

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."

TORONTO, CANADA, APRIL 12, 1855.

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Poetry.

DEATH-BED WATCHING.

Sleep, love, sleep!
The dusky day is done,
Lo! from afar the freshest breeze sweep,
Wide o'er groves of balm,
Down from the towering palm,
In at the open casement cooling run,
And round thy lowly bed,
Thy bed of pain,
Bidding thy patient head,
Like grateful showers of rain
They come;
While the white curtains, waving to and fro,
Fan the sick air;
And pityingly the shadows come and go,
With gentle human care,
Compassionate and dumb.

The dusty day is gone,
The night begun;
The tremulous lip its own nepenthe press
Upon a soft cheek;
The weary lid and aching brow,
While prayerful watch I keep,
Sleep, love, sleep!

On the pagoda spire,
The bells are ringing,
Their little golden circles in a flutter
While the wailing winds have dared to utter,
Till all are ringing

As if a choir
Of golden-nestled birds in heaven were singing;
And with a lulling sound
The music floats around,
And drops like balm into the drowsy ear;
Commencing with the hum
Of the sparrow's chirp,
And lays beside our drooping head,
Sounds these of deepest silence born,
Like night made visible by morn;
So silent, that I sometimes start
To hear the throbbings of my heart,
And watch, with shivering sense of pain,
To see thy pale lids lift again.

The lizard, with its mouse-like eyes,
Peeps from the mortise with surprise
At such strange quiet after day's harsh din;
Then ventures boldly out,
And looks about,
And with his hollow feet
Treads his small evening beat,
During long his prey
In such a tricky, winsome sort of way,
His delicate manoeuvring seems no sin,
And still the curtains swing,
But noiselessly;
The bells a melancholy murmur ring,
As tears were in the sky;
How heavily the shadows fall,
Like the black foldings of a pall,
Where jets the rough beam from the wall;
The candles flare
With fresher groups of air;
The bells' drone
Sings like the solitary moan:
Night deepens, and sit, in cheerless lone,
E. JUBSON.

Selected.

LENT THOUGHTS ON INDIVIDUAL AND NATIONAL SINS.

(From a Sermon for Ash Wednesday, 1855.)

"Thoughts I was perked, yet would I not know my soul."
—Job, x. 2.

• • • We shall find the advantage and the blessing of such an opportunity for self-recollection as this season presents, whatever may be the character of our duties, or the state of life in which we find ourselves. Whoever, and whatever we may be, we are none of us what we ought to be, or might be. We suffer very many "imperfections" to exist in ourselves, and to grow up into fearful developments in others, and a better appreciation of what really constitutes our true happiness, would help us first to examine, and then to reform. Whether we take such a step now, or not, we are all on our way towards that Judgment-day when we shall have to give account of the opportunity and the summings now put before us, but when the power to accept it, or to cast it away, will be over, and out of our reach for ever.

Now, however, IT IS REACH FOR US. And whether we are Priests or Laymen, men or women, rich or poor, young or old; whether we have to toil for our daily bread with the labor of our hands, or are enjoying the labors and acquisitions of others; whether our days are spent in buying and selling, in tilling the ground, or in teaching the young, comforting the old, visiting the sick, and preaching the Gospel to all; or whether our time is much taken up with the intercourse of our social life, and our position throws us much into the relaxing and unspiritual atmosphere of what is called the "world;" we may all be thankful for the timely deliverance which this sacred season affords us from secularising cares and labors, or from temporal anxieties, temptations and vanities; and we may gladly avail ourselves of those spiritual aids which the Church furnishes for our help and instruction in the work of repentance and self-knowledge. Masters and employers may now take account of their past efforts to strive against sin in their households, dependents, and work people, as well as in their own persons. Parents may now solemnly review how fully and faithfully they have set before their children the light of a holy and pure example; how far they have won their offspring to the ways of righteousness by the bright love of God manifested in their own life, and how far they have deterred them from all sin by the lessons of that holy "Fear of God" which is the "beginning of" all "Wisdom." Priests of God's Church, members of the National Government, Magistrates, and all persons in authority, may now reflect how far they have labored both in their public office, and by their private influence, truly and impartially, to minister justice to the punishment of wickedness and vice, and the maintenance of God's true religion and virtue.

We can all do something to lessen that fearful amount of sins which must ever grieve our Heavenly Father when He looks

down upon our country. We can all, at least, attempt to clear ourselves from any further share in those saddening self-accusations which we have so long found reason to lay at our doors, and to remove from our own shoulders the guilt of those numberless disorders at home, which may be in God's sight intimately connected with our brethren's present disasters abroad. All can do something in this way; in amending what is faulty, selfish, irreligious, worldly, impure or profane, within their respective circles; and above all (if they cannot themselves remove it), in protesting earnestly and boldly against the continuance of whatever is publicly offensive in the eyes of God, when committed, or even endured, by a nation calling itself Christian.

But there are some who are called upon by those special demands which spiritual offices on the one hand, and on the other, age, station, wealth, social position, and the power of large employments, have upon many of us, and for which we are each in our respective degrees deeply answerable; some of us (I say) are called upon by these trusts with which we are invested, to do all that lies in our power to reprove, discountenance, and expel from among us, the presence of those special sins which defile so many of our cities, towns and villages, and which must ever be awakening fresh provocation of the wrath of the Almighty.

Now, let us solemnly ask ourselves, do we all discountenance sin, vice, and irreligion, as forcibly and as emphatically as we can, and as faithfully as we ought to do?—by precept, and by example, by the exertion of our personal influence and official authority against it, in every shape and on all occasions, without fear and without favoritism, on the one hand; and without abstaining from all personal interference, either through indolence or a mistaken charity, on the other?

I speak more especially with respect to those offences of which such a day as this is intended to remind us in its Services; offences by which we have been so long disgraced as a Christian country, and for which we cannot *genuinely* unpunished for very long; not only drunkenness and unchastity, profane swearing, and Sunday revelling and disorder, but also the absence of a due recognition of God's Providence and our duty to Him, in the Councils of the Nation, the exclusiveness and pride of the higher classes, the Mammon-worship of the middle and commercial ranks, the degrading, and mere "animal" existence of the lower orders, the selfishness of all, the falsehood, exaggeration, and stereotyped deceit which prevail in many spheres of "business," and the grossly dishonest and all but universal adulteration which has been detected in the supply of the materials of the nation's food.

Let no one say—"I can do nothing as an individual, or, at the best, but very little towards the removal of these National blots and 'imperfections.'" I know there is a grievous amount of sin and wrong amongst us; and I should be blind indeed if I did not feel that, on account of some reason of this kind, there is a strange displeasure of Divine Providence now working in the midst of us, when even the public press; and the most able political heads of the nation, are equally at fault to trace that which they equally acknowledge to be a secret and mysterious cause of our present disasters abroad and perplexities at home. I see it plainly enough; but I cannot work a miracle to remove it from the nation." No! but you can, every one of you, do all that belongs to you as Christian Churchmen, and as members of the social family; as fathers over your children, by making them obedient, pure-minded, and religious; taking heed ever to check all willfulness, selfishness, profanity, and desecration of God's holy day; not sending them to Church to be out of the way while you stay at home, and so leave them not only without the powerful aid of your own example, but also without the salutary check of your presence in God's House.

As masters and employers you may do much, by taking heed to ALL your household, your laborers and workpeople, as part of that, *whenever you remember it or not*, by providing as far as in you lies, (with all the care and zeal which spring from a deep conviction of such a responsibility,) that your dependants do their duty to God as well as you; that they are not only constant and regular in their attendance in God's holy Church, but, what is more, that they be *revere and devout* when they are there; and that they be led by your example to partake of those holy rites, ordinances, and Sacraments which Christ Himself ordained for their comfort and edification, as well as for your own. That the spirit of honesty, uprightness, truth, and sobriety, be ever marked, approved, and rewarded by you; that profaneness, drunkenness, swearing, and every other degrading vice, be utterly and impartially suppressed, and all levity of conduct discouraged; and that your own example in these particulars be never pleaded against your precepts and injunctions. This is what you all can do, and what you are all bound to do. I know you cannot "work a miracle." But you are not required to do that. You, individually, are neither above nor expected to reform the whole nation, or to make it sensible of its sins and "imperfections." But you are required to do your own part, within your own sphere of duty and influence; to leave others to do their part, and God to do His. "She bath done what she could," was the approving sentence which our Lord Himself passed upon the woman of Bethany. But, remember, you have not "done what you

could," if you have either omitted to take this oversight of your dependants' or laborers' moral conduct, or if you have left it in the hands of others, and think that you have thereby delivered yourself from all responsibility in the matter. While God never requires of us anything beyond our power, He does demand of us the utmost according to that power.

"How, then," you ask me, "are you to act?" Take a given case, that of an influential employer on a farm or an estate. When you find that sin is going on within this sphere of your influence and responsibility, and you can trace its source and cause, you can neither remain guiltless before God, nor blameless among Christian men, if you take no decisive steps to remove the "accursed thing" from your house. And if you find any one belonging to you so worthless and hardened as to resist all your endeavors to reform him; and to bring him to true repentance; if, after due admonition and warning, you see him still persisting in his sin, you are not obliged (from a false charity) to retain such a man in your service or employment, to the certain encouragement of his wickedness, and the corruption of others who have to associate with him. Sin grows fearfully fast by the multiplication of such examples, and sinful examples grow not only by direct encouragement, but just as much through the absence of proper restraint, strict discipline, and marked encouragement. I said, "after due admonition and warning." But here a question may arise for your consideration, which this season is the most suitable time for you to put to your conscience. Have you ever offered such an admonition and warning? You have had, for instance, the case of some sin committed by a man in your employment. Have you ever expressed, by word or deed, or even by look, your strong, deep, religious sense of regret, shame, and abhorrence at the man's sin? If he does not feel, from some act or word of yours, that you regard his conduct as wrong, why should he be careful to amend it? He will think lightly enough of it, if he finds that you do not seem to care for his sin any further than as it affects his work for you, or his power of earning wages for himself; or, if he discovers, from your usual mode of acting towards and speaking to him, that you evidently consider drunkenness, impurity, profane swearing, or the encouragement of, and connivance at, profligacy in his own family, as mere "irregularities," or as only coming under the head of "unsteadiness." He will, I repeat, think very lightly of his evil conduct, and you will be answerable for your share in this self-deceit, if he finds you take this view of his offence; and yet more, if, with all his evil habits still gross, glaring, and uncorrected in his life, you do not hesitate to recommend him to another situation without naming his faults, and without remembering that by so doing, you are really injuring the man himself as well as his future employer, and are violating the law of truth and openness.

But let him see that you look upon these things which I have named,—not as mere "irregularities" as regards his capacity for fulfilling your work, but as grievous sins;—sins in the eyes of a holy, righteous, and pure God; breaches of the law of Heaven, as well as of the laws of human society, and tending to bring down not merely loss of character, caste, and credit, but eternal misery on his soul. Take pains, with earnest prayer to God to help you, to make him see his conduct in this light; and you may end by not only making him a good and steady servant, but by being the means of saving an immortal soul. In this spirit act towards all who are placed under you, in your different employments. Teach them to recognise themselves as sinners, needing Christ's salvation, and having full access to it in God's Church, "without money and without price." Teach them—in the words of Job—that to suppose themselves "perfect" would be to prove their utter ignorance of their own souls. Tell them—in the language of the same Book—that God "openeth also their ear to discipline, and commandeth that they return from iniquity." If they obey and serve Him, they shall spend their days in prosperity, and their years in pleasures. Teach them this earnestly for their sake, and do it faithfully for your own. At the same time set before them every possible inducement to a better, more sober, and elevated tone of life. Let it once be known that you are determined—upon Christian principles—to improve your laborers and workpeople, to raise their minds, and to render their homes holy and happy, to discountenance all sin and misconduct, and to dismiss all whom you find incurably given to evil ways, and you will soon see a great alteration in the circle of your dependants. You will be enabled to set that example to other employers which good men will not be slow to follow, and which all of a different stamp will sooner or later be forced to adopt, if not for principle, at least from fear,—if not for their laborers' happiness, and their own peace of mind, at least from common prudence, and for their common safety.

The time is at hand when both masters and laborers must have some sound and substantial principles to enable them to stand firm "in the right way" amid those increasing trials, difficulties and temptations which are silently and slowly—but not the less surely—gathering around all classes of English society. You cannot, therefore, provide for your own safety, any more than you can really or effectually do your duty, if you refuse this view of your responsibility; though I fear that it is a view which

all employers are very far from remembering, and still further from acting upon in its full extent. But it is a charge which lies upon you, whether you see and acknowledge it or not. Remember, it is the joint responsibility of many persons and classes, in this way, which makes up a national responsibility, just as it is the sins of classes and ranks in the community which go to make up national sins.

We may try to blind ourselves to this view of our duties now, but the hour is at hand when our eyes will be opened. We may profess to decline these responsibilities just at this moment, but if I mistake not, it will not be long before they may be rudely forced upon the most unwilling and incredulous; and if rapidly approaching events in the public life of England do not bring us to a deep sense of these truths, they will find us out on that day, when both we and all those for whom we have been answerable, shall stand, side by side, before the judgment seat of Christ.—*English Churchman.*

GOD KNOCKING AT THE DOOR OF OUR HEARTS.
God "stands at the door and knocks." Some will be asking, How does this happen? It happens in many, in very many ways. You have nothing to do but simply to observe what human life is, and then you will readily understand how God works in the heart of man. Observe what God has done either publicly to us as a people, or privately to each one of us throughout our lives. Publicly to us as a people, God speaks to us by His Gospel and by His Church. First, we see around us, and within our hands, a holy Book, which contains His revealed Word; the fact of this revelation of God's Will being here, is to every thinking mind as His Voice speaking to us. Secondly, we see around us, ourselves forming a part, His Church; a society of holy men confessing one faith, wrought together by a union of customs and doctrines, into one body, of which He is the Head, and we the members. This body we trace as existing from Him and by Him, under the Apostles first, then their successors, then Bishop succeeding Bishop, through a long series of years, until we find the present pastors and bishops, preaching Christ Crucified, and baptised in His Name. Then we see in this Church many ordinances of His institution; above all, the Holy Eucharist, with its offerings and oblations; the Body of our Redeemer, and the Blood of our Redeemer, given by the priest, and received by the faithful. All these things we see so wonderfully and mysteriously preserved throughout ages, according to His promise; the Church teaching them, labouring for them, and suffering for them; and the gates of Hell not prevailing against it.

For instance, who can enter this holy Tabernacle of the Lord, and behold the signs of His Living Presence here on every side around him—this Holy Altar on which the oblation of His Body and Blood, Who died for us, is weekly offered; this Font, filled with pure water, by which in holy Baptism the sins of nature are washed away, according to His promise; these holy servants of God occupied in the offices of His priesthood, Who promised, eighteen centuries ago, that he would be with us always, even unto the end of the world; Who can behold us at this time a congregation lifting up joint prayers and praises for His glory, Who, eighteen centuries ago, that when two or three should be met together in His Name, there He would be in the midst of them; who, I repeat, can behold these perpetual living witnesses of God, and not reflect that they are His ways of doing what He said He would do: "Behold, I stand at the door and knock?" But, again, not only is our text verified in these which I may call natural or general ways of God's speaking to us, but there are also, in each one of us, particular and individual ways in which He equally testifies of Himself. There is a still small voice within each man's heart, accusing or else excusing to himself everything he says, thinks, and does.

It is not until a very long period that this still small voice is quite silenced. Time after time it makes demand upon us, warns us, exhortates with us, argues with us, not suffer us to fall into sin without a check. There are, besides, chastisements sent from God, in sickness, worldly disappointments, sorrow, bereavements of those we love, death of friends—all causing us to reflect, and give heed to our ways, and return to God. It was the case with David, who, sinning fearfully against God, was fearfully punished and chastened under His wrath, a wrath which worked mercy, so that he said: "It is good for me that I have been afflicted, that I might learn Thy statutes."

There is also fears and terrors where sin is obstinately persisted in, causing us to tremble at the anticipated judgments of God. It was the case with Felix, who, when Paul "reasoned of righteousness, temperance, and judgment to come, trembled." There are also mercies and loving-kindnesses unexpectedly visiting us, causing us to be softened towards God in spirit and in love. It was the case with Cornelius, who, without any thought or knowledge of such an event, was suddenly visited by a vision from God, leading him, a heathen, to Baptism and Christianity. All these, my brethren, and many such others, are ways in which, as it is said in the text, "God stands at the door and knocks."

If, therefore, we say, as the Scripture bids us to say, "that of ourselves we can do no good thing;" it does not follow that we should say, being guilty of every evil thing, it is no fault of ours. If the opinion is true, as certainly it must be confessed to be true by every one who knows his own heart, that both faith and good works must come from God, it does not follow that we

having no faith and no good works, are, therefore, to be held harmless; very far from it.

In such a country as this, with the holy Catholic Church of Christ sending forth her branches far and wide among us—with all the Gospel promises fulfilled, in the privileges and ordinances of one of His most favoured people—with every street in some way recording His Name—with all our customs and habits founded on His Word; in such a country as this, there can be no one out of the reach of God's Holy Spirit, either of love or of warning.

If it be true that we cannot originate anything good, it is also true that God originates everything that is good for us. If it be true that we have, in ourselves, neither will, nor understanding, nor affection towards God, it is also true that God furnishes, and puts before us, both a will, and an understanding, and an affection towards Him. If it be true that we are disinclined to love God, it is also true that God is not disinclined to love us; but that He is, in the multitudinous ways of His Grace, drawing us to Himself, and forbidding us not.

No man here can say, God's Voice has never sounded within the precincts of his dwelling. No man can say, the Hand of God has never knocked at the door of his tabernacle; and if so, why he is yet in sin? At whose charge must it be that he is still far away from God? No; the one truth remains fixed and unshaken—namely, "THAT WE CAN DO NOTHING OF OURSELVES" conjointly with the other, that IF WE ARE IN SIN, IT IS OUR OWN FAULT.—*Rev. W. J. E. Bennett.*

Ecclesiastical Intelligence.
OXFORD.
The first promulgation of a statute in the new Congregation took place on Saturday, the 10th ult. There were about 100 members of the congregation present. The proceedings, which were conducted entirely in English, commenced by the Registrar reading the new statute. A dissenting member, who turned chiefly on the clause having for its object "to exempt Dissenters, who desire it, from being examined in theology; and to provide that those who are not so examined should make some addition to the matter of their examination; and that the dissenting member should express his dissent, and the annual of one of the said Dissenters had been examined in theology or not," and of which the following is a brief abstract:—

Dr. Macbride, the Principal of Magdalen Hall, proposed two amendments, one against the exemption of any members of existing halls from attendance on the prayers in the Chapel; the other against the substitution of an examination in classical authors for the existing Divinity Examination, in the case of persons not members of the Church of England, instead of which he proposed that an examination in the text of the New Testament, the facts and matter of the Old, and the Evidences of Christianity, should be retained. The Rev. P. D. Chase, Vice-Principal of St. Mary Hall, proposed the omission of the clause requiring additional classical books from Dissenters in lieu of the Divinity Examination. The Rev. C. Marriott, of Oriel, spoke in favour of the new Bill, and the Rev. Dr. Scott, the general member of the question in answer to a paper which had been circulated in Common-rooms. Professor Wall, of Balliol, proposed to omit the clause requiring tutors to be in all cases members of the Church of England, and to transfer to the new Bill, the clause which Dissenters might wish to set up. Mr. Mansel, of St. John's, explained that the Act itself excluded from being tutors all persons not members of the Church of England, except those who had ceased to be such after signing the articles which they took their degree. Professor Dodkin said that unfairness in dissenting halls would be avoided by the allowance of lecturers of their own persuasion. The Rev. T. Chamberlain, of Christ Church, supported the second amendment of Dr. Macbride. Dr. Pusey thought we should refrain from examining the Dissenters who did not accept our views of divine truth, and supported the proposed statute. Dr. Jeune, the Master of Pembroke, believed that the great mass of the orthodox Dissenters would object to the new Bill, and to every other member of the University, and to every student, except the glory of God, for which no one seemed to care.—Dr. Marshall, the Warden of Merton supported Dr. Macbride's proposition.—The Rev. G. Rawlinson, of Exeter, said that having had a good deal of experience as an examining officer in a religious and intellectual training for the higher pursuits of life. The difficulties of examining Dissenters in Divinity would be found insuperable. Persons talked as if they were only to have "orthodox Dissenters" to examine, but we must be prepared for Dissenters of all kinds—for Socinians, Quakers, Roman Catholics, for Jews, Deists, and Unitarians. Mr. Rogers, of Magdalen Hall, supported the same view. Dr. Pusey called on the Principal of Magdalen Hall to retract an expression which he had used—"that no one seemed to care for the glory of God." The glory of God must be the object of those who framed the statute through all their deliberations. Dr. Macbride had not intended to ascribe to Dr. Pusey personally any indifference to the glory of God, but he thought it had been lost sight of in the discussion. The Vice-Chancellor considered the mode of proceeding recommended by the statute presented fewer difficulties than any other course which could be followed. After a pause, no one appearing disposed to prolong the discussion, the Vice-Chancellor declared the congregation dissolved. The amendments will, in accordance with the new University Act, be referred to the Huddonmald Council for adoption, alteration, or rejection.

THE BISHOP OF LINCOLN AND THE WORKING CLASSES.—The following address, signed by 610 of the persons referred to in it, has been transmitted by the churchwardens of St. Mary's Nottingham, to the Lord Bishop of Lincoln:—
We, the undersigned inhabitants of Nottingham and its vicinity, desiring on the occasion of your Lordship's series of lectures to the working classes of this town, to express the high sense we entertain of the value of your Lordship's labours among us. We trust that these lectures will serve to strengthen the cause of true religion by counteracting the spirit of infidelity which unhappily exists; and we are highly gratified by the proof which your Lordship's zeal affords to all of the deep interest which your Lordship takes in the spiritual welfare of this portion of your diocese. We pray that your Lordship may be long spared to the church, and that the

Divine blessing may ever accompany your Lordship's exertions for the cause of Christianity. The following is the Bishop's reply:—
I have been greatly gratified by the address which you have done me the honour to convey to me: it is a fresh proof, in addition to the large and attentive congregations at St. Mary's, how readily and kindly any endeavor to be of use is appreciated by the people of Nottingham.

I did not, however, expect, highly though I value, such an expression of their thanks. If I might hope that my words have by God's mercy been made the means of strengthening the faith of any one who heard them, my labour would be abundantly rewarded.

THE BISHOP OF DURHAM.—The Durham Advertiser is authorised to state that the Bishop of Durham is progressing favourably towards recovery from his late accident; also, that his Lordship had on that occasion, nor has he ever been subjected to fits.

NEW BISHOPRIC FOR CORNWALL.—A petition for a new Bishopric for Cornwall, signed by 126 clergymen of the archdeaconry of Cornwall, has been laid before the Queen by Sir George Grey. The general court of the Clergy Orphan Corporation has just been held at the offices, Pall-mall, the Lord Bishop of London (president) in the chair. The report of the committee, including £1,145 from four legacies, and £1,501 from subscriptions and donations, had amounted to £10,907 6s. 11d., and the payments to £9,872 1s. 6d., leaving a balance in hand of £1,035 5s. 6d. The appropriation fund showed a balance of £558 1s. 1d. The report of the building fund stated that during the year £5,478 had been received, and that £9,000 had been paid over to the contractors, leaving a sum of £6,500 still to be paid to complete the amount of the contract. The report also accounts having been adopted, Sir R. H. Inglis moved, and Dr. Russell seconded, the resolution as president of the Bishop of London. His Lordship, in returning thanks, impressed upon the meeting that all that was wanted to complete the school at Canterbury was a little more money, and he urged them all to renewed exertions, in order to raise the funds both for the completion of that beautiful structure, of which he had the satisfaction of laying the foundation-stone, and for the support and maintenance of those additional children whom he hoped would soon be receiving instruction within its walls. After some observations from Sir R. H. Inglis and others, the election of five boys and five girls was proceeded with.

UNION OF BENEFICES.—A bill, introduced by Mr. Frewen and Mr. Greenall, enacts that after the passing of this Act the provisions of the Act relating to the union of benefices shall be applicable to the union of two benefices, or one benefice and one Spiritual Secular Rectory or Vicarage, the aggregate yearly value of which does not exceed £600, and the churches shall be within one mile and a-half of one another by the nearest road, and the annual of one of the said Benefices shall not exceed £200, or the population of one shall not exceed 100 persons. Head Masters of Colleges may not hereafter claim exemption from penalties for non-residence. On the passing of any Benefice which shall be void or a church or chapel is built thereon at the expense of the emoluments arising from such benefice. The Act is not to extend to Ireland.

COLONIAL.
GRAHAM'S TOWN.—There is no lack of variety even in the outskirts of Christendom. The Chronicle gives us an extract and a comment:—
"There is a Dutch Reformed minister, an Episcopalian minister, a missionary of the London Missionary Society, whose labors are devoted exclusively to the natives, and a Wesleyan missionary; so that the spiritual interests of all classes are provided for."

This extract from the "Wesleyan Notices" of January refers to Somerset in Albany. The poor Kafirs must be greatly embarrassed by so many kinds of Christians.

SYDNEY.—The Colonial Church Chronicle for March gives us the following extract from a letter in regard to the state of church affairs in the Metropolitan Diocese of Australia:—
The absence of a bishop for more than two years on the part of the diocese, the want of progress, and we have been striving hard to hold our own as well as we could. But there is the alarming fact, that while the population has been increasing rapidly around us, both in town and country, we had not only no increase, but a steady and a rapid decrease, so that by the absence or disqualification of seven, and by the death of five, we are actually fewer by twelve than we were two years ago. We are now, however, lifting up our eyes with hope to the arrival of the new appointed bishop, trusting that he will induce some good men to accompany him. An act to incorporate St. Paul's College is now going through the Legislative Council, and another for the endowment of colleges affiliated to the Sydney University, is also in progress. The Legislature has also proposed to grant £20,000 for building purposes for each College, to meet an equal amount from the contributors to the College—so that there is now some hope of having the means provided of securing for the students of a religious and intellectual training for the higher pursuits of life. The Church of England is likely to be the first in the field. . . . The Legislative Council have entered upon the question of clergymen's stipends, and a select committee has elicited the fact that many of the clergy of the Church of England have been enduring great privations in consequence of the utter inadequacy of their incomes during these very dear times. The Council has voted a sum of £6,500, to enable the Government to grant £50 a year extra to married and £25 to single men, on its being duly certified by the "head of the denomination" that a like sum had been contributed by the laity. This will do something for the present emergency, but the whole system wants full consideration; and it is satisfactory to know that the laity are for it.

Thus do we see, when acting as the pastors of pastors, forget party and rebuke party work, and say, when they can say no more, "Little children, love one another."

At a late meeting of Convocation of the Diocese of Vermont, an essay was read on the subject of Pastoral Visiting. It was the object of the Essay to set forth the true Apostolic mode of performing this most important part of parochial duty; to show the necessity of having a Minister of Christ in under, in these days of going from house to house, so far as possible, "warning every man, teaching every man," that is, if he expects to make headway against, or even to withstand, the worldliness, the indifference and the infidelity of the age; and, lastly, to exhibit the retroactive effect, for good, of such pastoral visiting on the sermons and sanctuary teaching of the Lord's day. The writer quoted from the language of an eminent Church layman, wherein, speaking on the subject, he says, (also but truthfully,) that "all real pastoral visiting is at an end; that which is so called is shockingly misnamed. In the cities it has degenerated into a series of fashionable calls upon the ladies of the family. There is nothing serious in the matter, except the office of the visitor, and the strange perversion of the

son is indefatigable in his labors among the more distant settlements, performing all his journeys on foot, far and near, without regard to weather. Mr. Gear proposes that Churchmen at the East should assist him in providing this devoted missionary with a horse.

We transfer to our own columns the following excellent letter on the extension of the Episcopate, which appeared in a late number of the *Banner of the Cross*:—
"Much is said and written at this time to show how the Church can most effectually do its office. Something seems to be supposed wrong—some changes in the Prayer Book are called for, and altogether an impression has become general that we are not doing our work well and with the best effect. The most striking and marked peculiarity of our system is the office of bishops, and of this we hear little said when a remedy for supposed defects is discussed. But we shall venture to say there is nothing we need so much, nothing which would so effectually remove all complaints, as a full realization in all our churches of what the office and work of bishops should be. Without exception, we believe we have more and more well qualified men in the office as the church can produce; but we think we ought to have about three or four times as many more to do the work well in the field we occupy. A bishop, rightly viewed, is the father of his clergy; he imposes, he troubles, he oversees, he monitors, he enforces, he encourages, he rebukes, he punishes, and he blesses, and his influence should be felt habitually in every parish, and as far as possible, in every family. He should be on the most familiar terms with the clergy; he should know all their wants and defects, and he should be to them like an ever present help and monitor—an example of a sympathising pastor to pastors and their flocks. As much good as they may do in other ways, this one thing they must do; leaving all other matters, if need be. This one thing is not to be done by one or two visits in a year; and that in such a hurry as to be hardly able to say "good bye," much less give any counsel or encouragement. But as the case is in many dioceses, the bishop has no time to talk, no time to weaken or impart sympathy; the cars start at such a pace, and he is at this point and that point at certain hours for certain services. If a poor rector is suffering for his sympathy and counsel, he cannot have it; appointments must be met, and there is no time for it. The needs of the parish, its capacities, its troubles, its duties, none of these things can be considered. All is summed up in the encouraging words, "I shall be along here again another year, if I live." If you call on a bishop, you must put your question and be off in no time. This is the style of visiting at this point and that point at certain hours for certain services. If a poor rector is suffering for his sympathy and counsel, he cannot have it; appointments must be met, and there is no time for it. The needs of the parish, its capacities, its troubles, its duties, none of these things can be considered. 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