The Church.

"Her Foundations are upon the holy hills."

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

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Poetry.

THE BLESSED VIRGIN.

Think not I wrong the memory pure and holy
Of her to whom ye sue:
I trust in Him, in whom she trusted wholly,
Her Son, and Saviour, too.
Oh when she bent above His infant face,
Beaming with sacred calm celestial grace,
Even whilst the mother loved, the maid adored,
Her "First born" Glorious, and Creation's Lord.

How in her heart did she His accents treasure,
Feeling the Godhead there!
Oh sweet delight, oh all-ecstatic pleasure,
With him to breathe the air!
To mark his steps, His childish voice to hear,
Dearer to her than light and life were dear;
Oh with what humble, holy, boundless love
Hail'd she as Son, the Lord from Heaven above!

Now, in sweet joy, in calm and love-fraught
No earthly tongue may tell, [gladness
Behold she Him released from pain and sadness,
In Heaven's own glory dwell!
Now, blending meekly with the angel's choir,
Doth she her Saviour's praise to lisp aspire,
And, gazing on His splendours all-divine
Cries, "What am I, that this delight is mine?"

But oh, if, there on high, the soul immortal
One earthly pang may share,
If in pure Paradise, Heaven's blissful portal,
May fall a shade of care,—
If those that dwell in golden Eden's bowers
Aught ken that chances in a world like ours,—
Then must one sight, one scene, afflict the soul
Of her, the virgin, who hath reached the goal.

'Tis where poor mortals, unerring and unwary,
Led by earth's mists astray,
Trust but in her, the maid and mother, Mary,
And kneel to her, and pray;
To her, who feels, that she without that Son,
Who hath for all who love Him glory won,
That she herself, though pure as maid could be,
Had no sure claim to Heaven's eternity.

Oh, would ye joy her spirit, erring brothers,
Then rear no idol-shrine;
Nor litany, nor prayer, ascend to others,—
Seek but the Son divine!
No intercessors need He, grace to show;
That grace for which He suffer'd boundless woe;
Hath He not design'd your mortal trust to crave?
He died, He lives, each trustful soul to save!

Come, then, to Him! and she, His mother purest,
With you, will there adore,—
Who rests on Him to stand is ever surest,
Till time shall be no more,—
Prayers from all saints, on earth, in Eden, rise,
But He the Saviour thrones above the skies;
And virgin, saints and angels, all as one,
Shall kneel with us before the Father's Son!

Arthur Gurney.

ADDRESS TO THE PEOPLE OF DUBLIN.

BY ARCHBISHOP WHATELEY.

My Christian Friends—There is a matter to which I wish to call your attention, the more, because my belief is that it is from want of attention alone that the evil I wish to remedy has arisen. I am addressing myself to those only who have both a sense of religion, and a conviction of the duty of assembling for the purpose of public worship. I have not in view at present those who habitually absent themselves from divine service, but those whose attendance is so late and irregular as to indicate a want of due regard for the solemnity of the occasion and the place, and for the feelings of the rest of the congregation.

All religiously disposed persons who have lived much in England (and an unusual number of such have lately visited this country) are much and painfully struck at the contrast they observe between what they have been used to at home, and what they see here. They see, indeed, that our churches are frequented by numerous and often by crowded congregations; but they observe at the same time, that usually not above two-thirds—sometimes not above half—of each congregation is assembled when divine service begins; and that a large portion of them come dropping in, a few at a time, during the prayers, during the Psalms, and during the lessons, or even after the lessons. Now I do not mean to say that no instance of such irregularity takes place in the English churches. They are not, unhappily, exempt from this scandal. But if I were to say that it existed in a fourfold degree in Ireland, I believe I should be much within compass.

There are cases, no doubt—though not more in Ireland than in England—in which, for some few individuals, there is a valid excuse for such late attendance. A medical man, for instance, may be called on for some pressing case at the very time the service is commencing; and others may occasionally be denied by similar avocations. And for them it is undoubtedly better to come in in the middle of the service than not at all. But I am addressing myself to those—and they must evidently be the great majority—who have no such plea to offer. And I cannot but hope that the greater part of these have never reflected on the indecorum I allude to, and when they do come to consider the subject attentively, will set themselves to amend the fault.

Reflect then, earnestly do I entreat you, for what purpose you do come to church at all; you assemble to "render God thanks for the great benefits we have received at his hands, to set forth his most holy praise, to hear his most Holy Word, and to ask those things which are requisite and necessary, as well for the body as the soul." It is not, I trust, merely for the sake of having your ear gratified by the eloquence of a preacher, and that too without seeking to profit by what he says; for if the minister you are listening to be a faithful and a truly edifying one, he will not fail to set before you strongly, from time to time, the gracious promise of his Divine Master, that where even "two or three are met together in His Name, there will he be in the midst of them;" and that where even "two or three of his disciples shall agree together touching something they shall ask of the Father in his name" (supposing of course, that He sees it will be really for their good) their prayer shall be heard. And a faithful preacher will not fail to remind his people, among other things, how carefully and how thankfully they are bound to avail themselves of such gracious promises and offers.

Deeply mortifying must it be to such a minister to find that many of those who hear him, Sunday after Sunday, are yet so little impressed, practically, with all this, that they lay themselves open to such a rebuke as the apostle Paul was compelled to administer to the Corinthians, for an indecorum of another kind; "ye came together not for the better, but for the worse."

Now, suppose you were favored with the admission to some regal court, and permitted to pay your respects to an earthly sovereign, to present petitions to him, to hear him address you, and be honored with his commands, do you think you would be likely to be late in your attendance? That you would drop in when a great part of the audience was over, so as not only yourself to miss much of what was to be heard and said, but also to disturb and interrupt the rest of the persons present?

But, perhaps, some one may be disposed to say, an earthly king can really derive satisfaction from the honors paid him, and his subjects may even do him valuable service; whereas the Most High cannot really be honored or benefitted by His creatures. This is true; and it applies as much to private prayer as to public worship; so that if it be offered as a reason for the neglect of the one, it would be equally so with reference to the other also. And you should observe, too, that it applies as much to all our conduct as to our worship. For we are sure that God can have no need of our services of any kind: "Can a man be profitable unto God as he that is wise may be profitable unto himself? Is it any pleasure to the Almighty that thou art righteous? Or is it any gain to him that thou makest thy way perfect? If thou sinnest what doest thou against Him? Or if thy transgressions be multiplied what doest thou unto Him? If thou be righteous what givest thou Him? Or what receiveth He of thine hand?"—Job, xxii. 2, 3, and 35-37.

But though all this be so, still we know that, by divine appointment, it is not a matter of indifference how we act or speak. Although God cannot, in reality, derive either advantage or honor from us, He has directed us to act as if we could glorify or benefit Him. The Lord Jesus has declared that our works of charity to our brethren will he accepted as if done to Himself. "Verily I say unto you, inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto Me." And He has commanded us to "let our light so shine before men that they may see our good works, and glorify our Father who is in heaven." And thus, again, the apostle Paul says: "Whether ye eat or drink, or whatsoever ye do, do all to the glory of God."

So also, in the Old Testament, the Lord calls himself a "jealous God," and declares "Them that honor Me, I will honor, and they that despise Me shall be lightly esteemed."

By all this we are to understand, that we are required to act in all respects as we should towards a benefactor who could really be honored and served by us; with additional gratitude from the consideration that He requires this of us entirely for our own and our fellow-creatures' good.

Do not, then, regard it as a trifling matter if you manifest an irreverent carelessness in your attendance on public worship. To yourselves, and also to your neighbors, it is no trifle. The interruption and annoyance occasioned to regular and devout worshippers is what would be reckoned in any other matter a mark of ill-breeding. In this case it is something beyond ill-breeding. And the irreligious again, or those who are of some different persuasion from yours, will be likely to take notice of such indecorous conduct, as to draw the natural inference from it. Any kind of carelessness manifested by the worshippers who belong to our church is likely to be regarded as an evidence, as far as it goes, either against religion in general, or against our church in particular. "See how little importance," it will be said "is attached by these people to what they themselves profess to believe and to adhere to."

Let me hope, therefore, that a general and united effort will be made to wipe off this reproach from our Church, and from this country. But if any individual despair of this being effected, to such an one I would say—take care that at least you individually shall henceforward deserve no share in the reproach; secure to yourself the inward satisfaction of acting in such a manner that if all others would do the same, the evil complained of would be completely removed.

Your sincere friend and
Servant in Christ,
RICHARD DUBLIN.

Ecclesiastical Intelligence.

ENGLAND.

The convocation of the province of Canterbury which stands adjourned until to-day, will be further prorogued by Dr. Travers Twiss, the Vicar-General of the Archbishop, according to the tenor of a royal writ, under a special commission from his grace to that effect, until Wednesday, Feb. 1, the day after the meeting of Parliament. On the day named, the members of both houses will assemble in the Jerusalem Chamber, at ten o'clock, a. m., and will then, after prayers, proceed to the discussion of such topics as may be brought under their consideration. The only important changes which have taken place since last year have been occasioned by the elevation of Dr. Jackson to the bishopric of Lincoln, and the death of Dr. Mill. The Bishop was Proctor for the Chapter of Bristol Cathedral, of which he was a canon residentiary, and Dr. Mill the Proctor for the diocese of Canterbury.—*London Guardian.*

The Premier and the Bishop of London, it is said, have approved of a plan which has been submitted to them by the Rev. Charles Hume, M.A., Rector of St. Michaels, Wood-street, for removing some of the churches in the City, with a view to supply some of the suburbs. The reverend gentleman states that a small number of city churches, have considerable and encouraging congregations, two or three of them amounting to nearly 300. On the other hand, the attendance at some falls below 16, and there are many at which it does not amount to 50—the average attendance at the churches proposed to be removed being only 33. The following are details of the plan:—

"The number of churches proposed to be dealt with is 50; it is proposed to remove at present, 30, and to retain 20; the parishes whose churches are removed to be consolidated with those which are left standing. In arranging the incomes for the consolidated parishes, the rule would be this:—

"To every parish the population of which exceeds 1,000 £450 per annum to be assigned; for every additional 100 parishioners, add £12 a-year. The aggregate income of the 50 churches is £20,560; the aggregate income of the 20 proposed consolidated parishes would be £11,353, there would remain to the 30 churches to be removed £9,207 giving £306 and a fraction for each. The additional sum required to make up a sufficient income for a clergyman, from £500 to £700, should be made up in the new locality to which the church is removed. In the following list, the first church in every group is that which it is suggested should be retained, as the sole parish church of the consolidated parishes; the others in each group would then be removed to some other part of the metropolis or suburbs:—1. St. Vedast's, Foster-lane; St. Michael's, Wood-street; St. Ann's, and St. Agnes'. 2. St. Lawrence, Jewry; St. Michael, Bassishaw. 3. St. Faith's; St. Matthew's, Friday-street. 4. St. Benet's, Paul's wharf; St. Mary, Northaw, St. Nicholas, Cole Abbey. 5. St. Mary's, Old Fish-street-hill. 6. St. James's, Garlic-hill; St. Micheal's, Queenhithe. 7. St. Stephen's, Coleman-street. 8. St. Margaret's, Lothbury; St. Olave's, Jewry; St. Peter-le-Poer, and St. Mildred's, Poultry. 6. St. Stephen's, Walbrook; St. Mary's, Abchurch-lane; St. Swithin's. 10. St. Mary's, Wolnoth, St. Edmund King, Allhallows, Lombard-street; St. Clement's, Eastcheap. 11. St. Mary-la-Bow, Allhallows, Bread-street; St. Mildred's, Bread-street; St. Mary Aldermary, St. Autholin's. 12. Allhallows Great and Less, St. Michael Royal. 13. St Dunstan's East; St. Mary-at-hill. 14. St. Magnus Martyr, St. George's, Botolph-lane. 15. St. Andrew Undershaft, Great St. Helen's. 16. St. Olave's, Hart-street; St. Catherine Coleman, Allhallows, Staining. 17. St. Dionis Backchurch, St. Benet's, Gracechurch-street; St. Margaret Pattens. 18. St. Mary Aldermanbury, St. Michael's Wood-street. 19. St. Michael's Cornhill; St. Peter's, Cornhill; St. Martin Outwich. 20 St. Catherine Cree. The churches within the city not to be interfered with are the following:—St. Bride's, Fleet-street; St. Andrew's, Holborn; St. Dunstan's, West; St. Anne's, Blackfriar's; St. Sepulchre, Snow-hill; Allhallows, Barking; St. Alphage's, St. Bartholomew-the-Great, Christ Church, Newgate-street; and St. Martin's, Ludgate. Inasmuch as the presentation of the churches proposed to be dealt with is in different hands, it is suggested that each patron shall have as many turns of presentation as he has at present. The patrons of the churches left standing in the city will present to them on each vacancy just in the order they do now. The patronage, however, will be more valuable; as the parish being a consolidation of two or more existing parishes, the income will be increased to the amount of £500 or £600 a-year. The patrons of the churches to be removed will present to them just in the order they do now. The only difference will be that they will appoint to those churches for new localities, and with increased incomes.—*Ib.*

The Bishop of Manchester last week consecrated the new church of St. Stephen, Chorlton-upon-Medlock, in the presence of a large and influential congregation. The district assigned to it is formed out of three others—St. Saviour's, Chorlton-upon-Medlock; St. Thomas's, Ardwich, and St. John's, Longsight; and contains a large population. The church has cost £4,910, and the endowment of £1,000 has been invested in the erection of a parsonage-house near to the church. The incumbent is the Rev. W. Doyle, a gentleman who has labored for some years in Manchester. The church will accommodate 1,019 and 361 seats are free. Mr. Doyle was curate of St. Saviour's, and just before the consecration the congregation of that church presented him with a silver inkstand and three hundred guineas

The curates of Barking have received notices from the Lord Bishop of London not on any account to refuse admission of the bodies of Dissenters into the parish church for the purpose of having the burial service read over them.—*Essex Standard.*

OXFORD UNIVERSITY.

On Thursday the new Principal of Brasenose (Mr. Cradock) was formally installed, in the college chapel, with the ceremonies prescribed by the statutes, and in the presence of the registrar of the University and of the college authorities. The Fellows of the college have set on foot a subscription for erecting a memorial to the late Principal. Speaking of Dr. Harrington, they say—

"Some time ago he himself drew up a plan for filling the windows of the chapel with stained glass, and was very anxious to have seen it carried out. It is proposed, therefore, to make some progress in completing his design, by filling with stained glass at least two of the windows on the south side of the chapel, or, if possible, by substituting new glass in the east window. And this, it is thought will be a memorial very appropriate, and suchan one as he himself would have desired, as adding to the beauty of the house of God, within whose walls he was so regular a worshipper in life, and now sleeps in death."—It is a singular coincidence that both the late and the present Principal held college livings for nine years previous to being elected to the headship, and that both obtained classes at the same age. Dr. Harrington was born in 1800, and in 1821 he obtained a first class in *Literis Humanioribus:* Mr. Cradock was born in 1810, and 1831 he obtained a second class.

Hulme's trustees have appointed the 14th of January for the election of an incumbent of Accrington, Lancashire, rendered vacant by the death of the Rev John Hopwood, M.A. The appointment is worth £200 a-year, and will be given to one of the Hulme Exhibitioners at Brasenose College.

CAMBRIDGE UNIVERSITY.

We have mentioned that the Hon. and Very Rev. George Neville Granville, D.D., Dean of Windsor, has resigned the mastership of Magdalene College, Cambridge, in consequence of continued ill-health. He is succeeded by the Hon. and Rev. Latimer Neville, M.A., fourth son of Lord Braybrook, the Rector of Hyden, near Royston. The mastership of Magdalene College is in the nature of an advowson appendant, the nomination being vested in the proprietor of Audley End, the seat of Lord Braybrook.

The Hulsean prize given to the member of the University under the standing of M.A., composing the best dissertation in English, on the evidences in general, or on the prophecies or miracles in particular, or other subjects evincing the truth or excellency of the Christian religion, has been adjudged to G. M. Gorham, B. A., of Trinity College.

The subject for the Seatonian poem for the present year is "Ezekiel." For the Hulsean dissertation, "The Influence of Christianity upon International Law." Compositions for the Seatonian prize are to be sent in on or before the 29th Sept.; for the Hulsean prize, the 20th Oc

FUNERAL OF DR. MILL.

On Saturday last, the last day of the past year, the mortal remains of the Rev. Dr. Mill, Regius Professor of Hebrew in Cambridge University, Canon of Ely and Rector of Brasted, in Kent, were committed to the tomb in Ely Cathedral. The eminence of this reverend divine in the Church, his public career, and the sudden stroke which removed him from those scenes of usefulness in which he was so actively engaged—all conspired to invest the mournful ceremony with a more than ordinary tone of solemnity, to gather round the closing scene, in order to pay the last token of respect to his memory, not private friends merely, but representatives of many different bodies in the church many of them from distant parts of the country. It was but a few weeks back, on the occasion of Prince Albert's visit to Cambridge, that D. Mill was seen in the great theatre of the University, apparently in the fulness of life and vigour, the centre of many deeply attached friends and drawing upon him the eyes of many strangers, as perhaps the ablest representative a Cambridge of a powerful and influential pary in the Church; and no one who then gazed upon his spare but active form, his deep-set and sparkling eyes, his ample brow, and firm, compact features beaming with intelligence—no one who then saw him moving lightly in the throng, diffusing cheerfulness and animation in every group which he approached, could possibly have thought that that firm-set and sinewy frame—that body, formed as it were expressly for activity—was to be soon dissolved in death. It was naturally in Cambridge that the news of his decease made the most profound impression, and it was Cambridge that sent forth her most distinguished sons to follow his remains to the tomb.

Dr. Mill died, as our readers are already aware, at his country parish of Brasted, in Kent; but as it had been determined that he should be interred within the sacred walls of the cathedral of which he was a dignitary, the body was moved to Ely on Friday last, to the house which he was accustomed to occupy when in residence, near to the cathedral and within the close. The funeral had been fixed for three o'clock in the afternoon, and long before that time a considerable number of the respectable inhabitants of Ely had taken their places in front of the chancel screen. A large list of gentlemen, who had come from a distance to the funeral, and who afterwards formed part of the procession, gathered immediately under the lofty lantern-tower of the cathedral, where they waited the entrance of the bier within the sacred walls. Among those present we observed the Rev. R. S. Gordon, Dr. Fisher, Downing Professor of Physic, Mr. C. J. Evans, Mr. Lindsay, Mr. G. J. R. Gordon, younger, of Elton, Mr. Butterfield, &c.

As it had been arranged that the funeral service should be a choral one, the full choir of the cathedral was in waiting; and among the dignitaries of the cathedral were the Very Rev. Dr. Peacock, the Dean, and Canon Selwyn, the canon in residence. It was nearly half-past three when the body was slowly borne into the cathedral, by the south door; and as the bearers passed the threshold, the organ sent forth a thrilling peal, and the choir chanted—in strains that well nigh matched the sublimity of the words—those sacred accents, "I am the resurrection of the life." Slowly moving along the nave—so slowly as to be scarcely perceptible—the rest of that mournfully sublime anthem was performed; and, as they entered the chancel, the lofty roof of the cathedral was rining with the last echoes of Job's profound submission, "The Lord gave and the Lord hath taken away; blessed be the name of the Lord."

The following was the order of the procession:—

First the choristers, then the lay-clerks, Precentor Henderson, the vergers, the Very Rev. the Dean, Canon Selwyn; after whom was borne the body, supported by the following pall-bearers—Canon Park, Canon Thompson, Regius Professor of Greek in Cambridge University, Rev. S. Smith, and Rev. W. K. Clay, minor canons, Rev. J. J. Blunt, Lady Margaret Professor of Divinity, and Rev. George Williams, Fellow of King's College, as representing the University. Ven. Archdeacon Harrison, of Maidstone, and formerly co-chaplain with the deceased to the late Archbishop of Canterbury; and the Rev. E. Hawkins, Secretary to the Society for the Propagation of the Gospel, as representing that venerable society, with which Dr. Mill was for so many years connected as first Principal of Bishop's College, Calcutta.—After the body followed the family of the deceased, consisting of his widow, his daughter, his brother, and his son-in-law, and the servants of the family, who, we understand were deeply attached to their master, and requested to be allowed to attend his remains to the grave. After this followed Dr. Crawford, M.D., Mr. Stephen, Mr. Maitland, Hon. Arthur Gordon, Rev.—Greathead, Rev. H. L. Jenner, and Rev. R. F. Scott, Rector of Brasted. After these followed the long procession of mourners who were in waiting in the cathedral, who, forming behind those who had been more specially invited, followed the body into the chancel, while the great mass of the townspeople quietly waited outside the screen.

When the whole procession had entered the chancel, and the body was placed in the centre, with the mourners right and left—when the Dean had taken his chair, and the canons were disposed in their several stalls; that of the deceased forcibly reminding all present of its vacancy by its black drapery—when all parties had taken their seats, and stillness was restored, the organ again burst forth in plaintive tones, and the choir chanted the Psalms xxxix., "*Dixi, custodiam,*" and xc., "*Domine, refugium.*" Afterwards Canon Selwyn, in broken accents, read the lesson from the Epistle to the Corinthians, beginning with the declaration so consoling to Christian mourners, "Now is Christ risen from the dead, and become the first fruits of them that slept." When that lesson was completed, the procession was formed again, and moving forward in the same order as it had entered the cathedral, proceeded up the altar steps, and then, turning to the left, passed through a space between two arches on the north side; and then, entering that part of the cathedral which is known as the Presbytery, it proceeded to the grave which was made immediately behind the new altar screen, a little to the south side of the building. Here the pall, a plain black cloth, with a large cross embroidered in red, was removed from the coffin, while the choir and the precentor gathered at the foot, the Dean and Chapter at the head of the coffin, the family of the deceased on the right, and the general body of the mourners on the left. By this time the light of a cheerless mid-winter day had nearly departed, and candles were obliged to be procured for the remainder of the ceremony, which, throwing a pale flickering light on the faces of the mourners and on the white-stoled priests and choristers, as each stood out in strong relief against the lengthened shadows of the tall pillars, produced a striking and singular effect.

As the corpse was made ready to be lowered into the vault, the wailing strains of the choir were again heard, proclaiming, that "Man that is born of a woman, hath but a short time to live, and is full of misery," closing with the earnest cry—"Spare us, Lord, most holy; O God, most mighty, O holy and merciful Saviour, thou most worthy Judge eternal, suffer us not at our last hour, for any pains of death, to fall from Thee." The body was then lowered into the vault, and Canon Selwyn recited the declaration—"Forasmuch as it hath pleased Almighty God, of his great mercy, to take unto himself the soul of our dear brother here departed, we therefore commit his body to the ground." The earth was sprinkled upon the coffin by the sacrist, according, we understand, to an ancient custom always observed in Ely Cathedral. On Canon Selwyn concluding by expressing his assured hope of the resurrection to eternal life, the organ and the choir once more joined in unison, not now in tones of grief and wailing, but in the exalted anthem, "I heard a voice from heaven saying unto me, Write, from henceforth, blessed are the dead which die the Lord: Even so saith the Spirit, for they rest from their labours." The concluding prayers were then read by Canon Selwyn, after which the Very Reverend the Dean pronounced the benediction, and the mournful service was at an end. The family of the deceased drew near to the edge of the vault, gazed long and mournfully on the coffin, and then slowly left the Cathedral. When they had turned from the grave, the rest of the mourners drew near, and it was long before the last of them had taken his departure from the Presbytery. As they passed from the grave, the evening service of the cathedral, which had been delayed on account of the funeral, was proceeding.

It may be mentioned here that it was at first arranged that the Very Rev. the Dean should conduct the funeral service, but his delicate health and the strong emotions he felt at the death of Dr. Mill, prevented him from carrying his intentions into effect, and obliged him reluctantly to devolve the duties upon Canon Selwyn, and to take no other part than to pronounce the benediction at the grave. At the side of the grave he was evidently much affected. We understand there was not only an intimate friendship between deceased and the Dean, but they were both of the same standing at college.

With regard to the music selected by the Rev. Precentor Henderson to be sung at the service, we may mention that it was that known as Croft's Burial Service, and was the same as was used on the occasion of the burial of the Duke of Wellington. Though in some respects a minor matter, yet it is worth observing that the most perfect unison was kept up between the organist and the choir—a matter of some difficulty, where, as in the present case, the choir moved at different times a considerable distance from the organ.

We understand that funeral sermons were preached yesterday in memory of the deceased, both in the cathedral and in his late parish of Brasted, in Kent—*Morn. Chron.*

Archdeacon Denison has given notice that he will move the following Resolution in the Lower House of Convocation on Febuary 1, 1854:—

I. That it appears to this House that the education and training of Candidates for Holy Orders is, very generally, defective and inadequate; especially in respect of a course of theological reading and practical preparation for some time previous to their presenting themselves to the Bishop to be examined and inquired of with a view to Ordination.

II. That this House do make a humble Representation to His Grace the Archbishop, and the Lords the Bishops of the Upper House, respectfully calling their attention to the urgency of the case, and praying their concurrence in appointing Committees of both Houses to consider conjointly of the best means of remedying this defect, and supplying this want in our Church System.

III. That a Committee of this House be now named, with instructions to prepare a draft of such Representation, and to submit it to this House for approval at their next Session.

LIBERAL THINGS.—The name of the Rev. Dr. Warneford, has long been distinguished among those of the present day, who remembered that their "silver and gold are the Lord's," and who consequently are taking care that when He cometh He may receive his own, for the present committed to their stewardship, with increase. He is one, moreover, who thinks it best to be his own executor in these matters, enjoying the luxury of doing good while he lives, instead of leaving others to distribute his goods, perhaps injudiciously when he is gone.

Dr. W. gave £1,000 to King's College, Windsor, some years ago, and, we hope, as the following extract shows that he is not yet weary in well doing, that he may yet throw us a few grains more of his bounty.

"The Rev. Dr. Warneford, "with the Christian munificence for which he is so well known, has provided a site at Canterbury for a Clergy Orphan Institution, at a cost of upwards of £3,000, and also offered £4,000 towards the erection of a new school for boys, together with £6,000 to found scholarships; in the hope that, while a simulus is given to the general education in the schools, not a few of the scholars may prove themselves worthy successors of their departed fathers in the sacred work of the ministry."

In connection with this we give another item, showing in another section of the Christian church, a marvellous liberality, which we may well wish might prove epidemic in our own. We understand that this bountiful giver was once a poor operative in an English manufactory, who discovered some improvement in machinery, which, for want of means to carry it out, would have been lost, had not a pious Quaker furnished him with pecuniary aid. The result was the rapid accumulation of wealth, which he is now bestowing in this unprecedented manner. We think it right to give publicity to all such acts, if for no other purpose than to stimulate our own people to do likewise. If they cannot be liberal on so large a scale, every one can do *more than he does* for his Church, his Educational Institutions, and for society at large.

MUNIFICENT LIBERALITY.—We learn from the, *Watchman*, that at the Wolverhampton anniversary of the Wesleyan Missionary Society, the following note was handed to the Rev. Mr. Rule, one of the general secretaries of the Society:—

"MY DEAR SIR,—Your humble servant, Samuel Wilkes, a poor Wesleyan, purposes, with God's blessing, to give to the great Wesleyan missionary cause for the year 1854, £18,779 5s.; and he trusts that the Triune God will enable him to perform this covenant."

Mr. Wilkes, some of our readers may remember, for the year 1853, promised the same object 'seven guineas per day'—a sum of seven times the amount of the previous year. At the Leeds anniversary of the same Society, last week, the collections amounted to nearly $2000.

Yet another of the same sort.

"A Christian person, signing himself 'Less than the Least,' has sent £5,000 to the fund for Propagating the Gospel in India."—*Halifax Church Times.*

IRELAND.

The six honorary Fellows of St. Columba's College have addressed a letter to the Primate, deploring his secession from the college. They continue:—

"It would be irrelevant and persumptuous on our part to dwell on the circumstances which have led to this result.

"It may, however, be requisite that we should state, in reference to one particular which is noticed in your grace's letter of the 6th inst., that the appeal made by the warden to the honorary Fellows was not entertained and acted on by them, inasmuch as the statutes of the College only authorise the intervention of the Fellows in the event of a charge of unsound doctrine or immoral conduct being preferred against the Warden; and the Fellows have never had any such charge before them; but, on the contrary, they are bound to say they have received strong testimonials to the sound religious teaching and good moral government of the college during the present wardenship.

"In conclusion, we beg leave to express a hope that, although, for the reasons specified in your grace's letter, we are led to apprehend that the college will no longer enjoy the great benefit of your grace's pastoral superintendence grace's protection and patronage, at a period when Ireland, and the Irish branch of our Church stand greatly in need of those aids which may be anticipated from an amelioration of her system of classical instruction, and when it may reasonably be hoped that, with the Divine blessing, great and lasting benefits would accrue to the cause of sound Scriptural truth and genuine reformation, from the maintenance and improvement of her academic and scholastic seminaries of sound learning and religious education.

"We have the honour to remain, with great respect, your grace's most obedient and dutiful servants,

"CHRISTOPHER WORDSWORTH, D.D.
"HENRY COTTON, D.C.L.
"JAMES H. TODD, D.D.
"CHARLES A. HARRIS, A.M.
"NUGENT WADE, A.M.
"WILLIAM LEE, A.M.

"Dec. 28."

"To the Honorary Fellows of St. Columba's College.

"My Rev. Brethren—I beg to return my acknowledgments to you for the kind manner in which you have conveyed to me your feelings of regret on the occasion of my resigning the office of Visitor of St. Columba's College.

"In reply to the part of your address in which you express a hope that I would not altogether withdraw from it my protection and patronage, I beg to say that, in the absence of all information as to the mode in which its affairs are henceforward to be conducted, and as to the persons to whom its interest and management are to be confided, I cannot hold out any promise that I will continue to give it my support.—I remain, my Rev. brethren, your faithful friend,

"JOHN G. ARMAGH.

"Armagh, Dec. 30."

The consecration of the Bishop of Limerick (Dr. Henry Griffin) took place on Sunday, in Trinity College Chapel. The consecrating Bishops were the Archbishop of Dublin and the Bishops of Cork and Derry. The sermon was preached by the Rev. Dr. Sadlier, who took for his text the 1st and 2nd verses of the 6th chapter of the 2nd Epistle to the Corinthians.

The Venerable Bishop of Kilmore is reported to be in failing health, following a very severe attack of illness. Dr. Lesslie was consecrated Bishop of Dromore in 1812; his lordship was translated to Elphin in 1819, and to Kilmore in 1841.

COLONIAL.

From the Montreal Herald.

THE LORD BISHOP OF MONTREAL'S LECTURE.

On Monday evening his Lordship concluded his lecture. From Paddington, (where he left them at the conclusion of his first lecture,) he proceeded again to Oxford to view the interesting ceremony of installing Lord Derby as Chancellor of Oxford. The office of Chancellor has always been considered a high honor, and to attain that position men of the highest distinction had aspired. From the first learned Friar Breton down to Lord Derby's predecessor, the late Duke of Wellington, the list included the names of many of England's best and most celebrated sons—North, Grenville, Cromwell, had all held that office. At the time when Lord Derby was elected, he was prime minister of England, and although that had, undoubtedly, something to do with it, his Lordship possessed talents which qualified him for that high and honorable station. When the deputation waited upon his Lordship to inform him of his election, which they did in Latin, Lord Derby, without any previous preparation, replied to them in the same language. It is usual for the Chancellor at his installation to present the names of three friends he wishes to obtain degrees, and his Lordship gave the names of several persons of high note and distinction, including the Bishop of Quebec. In the evening a banquet was given, and his Lordship (the lecturer) had the pleasure of conversing with and sitting by the side of Mr. Macaulay. His Lordship had been most anxious to hear Messrs. Macaulay and D'Isreali speak, but unfortunately he was disappointed. The vice chancellor presided, who, although a good man in many respects, was certainly out of his element that evening. He prefaced every toast by a long and prosy speech, and when he gave the health of Lord Derby, he entered into a long and unnecessary history of the Stanley family. So badly did he manage the proceedings, that when he proposed "the Historians of the Age," Messrs. Macaulay and D'Israeli had been in their beds, and asleep more than an hour. The day following his Lordship accompanied Lord Derby and the Bishop of Oxford to Locombe, to attend the opening of an academy for the training of schoolmasters, similar to the one erecting at Exeter, and which he had noticed in his first lecture. His Lordship here gave some extracts from Lord Derby's speech, and continued—He was greatly amused at the Bishop of Oxford, who after he had addressed the assemblage, turned round and inquired if any other desired to speak. His Lordship looked round the platform to see if any possessed sufficient impudence to obey the request, for it must be confessed that he who could speak after Lord Derby and the Bishop of Oxford was no common man—in his own estimation—luckily no one responded, and the proceedings terminated. His Lordship then returned to Oxford, and gave the audience a description of the interesting ceremony of conferring degrees. It is customary for the Chancellor as each candidate is brought before him to say in Latin—"Is it your pleasure learned doctors—is it your pleasure learned masters—that he be received?" and if they respond in the affirmative, the candidate is then presented, and the Chancellor addressing him according to his station, gives the degree. It had been thought that some attempts were being then made to prevent Mr. D'Israeli from obtaining his degree; but when the Chancellor put the above question, the response was unanimous and hearty. Before he left Oxford, his Lordship had the pleasure of dining with his old college mates at Exeter College. He then proceeded to London, where he attended the meeting of the Society for the Propagation of the Gospel, at which meeting he moved the first resolution—the adoption of the report. He also attended, at the request of Dr. Jelf, the examination of the students of King's College. And after spending some time with his friends, his Lordship left for Canada. To have had the opportunity of visiting the land of his birth—to have enjoyed the society of old friends and beloved relatives—to have wandered amidst the scenes of his childhood, and the places where in former years he had exercised his ministry—to have met many of the great and wise amongst England's sons: all this was no small privilege, and, he trusted, while he enjoyed the passing moment, he was not unmindful of other claims upon his thoughts and duties which he had to discharge, or that even when absent, he neglected to care for them. On leaving the shores of England, he could not but re-echo the words of Cowper:—

"England, with all thy faults, I love thee still,
My country! and while yet a nook is left
Where English minds and manners may be found,
Shall be constrained to love thee.
* * * * * * *
To shake the Senate, and from heights sublime
Of patriot eloquence to flash down fire
Upon thy foes, was never meant my task,
But I can feel thy fortunes, and partake
Thy joys and sorrows, with as true a heart
As any thunderer there.
Praise and boast enough
In every clime, and travel where we might,
That we were born her children. Praise enough
To fill the ambition of a private man,
That Chatham's language was his mother's tongue."

All felt pride in England's greatness and England's might, when they looked upon her ancient and illustrious institutions for the advancement of religion, science and civilization; but they should not be disheartened because in this youthful colony they had not as yet produced such great and wonderful works—they might be gradually following in her footsteps, and produce works similar in kind, if not in degree. If there were some things in which, from the constituent elements of society, we could not expect to reproduce an exact counterpart of England; yet, in what was most essential, we might be striving for pre-eminence—in the development of a high moral tone amongst our citizens—that our statesmen and legislators might be eminent for purity—our mechanics for honor—and all for truth—so that their internal lines of division might be overcome, and we might exhibit to the world a noble example of a great and flourishing community, which shall cause the name of Canada to be a praise in every clime.—If that was ever to be so, it must be through the influence of religion—if temporal greatness be the only, or the chiefest concern—then the degradation of public morality must, inevitably, prevail. If it should please God to enable him in the high station to which he was called, in any measure to advance so important a work, to stir up the gift of God specially amongst his own people—then he should indeed have cause to rejoice that he had cast his lot amongst them, and have found a sphere of duty and a home, and he hoped for an increasing circle of friends and fellow-workers, beside the rivers of Canada.

UNITED STATES.

BISHOP KIP'S LETTERS FROM CALIFORNIA, NO. 1.

Voyage to Aspinwall.

It was at 2 P. M., Tuesday, Dec. 20th, that the *George Law* fired her gun, and the last cable which bound us to the wharf was thrown off. As we slowly glided out into the stream we felt that our ties to home were broken and we were fairly under way. It is easy to talk of breaking the associations of a life-time and going forth to seek a new home, "not knowing the things that shall befall us there," but when it comes to the actual reality, and we catch our last view of the faces of friends sorrowing because they may see us no more, it becomes something widely different. Yet the die was cast, and we could then only look to the shadowy future.

At 5 P. M. the engine was stopped for a few moments, and a small boat came alongside to take the pilot off to his own little vessel, which was dancing on the waves a short distance from us. The vessel had previously been searched and tickets shown to find out those who had smuggled themselves on board. This is a necessary precaution before we get out to sea, particularly in these California ships, when so many are willing to adopt any measures, when funds are wanting, to get to the land of gold. Two or three poor wretches were detected and sent back in the pilot's boat. As they were sent over the side of the ship we were aroused by the most terrific shrieks, and found they proceeded from a poor German they were forcing into the boat. He shouted and yelled and clung to the railing, and in all my life I never saw such a picture of agony and despair as was written on his ghastly pale face. "I paid de ship, oh, mine goots, mine goots, I leave mine goots. Mine comrade, mine comrade!" he shrieked. "Put him off," sternly shouted the captain. But just as his last hold was being unclasped by the sailors, there was a rush through the crowd, and another German appeared, holding out a ticket. It was the missing document, just in time to save him. It seemed that both their names had been placed on the same ticket, which was in charge of his comrade, the clerk had not noticed it, and their ignorance of English prevented them from making the proper explanations. No wonder he shrieked when he was about being sent back to New York without friends or means.

The first evening was dreary enough. It was excessively cold and there was no fire. Upon appealing to one of the black waiters in behalf of the ladies, he gave us the comforting reply—"No fire aboard dis ship, 'cause you be warm in two days." There are about six hundred passengers, and many of them a pretty rough set. The unavoidable confusion of this crowd contrasts badly with the order and propriety of our vessels to Europe. There are about one hundred and fifty first cabin passengers, and as soon as they have finished a meal, the second cabin passengers pour in to get theirs at the same table. There is necessity for the most vigilant police aboard these boats, for there are a set who go up and down for the purpose of robbing. The second day we were out one of the passengers was robbed by his trunk being opened. The key was found in the steerage and one of the passengers arrested, as a waiter had seen him at two o'clock in the morning in the first cabin. He was stripped and examined by the captain and purser, but nothing found to condemn him. The next day