial charms of Nuneham is somewhat antiquated, and smacks of the Hanoverian age, now happily departing, but it does one good to see these things, as illustrating the period to which they belong. I was all the time thinking of *Jemmy Thomson*, as I rambled among the elms and yews of Nuneham; and especially when I came to a clump of those spreading beeches, with smooth columnar trunks, on which his swains were wont to endite their amatory verses. Glimpses of Oxford, which one catches now and then add a special charm to this noble demesne, and the Thames glitters here and there in the view to enliven a broad survey of rural scenery, which can hardly be said to lack anything appropriate to its English character. The Church of Nuneham is the grand mistake. It looks like a fanciful structure of the goddess of the wood by some ancient Grecian, and provokes something less pleasing than a smile, when one learns that it is the successor of a genuine old English Church, which was judged a blemish to the classical charms of the house and gardens. Of the rectory, although it is of modern design, I can speak with more satisfaction. It is a charming residence, such as an American parson seldom inhabits, but which one loves to see others enjoy, and adorning with every domestic grace. Here we lunched, substantially, concluding our repast with gooseberry-tart and cream, such as no one ever tastes except in England; thus gaining a conception of the rich glebe and pasturage of Nuneham, which even a sentimental tourist might fail to carry away from a mere feast of the eye.

We visited the parish-school, and I was particularly struck with the neatness and order of the little academy, and no less with the exactness of the instruction. The children of the peasantry were the scholars, and, instead of jackets, the boys nearly all wore the little plaited shirt of course brown linen, so familiar to us from pictures, but so unlike anything worn by American children, however humble in station. They were very closely examined by their teachers, and their answers were generally correct. America was pointed out on the map, and when I was introduced to the little urchins as an American, it was amusing to see their surprise. They seemed to pity me, for living so very far away! Then they were catechized. It did me good to hear the familiar words, so often uttered by little voices around the chance rails of my own parish-church, now repeated in the same way, by these little English Christians. Some of the subsidiary questions amused me, and not less the answers, especially those under the phrase—"to honor and obey the Queen, and all that are put in authority under her. Then came to the clause—"to order myself lowly and reverently to all my betters." "And who are your betters?" asked the master: to which, "Lady Walkgrave," and other names of the gentle inhabitants of Nuneham Courtenay, were most loyally responded. In practical matters of a more strictly religious character, the questions and replies were highly gratifying, and often caused the tears to spring in my eyes, in view of the manifold blessings which such instructions cannot fail to convey to a nation, and to the souls of all who receive them. Alas! for the schools of our country, where the children come together under the blight of divers creeds, or of utter

unbelief, and where in solemn deference to the spirit of sect and party, religion is daily less and less a tolerated element in the training of immortal souls!

We drove pleasantly back to Oxford, passing Sandford, and Cowley, and Illeay, and stopping at the Church of Littlemore, which has been lately much improved, and in which we found service going on. A drive into Oxford, from almost any direction, cannot fail to please, so inspiring is the sight of the city itself, and our return from Littlemore afforded, at least to myself, some new and charming views of its prominent features, which were now becoming quite familiar.

For several days I lingered in the bewitching society of the University, sharing its hospitalities, and daily reveling in the inspection of its curiosities and antiquities. With what spell does the enjoyment of those mornings and evenings revive in my fancy as I write. A breakfast party at Merton, the cool breeze of the morn coming in at the windows, an extempore lunch in the crypts of St. John's, tapping the College beer, and inspecting the ancient masonry of its Gothic vaults, once the substructions of a monastery; a dinner in the lordly hall of Magdalen, with dessert and conversation in the Common-room; an evening party at Oriel, among wits and poets and divines! Who would not allow that such are substantial pleasures, realizing "those Attic nights, and reflections of the gods," of which our fancy is full, in the earlier enthusiasm of classical pursuits! And then the discourse was so animating and refreshing. No hackney talk of dull, common-place sentiment, or small-beer literature; but a roving, sap-hazard, review of grave and gay together; a deep and earnest discussion of religious themes; a sprightly dash into politics; quick questions and replies about America, and republics, and democracies: illustrative quotations of a fresh and spontaneous character, often garnished with some ingenious misapplication, or original supply of words, for the sake of sport; a sharp debate about the civil wars; a dissection of Macaulay; a clever story of old Parr; and reviving anecdotes of Oxford in old times; with a glow of kindly and religious feeling in all, without cant or ostentation; these were the filling up of successive days and nights in those halls and chambers of dear, old Oxford, which I cannot remember without a grateful thrill, and which I can only put aside from covert regret, by calm faith that "it is more blessed to give than to receive." After all, it is an every way more worthy of a Christian, to toil in the wilderness, than to recline in the bowers, and to enter into the labors of by-gone generations. Yes—dear as are the delights of a life in academic shades, unparalleled as are the advantages of mind and body with which Oxford nurtures her children, I would prefer a Divinity chair at Nashotah, to a fellowship at Magdalen, or to the richest benefice which the University can bestow. It is hazardous to enjoy too much; and how great the responsibility in such a world as this, of receiving anything for which we may fail to make a return to God and men, and which must go to make our stewardship more fearful, against the day of account!

We have gifts differing. Far be it from me to insinuate that the life of an Oxford Fellow is ordinarily an idle or a useless one. Many of them are as laborious and as useful men as ever wrote or thought, and great are the blessings which they diffuse around them. Too often have their generous hospitalities been mistaken for habitual self-indulgences; and even guests who have tasted their wine without a murmur, have sometimes gone away to complain of convivialities, of which they were themselves the exacting proponents. But when the question is not as to them, but as to ourselves, we are surely at liberty to prefer our humbler and less favored lot! Shall we repine because we are Americans, and because we shall never live to see an Oxford in our own dear country? God forbid! I love to think that it is theirs to enjoy, and mine only to remember; and that if toil and self-denial are the lot of an American Clergyman, he is, nevertheless, fulfilling a mission more immediately like that of his glorious Master, and less fraught with temptations to make one's heaven this side the grave.

I had seen the Duke of Wellington and Samuel Rogers. There was one whom I desired to see besides, and on some accounts, with deeper interest, to complete my hold upon the surviving part. For sixty years has Dr. Routh been president of Magdalen, and still his faculties are strong, and actively engaged in his work. I saw him in his 96th year; and it seemed as if he had gone back a century, or was talking with a reverend divine, of the olden time, who had stepped out of a picture-frame. He sat in his library, in gown and bands, wearing a wig, and altogether impressing me as the most venerable figure I had ever beheld. Nothing could exceed his cordiality and courtesy, and, though I feared to prolong my visit, his earnestness in conversation more than once repressed my endeavour to rise. He remembered our Colonial Clergy, and related the whole story of Bishop Seabury's visit, and of his application to the Scottish Church, which Dr. Routh himself first suggested. "And now," said I, "we have thirty Bishops and 1,500 Clergy." He lifted his aged hands, and said, "I have, indeed, lived to see wonders," and he added devout expressions of gratitude to God, and many enquiries of interest in our Church. I had carried an introduction to him from the Rev. Dr. Jarvis, and at the same time announced the death of that lamented scholar and divine, whose funeral I had attended a few days before I sailed from America. He spoke of him with affection and regret, and also referred to his great regard for Bishop Hobart. I could not say farewell to such a patriarch, in the meaningless forms of ordinary intercourse, and, as I rose depart, I craved his blessing, and humbly knelt to receive it. He placed his venerable hand upon my head, and said—"God Almighty bless you, for Jesus Christ's sake," and so I took my departure, with my heart full, and with tears in my eyes.

Going, quite alone, to St. John's College, I indulged myself in delightful meditations as I lounged in its gardens, and watched the young gentlemen shooting arrows at a target, or enjoying themselves about the walks. I went into the quadrangle, that magnificent monument of Laud's affection for his beloved College. I passed on to the Chapel. The door was not locked, and I entered it alone. Beneath the altar

Ecclesiastical Intelligence.

CAUTION TO THE CLERGY.—ADVERTISING MONEY-LENDERS.—Only a week or two ago a Curate from the Diocese of Exeter, who sought Mr. Perry's assistance in what was by no means an uncommon case, for a gentleman being in want of sixty or seventy pounds, for some immediate purpose, answered one of the many tempting advertisements in the newspapers, wherein the public are informed that loans of money to any amount will be granted on the most liberal and security. He had an interview with the very liberal advertiser, at what appeared to be an office, in a quiet street. The most minute inquiries were made in regard to the Clergyman's references; great caution being professed by the capitalist, who, in the meantime, the intended borrower was told that the money was much too insignificant a sum for people of the enormous capital which the lender had at command to think of; but that if the borrower would make it two hundred, or even one hundred and fifty, the transaction might be effected. The Clergyman hesitated, but at length yielded, and placed his name to a bill at short date for one hundred and fifty pounds. He could of course repay the amount when it suited him. The financier left his victim to bring the money; but, in the course of ten minutes, returned with a very long face, putting to a sheet of paper in his hand quite bathed in sweat, and with a weary expression of regard, which had accidentally upset his inkstand over the document, and would have troubled him to sign a fresh paper. The Clergyman made no objection. The inkly paper was burnt before him and another bill for a hundred and fifty was waiting for the capitalist left the acceptor anxiously waiting for the money; but no further notice was forthcoming. At the date of maturity, the distressed Curate was called upon to meet two bills amounting together to the sum of £300. Chancing to hear of the Bankrupt Registrar Office, the victim sought the advice of Mr. Perry, who, when, without any difficulty, traced out the swindler and his confederates' complete non-payment, gave him their history, and sent him to a respectable solicitor; who by dint of threats of exposure, succeeded in obtaining peaceable possession of the bills. This Mr. Perry assured me was only one of innumerable cases of similar character.—*Four or five weeks since*

The Rev. James Phillip Sheppard, the Curate of the North-shore district, Kirkdale, had been appointed to the Curacy and Lectureship of South Molton, Devon, and in the Diocese of Exeter; but, from some suspicion entertained by the Bishop, and to the surprise of the Rev. gentleman's views, a correspondence was commenced, which had been carried on with unyielding discussion on both sides. The point at issue proposed by his Lordship was "Sacramental Grace" (regeneration). Accordingly, a full and candid statement was sent by Mr. Sheppard, pointing out the wrongs of the Regenerators, and endeavoring to corroborate his sentiments; in answer to which the Bishop, regretting that unsoundness in the doctrine of Sacramental Grace is regarded by so many persons as of little moment, pronounced the statements forwarded to be very unsatisfactory; and therefore refused to grant a licence ordaining Mr. Rev. gentleman into the Exeter Diocese.—*Record.*

ERECTION OF THREE NEW CHURCHES BY ONE INDIVIDUAL.—On Monday last, the interesting ceremony of laying the foundation stones of new Churches took place in the parishes of St. Andrew, St. James, and St. Peter's. A handsome house and school-room are to be erected near each Church. The three Churches are to be built at the sole expense of the Right Hon. Viscount Downe. The following are the parties entrusted with the building of the Churches: St. Andrew, London, Architect; Mr. Northwick of the parishes of St. Andrew, St. James, and St. Peter's, the Churches are to be built in the Gothic style of architecture, with red bricks and stone dressings, and tiled with open roofs. The interior fittings will be of stained wood, and moveable. The Covick Church is to contain three hundred persons and the others upwards of one hundred. All the requisite preparations having been made, the three foundation stones were laid by Edward E. Clarke, Esq., of Smith, who kindly undertook to discharge the duty which devolved upon him. In the evening of the same day upwards of sixty of the workmen and others occupied the site, and at an excellent dinner, the Archbishop at the Downs Arms Inn, provided by Mrs. Gray, after which the health of Lord Downe, the founder of the Churches, was drunk with much enthusiasm. We believe this to be the first record of the foundation stones of three new Churches laid in one day, in one parish, all founded by one man, and by one man, and all erected by the same party.—*Yorkshire Gazette.*

REFORMED CONVIC.—A few days since, a young woman presented herself at the Exeter City Goal, and stated that she wished to thank the Chaplain for the excellent advice and instruction which she received from him, when incarcerated there. It appears that the young woman was transported eight years ago from Exeter, and that, upon arriving at Australia, she was allowed to enter, under certain restrictions, the family of a Clergyman, as a servant, where she conducted herself so well, that at the expiration of her time of transportation, he procured her a berth on the *Swallow*, which vessel she accompanied with a letter from the Clergyman in whose family she had lived, confirmatory of her statement, and testifying to her excellent conduct whilst in his service, and which letter the Chaplain read. She had saved out of her earnings £100, which she had placed in the Savings Bank, and which has subsequently, we believe, been done.—*Devon Courier.*

DEPARTURE FROM THE CHURCH OF ENGLAND TO THE UNITED STATES.—The venerable John Sinclair, Archdeacon of Middlesex, has been appointed by the English Bishops to be the representative of the American Episcopal Clergy to England. Archdeacon Sinclair is the brother of Miss Catherine Sinclair, the authoress of the *Dowager Countess of Glasgow*, and Sir George Sinclair, of Thurso, Scotland. He sails for America on the 9th of August.

MEMORIAL TO THE LATE BISHOP OF LINCOLN.—A satisfactory meeting of the subscribers for erecting a memorial to the late Bishop of Lincoln took place at the Guildhall, Lincoln, where the report of the committee was agreed upon, recommending the following appropriate memorial:

An altar-tomb of Caen or other stone, without a canopy, with a recumbent figure of the late Bishop in marble, in his robes, with his hands clasped in prayer, and with a pastoral staff at his side, to be placed (with the permission of the Dean and Chapter) in the south end of the upper transept of the cathedral, near the south wall; and on the inside of the pedestal, near the south wall, to be inscribed, by experiments conducted under the care of C. Winsor, Esq., to be inserted in the eight windows immediately behind the proposed tomb, with appropriate designs, and with inscriptions in Latin and English on the tomb and elsewhere.

The sculptor selected is Westmacott, and the stained glass is to be designed under the superintendance of C. Winsor, Esq. Subscriptions already amount to £2,158 10s. The estimated cost of the altar-tomb is £750, and the stained glass windows £850, leaving a balance to meet the other expenses of erection. Amongst those who have generously contributed towards the memorial, are the Hon. A. L. Melville, the Dean of Lincoln, Archdeacon Wilkins, Revs. H. W. and R. W. Sibthorp, E. H. Vernon, G. Yarde, H. Knapp, &c.

ABED AND INFIRM BISHOPS.—Mr. Phin has given notice that he will call the attention of Government and the House of Commons to the present state of the diocese of Bath and Wells, with a view to ascertain whether the Government intend to propose any measure for the better regulation of dioceses in which the Bishops, from age or infirmity, are unable to exercise their functions.

Mr. Phin was given Mr. Adesley to introduce a Bill for the establishment of Reformatory Schools throughout England and Wales, to which young children detected in the commission of offences, and vagrant children should be sent. The Bill was read, and ordered to a second reading on the 27th ult.

KING'S COLLEGE.—The annual distribution of prizes to successful students in literature and the applied sciences

took place in King's College, in the presence of the King of Hanover and a large company of spectators. The Archbishop of Canterbury, as visitor of the Institution, presided. The King, whose lamentable privation excluded him from the number of spectators, received explanations of the various incidents, as they occurred, from Mrs. Jeff, the wife of the learned and Reverend Principal, and from the King's own private secretary, the Rev. King expressed his thanks for the good feeling which had been expressed towards his family and country, and addressed some encouraging words to the students, and proposed some three hearty English cheers for the Archbishop of Canterbury, and an indefinite number for the Queen.

Previous to leaving the hall His Majesty desired that all the prebendaries might be present to him, which was accordingly done by the Reverend Principal of the College. His Majesty shook hands with them, asked them a few questions, and said that he should be happy to meet them, if their pursuits ever took them to his dominions.

The next meeting of Convocation is to take place on the 18th of August. It is said that the Chancellor of the Exchequer, the Earl of Aberdeen, and the Duke of Newcastle, are willing to allow both Houses to discuss any matters which they may consider conducive to the welfare of the Church, and to suggest any means which may occur to them for bringing about some broad scheme of Ecclesiastical Reform; but that some other members of the Government and the Archbishop of Canterbury are decidedly opposed to such a step, under the impression that it would lead the Church into serious difficulties.

A new College for training candidates for Holy Orders in the Diocese of Worcester was opened on the 18th ult. with the sanction of His Majesty, and under the direct superintendence of the Ven. Bishop, and the vicar-general of Coventry. The College is situated at Danchurch, near Rugby, of which parish the Archdeacon is Vicar. Graduates of Oxford and Cambridge who enter will be expected to reside at least one academic year, which will consist of four terms, ending with the Ember weeks. Little or no fee will be admissible on the application for admission of a Bishop. The course of reading will embrace the critical study of the Holy Scriptures in the original languages, the Prayer Book, Ecclesiastical History, and the Standard Divines. The students will also be instructed in Education, and in the preparation of sermons. The office of Lecturer in Chief has been conferred on the Rev. Mr. Hardwicke Shute, M. A., of the University of Oxford, and incumbent of Little Milton, near Wheatley, Oxfordshire.

The foundation stone of a new College near Epsom, intended as a refuge for "decayed medical men" and widows of medical men, has been laid by Earl Mansvers. The Prince Albert was also performed the ceremony, but was prevented by his recent indisposition.

THE LATE REV. H. BUDD.—Another of the venerable men whose lives and labors have been contemporaneous with the revival of modern missions has been gathered to his rest. We allude to the Rev. Henry Budd, who died on the 27th ult., at the full age of eighty. For thirty-one years he was chaplain of the Bridewell, and for forty-five years Rector of White Row, New South Wales. For a short period, in early life, he acted as Secretary of the *Missionary Society*. One of the most exemplary of the native ordained missionaries of that Society (a North American Indian) bears his name. Mr. Budd is well known as the author of a treatise on infant baptism. The latter years of his life have been spent in retirement as the Rector of a quiet country parish.

HOBART TOWN CATHEDRAL.—The *Tasmanian Chronicle* announces that the foundation-stone of a cathedral at Hobart Town is to be laid on the 9th of August, during the jubilee anniversary of the foundation of the colony.

NEW COLONIAL BISHOPS.

The arrangements having been completed for establishing two new Bishops in Southern Africa—one at Natal and one at Graham's Town—it is the intention of the Colonial Bishops Committee to proceed forthwith with an attempt to establish additional sees in the colonies and dependencies of the British Crown. The first in order is that of Christ Church, New Zealand, which has for some time past been in abeyance. Towards the middle of this see the Society for Promoting Christian Knowledge granted a sum of £1,000. The next is the Bishopric of Mauritius, at present under the Ecclesiastical jurisdiction of the Bishop of the Gambia. Towards this see there have been ministered £20,000 by the Society for the Propagation of the Gospel in Foreign Parts, £20,000 by the Society for Promoting Christian Knowledge, and £1,000 by the Society for the Propagation of the Gospel. A third Bishopric is that of Borneo, towards which £20,000 have been promised by the Society for Promoting Christian Knowledge, £2,000 by the Society for the Propagation of the Gospel, and £2,000 by another Bishopric, in East Canada, £2,000 has been promised by the Society for Promoting Christian Knowledge, and towards an additional Bishopric in Western Australia £20,000 has been promised by the Society for the Propagation of the Gospel. Negotiations have been opened with Her Majesty's Government and there is reason to believe that the means of its endowment will be supplied from sources independent of the Colonial Bishops' Fund. The new Bishopric in East Australia will be at Kingston, and that in Western Australia at Perth. The Rev. F. T. McDougall, M. A., will be the first Bishop of Borneo, and the Rev. Philip Gell, M. A., Curate of St. Mary's Church, Bryanston-square, will be the first Bishop of Christ Church, Van Diemen's Land, and the first Bishop of Christ Church, New Zealand.

SCOTLAND.—The annual meeting of the Synod of the United Diocese of St. Andrew, Dunkeld, and Dunblane, was held at Trinity College, Glenalton, on Wednesday, July 6. Morning Prayer was said in the College Chapel at nine A. M., and the Litany sung at twelve, the service concluding with the Holy Communion, which was administered according to the Scottish form. Immediately after the services of the Synod took place the appointment of the Clergy to their several places in the anti-consecrated Church of St. Andrew, and solemnly constituted with prayer. All the constituted Clergy of the Diocese were present except one, and all the non-constituted Clergy except three, who had severally given notice of the causes of their absence to the Diocese. The several matters of business submitted to the Synod were as follows:

1. Appointment of Synod Clerks.
2. Institutions for 1853.
3. Publication of Synodical Proceedings.
4. The Position of St. Ninian's, Perth.
5. State of Church Commissions.
6. Diocesan Proceedings.
7. Proposal for a Foreign Mission.
8. Synod for 1854.

Our Review.

THE INDIAN TRIBES OF GUIANA.—By the Rev. W. H. Brett.—New York: Robert Carter and Brothers, 1853. For sale by H. Rowwell, King Street.

British Guiana, comprising the counties of Demerara, Essequibo, and Berbice, and covering an area of 76,000 square miles, has formed a part of the vast colonial empire of Great Britain since the year 1803. In the first year 1827—three years after the formation of the first West Indian Diocese, it was included in the See of Bishop Coleridge; and in 1842 was constituted a separate Diocese under the present Bishop, the Right Rev. William Piercy Austin. Since the period of his consecration the Church has steadily advanced, with the exception of one interval of commercial depression from which the Colony suffered severely, but has to a considerable extent recovered. In the course of the Visitation of 1851, 25 Clergymen listened to the Bishop's charge in the Cathedral at Georgetown, Demerara. From the Preface to the Bishop's Journal, compiled during that Visitation, we borrow the following statement:

"The population of the Colony, in 1851, amounted to 134,655, comprising the following religious denominations:—Church of England, 39,787; Wesleyans, 11,664; Romanists, 9,938; Wesleyans, 8,418; Independents, 7,037; other Dissenters, 13,639; Hindus and Mahomedans, 7,037; the religious being estimated at 7,000. The Society in 1851 spent upwards of £4,300 in assistance towards the maintenance of 15 Clergymen and 3 catechists.

The variety of races contributes to this Colony a peculiar interest as a scene of Missionary labor. "To-day," says the Bishop in his Journal, "we were, with hardly an exception, among the descendants of Ham; two days ago we were surrounded by sons and daughters of Shem, —ourselves of the race of Japheth."

"In the streets of Georgetown," writes Mr. Brett in the very pleasing and instructive little work before us, "a busy, motley group may be seen, composed of men, women and children, of every shade of color, and representing a spectacle of great interest to a stranger from England, who may behold the native African, or some of his countrymen, either planters or engaged in mercantile pursuits. The Portuguese emigrants from Madeira, who are generally hucksters or petty traders, here seen tottering beneath the hot sun, bearing a large canvas of a spectacle of great interest to a stranger from England, who may behold the native African, or some of his countrymen, either planters or engaged in mercantile pursuits. 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