

Ecclesiastical.

CHURCH IN ENGLAND.

CASES of great individual munificence in the cause of the Church seem to be of growing frequency in England. The Bishop of WINCHESTER lately consecrated a new church at Bitterne, near Southampton, which was built at the sole cost of the Rev. H. USHORE. It is also said that a new church, two schools, almshouses, and a hospital are to be erected at Dudley by Lord WARD, the plans for them having been already prepared by a London architect.

The ARCHBISHOP of CANTERBURY has completed his visitation, and expressed great general satisfaction at the state of parishes. At Faversham the most magnificent national schools in England have lately been finished; and the church, a spacious and handsome edifice, is soon to be opened for public worship.

The embellishment of sinecure rectories, also, is hastening towards extinction, there being now but few remaining. A good example in this line is recorded as having lately been given. The rectory of Eccles-by-the-Sea, Norfolk has long been a sinecure; the sea has gradually encroached, and the church gradually decayed, till at last the remains of the church were covered with sand, and the tower alone, and that ruinous, remains visible. To this church, if it can be so called, the Rev. EDWARD EVANS has been appointed, and, reversing the usual rule in such matters, the rector determined to try whether he could not get some work out of his church. With this view, on Sunday the 4th ult. he read himself in, collected a congregation of some 200 persons, and preached them a sermon. Of course his was open-air preaching: it was also, as if to make it more appropriate extempore preaching: and, having thus broken ground, the restoration of the church is to be proceeded with at once.

The clergy, having had their season of rest and relaxation, were returning to their posts, and resuming their parochial work with activity. The *Clerical Journal*, speaking of what there is to be done, and of the good mind that exists for doing it has the following:

The public mind is awake as to the vastness of the work which lies before us—the masses, festering in vice and violence, which as yet the Church has not reached; and the consideration of the great problem, how they may be brought under civilizing and Christianizing influence, is daily occupying a larger circle, and calling different classes of minds into exercise. It is well known that the Wesleyan Methodists, and many other Dissenters, have made their stronghold among the lower division of the middle class; and they have done this by a judicious and unremitting system of visiting. It is equally well known that, in the Middle Ages, the Romish Church secured the poor by her orders of preaching friars, and similar ministers, by adapting her services to the requirements of her devotees, and giving them all opportunities of joining in precisely that class of services which they felt most requisite for their wants.

These truths are gradually breaking on the minds of the more zealous and effectual of the clergy; and, accordingly, we have field-preaching, or rather open-air-preaching, in some parts of the North, the system of cottage-lectures more fully carried out; Mr. S. G. Osborne suggesting services of a plain and simple kind to the very outcasts of humanity: a strong attempt made to revive the order of sub-deacons; and in one or two places, an alteration in the arrangement of our Church services, so as to suit many classes hitherto all but excluded. Scripture readers are more and more employed: Churchmen have taken a deeper interest in city missions: and at last we are likely to have the spiritual requirements of the poor treated according to a somewhat different principle than any which have been yet exercised towards them.

The papers abound rather more, if anything, than usual with accounts of new churches built, and of old ones restored and enlarged. On the 5th ult., a new church, built at the expense of the Rev. T. E. Petty, at Bardsea, in the parish of Urswick, Lancaster, was consecrated by the Bishop of Chester.—The foundation-stone of a new church has been laid at Braishfield.—St. Mary's church, Wallingford, was rapidly undergoing demolition, with a view to its being rebuilt and enlarged.—The Bishop of Ripon had just consecrated a beautiful church at Bay Hall. The church is built by the trustees under the will of the late Sir John Ramsden, Bart., on a site presented by the Hon. Isabella Ramsden, mother of the present Lord of the Manor.

The Church contains about 530 sittings, 254 of which have been appropriated to the use of the poor to ever.—St. Dunstan's church, Fleet-street, had just been reopened, after having been closed several weeks for repairs and other improvements. The same was the case with the Temple church.—The splendid church of Godmanchester has undergone a complete remodelling of the interior: the old unsightly

pews have been demolished, the organ-loft removed, and the old floors of the church filled with seats of an uniform appearance.—The enlargement of St. Mary's church at Retford, has been completed, so as to furnish 150 additional sittings, and accommodate the children of the Sunday school.—The repairing and enlarging of the church at Retford had also been entered upon, £800 having been subscribed for that purpose. The sum of £1,800 is the amount set down to be expended on the work.—The church at Little Sompington, Sussex,—and to be one of the few churches which contain genuine Saxon remains,—is to be restored, the work to cost about £1,200, part of which is already subscribed. The peculiarities of the original construction are to be carefully retained.

ORDINATION OF A NEW ZEALANDER.—On Sunday last an ordination service was held at St. Paul's Church, by the Lord Bishop of New Zealand. A special feature of interest was connected with the occasion, by the unprecedented and deeply gratifying fact that one of the aboriginal native race of New Zealand was admitted to Deacon's orders. The name of the new Maori minister is Rota (Lot) Waita; he has been with the Bishop for several years. He is to minister, we believe, at a mission station on the east coast: and we earnestly trust that his future career may be such as to realize the expectations now formed of his usefulness amongst his countrymen.—*New Zealander*, May 25.

Selections.

A MAN MUST LIVE.—“But if I don't others will; and a man must live.” To be sure if you do not others will; and what reason is there in that? According to that you must resort to piracy and pocket-picking. “A man must live!” Yes, but a man must not live on all conditions; there are some things worse than death; and though the world is slow to own it, be assured that it is better to die than sin, better to want than defraud, better to hunger than lie. “A man must live!” Do you mean that a man can live only on the fruit of sin? If so, what great use is there in living at all? But perhaps all you mean is, that if you are to keep up your present show, if you are to be above your present circumstances, you cannot do it by fair means. YOU COULD NOT. You do not mean by fair means that you could not fit your and raiment, but that you could not take the stand you do. Well, I do not see that Providence ever meant to furnish you with facilities for keeping up a pleasant imposture; and if His government does not harm you with such a design, surely we cannot complain. But if you really mean that the way to find food and raiment is to sin against God and against your neighbor, then I protest your utter wickedness and unbelief. Do you mean to tell your Maker that, did you perform his will, He would not give you daily bread?—that you can only subsist under His heaven by yielding to Satan? Dare not to imagine such vain things; put them very far from your heart. The Father above is Father to body and soul. “The Lord is for the body;” He set every one of its strings; He has kept it from its birth till now; the breadth of it is in His hand. His own Son took upon him such a body, and with such a body went up on high, where he is seated now at the right of God.—He has chosen the body for his living temple; He has chosen its members as his instruments of righteousness; He has destined the body to outlive the everlasting hills, and rise above the unapproachable stars, incorruptible and glorious with His sons for ever. Do you then dare to think that the thing to be done for the welfare of such a body is to place it at the service of sins to let its members work wickedness. He does not promise to feed your pride, to feed your imposture, to feed your idleness, to feed your fancies, but he does in covenant grace, promise to care for your body if its members are devoted to him. “Must live!” And is it living to be doing wrong for the sake of a hundred a year more than you gain by doing right? “Man shall not live by bread alone; but by every word that proceedeth out of the mouth of God.” This is the answer to all Satan's cry about “you must live.” He is ever shewing you some method to “make bread,” but I warn you, never make bread at his bidding. You have another life than that which bread nourishes, you have another store than that which holds bread you can weigh and measure;—every word that proceedeth out of the mouth of God? That is your store; a promise is better than a fraud: and he is more certain to live who trusts in the word out of the mouth of the Lord, than he who, distrusting that, proceeds under the pressure of want to make bread in the way suggested by Satan.—*Successful Merchant*.

UNSUCCESSFUL PREACHING.—SO CAUSE FOR DISHEARTENMENT.—It is not an unobvious fault with ministers of the Gospel to despond readily, if they do not immediately perceive the fruits of their labors; and if their hearers continue in positive unbelief, they are often reduced to downright despair. This ought not to be so. They forget that it is in the spiritual often as it is in the natural world; the seed sown in the ground seems to be unproductive; the soil is ungenial, the atmosphere is arid; it exhibits no signs of germination. The life, however, is still there; the dew falls upon it, and the refreshing showers moisten it: and it soon begins to swell, to break the crust of earth, and to put forth vigorous shoots. So with the Gospel sower. The heavenly seed lies dormant in the heart, but still it is not extinct. The dews of God's grace and the sunshine and rain of his Providence waken it at length into active energy, and the man hitherto dead in trespasses and sins, becomes ‘a living soul.’

The desponding clergy forget, too, that even the words of power which fell from our Saviour's lips, too often entered into heedless ears, and in some instances angered the listening multitude. Nay, even some of his own ‘disciples went back and walked no more with him,’ (John vi. 66), when he announced some of those mysterious and wonderful truths which the day are rejected and condemned by many who call themselves by His name. So many of His disciples left Him on that occasion, and united with the scoffing and unbelieving Jews, that he turned, and looking as we may suppose, mournfully on His twelve chosen followers, said with a pathos touchingly tender.—‘Will ye also go away?’

These faint-hearted Gospel warriors forget that the words of inspiration which fell with fiery energy from the eloquent St. Paul, did not convince all of his hearers; for when he addressed the Athenians, on Mars Hill, ‘some mocked; and others said, we will hear thee again of this matter.’ Nor were the classic Greeks alone insensible. For when in his own hire house at Rome, many were assembled, to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses and out of the prophets, from morning till evening, some believed the things which were spoken, and some believed not,’ (Acts xxviii. 24).

These things were ‘written for our ensample.—The word preached has a heavenly might, but we cannot see its results at a glance. They must be patiently waited for. There were life and productiveness in the unfruitful tree, though for more than one season the disappointed vine-dresser had looked in vain in its branches for the expected crop. The husbandman looks not alone to the ‘early rain’ to ripen his fields for the harvest, but waits in quiet confidence for the ‘the latter rain’ also.

Preaching is the appointed means of spreading abroad the Gospel of Christ. ‘Faith cometh by hearing.’ (Rom. xi. 7.) ‘Whosoever shall call upon the name of the Lord shall be saved. How shall they call on him in whom they have not believed? And how shall they believe in him of whom they have heard? And how shall they hear without a preacher? And how shall they preach except they be sent? as it is written. How beautiful are the feet of them that preach the Gospel of peace, and bring glad tidings of good things!’ (Rom. x. 15.). Alas! that it should be added to this striking description of the preacher's office and duty, the sad statement of his frequent ill-success; ‘But they have not all obeyed the Gospel, for Esaias saith, who hath believed our report?’

Let the sincere minister of the Gospel, in his discouragements, remember that he is the ambassador of Christ, and in his stead beseeches sinful men to repent, and become reconciled to their offended but merciful God: let him remember that his all-powerful Saviour has said he will never leave him nor forsake him, but on the contrary will be with him always, to the end of the world: let him remember that as the Father sent his Son, so the Son sent him, and that he could expect no greater success to attend his efforts than attended those of his Divine Master: and amid every distressing incident which may happen to him here, let the conviction never forsake him that he will in the fulness of time be with Christ where he is, and will behold His glory, which the Father has given Him.—*Church Herald*.

THE JOURNEY ACROSS THE ISTHMUS OF SUZ.—The following description of the road, and of the mode of travelling from Cairo to Suez, on the route of the overland mail to India, is from a late *Paris Journal*:—