

Missionary Intelligence.

CALIFORNIA.

The Convention of the Church in this Diocese assembled on the 22nd ult., most of the clergy being present. The Sermon was by the Rev. Orange Clark. His address stated the following Episcopal acts: Church consecrated, 1; confirmations, 44; baptisms, adults 2, infants 56; funerals, 22; marriages, 39. Three clergymen had been granted letters dimissory, and six clergymen had been added to the Diocese. In the review of his missionary labours, we have the following sketch connected with his visit to Coloma, a city in El Dorado county:

There is no place I have visited, where there seems to be more interest felt in the Church. Its services had never been performed here, nor is there a single place of public worship of any kind in the town. There is, however, a little band of Churchmen from the East, (one of them a daughter of a clergyman,) who are showing here the happy influence of their early training. I had been corresponding with them for some time, and found they had already raised a handsome sum, (which they hoped to increase to \$3,000,) to erect a pretty wooden church. The plan was already chosen, arrangements were made for the purchase of lots, and they expected to commence at once. Could they obtain a clergyman by spring, he would find the church either ready for his services, or such steps taken that it could at once be erected. They seem confident of their ability, after perhaps the first six months, to give a missionary a full support. It would, too, be a good centre for missionary operations. Ten miles distant is Placerville, containing 7,000 inhabitants; where the clergyman settled at this place, might hold occasional services, and probably soon organize a congregation. In the evening I met with some members of the Church who were arranging a choir for their first service. Could a clergyman of the right kind—of zeal, or missionary spirit and ability—at once enter on his duties here, he would have a delightful charge, and at the same time entirely occupy the ground for the Church. And in this beautiful and healthy place he would soon receive a better support than in half the country parishes at the East.

The French Protestants received some consideration from members of the Convention. It was suggested that if a clergyman, familiar with the French language, and with a supply of French Prayer Books, could be located in San Francisco, that a large and flourishing congregation should soon be gathered. The clergyman who brought forward the matter had himself laboured among the Chinese in California. He stated that a great error he was fully persuaded, had been committed in the prior Legislature in California, or rather the want of that of the proper kind, in relation to the admission of the Chinese. If the statement of the missionaries to China had been believed, and the people here had acted on them, as they should have done, that people would never have been allowed the freedom of admission and subsequent action, that all now acknowledge had produced such disastrous results. The heathen, all of them, even where some approach to civilization was claimed, as in the case of the Chinese, were essentially corrupt. There was no use in denying or attempting to palliate this fact, for fact it was. The first chapter of the Epistle to the Romans is but too true and accurate a description of all of them, the Chinese included. They are not fitted for the freedom which had been extended to them. If the advice of those who knew what the Chinese were, and even of the more respectable Chinese themselves, had been heeded, as it should have been, these moral pests, the stews and brothels of China, would never have been allowed admission here. All such and like influences might have been kept from us. They should have been. But, being here, they were producing their terrible fruits of sin, disease and death, more appalling than could be stated, or was supposed. The Chinese seem to have and to nourish a hatred of the whites. We were, he thought, but reaping the fruits or results of the dislike nourished between all the East India population and the English, for the past two hundred years.

The convention unanimously adopted a Canon for the trial, &c., of Ministers, the main features of which are that the Standing Committee are to appoint four clergymen, who, with the Bishop, shall constitute a court, and their decision is to be final.

FOUR PILLARS.—Every Divine promise is built upon four pillars. God's justice or holiness, which will not suffer him to deceive—his grace or goodness, which will not suffer him to forget—his truth, which will not suffer him to change—his power, which makes him able to accomplish.

Youths' Department.

THE HOLY CATHOLIC CHURCH.

"To the article concerning the Catholic Church there are two distinctive marks—namely, *One*, and *Apostolic*. You must observe, Willie, on each of these words, and see how full of meaning they are; and then joining them with the other words in the Apostles' Creed, you will find the four great attributes of the Church."

"What other words do you mean?" said Willie.

"*Holy* and *Catholic*. Do not you remember the Apostles' Creed runs thus—'I believe in the *Holy* Catholic Church?' So that you get two attributes mentioned in the Apostles' Creed, and two additional in the Niceno; and thus, altogether, you learn to describe the Church under the four great attributes of *One*, *Holy*, *Catholic*, and *Apostolic*."

"What, then," Willie said, "do you mean that a church must be all these, or else it cannot be true?"

"Yes, certainly," replied Eustace. "First, it must be *Apostolic*,—that is, come directly down from the Apostles; have what is called the Apostolic succession, and have the Apostolic doctrine; or else it cannot be true."

"Oh, I see," said Willie, "just as our Saviour sent the Apostles, the Apostles sent others, such as Titus and Timothy, I suppose; and Titus and Timothy sent others, and they others again, down to the present bishops and priests."

"Just so. Now you see what we mean when we say the '*Apostolic*' Church."

"But go on," Willie said, "you said the Church had four attributes. *Apostolic* is only one out of the four."

"Yes. The Church is also *Holy*; that is, its office and character is to make its members good, pious, virtuous and just. Shall I stop there, Willie? Shall I ask you is that all the Church makes people?"

Willie thought a little. "Good? Why, I remember Cicero and other heathen writers talk about the good; and so they do about the pious, and the virtuous, and the just. No, I think not Eustace. I think there must be something more, or else the Church would only do what the heathen philosophers did."

"You are quite right, Willie. The word *holy* means all that the other words mean, and something more. Holiness is that peculiar gift which is imparted by the Holy Ghost. It is called sanctification. It is the very thing that the Church makes it necessary for her members to be, over and above what they can possibly be themselves."

"Oh yes, I see," said Willie. "But, then, are there not a great many wicked men in the Church? How can they be called members of the Church, if the Church is holy?"

"You observe," Eustace replied, "that I said it was the office of the Church to make us holy, and so it was called *Holy*; but it does not follow that it should always fulfil its office. It frequently does not, because it is, with all its privileges, still only militant, or struggling; and men, though made holy once, or meant to be holy, or taught to be holy, may often fail in that which they ought to be. That is the infirmity of man; just in the same way you see sometimes a deformed, or a lame man, or a blind man. That is an accident, and does not make part of the system or nature of men in general. For this reason, in spite of imperfections or blemishes, still the Church is called *holy* as coming from God, who is holy, and charged with a great office to make men holy."

"But let us go on to the third attribute,—*Catholic*. You know, Willie, what is meant by this? You learned it in the Apostles' Creed, and in your Catechism, so I need hardly say anything of it now."

"It means universal, general, running throughout the whole world," said Willie.

"Right. It is God's will that the Church should not be, as the Jews were, of one nation only, but of all nations. So it is said that the partition-wall should be broken down that separated the Jews from the Gentiles; that the veil should be taken away, and all the world admitted into God's sanctuary; all the world become the inheritors of the Kingdom of Heaven; all the world embrace the doctrine of the Cross."

"And now for the fourth attribute,—*One*. I think you might almost say," continued Eustace, "how it follows that the Church should be one, if it is Catholic."

"Let me think," Willie said thoughtfully. "Catholic means running all through the world; and you said *Apostolic* meant coming from the Apostles. If, then, it comes from the Apostles, and runs through all the world, it must be *One*."

"Why so?" Eustace asked.

"Because," Willie replied, "the Apostles had only one command from Christ to make a Church; not each Apostle of himself, but altogether."

"Yes; but they went into every country. Don't you remember, 'Go ye into all the world, and make disciples of every creature,'—that was the *Catholic* idea. But what is said of its being *one*? or the *united* idea?"

"Oh," Willie exclaimed, "united! Does one mean united?"

"To be sure, Willie," Eustace answered. "It cannot mean one in point of number, or name, because you know even in the Apostles' time, you had the Church of Corinth, and the Church of Thessalonica, and the Church of Rome; and St. John you know, in the Revelations speaks of the seven churches; so that when you say *One* Church, in the Creed, you do not mean one in place, or one in time, but one in unity,—just as you know in the very Godhead there are three persons, but one God; in man there are three powers, the mind, the soul, the body, and all are one; as in a tree there are many branches, and all are one tree, and so forth. You see, Willie, it is their, so to say, *unitedness*, that constitutes the essence of their oneness in Christ."

"What, then," Willie said, with a thoughtful look, "if one Church is separated from another, does that make them untrue?"

"Yes, for a time it does; it makes them in some degree as being wrong. You remember, we said, that although some persons are unholy in the Church, God meant it to be holy; so we say of the *oneness* of the Church, though there may be here and there an accidental separation by reason of the infirmity of man; still, however, God meant the Church to be *One*: we must express faith in it as one, for it ought to be one: and it is a sin that it should not be one. Do you remember the name of the sin?" continued Eustace.

"No," replied Willie.

"Why," Eustace answered, "you pray against it in the Litany."

"I suppose you mean *schism*?"

"Yes exactly. Schism is the rending of one into two, dividing the flock, separating and scattering the sheep, making them into parties and divisions: and I need hardly remind you of the greatness of this sin, for it is a breach of our Lord's dearest and sincerest wish and prayer. Look at St. John's Gospel, and you will see, 'I in Him, and Thou in Me, that they may be made perfect in one, and that the world may know Thou hast sent me.'—Cousin Eustace."

Selections.

ASSYRIAN AND BABYLONIAN REMAINS.—The following interesting information is given by the *Athenæum*:—"Colonel Rawlinson has arrived in London from Bagdad, having brought to a close the excavations in Assyria and Babylonia which he has been superintending for the last three years on behalf of the Trustees of the British Museum. The results of these excavations have already in part reached the Museum but the most valuable portion of them are still in transit. One hundred and fifty cases containing sculptures, inscribed tablets, terra-cotta cylinders, and a very large collection of small objects of Assyrian art, were recently unpacked at the Museum. One perfect obelisk, and the fragment of a second, are the only objects of this collection which have been yet exhibited to the public in the Assyrian Gallery; but the inscribed tablets, which amount in number, we believe, to at least 10,000, the two fine cylinders from Kileh Shergat, and all the smaller relics—which, for better security, are deposited in closed cases—can be examined by the curious. A collection of almost equal extent and of greater value—inasmuch as the sculptures belong to the culminating period of Assyrian Art, and are infinitely superior to those which form the present Nineveh Gallery at the Museum—was shipped last month at Basrah, and may be expected to reach the Thames in August or September; while a third or supplementary collection, composed of select specimens, the masterpieces of Assyrian Art, which were disinterred from the new palace of Nineveh during the past autumn and winter, is about to be brought to Europe, in virtue of an arrangement concluded between Colonel Rawlinson and M. Place, on board the *Minerva*, a vessel which was sent out by the French Government, for the purpose of bringing home the collections of M. M. Place and Frenel. Colonel Rawlinson has further brought with him overland a single small case, containing, among other relics of special interest, the Nimrod cylinders, which he obtained from Birs Nimrod in the autumn of last year, and those still more valuable cylinders of Nabonidus."