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

Vol. XVIII.]

## Poetry.

THE SABBATH.

Fresh glides the brook and blows the gale, Yet yonder halts the quiet mill; The whirring wheel, the rushing sail How motionless, how still!

Six days stern labor shuts the poor From nature's careless banquet hall, The seventh an augel opes the door, And smiling welcomes all!

A father's tender mercy gave This holy gespite to the breast To breathe the gale, to watch the wave

And know the wheel may rest!

Six days of toil, poor child of Cane, Thy strength thy master's slave must be: The seventh thy limbs escape the chain-A God bath made thee free.

The fields that yester morning knew Thy footsteps as their serf survey On thee as them descends the dew, The baptism of te day.

Fresh glides the brook and blows the gale, But yonder halts the quiet mill; The whirring wheel, the rushing sail, How motionless, how still.

To rest, oh weary heart, but lo! The church spire glistening up to heaven To warn thee where thy thoughts should go The day thy God hath given.

Lone thro' the landscape's solemn rest, The spire its moral points on high; O soul at peace within the breast Rise mingling with the sky.

They tell thee in their dreaming school Of power from old dominion hurled, When rich and poor with juster rule Shall share the altered world.

Alas! since time itself began That fable hath but foretold the hour That ripens power in man, But subjects man to power.

Yet every day in seven at least One bright republic shall be known; Man's world awhile hath ceased

While God proclaims his own. Six days may rank divide the poor, O Dives! from thy banquet hall The seventh, a father opes the door And holds his feast for all.

### BULWER.

# Selected.

A FEW REASONS FOR DISCONTINUING TO HAVE PEWS IN OUR CHURCHES.

Because our Churches are public buildings for the worship of our God, and the pew system tends to make us regard them as public buildings for pri-

Because "the faith once delivered to the saints" ought to be unhesitatingly declared in them, and taught in them; yet this is inexpedient, if not dangerous; for some, heretics, schismatics and infidels, who rent pews, may vote against lowing quotations will abundantly the better way, and persecute God's show: appointed Ambassador.

III. Because an outward and visible, typical and symbolic ritual is necessary in the performance of public worship; whereas, any decoration, adornment or symbolic teaching that is not approved of by ignorant or prejudiced, or puritanical pew-holders, is forthwith to be condemned and rejected.

Because pew-holders are too often like "the dog in the manger," listlessly and offensively holding possession of accommodation, which would be the greatest boon to his poorer neighbour, and cause his soul to rejoice in the presence of his God.

Because pews have sadly increased the ranks of dissent. No stranger likes to take a seat which belongs of purchase to some one else; therefore, after neglecting worship for several Sundays, they go wherever they can get a seat, without feeling that they intrude, and where their early prejudices are least

Because they encourage pride, and make unchristian distinctions in the very house of our earnest approach to Him who " is no respector of persons." VII.

Because pews occasion great ill-will and strife between brethren, and at public vestry meetings. Judge among yourselves, is it reasonable that "ANY BODY' should have a vote on Church matters? and is it reasonable that a " man in goodly apparel" should have the best

Because buying or selling so many square feet, or such and such portions, in the house of God, if judged according to conscience, renders the solemn office of consecration either a mockery or a nullity.

Because they silently but seriously encourage the worst feelings of selfishnew. A seat that would hold five amiable christians, is often divided into two "PEWS." so that each party may enpossession, and reiterate the earth-bound expression, "This is mine." reared by a people whose history has passed down to us in written records.

Because a building with "free scats" vill accommodate 20 or 30 in a hundred more-than when divided into pews. To correct this loss of room, the hateful practice of galleries has been resorted to, in which it is next to impossible to PRAY, and which destroy all the beauty

of the building. XI.

Because square peus, are a direct are imperfectly detailed. But such is retiring worshipper.

Because the carpeting, stuffing and lining of pews charbours insects and collects dust and dirt. A thoughtless person takes a pet dog along with them, and presently the sexton is abused for not sweeping and cleaning, and it is well if it does not end in such an item as this: " Paid Goodwife Wells for salt to destroy fleas in the Churchwarden's pew,—6d.''

Because pews have effectually destroyed the primitive and almost natural separations in our Churches, which is that the communicants should set in he front seat, those intending to communicate next, and hearers of all classes

Because pews are a practical denial. of our belief in the communion of Saints." What fellowship, what brotherhood is there over the two sides of a well-curtained or high-sided pew!

Because they encourage disorder, careless persons too often go late to Church, being sure they get into their

Because they greatly disfigure the beauty and harmony of the interior. by causing patches and spots of dif-ferent-colored lining to be seen in most

distasteful juxta-position. XVII. Because pews were introduced con-

trary to the wishes of the Bishops of our Mother Church, and are most ably protested against by some of our Bishops and Archdeacons at the present time.

XVIII. Because they were invented by persons who wanted to stand in place of kneeling as our rubries direct, and whose schismatical conduct brought great

Because in purer ages pews were inheard of.

Because free Churches are beginning to work well again. The tithes and offerings,-the Divine plan of support,proving better than pew rents.

XXI. Because pew rents tend to lessen tithes and offerings, which should be offered on the first day of the week, on the altar of the Lord.

Because pews always have and always will foster a kind of religious frivolity, or listlessness, or indifference, or something of that sort which the fol-

> From Swift's Baucis and Philemon. A bed-stead of the antique mode, Compact of timber many a load; Such as our ancestors did use, Was metamorphosed into pews; Which still their ancient nature keep By lodging folks disposed to sleep.

From Young's Love of Fame .- Sat., VI. Since Sundays have no balls, the well-dressed Shines in the pew, but smiles to hear of

From Crabbe's Tales of the Hall.-Book 1. He then proceeded, not so much intent, But still in carnest, and to Church he went. Although they found some difference in the

CREED, He and his pastor cordially agreed; Convinced that they who would the truth obtain.

By disputation find their efforts vain. The Church he viewed, as liberal minds will

And then he fixed his principles and pew.

For all these reasons, if you have a pew, unhinge the door of it, and have it taken away; and never consent to build a new church with pews, and show your friends and neighbours the reasons for getting rid of them altogether; and show how much better it would be to have houses wherein the sick and poor, using the same liturgy, having one faith, one baptism and one hope of their calling in Christ Jesus. may appeal to heaven as the many members of one BODY: and then a stranger coming in will fall down and worship God, "and

## AMERICA—ITS AGE AND ITS ANTIQUITIES.

report that God is in you of a truth."

The only knowledge which the present can obtain of the past, anterior to written history, must be gathered from the lessons taught by the monuments that survived the devastating wars of ignorant and infuriated man, the crash of the elements, and the slow corroding power of untold time. The two continents of this Western hemisphere abound with these mute, enduring records. The labors of the antiquarians in Asia, Africa, and Europe have disclosed monshrine themselves into their individual | uments of art now in ruins that were

With the general history of the Assyri- favourable to the advancement of know- more of the merchants of London did not feel it ans, the Israelites, the Egyptains, the ledge among men. The well-known to be their duty to be present that day. The Carthagenians, the Greeks, and the Romans we are already acquainted, and all the discoveries made by antiquarians them to explore the ruins which are so in those countries, profusely scattered over Mexico and Chairman, was moved by the Archbishop of Chairman, was moved and seconded by the Archbishop of Chairman, was moved and seconded by the Archbishop of Chairman, was moved and seconded by the Archbishop of Chairman, was moved and seconded by the Archbishop of Chairman, was moved and seconded by the Archbishop of Chairman, was moved and seconded by the Archbishop of Chairman, was moved and seconded by the Archbishop of Chairman, was moved and seconded by the Archbishop of Chairman, was moved and seconded by the Archbishop of Chairman, was moved and seconded by the Archbishop of Chairman, was moved and seconded by the Archbishop of Chairman, was moved and seconded by the Archbishop of Chairman, was moved and seconded by the Archbishop of Chairman was moved and seconded by the Archbishop of Chairman was moved and seconded by the Archbishop of Chairman was moved and seconded by the Archbishop of Chairman was moved and seconded by the Archbishop of Chairman was moved and seconded by the Archbishop of Chairman was moved and seconded by the Archbishop of Chairman was moved and seconded by the Archbishop of Chairman was moved and seconded by the Archbishop of Chairman was moved and seconded by the Archbishop of Ch

TORONTO, CANADA, JULY 26, 1855.

among the ruins of ancient palaces, South America, and it yet may be the temples, and cities, serve but to illumine destiny of some restless Yankee to trace temples, and cities, serve but to illumine some portions of written history that are now dark, or illustrate others that are imperfectly detailed. But such is not the case in America. The antiquities of America extend from the shores of the Atlantic to the Pacific Ocean, and from the great lakes and British Prohinderance to the devout feelings of a not the case in America. The antiquities countless centuries - Louisville Jour

#### THE SHEPHERD AND THE WOLF. A FAULK.

from the great lakes and British Pro-

vinces to Peru and Brazil, in South

America. These ruins are not illus-

trated or even alluded to by any written

history. Their origin is lost to view

behind the impenetrable veil imposed

by unnumbered cycles of unchronicled

gigantic size of trees, with indications

that other generations of trees sprang up

grew and decayed before them, prove

that these ruins preceded the Christian

era. Neither history nor tradition in-

dicates the origin or the rise of those

vast mounds that are found scattered

over the North American continent.

They stand in silent grandeur, monu-

ments of a race of people that have

long since passed away, leaving no

other trace of their existence. It is

fashionable to speak of the eastern con-

tinentasthe Old World, yetit is not known

to be entitled to this appellation. Who

can say that the Andes and Sierra

Nevada are not the seigniors of the Alps

to prove that the ruins of Uxmal and

Palenque, and the pyramids of Cholula,

in Mexico, do not take precedence in

the age of the sphinxes and pyramids

of Egypt, or winged lions of Assyria!

History traces the rise and fall of

Nineveh, of Babylon, and of Thebes; but

we have no record of the rise, progress,

gnorance of the epoch in which they

flourished. The most extensive of these

ruins are to be found at Uxmal and

Mexico. At Uxmal are immense pyra-

body is a figure of death's-head and

At Palenque are immense ruins, a

circumference, and contained a popula-

tion of 3,000,000 of souls.

with that of Cholula, in Mexico.

he world.

The pyramid of Cholula is described

is covering forty-four acres of ground.

On its summit was a temple, and in the

interior has been discovered a vault,

those of Asia!

and the Himalaya! Who is prepared

As a shepherd was one day walking near an extensive forest which bordered his pasture grounds, he met a large wolf.

"Ah, Mr. Shepherd," exclaimed Lupus, "I am verily glad to see you, for I the bishoprio of Toronto into three dioceses, centuries. Immense forests growing have had a matter on my mind for a and holding diocessar synods. But the sid of long time, about which I have been this society was required. There were in Upover the ruins of large cities, and the anxious to talk with you, but lacked opportunity. Now I trust your leisure and inclination are such that I may be quire six elergymen for each township. The gratified by a few minutes' conver- honorable gentleman, after entering into fursation."

"Most certainly," said the shepherd, I have no straying sheep to look after. My lambs are all in the middle of the mendow, where wild beasts never venture. What shall be the subject of There were also present the Rev. Canon Wode

May I, then, be so bold as to ask why pool, and other gentlemen. Letters expressing you keep those lambs I see yonder so their inability to attend were received from the closely guarded within the narrow limits. Earl of Bakner; Rev. Dr. M'Neile, Liverpool,

nexperienced. They are ignorant of the dangers to which they are exposed; and being committed to my care, I am responsible for their safety, and, there- with the written Word of God, and also the fore, I protect them from harm.

or fall of those great cities in Central America which the laborious researches Wolf.-Your intention is doubtless of Stevans and Catherwood brought to good, but you will surely make them light. There the human-faced bulls and dull and mean-spirited.

the winged lions of Ninevelt find their Shepherd .- Not the least danger of equivalents in the grotesque carving in that, and if there was, their safety is the stone of hideous forms of men and first consideration. animals. Who can say that these rude

sculptures of America did not precede But we will not speculate on a subject years of discretion, to judge for themthat offers no basis on which even a selves? That is the way we wolves do; plausible argument can be erected. our young ones we shepherd to watch mense ruins in America of what were they please; you must allow we are once large cities is a fixed fact, and we more liberal than you. must be content to remain in utter

Shepherd .- That may do for wolves, but not for lambs. If I should turn them out to taste of freedom and judge for themselves, your whole pack would Palenque, in the southeastern part of be in pursuit at first sight.

Wolf .- In the name of the animal mids, coated with stone, and quadran- creation, I protest against this injustice, gular stone edifices and terraces. The and insist that lambs ought to be allow-nighest of these pyramids is 130 feet, ed to grow up without being prejudiced and on the summit it supports a temple. In favor of one kind of pasture rather On one of the facades of the temple are than another, so that they may choose four human figures, cut in stone with for themselves. And I am glad to know great exactness and elegance. The that my opinion is sustained by men hands are crossed upon the breast, the of your own profession, for whom, of head is covered with something like a course, you have great respect. I don't relimet, about the neck is a garment of often go to the preaching, but I chanced the skin of an alligator, and over each once to be within hearing of the following sensible remarks: "My hearers, sprinkling babies and teaching them to pray, is all humbug—it is; so are Suncity of great extent, with the remains of day schools, and missionary societies. a royal palace. One temple, that of Let them grow up and judge for them-Copan, was 520 feet by 650, and is sup- | selves about religious matters, and don't posed to have been-as large as St. Peter's take the Lord's work out of his own at Rome. Another temple of great di- hands." Now apply that to lambs, and mensions is here, having an entrance by it expresses my sentiments about as well

a portico 100 feet long and 10 feet broad; as I could do it myself.

Shepherd.—You are greatly mistaken, if you suppose I have any respect for with hieroglyphics and other devices. such a man. He, no doubt, expresses Different objects of worship have been the wish of all wolves, and the devil, found, representations of the gods who too, but not of the Good Shepherd, who were worshipped in this country. These has said, "Feed my lambs," and "Teach temples, with fourteen large buildings these things diligently to your children." and many other objects of curiosity, And the devil will allow children to stand here as monuments of ancient grow up without interfering with their greatness, to remind us of the remote religious notions, just as much as you origin of a mighty empire. This city wolves will allow lambs to play about has been described as the Thebes of your dens without devouring them.

America, and travellers have supposed To this the wolf made no other reply that it must have been sixty miles in than a snarl. So he turned about, and got him" to the woods again, but not until he had cast a savage look at the It is in Mexico that we must seek the lambs lying on a sunny bank, by which largest pyramid in the world. The the shepherd was more than ever contourists, the historians, and the geogra- vinced that all his fine talk about freephers have made us familiar with the dom, and unprejudiced views, were pyramids of Egypt, among, which that of meant, not for the good of his lambs, heops looms up, a wonderamong won- but for his own ravenous stomach. After ders. But Cheops is a pigmy compared this conversation, he guarded his flock with greater care.—Calendar.

# Ecclesiastical Intelligence.

rooted with beams of wood, containing skeletons and idols. Several small pyramids surrounded his large one. It appears to have been formed by cutting a hill into an artificial shape. It deal on Thursday, and 10), at St. Pauls Cathedral on Thursday, and 10 to the state of the st a hill into an artificial shape. Its dim-bishop, the Bishops, and a numerous body of ensions are immense, being nearly three ensions are immense, being nearly three nobility, clergy and gentry were, as usual, miles in circumference, and about four entertained by the Lord Mayor at the Mansion hundred feet high. It is divided into house. On Friday a public meeting was held terraces and slopes, covered with plat- in the Egyptian Hall, Mansion Bouse; the forms, stages, and bastions, elevated one above the other, and all formed with large stones skilfully cut, and joined without any cement. In some respects the style of architecture resembles the the City of London, and England, which had colonic, being massive and durable; but the city of London, and England, which had poured out its thousands to the colonies, received back the wealth of the colonies. It was in other respects it resembles the Egyptian; yet the general construction, manner, and style of architecture are spiritual necessites of the colonies. It had been remarked this society, and others of a kindred nature, were not as well supported by different from any hitherto described in kindred nature, were not as well supported by account of the anniversary of the dedication of the wealth and nobility of England as they were the Church of St. Barnahas, Pimlico, founded The wave of emigration which has planted the Anglo-Saxon race on the that this remark would be no longer made, passed down to us in written records. shores of the Pacific cannot fail to be although he could not avoid regretting that school-room adjoining the church. About four

place of our Episcopage. The Church of England was spreading wide, and America was most energetic in the promotion of the missionary cause. He was himself a descendant of one of the missionaries in Upper Causda. In 1791,

the resolution, which was carried unanimously.

THE LITURGICAL REVISION MOVEMENT .- On the 3nd of May, a conference on the Liturgical Revision was held at the Caledonian Hotel, Adelphi; Dr. Bernard, of Clinton, in the chair. remark, please state it, since it presses house, Norwich: Rev. Carr John Hyn. Rector of Wid/.—With your leave, I will do so, though you have already alluded to it.
May I, then, be so bold as to ask why of this meadow? They are never allowed, as I have often noticed, to go outside, nor even to approach the border, without being strictly watched. Revision Society be recommended to obtain sig-Shepherd .- My lambs are young and natures to the following declaration: - We, the undersigned, desire the revision of the Book of Common Prayer, in order to remove from it all repeal or modification of all such acts of Parliament as are found unduly to abridge the liberty of christian action within the Church as established by law.' The meeting was closed with prayer by the Rev. J. B. Lowe.

In the House of Commons, on June 22nd, the Marquis of Blandford moved the second reading first consideration.

Wolf.—But why can't you allow them to taste freedom, to visit the forest and mountains, and when they come to mountains, and when they come to discretion to indee for thems. and thirdly to provide means for the endowment of pure cures. Sir G. Grey, for the Government, said that as the bill could not be would be better not to read it a second time. After a short debate, the bill was withdrawn, on the understanding that it should be brought forward next session. The adjourned debate on Maynooth was resumed, and was again adonrned — Guardian.

We learn from the Bristol Mirror that a memorial has been presented to the Bishop of the diocese by a number of the clergy of the neighbourhood, calling his lordship's attention to some of the sculptured work of the new church at Bedminster, which the momorfaists enumerate as "a very prominent crucifix imme-diately above the place for the communion-table, a fantastic representation of our Lord's nativity, with winged minstrels on the roof of the stable, groups of figures elaborately decked stition, not excepting the symbol of the l'apal supremacy, to which we must add a credence table, so intimately connected with a certain doctrine which has no countenance in our Communion Service, and which has been decided in our courts of law to be an adjunct not recognised by the Church of England."—Quardian.

Convocation was to assemble June 28th. The first business of the Upper House will be to receive a report from a committee appointed last session on the subject of an address to her Majesty, relative to cortain proposed alterations in the services of the Church as recommended in a paper presented to the flouse in July last, and published in a supplement to the Guardian of July 25, 1864. It is not intended to take any proceedings in reference to alterations in the present constitution of convocation. The Lower louse will, in the first place, consider the Clergy Discipline Bill, brought in by the Bishop of andon, and which was agreed to by the Upper House last session. The proposed alteration the church services will also be taken into conideration, and a report received from a commirror On the subject of reform of convocation to be brought before the Lower House in the

form of a report, the Rev. R. Seymour intends moving the following resolution:— "That an address be respectfully presented to his Grace the President and their lordships of the Upper House of Convocation, requesting their lordships to take into consideration the

Holy Scripture for the government of His Church, and as witnessed to by primitive an-tiquity, while it vests the authority and power vern primarily in the spirituality, does not forbid, rather does it encourage them to call and mimit faithful laymen also to their counsels in synod, at such times and in such manner as they shall judge to be best for the welfare of

"2nd. That the circumstances of the present times suggest certain urgent reasons why the Church of England, in taking steps for the renewal of her synodal functions, should take advantage of this liberty, and should provide more formal and regular opportunities than at present exist, whereat the counsel and co-operation of the faithful laity may be recured to the proceedings of Convocation." The Rev. II. proceedings of Convocation." The Rev. II. Woodgate intends moving the following amend-

"Whereas, owing to the suspension of ecclesisatical discipline as regards the laity, every inhabitant of England, whatever his religious persussion and manner of life, is recognised by law as a member of the Church of England. and admissible to a full participation of its rights and privileges; and whereas dissenters have contended in Parliament and out of it that dissent ought not to involve the forfaiture of such privileges, or of a voice or vote in the management of the Church, it is neither just nor expedient to entertain the question of admission of laymen to the councils of the Church, until by the enforcement of ecclesiastical dismeans be taken to determine what constitutes a bond fide layman of the Church of England."

The London Guardian gives an interesting by the Rev. W. J. L. Bennett, on St. Barnabas'

tions of the more wealthy, who also attended, and participated in the festivity. The school-room was tastefully descrated with garlands of thowers, evergreens, and coloured scrolls, con-taining texts from Scripture, like the followtaking texts from sorrpture, like the following:—"The earth is the Lord's and the fulness thereof." "High and low, rich and poor, one with another." "Send portions for them for whom nothing is provided," So. At the upper whom nothing is provided," So. At the upper end of the room a raised platform was con-structed, with seats for about fifty persons, at which the Hon, and Rev. Mr. Liddell presided, supported by the Marchioness of Londonderry, Lady Agues Duff, Mr. Heresford Hope, Mr. Wynne, Lady Georgiana Bathurst, the Dowa-ger Lady Glasgow, Lady Elisabeth Finck and others. In the centre of the principal table an enormous plum pudding was displayed, over which was orected the model of a temple, sur-mounted by a figure of St. Barnabas, the patron saint of the church and college. A portrait of saint of the church and college. A portrait of the Rov. Mr. Bennett, suspended in this portion of the room, was crowned with a chaplet of white flowers. In the Church adjoining, the serven, the pulpit front and other portions of the furniture, were decorated with fresh flowers and green boughs. The cross formed a promi-nont object in these pious adornments, and over the screen was inscribed, in letters formed of red carnations, on a white ground of pink blossome, the words—"Comfort ye my people."
The usual loyal toasts were given, and the incumbent's health heartily given and responded
to after that of "The founder," Mr. Bennett,
the Rev. James Skinner returned thanks for the curate of St. Barnabas, thanking the con-gregation for the earnest prayers which they had offered up for him during his illness and

"He had travelled in many countries since they had last met, but whether journeying up the Nile, crossing the deserts of Arabia, or wandering amid the meks and valleys of Syria and the Holy Land, he never ceased to feel that among the intercessions offered up at St. Barnabas he had not been forgotten. During his absence he had met with Christians of all comminations.—Lat us, Greeks, Romans, Copts, trmenians, Nestorians, and many others.—and e had returned with the solemn conviction that here was nothing like St. Barnabas. (Applause.) He had met nowhere that which, to his mind, a foreibly draw out the idea of prayer, or embodied his notion of the collective worship of many hearts in one great devotional service. He was convinced that the Church of England, with all its trials and insufficiencies, approached tearer to divine truth than any other religion

Some of the Birmingham clergy, encouraged by the success of last year, are resuming openair preaching. The Revs. J. C. Miller, W. Cockin, and J. C. Barrett, propose to continue

The fifth annual meeting of the Friend of the Clergy Corporation was hold on the 19th, at the London Tavern. The Rev. J. Brown. M.A., presided, and amongst those present were the Revs. J. Lucy, R. Whitington, E. Alfree, J. T. Driffield, J. E. Cox, W. Mitchell, Mr. W. Rogers, Clergy Corporation was hold on the 10th, at the London Tavern. The Rev. J. Brown. M.A., presided, and amongst those present were the Revs. J. Lucy, R. Whitington, E. Alfree, J. T. Driffield, J. E. Cox, W. Mitchell, Mr. W. Rogers, &c. The report, which was rend by the Secretary, and unanimously adopted, after describing and the sums which had been distributed to them, showed a yearly expenditure in this respect of £2,200, in addition to assistance given to necessitous elergymen, their widows and families, amounting to £928, and temporary aid, £45. The festival held in April last has been honoured by the presidency of the Earl of Chichester, and produced highly satisfactory results. Notwithstanding the defsication of the late secretary, Mr. Aklirich, there were abundant grounds of thankfulness for the continued success of the charity. The committee, whilst regretting the large deficiency in the accounts of Mr. Aklirich, were desirous to afford every explanation, and assure the subscribers stance, and his general position in society, unbounded confidence was reposed in him; but f £1.500-that Mr. Aldrich and left Englandand that there was no chancel whatever from which the society could be repaid the amount abstracted. The committee would, therefore, beg to urge upon the subscribers that this loss was entirely the result of misplaced confidence, which, however, will not affect payments to the pensioners or the general operations of the charity. With a view to prevent the recurrary as well as a lay secretary had been apd, and it was arranged that the accounts should be more frequently revised, passing through the hands of a professional auditor. The Marquis of Salisbury was unanimously re-elected president of the institution, and viceresident, committees, trustees, and other officers having been appointed, thanks were given to the Rev. J. E. Cox and Mr. C. Sawbridge, for their exertions during the difficulties of the The Bishop of Oxford had a grand festival at

The Bishop of Oxford had a grand festival at Cuddesden, on the occasion of the anniversary of the Diocesan Training College. Upwards of two hundred Clergy were present and assisted in the proceedings. The Clergy and choir assembled at the College about half-past teu, and vested for the ceremony. In going to the church, Psalm Ixviii. Exsurgat Deus, was chanted, and produced a very striking effect. The procession wound slowly through the village, and entered the ancient church at the western door; the Clergy and choir taking their places reserved for them in the chancel and transepts. The church was tastefully decorated with ever-The church was tastefully decorated with ever-The church was tastefully decorated with weer-greens and flowers, and hung with banners of the arms of those Bishops who were present at the opening last year, and other devices. There was a full choral service, for which Helmore's Manual for Plain Song was used. Immediately after Morning Prayer, the Introit, Psaim xliii. Judica me Deus, was chanted, while the Bishop, the Archdeacon, and the Principal, took their places at the sltar. The communion office was choral throughout. After the Creed, the Bishop, preceded by a lay-clerk and deacon, was led to the pulpit, the choir singing the Veni Creator to the ancient melody in The Hynut Noted. In his sermon the Bishop spoke of the great and important duties of the Christian Ministry, and the necessity which existed for theological seminaries in order to train those who were candidates for Holy Orders in habits of prayer, personal sanctity, a knowledge of Holy Scripture, the ancient Fathers, and the English theologians. He remarked that the Universities of the present day were very unlike those of former times; and while he admitted that it was by no means impossible for men of distinguished ability and great individual piety to benefit by a University training, he still though that in the majority of cases that proportion which theological colleges alone can the Bishop, preceded by a lay-clerk and descon, was led to the pulpit, the choir singing the Veni thought that in the majority of cases that proportion which theological colleges alone can impart was absolutely required. The alms were then collected by five deacons, who were formerly students, and there placed upon the altar by the Bishop—after which the Communion Office was proceeded with. The number of those who communicated, both Clergy and Laity, was very great indeed. After the eniaconal hence very great indeed. After the episcopal benediction had been given, the procession was progress of the building many untoward events,

re-formed, and returned to the College, chanting the Benedicite esnais opera and the Lewaste Do-minum. A great crowd had assembled by this time to look on. Soon afterwards, the Bishop, time to look on. Soon afterwards, the Bishop, Archdeacon, Rurai Deans, Principal, and visitors, amongst whom were a great number of ladies, went to a large tent which had been erected in the College grounds, to partake of luncheon. It was tastefully adorned with evergreens and banners. Upwards of three hundred were present. Afterwards the Bishop proposed "Success to the College," coupling with the teast the name of the Rev. the Principal, to which he responded remarking on the with the toast the name of the Rev. the Principal, to which he responded, remarking on the great success which in a single year had attended the institution, twenty-five students having been admitted since last June. The Rural Dean proposed the Bishop's health, which was replied to, the company separated, many visiting the college, which is certainly one of Mr. Street's most successful designs; the chapel, common room, and library of which were tastefully decorated. Evening Service was sung at six r. m., at which almost as many were present as in the morning.

No. 5

The English Churchman furnishes us with the following graphic tale of Austrian and Romanist duplicity.—Restrictions less contrary to justice have replaced in these latter days, in Austria, the shackles of tyranny which previously interfered with the liberty of Protestant subjects. Among these ameliorating measures is a law, made in 1848, which permits any Austrian subject of the Roman Catholic religion to embrace the Protestant faith either according to the Lutheran or the Reformed Confession, upon the sole condition that he shall, on two occasions, make a provious declaration to his Parish Priest. A number of Priests abandoned the Roman Church immediately on the promulgation of this law, which till the present day retains all its official force and value. A recent fact, however, patent to both Protestants and Catholics, shows us how the law has been observed for the las four years.

A brother of the Order of the Monks of Mercy, chief provincial physician to the convent of that Order at Prague, arrived, after a long spiritual struggle, at new religious convictions, and refused to subscribe to the reforms recently intro-duced into his Order, for which—as many of the bruthren partock of his sentiments—he was regarded as a black sheep, and met with very harsh and bad treatment. Relying upon the law referred to above, he decided on entering the Evangelical Lutheran Church, but the Pas-ter to whom he applied in order to carry out his intention, frankly told him that, notwithstanding the law in question, he had no power to receive him into his Church, seeing, said he. that the high Roman Clergy have some years past adopted the practice of seizing and imprisoning any Ecclesiastic who shows that he is about to enter the Evangelical Church (apostatising, as they call it). Then, he added, they torment the prisoner, by the imposition of all kinds of rough pensions, in order to make him swear that he will remain in the Church, out of accounts of hir. Addrich, were desirous to afford every explanation, and assure the subscribers of January, in the present year, in the stance, and his general position in society, inhounded confidence was reposed in him; but from circumstances which transpired at the commencement of the world, as a Procommencement of the year, a finance committee short time after his return, Borsinsky, who was an appointed, through which it was assectated at staying with his parents at Presnits, in Moravia, was suddenly arrested at night, in his father's of 6.1 foll—that Mr. Albitch had been been as a suddenly arrested at night, in his father's was suddenly arrested at night, is his father's house, by the military and police agents, by whom he was conducted to the convent as Prague, and there delivered over to his superior The Canon Dittrich, Apostolic Visitor of the Order at Prague, there told him he had com-mitted a worse crime than if he had made of from the monastery with 10,000 floring (it is gald that several members of the Order have decamped), and he was rigorously imprisoned. The prisoner has hitherto resisted all allurements, threats, sufferings, and promises. But this has only aggravated the rigors of his captivity. At length, on account of his un-shaken, fidelity he has been declared to be "mad," and is confined with the insane in a dingeon adjoining the convent receptede for filth.

As the Austrian Government may not be aware of the brutal treatment inflicted on this

Evangelical Christian, whose abjuration was perfectly legal, we give publicity to the fact as briefly as possible, and we carnestly ask of all who are animated by Christian principle their benevolent interest behalf of this faithful prisoner of Jesus Christ.

Petershain; near Niesky, May 9, 1855.

Ds.: Nowotny, Pastor.

BRRNUDA.

On Trinity Sunday, Trinity Church, Hamilton, Bermuda, was consecrated by the Bt. Rev. the Lord Bishop of Newfoundland. A portion only of the edifice is completed, but this portion, only of the edifice is completed, but this portion, according to the ancient Apostolic custom, is that without which a church can scarcely be called by its true name. The Chancel, in which God's Altar is raised, is completed. This is, indeed, the nucleus, the heart of every Christian Church, for within it the great mystery of our faith, the cacrifice of "the Word made flesh," is commemorated. If the Church has a divine origin, then it is equally clear, that a church building which symbolically expresses a church building which symbolically expresses
the relations between God and man should be started on this idea, and its deep foundation laid on the rock of that "faith once delivered to the saints." Besides the Channel, the tran-septs, the lower portion of the central tower,