

As this is a most important matter it will be necessary to recur to it again. In the meantime, it may have the effect of making Churchmen see the necessity of the principles of the Church, as a divine institution, being more distinctly realized than has sometimes been the case: and that a higher power than the State is to be relied on for her defence. We extract the following interesting letter on this subject, which has appeared in one of the leading London papers:—

“Friends and foes seem to be agreed about the importance of this last decision of the Privy Council. It must have effects far other, probably, than its acute authors were aware of. It looks, at first sight, as if it were producing chaos; yet, to us, who believe that “the Spirit of God moveth upon the face” of the wild “waters,” it is but the chaos over which God says, “Let there be light, and there was light.” The Judgment dissolves all legal jurisdiction which was supposed to exist in the African Church, but only to make an opening for Divine order. It is no loss to us that it is discovered that the Queen had no power to give the temporal powers which the former legal advisers of the Crown thought she could. It is the Crown deciding against itself. It is no concern of ours which of the two sets of lawyers was right. The present advisers of her Majesty have limited her powers; and we may thank God for the limitation, and pardon gladly the gratuitous insolence of the Erastianism of the preamble, for the results which, with no goodwill of Erastians, must result from it.

The Church of South Africa then is free; and this freedom is far better than a temporal jurisdiction created by the State. It is the temporal jurisdiction which is the weakness of the Church. Had the decision against Dr. Williams and Mr. Wilson in the Court of Arches involved only spiritual consequences it would not have been made legal for clergymen to deny hell or the inspiration of God’s Word. The South African Church will have to organise itself, as the Scotch Church, and the Church in the United States had to do before them. And as the Church in the United States rose from the dust in which it had been trampled, and flourished, as it did not when under the patronage of the State, so, by God’s help, will the African. We cannot doubt that the Bishops there (I do not, of course, speak of Dr. Colenso), will abide under the oath which they have taken without troubling themselves to consider whether the Bishop of Capetown was made metropolitan legally, according to human law. He was metropolitan *de facto*; as such they took their oaths to him; Capetown is marked out naturally as the metropolitan see; and such it will doubtless remain.

The organisation of the South African Church is, then, complete. Had the Bishops been (as we were told by the Judicial Committee) “creatures of [human] law,” they would have expired with the law. But since, as we know, the Episcopate has a Divine right, and is a Divine institution, the withdrawing of human props will only show that it endures through a Divine strength lodged in it. English Churchmen will have, doubtless, occasion to help to support the South African clergy; but what seems to be defeat, in God’s hands turns to victory. The Church of England is freed from all complicity with Dr. Colenso, over whom, neither directly nor indirectly, has it any jurisdiction; and the African Church is freed.”

It will be seen on reference to page 33 of the last Report (29th) of the Diocesan Church Society, that at the meeting of the General Committee of that Society on July 6th, the Lord Bishop read from the Chair a letter he

had received from Canon Hawkins, then Secretary of the Society for the Propagation of the Gospel, dated 79, Pall-Mall, London. The object of this letter was to communicate to his Lordship the result of the Society’s then recent consideration of the grants made to his diocese. The resolutions of the Society were to this effect: That while the grants to the elder missionaries under agreement with the Colonial Office, will be paid as heretofore, they will cease on the death or removal of such missionaries. That in lieu of the grants, amounting in the aggregate to £575 sterling, to certain missionaries, a sum of £500 will be placed at the disposal of the Bishop and the Diocesan Church Society for the year 1865. And that, after the year will be made in the grants to the diocese of Fredericton: the Society feeling that they shall be doing the diocese a real service by making it depend more upon its own resources.

This letter, on the motion of Canon Coster, was referred to a committee appointed to confer with the Bishop, the committee to take such action as they may think proper, reporting thereon to the Executive Committee of the Diocesan Church Society. The persons composing the committee are Canons Coster and Harrison, Mr. Wright, and Mr. Jack.

This committee not having yet made any report of their proceedings to the Executive Committee in terms of the resolution, it would not be proper or respectful to either committee to give publicity to any of their proceedings. It must suffice for the present to say that they have had several conferences with the Bishop, that they addressed a letter to his Lordship for transmission to the Society, and that this letter has been answered by Canon Hawkins on behalf of the Society. That in consequence of this letter a reference has been made to Montreal for some information, and this information having been received, the committee have advised the Bishop, on behalf of the Diocesan Church Society, to signify the formal acceptance of the Society’s original offer, and as his Lordship contemplates a visit to England this Spring, they have requested him to treat personally with the Society, and endeavour to bring this long pending negotiation to a successful issue.

On Tuesday, March 26, 1865, the Lord Bishop of the diocese held a special ordination in the Cathedral of Christ-church, Fredericton, when Mr. W. Walker, B.A., of the University of New Brunswick, and Licentiate of the Theological College at Middletown, in the diocese of Connecticut, was admitted to the Diaconate. The candidate was presented by the Rev. C. Lee, M.A., Rector of Fredericton, his lordship’s examining chaplain, by whom the ordination sermon was also preached. As is usual on such occasions, the morning prayer was said at half-past eight, and the ordination took place at eleven o’clock, when the Holy Communion was celebrated by the Bishop, assisted by the Rev. C. Lee, and the Rev. J. Pearson. A goodly number of the faithful remained to communicate with their bishop and the newly ordained deacon.

Mr. Walker has been licensed as assistant curate in the Parish of Hampton, where, for many years, his father has been the esteemed rector. It is a matter for thankfulness when a young clergyman has the opportunity of serving his diaconate under the eye and guidance of an experienced parish priest. We hope that this arrangement may be a comfort and blessing, as well to the rector and curate of Hampton, as to the members of the Church in that mission.