

ENGLAND.

ADDRESS ON COMMENCING THE CELEBRATION OF DAILY SERVICE IN A COUNTRY PARISH.

"TO GOD BE ALL GLORY."

My dearly beloved Brethren.—To-day you have heard for the first time the sound of the "Matin Bell." That sound has floated far; it has reached the ears of angels, and given joy; yea, it has witnessed for Christ; for it has broken the cold silence which hath reigned six days out of seven for so many ages between God and His House of Prayer—a silence so ominous that it makes one tremble lest the fearful days of Antichrist be at hand, one mark of which will be that "the daily sacrifice" shall be "taken away" (Dan. viii. 11.) O let not the guilt of hastening those days lie at our door!

I speak as unto wise men, and to those of a ready mind; and with such the following reasons will have weight:—

First, then, and chiefly, I restore to you the Daily Service, because of the GLORY OF GOD. "Give unto the Lord the honour due unto His Name; worship the Lord with holy worship;" are the words of the Holy Ghost addressed to the faithful. And they are not slow in interpreting their Lord's meaning; but at once, with quick spiritual discernment, lay the finger on the words, "Prayer shall be made ever unto Him, and DAILY shall he be praised." (Psalms lxxii. 15.) Yes, the daily public sacrifice of prayer and praise is our blessed heritage, our high privilege as God's people; and, as such, it is the mark of a standing or a falling Church.

Secondly,—I do so because of your precious souls, and of the souls of your children. The Church's high mission is not to make men merely respectable, but to train up saints; to present to God THE FATHER images of His Son—choice examples of regenerate nature. And Daily Prayer in God's House will aid in this work; for "they that wait upon the Lord shall renew their strength, they shall mount up with wings as eagles," (Isaiah xl. 31.) I wish to see Heaven beginning within you, and yourselves becoming not in name only, but really, "the Lord's people, and the sheep of His pasture." And I wish the House of God to be to rich and to poor alike, a shelter from the waves of this troublesome world—as the gate of Heaven: and the very stones to grow dear to you, as things which have witnessed your prayers, and praises, and heavenward thoughts, and vows, and offerings, and your contrition, and your deep sighing. Then will you feel with holy David, "How amiable are Thy Tabernacles, O Lord of Hosts; my soul longeth, yea, even fainteth, for the courts of the Lord's House."

Thirdly,—I do so because of the state of the Parish. God of His mercy hath so blessed the labours of my predecessors, that wherever I turn my eyes, to the rich or to the poor, to the old or to the young, I see much to rejoice in. The Lord is among you, and I would not that it should be laid to my charge that he had prepared the hearts of any among you for the higher paths of obedience and love which the Daily Service opens to us, but which you reached not, because your Pastor did not open the door and lead the way.

Lastly,—I do so on my own account. My ordination vows are upon me. And in this respect, at least, I wish to have, as far as may be, "a conscience void of offence toward God and toward men."

These, dear brethren—omitting other personal wants and considerations known only to God and my own heart—may God give you wisdom and spiritual understanding.

Remember, I do not wish to break in abruptly upon your family hours and arrangements; at the same time you will not, I trust, be backward in striving by degrees to make those hours range themselves around the Church's hours. To those among you who cannot come, I wish the Church bell to be as a voice from above, telling you of the four last things—DEATH and JUDGMENT, and HEAVEN and HELL. And I would that the labourer, too, when he hears the bell in the distant field, should know that the HOUR OF PRAYER has come, and should join us for a moment with uplifted thoughts and bended knees.

To me this is a joyous day. I wish it to be so to you all. May the God of Peace be with you.—Amen.

EMBER THOUGHTS.

When once we come to consider how we are to win our countrymen into the peace and truth of the Church, and we have made up our minds, as has been well stated in an earlier paper by a "Clerical Correspondent," that it will not be by this plan, nor by that, but by a faithful discharge of our whole duty,—then we shall not grudge further inquiry, though it go into detail, and though it be very personal. Nothing which wins or elevates men is unimportant in the eyes of those who love their flock and Him who has entrusted them to their charge.

It will be very serviceable that we of the Clergy should examine ourselves in these latter days, not only generally upon our whole pastoral conduct, but particularly upon that which is our chief personal hindrance usefulness and success.

1. It will be going beyond the purpose of these remarks to do more than suggest that whatever is the chief obstacle to our own spiritual growth, whatever is our chief personal failing and fault, that same is also our greatest hindrance in pastoral work.

2. But in external things, where conscientious men are less careful, less suspicious, the object of these remarks is to suggest inquiry.

Whatever is our deportment, dress, habits, expenditure, furniture; in the conduct or appearance of our families, including in that term our servants, seems inconsistent—I pray the word be marked, for it expresses the idea always uppermost in the minds of our people, whatever in these seems inconsistent with our office, and more especially with the simplicity which we inculcate on the poor, and the self-denial which we preach to the rich, that same inconsistency is a fatal barrier to great influence over the good, and to any influence at all over those who long for an excuse not to listen to us.

The two classes of our countrymen most outside the Church, and unaccessible of her influence—I mean the worldly politician, who grudges her the station and revenues she enjoys, and the Dissenter who does the same, but joins to this objection sometimes a sincere love, sometimes an inherited prejudice, in favour of a poor ministry—both these classes are hopelessly alienated by seeing in us, or in ours, traces of luxury, fashion, gaiety, or ease of life.

In men who have conquered these temptations, who are dead to the world, and who have reduced their households to a godly simplicity, there yet frequently remains something which prevents others from drawing near to them, and confiding in them, and clinging to them, and which makes them repulsive instead of

attractive. This failing is sometimes shyness, sometimes reserve, sometimes gloom, sometimes lightness of manner arising from nervousness and not frivolity, sometimes absence of mind. Whatever it be, in God's name let it be conquered, if it keep our people from coming to us, and loving us, and, through us, from drawing nearer to the Church, and loving her.

Two things we should especially seek:—

1. Sympathy which expresses itself, as well as exists; sympathy of eye and voice.

2. Calmness and deliberateness in all we do, as of men who believe, who have truth and right upon their side, and who rest in them, rave the world as it may.

The first will win us many affections; the second will gain us their confidence. With these, what may we not do for the lambs of the flock, and those scattered abroad.—From a Correspondent of the English Churchman.

THE CLERGY—THEIR HOUSES, FAMILIES, AND HOUSEHOLDS.

Does it not, however, become us to withstand the tide of luxury, and to set an example of simple habits and a more chastened walk? While the circumstances to which I have alluded above seem now to leave us scarce room for hesitation on our course, necessity combines with principle to enforce the Apostle's admonition, "Let your moderation be known unto all men." This feeling should surely regulate our houses and our homes—should pervade our whole system and arrangements. Our furniture should be less costly, our dwellings less ample, our style of living less ambitious, our hospitality not spare nor stinted, but certainly less ostentatious and elaborate than is the wont of those engaged in secular pursuits amongst us. Such a course adopted upon principle and consistently carried out, will not weaken our real influence even in this money-worshipping age—so much the slave of show and appearance. It is rather what is looked for on our part; for the world, while it accords a large measure of indulgence to its own votaries, yet challenges the exercise of self-denial on the part of those who minister about holy things, and views ever with mocking and with scornful eye, our imitation of its follies and its extravagance. The real strength of the Church never rested on her social position, nor on the amplitude of her endowments. It must be sought henceforth more than ever, in the intellectual culture, the self-denying labours, the consistent walk, the purity of doctrine, the holy life of those who minister at her altars. We may leave to others without regret, the race of worldly vanity and show; but though our means be henceforth scant, we shall, I trust, ever retain the independent position which the piety of our ancestors, curtailed as it has been in later days, provided for God's Ministers. They thought it not meet that the servant of the Lord, who was to "reprove, rebuke, exhort with all long suffering and doctrine," should be dependent either on the bounty or caprice of those amongst whom he laboured; and herein they can scarce be thought to have failed in judgment since they did but follow the example of permanent provision for the Priesthood found in that polity which is confessedly Divine. Great things we may not and must not look for. A modest sufficiency, a humble maintenance, is all that can be expected amongst us from the resources of the Church. But I will never believe that in this age—which, if it is marked on the one hand with a love of selfish extravagance, is characterised on the other by striking instances of winning souls, though therein they can look neither for wealth nor for earthly treasure. The thoughts which I have ventured to express, if they have any real force must be applicable to all alike, whether possessing means of our own independent of the resources of the Church—whether drawing an ample maintenance or a bare sufficiency from her endowments. Moderation and simplicity, if they are worth anything, should be the characteristic of each alike; for then would they seem the genuine result of principle.—Archdeacon Williams's Labourer, 1852.

ENGLISH AND AMERICAN CHURCHES.

We noticed in our last the cordial reception of the Rev. Dr. Wainwright, Secretary of our House of Bishops, by the Society for the Propagation of the Gospel in Foreign Parts, at a special meeting on the 29th ult.—The London Evening Journal says,—

Mr. Hawkins shortly explained the reason for calling the meeting.

The President welcomed Dr. Wainwright, regretted the absence of many of the bishops, expressed the great pleasure he felt at receiving, as president, so worthy a representative of the American Church. At the close of his remarks, the Archbishop withdrew in consequence of the pressure of other business, and the Bishop of London took the chair.

Dr. Wainwright then proceeded to deliver a long and able address, in which he touched on the history of his own Church, its depressed state at the beginning of the last century, its gradual growth and present strength, which he traced not merely to the missions of the society, but to its educational influence in supplying books of sound theology, many of which are still to be met with in America, and by means of which the laity had been instructed in the principles of the Church no less than the clergy. The latter had found the laity valuable coadjutors in forming their ecclesiastical system immediately on the declaration of independence, when they obtained the episcopate from Great Britain, so long withheld from them by the jealousy and mistaken policy of England. He alluded with great ability and good feeling to the present state of the sister Churches, and the lessons they may draw from each other, and presented an illuminated copy of the following resolutions, which had emanated from a meeting of bishops, called together by himself as the secretary of the House of Bishops, with the sanction of the senior bishop, with whom it was possible for him to communicate immediately. The meeting, and the delegation given by it to him and to the Bishops of Michigan and Western New York was informal only through the impossibility of communicating with the senior bishop and the others in time to have a meeting of the whole house. He also explained that, on account of the impending trial of Bishop Doane, it was impossible for the two bishops delegated to come over. This they hoped to do at a future time, and one of them would have most gladly come even for a day to attend the anniversary, could it have been possible for him to return to America in time.

The Bishop of London acknowledged the receipt of the American bishops' answer to the society's invitation in a few appropriate remarks.

The Bishop of Oxford moved, and the Bishop of Bangor seconded, the first resolution:—

That the Society has heard with sincere delight that

at a meeting of bishops held at New York, on the 29th of April last, the Right Reverend the Bishops of Michigan and Western New York were deputed by their brethren to proceed to this country, to take part in the concluding services of the jubilee year, in compliance with the invitation to that effect transmitted by the society through its president, his Grace the Archbishop of Canterbury."

Lord Harrowby moved, and the Bishop of Salisbury seconded, the second resolution:—

"That while the Society deeply regrets the intervention of causes which have prevented the fulfilment of the proposed mission, it regards the appointment of a delegation of bishops as a recognition on the part of the American Church of the great principle which animates our own—a desire to strengthen the bonds of Christian communion between two distant portions of the same Apostolic Church, which seems in the providence of God to have been set in the two hemispheres for the same special purpose, of maintaining in its primitive purity and integrity the Faith once delivered to the Saints."

Dr. Spry moved and Mr. Dickinson seconded the third resolution:—

"That the Society desires to welcome the Rev. Dr. Wainwright with every expression of brotherly affection and good will, and further requests him to communicate to the House of Bishops, of which he is the official representative, and through them to the clergy and laity of their several dioceses, the society's earnest desire to cultivate feelings of Christian fellowship with brethren between whom and itself so long and dearly cherished a connection has subsisted."

The different speakers and especially the Bishops of Oxford and Salisbury, and Lord Harrowby, noticed the examples of orderly government and social organization which the United States afforded in Church no less than in State; and the meeting appeared cordially to approve of the union of English stability and American enterprise, which must be the consequence of better acquaintance and hearty intercommunion between these two great branches of the Church.—Good must result to both; each may learn from the other. As in politics, so in religion; due subjection to authority, order, truth, and liberty may, it is to be hoped, be still more widely extended, and flourish more, over that part of the world which is occupied by the Anglo-Saxon race—a race of which it may be said, that it has shown, more than many others, a disposition duly to use, rather than to abuse, these great gifts and duties.

The great cause of synodal action among ourselves cannot but be helped on most materially by such brotherly meetings of members of the same Church as this was.

"Under the heading, 'A Word in Season to the Priests of Ireland,' the Rev. Robert Mullen, Missionary to the University, endorses, unintentionally, a statement, "that of the number of Irish Catholics emigrating to the United States, one third at least were lost to the Roman Catholic Church." The Rev. gentleman recommends most earnestly that "the people be kept at home, and millions be saved from spiritual destruction."

"The present population of the United States is about 25,000,000, and of these the R. Catholic church claims only 1,980,000. From the year 1828 came to America; the proportion of R. Catholics, amongst them may be very fairly estimated at 800,000. Since that period to the present the numbers who emigrated thither from Ireland, at lowest calculation, were 1,500,000; and taking the R. Catholics as above, they will have in nine years, 1,200,000. A large number (say half a million) came from Germany, some from Italy, France, Belgium, and other countries, during the last ten years half of whom were R. Catholics, say 250,000. Twelve years ago America had a R. Catholic population (according to Dr. England, Bishop of Charleston) of 1,200,000. Calculating the increase of this number by births, at the very small number of 500,000, and adding for converts in the larger cities and towns 20,000, will show the following total:

Roman Catholic emigrants from the year 1835 to 1844.....	800,000
Roman Catholic emigrants from 1844 to 1852.....	1,200,000
Roman Catholic emigrants from other countries.....	250,000
American R. Catholic population twelve years ago.....	1,200,000
Increase by births since.....	500,000
Number of converts.....	20,000

Numbers who ought to be Roman Catholics 3,970,000
Number who are Roman Catholics 1,980,000
Number lost to the Roman Catholic Church 1,990,000
Say in round numbers, two millions!

Mr. Mullen is not of opinion that the evil which he deprecates is to be set down to the account of the Bishops and Priests of the United States. There is not, writes this enthusiastic, zealous servant of "the Church," "a more apostolic, zealous, self-sacrificing Body than the American Bishops."—"It is not their fault that the faith died out in so many millions."—Halifax Sun.

IRELAND.

It is stated that the Pope has made his final decision with reference to the appointment of Dr. Cullen for Dublin: three Bulls had been issued by his Holiness; one severing the connection of Dr. Cullen with the Archdiocese of Armagh; another appointing him "Archbishop of Dublin;" and the third nominating him "Apostolic Administrator of Armagh."

ENGLAND.

DOMESTIC.

Emigration from Woolwich is rapidly increasing, even among some of the tradesmen and mechanics employed under Government, to seek "golden treasures" at California. Next week a large number leave their native shores for the land of gold.—Kentish Mercury.

There have been two arrivals this week from the Australian colonies. The Himalaya brought gold to the value of £108,000 sterling, and the Sarah Anne £60,000 sterling. Neither of these vessels brought any later advices from the gold fields. Other ships are daily expected, and from Sydney especially the letters are awaited with interest. The emigration movement to these colonies is being vigorously carried out. The Government have taken up the question in the right spirit, and supported by the Australian and manufac-

turing interests the stream of available labour will be unremittingly directed to the proper channel. The deputations who have waited upon Sir J. Pakington express themselves thoroughly satisfied with the issue of their interviews.

POLITICAL.

MR. DISRAELI AND HIS CONSTITUENTS.

"Gentlemen,—I take the opportunity of returning to the country to inform you that, on the dissolution of Parliament, which may shortly be expected, I shall again solicit the distinguished office of being your member, an honour which you have twice unanimously conferred on me.

"The occasion is critical, and it is as well to disentangle, from the misrepresentation of ignorant or interested persons, what is really at stake.

"In 1842, Sir Robert Peel, at the head of the Conservative party converted a considerable and continuous deficiency in the public revenue into a surplus, by the imposition of an income tax, which also permitted him greatly to mitigate our tariff.

"These measures realize all the success which the Conservative party anticipated from them. In the course of four years £7,000,000 of custom duties were repealed, without materially diminishing the revenue derived from that branch, and no domestic interest in the country suffered from the change.

"The principles on which these alterations were effected were the removal of all prohibitions, the reduction of duties to such a scale as admitted 'fair competition' with domestic produce, and the free admission of all raw materials.

"I had the satisfaction of voting for these measures in company with those gentlemen who now honour the present government with their support.

"Since the four years, closing with 1845, during which the Conservative party carried these wise and beneficial measures, two great changes in our commercial system have taken place—the free introduction of foreign corn and of slave-grown sugar.

"The first of these arrangements was not originally contemplated in the commercial policy of Sir Robert Peel, for he opposed the repeal of the Corn Laws within a few months previously to his abrogating them. When he recommended their repeal it was to meet an emergency; and he stated to Lord George Bentinck, in my hearing, that he believed that repeal would not materially affect the prices of agricultural produce.

"The admission of slave-grown sugar was not approved of by Sir Robert Peel.

"These two measures, unlike the preceding ones, have occasioned severe suffering among the producing classes which they affect. The distress of the agricultural classes has been admitted, announced, and deplored from the Throne, under the advice of a Whig Ministry; and the consequence of the alteration of the sugar duties were so disastrous to our free-producing colonies that within two years after the passing of the act of 1846, a Whig Ministry also found it necessary to modify their own measure.

"The sufferings of the agricultural and colonial classes have arisen from their being thrown into unlimited competition with the foreigner on unequal terms with the rest of their fellow subjects. Those unequal conditions result in a great measure from the peculiar imposts and the vexatious regulations to which our agricultural and sugar-producing industries are subjected.

"The same precipitation which attended the repeal of the navigation laws. Even the proposers of that measure now admit that the shipping interest, exposed to severe rivalry, is subject to burdens and restrictions which impeded its prosperity."

"This is the language of the Minister who himself repealed the navigation laws, and yet left the burdens and restrictions which impede the prosperity of our mercantile marine. This opinion will be found in the recent address of Lord John Russell to his constituents. That address deserves the attentive study of the shipping interest.

"Her Majesty's Ministers would consider these burdens and restrictions with a view to their removal.

"The farmers hitherto have been the persons who have been most injured by the repeal of the Corn Laws, but the diminution of rent in Great Britain is greater than is generally supposed. In preparing the financial statement for this year, it was officially represented to me, that I must contemplate, in estimating the produce of the Income Tax, a diminution of rent not much less in amount than £5,000,000 sterling. Practically speaking, in this country rent has become a return for the capital invested in the improvement of land. Laws to secure a return for such investment are not for a moment to be tolerated, but laws which, by imposing unequal taxes, discourage that investment, are, irrespective of their injustice, highly impolitic; for nothing contributes more to the enduring prosperity of a country than the natural deposit of its surplus capital in the improvement of its soil. Justice to the land in all systems of finance, is equally the interest of the proprietor and the farmer, but it is also equally the interest of the community.

"There is no portion of the United Kingdom that has suffered more from the precipitate repeal of the Corn Laws than Ireland. The claim of that country to the consideration of Parliament is irresistible.

"The time has gone by when the injuries which the great producing interests endure can be alleviated or removed by a recurrence to the laws which, previously to 1846, protected them from such calamities. The spirit of the age tends to free intercourse, and no statesman can disregard with impunity the genius of the epoch in which he lives. But every principle of abstract justice and every consideration of high policy counsel that the producer should be treated as fairly as the consumer, and intimate that when the native producer is thrown into unrestricted competition with external rivals it is the duty of the Legislature in every way to diminish, certainly not to increase, the cost of production.

"It is the intention of Her Majesty's Ministers to recommend to Parliament, as soon as it is in their power, measures which may effect this end.

"One of the soundest means, among others, by which this result may be accomplished is a revision of our taxation. The times are favourable to such an undertaking; juster notions of taxation are more prevalent than heretofore; powerful agencies are stirring, which have introduced new phenomena into finance, and altered the complexion of the fiscal world; and the possibility of greatly relieving the burdens of the community, both by adjustment and reduction, seems to loom in the future.

"But nothing great can be effected by any Ministry unless they are supported by a powerful majority in Parliament. Our predecessors were men who, for shrink from a comparison with any body of individuals qualified to serve Her Majesty, but they were never sure of a Parliamentary majority; hence much of their unsatisfactory conduct. They were justified, from t'