The Church.

VOLUME IX.—No. 4.] COBOURG, CANADA, FRIDAY, AUGUST 1, 1845. [WHOLE NUMBER, CCCCXX.

Poetry.

PRECEPTS.

First worship God:—he that forgets to pray,
Bids not himself good-morrow, nor good-day;
Let thy first labour be to purge thy sin,
And serve Him first whence all things did begin.
Honour thy parents, to prolong thine end,
With them, though for a truth, do not contend;
Whoever makes his father's heart to bleed,
Shall have a child that will avenge the deed.

Think that is just: 'tis not enough to do,
Unless the very thoughts are upright too.

Defend the truth: for that, who will not die,
A coward is, and gives himself the lie.

Honour the king, as sons their parents do;
For he's thy father, and thy country's too.

Swear not: an oath is like a dangerous dart,
Which shot rebounds to strike the shooter's heart.

Fly drunkenness, whose vile incontinence
Takes both away thy reason and thy sense,
Till with Circæan cups thy mind possest,
Leaves to be man, and wholly turns to beast;
Think, while thou swallowest the capacious bowl,
Thou lett'st in seas to wreck and drown thy soul—
That hell is open, to remembrance call,
And think how subject drunkards are to fall.

To doubtful matters do not headlong run;
What's well left off is better not begun;
First think, and if thy thoughts approve thy will,
Then speak, and after that thou speak'st, fulfil.

So live with men, as if God's curious eye
Did every where into thy actions pry;
For never yet was sin so void of sense,
So fully fac'd with brazen impudence,
As that it durst before men's eyes commit
Their brutal lusts, lest they should witness it:
How dare they then offend, when God shall see,
That must alone both judge and jury be?
Strive to live well; tread in the upright ways,
And rather count thine actions than thy days;
Then thou hast liv'd enough among us here,
For every day well spent I count a year.
Live well; and then, how soon soe'er thou die,
Thou art of age to claim eternity.

THOMAS RANDOLPH,
Born 1605, *died* 1634.

BISHOP HOUGH.

(From the Saturday Magazine.)

Bishop Hough is one of those persons, who, however loved and honoured in their own generation, might have been little known to posterity, had not peculiar circumstances obliged him to act an important and conspicuous part at a memorable period of our history, and thus inseparably mixed his name with the great events of the day in which he lived. At the same time, the manner in which he sustained his part, would show that the seeds of magnanimity and patriotism exist in many an obscure individual, and only require a favourable conjuncture of circumstances to call them into life and activity.

John Hough, the son of a citizen of London, was born in 1651, and the first six-and-thirty years of his life were passed in a state which gave little promise that his name would afterwards become illustrious in history. But in the year 1687, James the Second was vigorously prosecuting his design to supplant the Reformed faith in this kingdom: and, among other measures, was desirous of placing Roman Catholics at the head of the several institutions of education throughout the country. He had succeeded in his intention with respect to Christ Church and University Colleges in Oxford; and when the Presidentship of Magdalen, in the same University, became vacant, he sent to the Fellows of the College a letter mandatory, requiring them to elect as their president Anthony Farmer, a Roman Catholic, who, besides being a disreputable character, was not eligible according to their statutes. The fellows braved the king's resentment by rejecting his candidate, and, in his stead, elected the Rev. Mr. Hough, who is described as "a gentleman of liberality and firmness, who, by the simplicity and purity of his moral character, by the mildness of his disposition, and the happy temperament of his virtues, and many good qualities, had given every reason to expect that he would be a distinguished ornament to the College and to the whole University." It seems that the choice of the fellows could not have fallen on a fitter person.

The king, warmly resenting the refusal to obey his mandate, sent down commissioners to visit the College, who expelled the refractory fellows, and forcibly possessed themselves of the President's lodgings. But Hough asserted his rights with intrepidity and dignity; and of the twenty-eight fellows, only two submitted to retain their fellowships by acting contrary to their oath to observe the statutes of the College. It is also pleasing to remark in what manner both the president and the fellows conducted their opposition. With the greatest firmness and determination, there was, at the same time, an evident reluctance to oppose themselves to the king's authority:—there was a modesty of deportment and a decency of language, which shewed that their resistance sprung, not from passion nor from faction, but from principle; and, as such, it should have been apparent to all good judges of human nature, that it was more likely to be steady, than if it had vented itself in violence. In the event, this aggression of the king upon the privileges of the College was as unsuccessful as it was unwarrantable. It excited a great dissatisfaction throughout the kingdom; and, coupled with other arbitrary acts, particularly the prosecution of the seven Bishops for refusing to read in their churches an illegal declaration, had a material effect in driving the ill-advised monarch from his throne.

Hough was not only confirmed in his presidentship of Magdalen College, but was appointed Bishop of Oxford, and afterwards, in succession, advanced to the sees of Lichfield and Worcester. It is also said that he refused the Archbishopric of Canterbury on the death of Dr. Tenison. In his highest elevation, his mild and amiable virtues appeared happily combined with the firmer qualities that first brought him into distinction: and, eminent for almost every christian excellence, he was remarkable for none more than for his boundless munificence.

He almost rebuilt, at his own cost, the episcopal residences at Eccleshall and Hartlebury; and one anecdote recorded of him is so pleasing, that it deserves to be given at length.—"He always kept a thousand pounds in the house for unexpected occurrences, perhaps to pay his funeral expenses or legacies. One day, the collectors of one of the excellent societies of this country came to him to apply for his contribution. The bishop told his steward to give them Five Hundred Pounds. The steward made signs to his master, intimating that he did not know where to find so large a sum. He replied, 'You are right, Harrison, I have not given enough: give the gentlemen the Thousand Pounds; and you will find it in such a place:'—with which the old steward, though unwillingly, was forced to comply." He lived to his ninety-third year, in the continued possession of his faculties, reverenced and beloved by all for his cheerfulness, his serenity of temper, his beneficence to man, and his heartfelt and unaffected piety toward God. It has been said of him, "His end was peace," and he enjoyed tranquillity to the last. The easiness of his death seems to have been as much derived from the serenity of his mind, and his good conscience, as from his insensibly exhausted spirits, or rather, from the concurrence of both: in scripture language, he gently *fell asleep*.

More brilliant characters than Bishop Hough may easily be found; but few appear more thoroughly to exemplify the workings of the true Christian spirit. He seems too, by a singular felicity of manner, though he had acted so prominent a part in public affairs, to have lived without an enemy. Pope's lines are well known:

> Such as on Hough's unsullied mitre shine,
> And beam, good Digby, from a soul like thine.

He received, also, the panegyric of Lord Lyttleton and of Hawkins Browne: and, in later days, Sir Thomas Bernard has introduced Bishop Hough as the principal speaker in his excellent dialogue on the Comforts of Old Age; where he has made the good old prelate detail to Bishop Gibson and Lord Lyttleton, the comforts that the aged may draw from the recollection of a well-spent life, and from hopes full of immortality: comforts on which none were better able than himself to speak from personal conviction and experience.

There is a fine monument to Bishop Hough in Worcester Cathedral, by Roubiliac.

THE CLAIMS OF THE CHURCH SOCIETY:

A SERMON BY THE REV. J. DEACON.

(Concluded from our last.)

It is now a matter of fact in the history of Canada that, amongst the brigands taken at Windmill-point, near Prescott, and in the Western limits of the Province, but one, as I am informed, was found, who professed to belong to the Episcopal Church; and that, of all the disaffected amongst ourselves, who had been arrested, punished, or who fled the country, but one, according to the information already stated, professed to belong to the Church of England, or to the Episcopal Church of the United States. Does not this very fact speak more than volumes? The Church is essentially a promoter of peace and loyalty, as well as of personal piety and a sound faith.

Her Liturgy, Articles of Faith, and Canons, all inculcate the Christian's duties towards himself, his country, all mankind, and his God.

The Church, as St. Paul terms her, being "the pillar and ground of the truth,"—that is, the keeper and preserver of the truth,—can have no interest in inculcating any thing contrary to that truth, nor dare she do so. In her sixth Article she says, "Holy Scripture containeth all things necessary to salvation; so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of the faith, or be thought requisite or necessary to salvation." And again, in her twentieth Article, "The Church hath power to decree rites or ceremonies, and authority in controversies of faith; and yet it is not lawful for the Church to ordain any thing that is contrary to God's word written, neither may it expound one place of Scripture, that it be repugnant to another. Wherefore, although the Church be a witness and a keeper of holy writ, yet, as it ought not to decree any thing against the same, so besides the same ought it not to enforce any thing to be believed for necessity of salvation."

In her Catechism she thus instructs each of her members, "My duty towards my neighbour is to love him as myself, and to do to all men as I would they should do unto me. To love, honour, and succour my father and mother: to honour and obey the queen and all that are put in authority under her: to submit myself to all my governors, teachers, spiritual pastors and masters: to order myself lowly and reverently to all my betters: to hurt no body by word nor deed: to be true and just in all my dealings: to bear no malice nor hatred in my heart: to keep my hands from picking and stealing, and my tongue from evil speaking, lying and slandering: to keep my body in temperance, soberness and chastity: not to covet nor desire other men's goods; but to learn and labour truly to get mine own living, and to do my duty in that state of life unto which it shall please God to call me."

Who, that adheres to this rule of life, laid down by the Church, can do otherwise than promote the peace and good government of any country in which his lot may be cast? And if, indeed, the same efforts had been made to increase, as have been made to diminish her resources, we should, in all probability, have been spared the painful and costly exhibition of a rebellion. Yes, a rebellion with its attendant consequences, which has cost the Mother Country nearly two millions sterling! If one-fourth of that sum had been appropiated for the erection and endowment of Churches within this Province, what a different aspect would the face of society now present! Instead of the anarchy and confusion, the party strifes, the sectarian bickerings and jealousies, the strong tendency to a wild fanaticism on the one hand, or Deism and infidelity on the other, which we now behold every where around us, there would be, in a great measure, peace and happiness, unity and concord, religion and virtue, taking deep root in the hearts of the great mass of our fellow-subject. If the principal movers in the unjust and unholy crusade against the resources of the Church in this country, expected that, from their diminution or entire alienation, her subversion would necessarily follow, they will find themselves grievously disappointed; for if the whole of the poor pittance, which has been so reluctantly continued to her, were withdrawn to-morrow, still she would not only remain but continue to increase and to extend herself, as she is now doing every where around, even in the midst of persecution! To the Diocesan Church Society of Toronto upwards of twenty thousand acres of land have been already granted by private individuals for the support of the Church, although the Society has not been formed much beyond the short space of two years! I am not able to say what amount in donations has been received within that period; but I believe I am within the limits of truth in stating that upwards of £2,700 has been obtained in money during the past year—and with such prospects, what has she to fear? But above all, when it is recollected that she has the promise of her Great Head, "The gates of hell shall not prevail against it," she may surely bear with meekness all the violent and unhallowed attacks that are made and are making upon her; and with quietness, but firmness, proceed on her onward course to evangelize the land. If you turn your eyes to the United States, you will find the thinking portion of the community looking to the Church there as the conservative principle supporting and upholding peace and good government. Not long since, when a great clamour was made in favour of Irish repeal, she, through her organs, immediately raised her warning voice, and sternly forbade her members from interfering in any way in the case. She declared to them at once how inconsistent it was with their principles, as members of the Church, to force such a measure on a country and government, with which her own was then in profound peace; and there is reason to believe that the warning so given has had a most happy effect, for we do not now hear much of the agitation of that question amongst our neighbours.

If you look to England, you invariably find the Church inculcating loyalty, peace, and good order; and the circumstance of so very few, if any, of her members being found amongst the rioters in the vast mass of population there, shews most clearly how successfully she has been performing this her duty, amongst many others. If you look to Ireland, do you not find her patiently submitting to each fresh infringement of her rights, as quickly as that infringement obtains the sanction of law, rather than set an example of opposition to the ruling powers, and from fear of creating commotion? Has she not meekly submitted to spoliation and persecution rather than violate her principles? And although her persecutors had long since looked for her subversion, still, blessed be God, she is in existence! Aye, and gathering strength and energy; for some of the wealthiest and best educated of the land are becoming not only her champions, but her ministers. Yes; and the sons of eminent dissenters, and of dissenting preachers, seeing how she has comported herself both in England as well as in Ireland for the last few years, in which she has been most virulently assailed, have taken orders, and are now ministers in her sanctuary. Witness the sons of Doctors Jackson and Hannah, both of whom have been Presidents of the Wesleyan Conference.

And how has she conducted herself here under the most gross misrepresentation, persecution, and injustice? Has she been found agitating the people for her own private ends? Or has she not rather submitted quietly even to the spoliation of her patrimony, when that act of spoliation had become the law of the land? Is she not now engaged in the holy office of teaching her children their relative duties and pointing, as do her spires, the way to heaven? Thus, on all sides, she is promoting peace and good government, as well as the salvation of souls and the honour and glory of God. As such, then, she has another claim on your liberality: "And herein I give my advice; for this is expedient for you, who have begun before, not only to do, but also to be forward a year ago. Now, therefore, perform the doing of it; that as there was a readiness to will, so there may be a performance also out of that which ye have."

But I have reserved for the last that which is the greatest consideration of all, and would therefore observe that, as the cause of the Church is the cause of Christ her Great Head, the consideration of what he has done and suffered for her and us, must have the strongest claim on your liberality.

St. Paul, in the next verse but one preceding my text, says, "For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." Yes, brethren, He who had heaven for his throne and earth for his footstool, who was one with the Father, and the Father with Him, He voluntarily relinquished the glories of heaven, and became clothed with flesh. Marvellous humiliation of the Son of God! But now behold the change! From the throne of glory at God's right hand, He descends to our world, and appears in the flesh as a helpless babe,—His birthplace a stable, His cradle a manger! And although the Jews could discover nothing extraordinary in this Holy Child, yet heavenly messengers were dispatched to announce the glad tidings to the humble shepherds; and the Magi from the east were directed to where He lay by a star, so that they might pour out their rich offerings before Him. During His sojourn on earth He hungered and thirsted; He endured, patiently and meekly, revilings and persecutions; He was destitute of that which the most common peasant possessed; He had not "where to lay His head." He was emphatically "a man of sorrows and acquainted with grief." And yet, in the midst of all these He was not unmindful of either the bodies or the souls of men. Were they hungry? He fed them. Were they sick? He healed them. Were they blind? He restored them to sight. Were they lame? He enabled them to walk. Were they dumb? He opened their mouths so that they spake with their tongues. Were they deaf? He opened their ears. Yea, were they dead? He raised them from the dead. If they were ignorant, He instructed them. If they were slow in understanding, He was patient. If they were impetuous or forward, He mildly rebuked them. And how was he requited for all this? He was called a deceiver, an impostor, a wine-bibber, a friend of publicans, and finally, they said, he was possessed with a devil himself. "He casteth out Beelzebub," say they, "by the prince of the devils." And a common malefactor, yes, a reputed murderer, was selected by the people for an act of mercy in preference to Him.—And how meekly He bore all this! Yes, and more too. For see Him in his agony in the garden!—Behold the sweat, like drops of blood, bedewing His sacred countenance! Hear Him praying to His heavenly Father,—"Father, if it be possible, remove this cup from me." But mark His submission,—"Not my will, but Thine, be done." See Him basely betrayed by one Apostle, profanely denied by another, cowardly deserted by all,—falsely accused by the multitude, and unjustly condemned by his wicked judge. Now He proceeds on his way to execution, carrying his cross upon his bleeding shoulders. He sinks under its weight,—and well he may, for the burden of our sins and of the whole world was laid upon him,—and another is compelled to bear it for him. Arrived at the place of crucifixion, He beholds his weeping and heart-bleeding mother. O, what a sight! and at such a time, and on such an occasion! He consigns her to the care of His beloved disciple, and calmly resigns himself to his doom! Look now, my fellow Christians, at your Saviour, hanging on the accursed tree, bleeding, groaning, dying. "He cried out, "It is finished," and "gave up the ghost." All this, and much more, He suffered and endured for our sakes and for the sake of the Church, His spouse; and say now, can you resist the appeal which this makes to your liberality? "And, therefore, herein I give my advice; for this is expedient for you, who have begun before, not only to do, but also to be forward a year ago. Now, therefore, perform the doing of it; that as there was a readiness to will, so there may be a performance also out of that which ye have."

Thus, my dear friends, I have endeavoured, on this occasion, to bring before you a few observations, in the hope of your seeing the strong claims the Society of the Diocese of Toronto has upon your liberality.—You cannot, surely, look upon the present state of the majority of the youth amongst emigrants and natives, without feeling that some effort should be made to extend the influence and ministrations of the Church in this vast Diocese. Nor can you suppress your sympathy, nor refuse your aid to your brother Churchmen, who are straining every nerve, and making unusual sacrifices, to procure the erection of Churches, and the appointment of resident or itinerant Missionaries. Neither can you be indifferent to the peace and good government of our common country, which must be greatly promoted by the extension of the Church throughout its length and breadth. And if you but bear in mind what God's dear Son, the Great Head of the Church, has done for you, and that her cause is His cause, surely, surely, you will freely contribute to that which will so effectually promote so desirable an object. Remember that all which you have, your life, your health, your beloved friends and relatives, as well as your wealth, are all the gifts of Him, who died for your sins, and rose again for your justification, and that He can withdraw them how and when he pleases. See, then, that you make a good use of all these, and that you manifest a proper degree of gratitude for them, by imparting a portion to promote His honour and glory and the salvation of immortal souls, and that you lead such lives as may be pleasing and acceptable to Him, through faith in His own all sufficient merits. It is thus that you will make your contributions, now and at all times, acceptable to him and beneficial to your fellow Churchmen.

NEW ACADEMICAL INSTITUTIONS.

(From the Irish Ecclesiastical Journal.)

In our last publication we recorded an emphatic protest against the principles of that shadowy plan of academical education, which had been so abruptly revealed to the country. In the somewhat farther developement of it which the interval has brought to light, we find no ground for qualifying our reprobation of a measure by which the State proposes at once to usurp the office of the Church in the education of the people, and to omit Christianity from the circle of its teaching.

Nor has the project been regarded more favourably by those for whose immediate gratification it was so imprudently designed. The sentiments of two parties in this country—who, however reluctant they may be to disclose, cannot conceal the seeds of discord which are quickly springing up between them—have already been put forward in distinct condemnation of it. We allude to the memorial of the Romish bishops, lately presented to the Lord Lieutenant, and the Nay petition to Parliament on the same subject, embodying the views of some of the leaders of the Repeal Association. The former boldly claim for their Church the virtual management of the new colleges; the latter, while touching with considerable tenderness and caution upon the religious element of the question are equally uncompromising in their denunciation of that part of the project which would place the patronage of the Institutions at the disposal of the Crown and thus the matter stands for the present: meanwhile, Sir James Graham has avowed the determination of Government to abide by the principles of their bill, and, as in other instances, to force their favours upon those who will be thankless, if not reluctant debtors.

It is sometimes tauntingly asked, in vindication of the present policy of Government,—"What better could be done? The constitution of the country has been revolutionized. Even if men were found willing and able to attempt the conduct of public affairs upon sound principles, the task would be no longer practicable. They could not apply them under existing circumstances. Constituted as the State actually is, and having to deal with a population composed of such elements as are to be found in Ireland, who could dream of establishing a National Academical System here, under the Church's superintendence? This point, therefore, must, at any rate be surrendered. For those, then, who maintain that it is better not to teach any religion at all, than to teach an *eclectic* one, is it not at once unpractical and factious to condemn the State for doing the best it could under the circumstances—namely, omitting religion altogether from its educational arrangements—and, at the same time, to offer no substitute for this, but one, which even the objector himself acknowledges could not be attempted?" We do not deny or disparage the greatness of the general difficulty here stated. It certainly would require a rare and precious combination of gifts and integrity in one who was called to guide the affairs of a country which had been so *changed* as this, and was not yet *settled*. Still a great deal, we think, might be done to postpone, if not entirely to obviate, the present bad and unpopular measure. For, first, let it be ever so visionary to talk now of placing the Church at the head of an educational system for Ireland, she might at least have been spared those repeated blows which have rendered her unable to assert and maintain a becoming place for herself. We do not enter into the question of how far the Church, occupying the position she did, might and ought to have been strengthened during the last half century; purified of real abuses, instead of being robbed under the plea of purification—made as much as possible the instrument of bounty and blessing to the people, instead of being left as the scapegoat to which the odium of all the wrongs of the country was transferred—nay, how far another course from that which has been taken, would under the peculiar relations of mere secular policy, even omitting the consideration of principle as much as it has been omitted. But we do say, that she might at least have been *let alone*; and that the pertinacious injustice which suppressed her bishoprics, confiscated her property, depopulated her parishes, wrenched the instruction of the lower classes out of her hands, was as uncalled-for by any motives of expediency, as it was assuredly indefensible upon all higher grounds.

But leaving such considerations out of view, and looking at matters as they actually are—not as they might or should have been—it appears to us that there was as little to force on this academical experiment at the present time, as could well be imagined; and if we are right in this opinion, the protest against it is not so utterly unpractical a thing, even though we may not be prepared to suggest any equivalent nostrum. With regard to the advantage of a mere secular, apart from a religious education, and the duty of the State to provide the former, where it cannot give both, its advocates appear more disposed to take it for granted than to prove it. The popular notion that the educated man is, *cæteris paribus*, more likely to be brought under the subsequent influence of religion, than the uneducated one, is very fallacious.—Though it be granted that a certain amount of elementary knowledge is necessary before men can be intelligent recipients of Christianity, it will not by any means follow that all which is over and above this very moderate amount, renders them better fitted or more disposed to receive it; in other words, that the best educated man, popularly speaking, is the best subject for a religious teacher to deal with. The contrary is as likely to be the case on many accounts. It is only a truism to say, that pure Christianity has nothing to fear from genuine light: truth cannot be self-contradictory; but when it is remembered *by* whom, and *to* whom, Christianity is to be presented, the infirmities of its advocates, and the corruptions of those to whom it is proposed, it requires no reference to examples to shew that bare intellectual attainments may be, not only a bar to its reception, but among its most formidable opponents. * * * * * *

But, however preposterous it may be in the way of a remedy for the turbulence and miseries of the country, there appears, nevertheless, to be every likelihood that the academical bill will pass into law without any material modifications; and should such be the case, a very important and practical question will at once present itself for decision. What position will the Church be prepared to take in relation to the new colleges? Will she be content simply to condemn them, while disclaiming all connexion with a system framed upon such principles; or, after registering her solemn protest, will she resolutely and promptly avail herself of all facilities afforded, under the constitution of the colleges, to protect the faith and morals of the students, and counteract, as far as may be, the evil which she cannot expel from the system?

Now, in all probability, this question must very soon be decided one way or the other, and it is superfluous to enlarge upon the pregnant consequences that will almost necessarily ensue from the decision. There can be no doubt indeed, that the clergy of the Church, whether it be done collectively or individually, will not take a *lower* ground in their reprobation of the irreligious character of the new educational scheme, than the Romish bishops have already done. Their firm and self-sacrificing stand against the principles of the National Board, is a sufficient guarantee for what their decision will be. On this head, therefore, we entertain no apprehension. On the contrary, we are more disposed to fear that their just and strong sense of what is evil in the system, will have a tendency to make them shrink altogether from anything like connexion or concern with it. Now this, we are satisfied, would be a most fatal mistake. The time is come, at last, when the Church must be content to take things as they are, and work with all the elements which she can use without contamination. If this course be neglected, she will only stand more isolated and helpless where the demands upon her energy and resources are daily increasing; and bad as the new scheme unquestionably is, we cannot see anything to prevent the Church from turning its permissive provisions to great and beneficial account.

By the fifteenth clause of the Academical Bill, it is enacted:

"That it shall be lawful for any person to give, grant, &c., any messuages, lands, tenements, &c., or any money, chattels, and effects, to any trustee, &c., in trust for establishing and maintaining lectures, or other forms of religious instruction, for the use of such students of the said colleges respectfully as shall be desirous of receiving the same."

We earnestly hope, therefore, that advantage will be promptly taken of the provisions of this clause to neutralize, as much as possible, the evils that must otherwise rapidly ensue from the essential deficiencies of the system. In whatever diocese a college is established, we would desire to see a chaplain or theological professor at once appointed in connexion with it.—This should be done *without delay*. There could be little difficulty in providing a stipend for the purpose, until a permanent endowment was made. And we can conceive no object in which, touching as it does the highest interests of the laity, their warmest sympathy and co-operation could be more surely anticipated. By acting with vigour and decision in such a case, the clergy will come forward as the protectors of the people from the dangers to which the rising generation would be exposed, if left to the influence of the new system, as it comes from the hands of the government—dangers which all who have any sense of religion must acknowledge to be of the most formidable description.

Ecclesiastical Intelligence.

MAYNOOTH AND THE SCOTCH EPISCOPAL COLLEGE.

[The following Petition lies for signature at Mr. Cleaver's, publisher, 80, Baker-street, Portman-square, and will be presented in about a fortnight's time.]

To the Honourable the House of Commons in Parliament assembled.

The humble Petition of the undersigned Clergy and Laity of the Established Church of England and Ireland.

HUMBLY SHEWETH—

That your honourable House has recognised the propriety of making a grant of public money for the endowment of the College at Maynooth, which is a College for the education of candidates for the priesthood of the Roman Catholic Church—a Church which dissents from the Church established in that country by law, and is not therefore recognised by the Constitution of the country.

That the Scotch Episcopal Church holds politically, in Scotland, a precisely analogous position in relation to the Church established there, with that which the Church of Rome holds in respect of the Church established in Ireland, but inasmuch as the tenets of the Scotch Episcopal Church are identical with the tenets of the United Church of England and Ireland, and that her poverty is much greater than that of the Roman Catholic Church—the Scotch Episcopal Church has greater claims upon the sympathy and generosity of the people and Government of England than has the Roman Catholic Church.

That the Scotch Episcopal Church is endeavouring at this present moment to raise and endow a College at Perth, in the Kingdom of Scotland, for the education of the priests of her own communion in that Kingdom, to be called Trinity College, but that from extreme poverty she is unable to effect that most laudable object in the manner in which it ought to be carried out.

Your Petitioners, therefore, humbly pray your honorable House to be pleased to make such a grant of public money for the building and endowment of Trinity College, Perthshire, as may seem good to your honorable House, and bear some relation to the grant which your honorable House has been pleased to make for the use and behoof of the College at Maynooth.

BISHOP OF HEREFORD'S VISITATION.—The Lord Bishop of Hereford commenced the triennial visitation of his diocese on June the 17th at All Saints Church, the cathedral being at present under repair. The right rev. prelate, in the course of a very lengthened charge, alluded, with expressions of satisfaction, to the efforts made in the erection of new churches throughout the diocese, and to the increase in the number of services. His Lordship then proceeded to speak of the divisions which had recently agitated the church, and remarked in unmeasured terms of reprobation on the moral dishonesty of those who, while professing adherence to the established church of this country, were instilling into the minds of their congregation some of the most pernicious errors of the church of Rome. The introduction of obsolete ceremonies into the services of the church the Bishop strongly condemned, and characterized the disputes with reference to vestments as a disgrace to the age. His Lordship appealed to the clergy not to introduce into the celebration of divine Worship novelties which might tend to occasion discord and lead to the estrangement of the people. The remainder of the charge had reference principally to matters connected with the present state of the diocese.

ROTHERHAM VISITATION.—The Archdeacon of York held a Visitation at Rotherham on Friday the 6th inst. The charge of the venerable dignitary was peculiarly expressive, and defended those clergy who endeavoured to restore the observance of the Book of Common Prayer from the charge of Popery, or disaffection to the Church of England. Dr. Corbet clearly shewed that the Prayer Book, in all its parts, was an irrefragable protest against Romanism, and that it were equally just to charge the Reformers with Popery, as those clergy who were following in their steps by upholding the Liturgy which Cranmer and Ridley defended unto death. This *reductu ad absurdum* produced a deep impression upon the assembled clergy, who respectfully requested the Archdeacon to publish his very able and seasonable charge. An extempore sermon was preached by the Rev Mr. Mercer, of Sheffield.—*Leeds Intelligencer.*

INCORPORATED SOCIETY FOR PROMOTING THE ENLARGEMENT, BUILDING, AND REPAIRING OF CHURCHES AND CHAPELS.

A meeting of this Society was held on Monday, June 16, at which the Bishop of London presided, in the absence of the Archbishop of Canterbury. There were also present, the Bishops of Winchester, Chester, Bangor and Worcester; the Reverends Dr. Spry, B. Harrison, J. Jennings, H. H. Norris, and C. B. Dalton; Messrs. Joshua Watson, F. H. Dickenson, M.P., T. D. Acland, M.P. James Cocks, H. J. Barchard, &c.

Grants were voted amounting to the sum of £3,490 to thirteen parishes and districts, in aid of the various plans for increasing the present church accommodation therein. Several of the grants being for new churches, two for re-building, the remainder for enlarging or otherwise altering existing buildings. The proposed new churches are to be built in the districts of Portland Town, in the district parish of Christ Church, Marylebone, its population being 8,000 persons; Waterhead, parish of Oldham, Lancashire, population 4,000, chiefly operatives and miners; Middleton, parish of Rothwell, near Leeds, population 1,500 for the most part engaged in working the coal mines; Clydach, parish of Langyfilach, near Swansea, population 2,000, principally colliers and operatives employed in tin and iron works; Fallsworth, parish of Manchester, population nearly 4,000, mostly colliers, hatters, and operatives belonging to the cotton mills; Wick parish of Wick and Abson, Bristol, with a rural population of 600 persons; and the district around Peter-street, in the parish of St. John, Westminster, containing 6,600 inhabitants. For these seven districts, containing together 26,100 souls, taken from parishes having an aggregate population of a very little short of half a million, there is at present no provision of church room whatever, with the exception of such temporary accommodation as may be obtained by some of the new incumbents in their efforts to supply to a few of their people the means of attending divine service while the new churches are in course of erection. In some cases the most strenuous exertions have been made by the poor people to aid the efforts of those who are engaged in the good work of raising the funds required for building the churches, and it is mentioned that the colliers of Middleton an orderly body of men, are so anxious for the completion of their church, that almost every man amongst them has contributed towards it; £100 having been thus raised, with a promise of more if necessary. It is hoped that the Ecclesiastical Commissioners will endow five of the new districts from the funds recently placed at their disposal.

The churches which are to be re-built, enlarged, or otherwise altered, are the parish churches of East Ardsley, near Wakefield; Nettlebed, near Henly-on-Thames; Beerford, near Driffield; Sandford, near Woodstock; Stert, near Devizes; and the chapel of North End, Fulham.

The necessities of the cases now brought before the committee have induced them to increase the sum for which they had already rendered themselves responsible beyond their present means, and it appears that the amount now exceeds £9,000.

The committee expect that her Majesty will issue her royal letters authorising the making of collections for the society, but as few receipts from that source can be hoped for during the present year, the committee have to trust to the benevolence of individual friends and well wishers for the means of meeting the grants recently voted.

THE ANNIVERSARY MEETING OF THE CHARITY CHILDREN AT ST. PAUL'S.—Thursday, June 12th, the assemblage of the charity children of the metropolitan parishes took place at St. Paul's cathedral, when the numbers were estimated at between 10,000 and 12,000. It was generally expected that Her Majesty and Prince Albert would be present at the annual commemoration, and crowds assembled to witness the Sovereign's approach, but it soon became known that the Royal visit would not take place, as the day had unfortunately been fixed for the grand day at Ascot. The attendance of the nobility was not so numerous as last year, when the Duke of Cambridge was present, but the spacious edifice was crowded, and the immense body of children formed one of the most interesting sights that could be witnessed. The Lord Mayor and Sheriffs came in state, and the clergy were very numerous in their attendance. The Bishop of Peterborough preached the sermon. Before the prayers the children and choir sung the 100th Psalm. The reading psalms were chanted by the gentlemen of the choir, the children joined in the *Gloria Patri*. *Te Deum* followed the first lesson, *Jubilate Deo* the second, sang in a splendid manner by the gentlemen of the choir. The Coronation Anthem, which preceded the prayer for the Queen, had a most wonderful effect, the ten thousand voices of the children joining in the grand chorus, and the "Hallelujah, Hallelujah" at the conclusion, producing an effect such as can be nowhere heard but at this commemoration.—The congregation and choir sang three verses from the 113 Psalm, the chorus by the children before the sermon, which was very appropriate, especially to the children. At the close of the sermon some verses of the 104th Psalm were given, and the conclusion of the imposing ceremony was Handel's "Grand Chorus."

ISLE OF MAN—KING WILLIAM'S COLLEGE—OPENING OF THE CHAPEL, AND DISTRIBUTION OF PRIZES.—The restoration of the College and Chapel,—which it will be remembered were destroyed by fire, January 14, 1844,—being completed, the Chapel was opened on Thursday the 29th May, with a Thanksgiving Service, and a suitable Sermon by the Archdeacon. After service, the company which was very numerous, adjourned to the large school room, where the Prizes were distributed by the Archdeacon, after the Principal had given a short report of the state of the College, and the progress of the Pupils during the last year, who, it appeared had acquitted themselves well at Oxford, Cambridge, and Dublin, as well as at the Military Colleges, Sandhurst, Woolwich, and Addiscombe. At the close of the examination, the Archdeacon adverted to the pleasure he felt at the proficiency evinced by so many of his countrymen; Master J. Clarke, son of the Rev. J. T. Clarke, of St. Mark's in particular, had greatly distinguished himself. We have much pleasure in stating that at the meeting of the College Trustees, held the same day, they determined, in order to mark their sense of his distinguished proficiency, to send this very young gentleman to the University of Cambridge next October. The proceedings closed after a few words from the Archdeacon and Principal, amidst the hearty cheers of the boys.

EDUCATION FOUNDED ON THE BIBLE.—"I will suggest that we should express our wish that what is now done may be the same that has been done—that education may continue to be grafted on the doctrines of our Church, and that we use our best endeavours to prevent all such schools as are connected with the Church, being separated from such connexion. Consider well, my brethren before you sacrifice the best provision that was ever made for the security and welfare of a people, and suffer this nation, now so prosperous and happy, to decline, as others have done which have forgotten the Lord their God. If we allow the Bible to be considered a questionable book in which some passages may be altered and others expunged, according to the will and caprice of different sects, and of different teachers in the school, do reflect I entreat you, on what must be the effect produced on the minds of children! Must not such a proceeding gradually lead to a contempt of the Bible, and ere long, to infidelity? If we can remain at ease, when so dangerous a step as this is deliberately taken, only will the useful Church will be numbered. "He that hath ears to hear, let him hear." If we pull down; he that hath planted will pluck up, even this whole land."

SPIRITUAL DESTITUTION IN SOUTHWARK:—We are happy to be able to state that a great effort is about to be made for the relief of the great spiritual destitution in the borough of Southwark and the neighbouring parishes.—There has been at least one meeting on the subject at Winchester House. The venerable Primate has entered upon the consideration of the case with due zeal, and has given a subscription of £1,000. The Bishop of Winchester subscribes £500. And we understand the prospect is favourable of the scheme to be devised for the end in view being of a right stamp, and if this be the case, it will no doubt meet with an extensive support.—*London paper.*

The new Church of the Holy Trinity, Barnstaple, (built and endowed by the Rev. James Scott,) was consecrated by the Bishop of Exeter on Saturday last. The building is in the perpendicular style of Gothic architecture, prevalent in this country from A.D. 1420 to 1480. The total length, within the walls, is 104 feet; and comprises a nave, 77 feet long by 34 feet wide; a chancel, 27 feet long by 16 feet in width; with north and south aisles, and transepts. The tower and spire, a beautiful composition, are placed at the south-west angle of the nave; it will be when completed 156 feet in height, and the finest specimen of modern Ecclesiastical architecture in the western counties. The chancel is peculiarly spacious and well developed, and most solemn in its character. The altar is approached by 7 steps, at intervals, and the whole of the windows in the chancel are filled with rich stained glass. The chancel arch is pure in its character, and strikingly bold in effect. The arrangement of the pulpit and reading desk, adjoining the chancel arch, is appropriate; these, as well as the font, are exquisitely carved by Rowe, of Exeter, in Caen stone. The western window, of seven lights, after the type of St. Mary's, Oxford, vies with the original in its great size, and the beauty of the proportions. The eastern window, and those of the transepts, designed from Merton College Chapel, Oxford, are likewise very beautiful. The whole of the roof, benches, doors, and other fittings, are of oak. We hear that the Rev. founder's outlay, in erecting and endowing this magnificent fabric, will ultimately exceed £7,000. The site was munificently presented by Charles Roberts, Esq., of Bickington House, near Barnstaple.

AN ANCIENT RELIC.—Whilst excavating the foundations of the old church at Llanwinio, Carmarthenshire, with the view of rebuilding the new one on the same site, the labourers came on a stone of large dimensions, and of the same quality as those seen at the remains of an old *cromleech*, where the British Druids performed their superstitious rites, and on the stone was engraved an inscription, and its date in legible characters, A.D. 81, which proves, if it is intended to fix the time of its being deposited, that Christianity was taught in that county in the first century, and that Llanwinio Church is no less than 1764 years old.

DR. ARNOLD'S OPINION OF SIR R. PEEL (1836.)—"I crave a strong mind for my children, for this reason, that they then have a chance at least of appreciating truth keenly; and when a man does that, honesty becomes comparatively easy; as, for instance, Peel has an idea about the currency, and a distinct impression about it; and therefore on that point I would trust *him for not* yielding to clamour; but about most matters, the Church especially, he seems to have no idea, and therefore I would not trust him for not giving it all up to-morrow, if the clamour were loud enough."—*Life and Letters*, vol. ii. page 57.

TINNEVELLY MISSION.

DESTRUCTION OF TEMPLES.—I may also mention, that since my appointment here, nine devil temples in this division of the district have been either destroyed, or converted into Christian prayer-houses; and that of the twenty two villages in connexion with the mission, the whole of the most respectable and influential inhabitants are under instruction.

A few days ago, a large devil temple was made over to me, within a furlong's distance of my bungalow. The whole of the utensils of the temple have been brought to me, and the property transferred to the church in the village. These utensils were worth about eighteen rupees. The brass is all given to the brazier, for a lamp for the church. The golden eyes of the idol, and the silver ornaments, have been sold to the goldsmith to be melted. The idol itself being of mud, has been dug down. This temple is worth about 100 rupees, and we shall be able to enlarge it, and make it a neat church.

ADULT SUNDAY SCHOOLS.—From the establ