

of gold, including all the considerable lumps and nuggets, having been originally embedded in the upper part of the vein, have been broken up and transported with the debris of the mountain-tops and slopes and adjacent valleys.

"In conclusion, let me express my opinion, that the fear that gold may be greatly depreciated in value relatively to silver—a fear which may have seized upon the minds of some of my readers—is unwarranted by the data registered in the crust of the earth. Gold is, after all, by far the most restricted—in its native distribution—of the precious metals. Silver and argentiferous lead, on the contrary, expand so largely downwards into the bowels of the rocks, as to lead us to believe that they must yield enormous profits to the skillful miner for ages to come; and the more so in proportion as better machinery and new inventions shall lessen the difficulty of subterranean mining. It may, indeed, well be doubted whether the quantities both of gold and silver, procured from regions unknown to our progenitors, will prove more than sufficient to meet the exigencies of an enormously increased population and our augmenting commerce and luxury. But this is not a theme for a geologist; and I would simply say, that Providence seems to have originally adjusted the relative value of these two precious metals, and that their relations, having remained the same for ages, will long survive all theories. Modern science, instead of contradicting, only confirms the truth of the aphorism of the patriarchal Job, which has shadowed forth the downward persistence of the one, and the superficial distribution of the other:—'Surely there is a vein for the silver.'

The earth hath dust of gold."

The whole book is full of similar passages of general interest, and must be regarded as the most complete and authoritative treatise which has yet appeared from its distinguished author. The lithographs and woodcuts are very good, especially the former.—*Guardian*.

APSLEY HOUSE is itself again. During the great struggle for the Reform Bill, a mob broke some of the windows of the Duke of Wellington's mansion; the great Captain took it sadly to heart, and never had them repaired. The demolished windows were bricked up, and strong iron blinds suspended outside in lieu of glass. Few visitors to the metropolis failed to remark the contrast between the fighting Achilles on the neighbouring mound, and later the bronze horseman over the triumphal arch—memorials of a nation's esteem—and the funereal aspect of the Duke's house, the dull memento of popular outrage. The outbreak of passion which vented itself on the windows was transitory; the national sentiment of admiring respect for the great soldier was abiding. But the Duke never forgot or forgave the insult of 1831. One day, during the Corn-law struggle, when he so gallantly stood by Sir Robert Peel, he was riding off to the House of Lords; a small crowd happened to be assembled at Hyde Park corner, as small crowds in summer do assemble there; and they, knowing his errand to the house, cheered him as he rode forth. The Duke frowned but one acknowledgment; he expressively pointed to the heavy iron blinds—as much as to say "You see there a permanent evidence of the worth of your applause!" The present Duke of Wellington has now restored the windows; the mob forgot its anger long ago.—*Spectator*.

We are informed that it is the intention of his Grace, the Duke of Wellington to re-open to the public, during the winter months, Apsley House, the mansion of his late noble father. A variety of improvements have taken place, and a very large sum of money has been expended to render the objects worthy of remark, and more visible than they formerly were.—*Musical Transcript*.

The *Cornwall Gazette*, speaking of the day of thanksgiving at St. Feock, says—"The vicar (the Rev. T. Phillips, nephew to the Bishop of Exeter) expressed his regret to a Wesleyan parishioner, that on the day specially appointed for the nation to express its thanks, the whole parish should not meet under one roof, to bless God for his goodness together. The parishioner talked the subject over with his friends, and they consulted one of the preachers of the circuit, who entirely approved the suggestion, as that which Wesley in his day would have commended and enjoined. The consequence was, that the Wesleyan chapel was not opened on Sunday morning, and the whole parish thronged the church, where the number of communicants was greater than probably was ever before known at St. Feock."

EXAMPLE FOR CHURCHMEN.—We give the following, in the hope of stimulating the Colonial Church to similar liberality and energy, as it possesses the same means:—

"The Synod of the Presbyterian Church of Scotland in Victoria has sent home a considerable remittance to pay for the passage of more Ministers to the colony; adding, 'let no considerations of money stand in the way of sending out suitable Ministers; if we have not sent money enough just draw upon us for more.' When it was determined to carry on vigorous operations, three colonists, Messrs. Surgood, Fulton, and Smith, promised £1,000 each a year for the support of the mission, and added the name of Mr. James, of St. Kilda, for another £1,000. Other gentlemen agreed to pay £500, £250, and £100 a year; so that £5,000 a year was at once raised for the support of the Ministers, though the Mission to Victoria is only just commenced."—*Australian Gazette*.

SECRET PRAYER.—Whoever desires to persevere and increase in the fear of the Lord, and in the comfort of the Holy Ghost, to live and die in hope that maketh not ashamed, must be diligent in secret prayer; must constantly read God's word, begging him to explain it, and give faith in it; and must walk with those who walk conscientiously before God, who are always aspiring to what they have not obtained, in whose manner, spirit, and discourse, there is what reaches the heart, and tends to humble, quicken, and comfort the soul. In all my reading and acquaintance for forty years with religious people, I never saw an instance of one decaying and coming to nothing, who observed these rules—never saw one who presumed, on any consideration, to give over attention to them who did not fall away. Let us, then, notwithstanding all obstructions, use these means. Whatever our frames or our complaints, our sins, or fears may be, diligence in secret prayer, and cries for knowledge of God's word while we read it, and society with his children, will in due time heal all, sanctify all, till we are taken out of this evil world, and join the armies of the saved, who are gone before us, who wait for our coming to testify as we shall each of us do forever, that God—our covenant God was faithful, and would not suffer us to be tempted above what we were enabled to bear, to the glory of his name, and the honor of our holy profession.—*Venn's Life*.

Correspondence.

FOR THE CHURCH TIMES.

COLONIAL CHURCH GOVERNMENT.

BELIEVING that the Colonial branch of the Church of England is at the present period of its progress, passing through a very remarkable era of its history, the writer of the following observations would invite the attention of his fellow Churchmen to some of the most important features in the various aspects of its position. In the hope of being able to arrive at some tangible and definite conclusions in reference to its future guidance and efficiency. In entering on this momentous and to all of us interesting subject, he is deeply impressed with the well understood and acknowledged fact, that he is venturing on untrodden paths,—attempting to encounter many obstacles, to unravel complexities, to reconcile conflicting opinions, and it may be to eliminate unpalatable deductions. But he earnestly trusts that in the treatment of his subject, or in any discussion to which its multifarious interests may necessarily lead him, he will never forget that he is treading upon sacred ground, where the holiest and the best cannot venture to move without deep emotion—without feeling the unutterable responsibility which by the very intensity of their desires, attaches to their every thought and expression. In view of this important consideration, he humbly prays that the word of divine truth may be a lamp unto his feet, and the experience of the past a light unto his path, to direct and guide him unto all truthfulness and wisdom. He is moreover fully conscious of the equal inconvenience which may arise from restraining his words where they ought to be copious, and from extending them where they ought to be concise. In this spirit he would anxiously solicit for the following remarks, imperfect as the constant care and superintendence of a large parish must necessarily leave them, that deep and thoughtful attention, which all true lovers of our Zion are expected to afford to every important circumstance that may seriously affect their spiritual interests.

Hitherto in this Diocese colonial church government seemed to be a mere possibility,—a fine-spun theory attractive to some, repulsive to others,—a mere theme for discussion and wordy gladiatorialship: it was an idea of possible, though as most thought, of distant realization. But the events of the last few weeks, rapid in their occurrence and most momentous in their consequences, have contributed most towards dispelling this illusion, and presenting the subject to the notice of all Churchmen in all its complicated and rugged reality. The proposed change is a very great and a very wide departure from that system of careful and fostering supervision under which our fortunes have hitherto flourished and our borders extended, and by many minds cannot be contemplated without apprehension as to its ultimate results. From a safe and firm anchorage we seem desirous to cast ourselves loose, and to trust entirely to our own skill and management for surmounting the difficulties and encountering the angry surges of a long and uncertain voyage. And this anchorage be it remembered has been our place of shelter and defence, our sure refuge in every emergency, since our earliest existence as one spiritual body. To depart from it therefore, although the departure may be even the result of necessity, is like breaking up old associations,—like leaving scenes and fields and views that we loved and that still cling to the memory,—like taking a long farewell of those who cherished and guided us,—who rejoiced when we prospered and sympathized when we desponded, and of whose uniform kindness and support we cannot even think without a pang of regret that they should henceforth cease to be our shield and protection. All these and many more such feelings are apt to crowd in upon our thoughts when we contemplate the past progress of episcopacy in this Diocese from its infancy to its

adolescence, and reflect on the great change which it is proposed to effect in the mode of its regulation and extension. But they must be repressed. As the child who has been long nurtured under the parental roof seeks in due course of time to obtain for himself a place and a shelter where he may creditably discharge the various obligations of his existence: so in like manner do we as a body desire for ourselves some provision towards a permanent settlement for the future,—we desire a local habitation and a name,—power to act for ourselves: we want authority to restrain the wayward, to help the weak, to confirm the strong, and to punish the disobedient: we wish to have liberty to act and think for ourselves in all that pertains to the practical working of our system, so that there may be one pulse vibrating throughout the whole, one will, one energy, one direction. We still desire to acknowledge with all gratitude the relationship and the connection to which under Providence we owe all that we are and all that we spiritually possess. We still desire to reverence and to obey the voice of our honoured and venerated Mother-Church when in the accents of affection and regard she vouchsafes to guide and encourage us, to exhort and admonish us. Her people shall be our people, her God shall be our God. To this feeling of reverence and gratitude forcibly impel us. And we have reason to suppose, if we may judge from the imperfect words which we hear from her through the mazes of the British Parliament, that she is not only willing but even anxious to accede to the fullest extent to our wishes. She seems to be highly pleased at the idea of bestowing on us a home and a household of our own, with authority and power to regulate all its concerns; so that all things may be done "decently and in order," to the edification and spiritual improvement of every member. This single consideration tends greatly to repress every scruple, and to overcome any objection that conscientious persons may be disposed to entertain on the score of expediency and propriety; although it may not altogether suffice to soothe the consciences of those who are earnest and sincere in their love of order and legality. With many however the case is so far clear. An intention has been expressed, a boon has been offered, and a great concession has been freely extended to us. In fact if not in law it is left to us to choose the time and to judge of the expediency of accepting the boon and of profiting by the concession.

But here a most important question arises,—a question on which for the present the whole discussion must necessarily turn. The principle which the subject appears to involve is conceded on the one hand and admitted on the other. The adoption or rejection of this principle as a fixed basis for practical operations must therefore be resolved into a mere question of time. The current of events seems clearly to run in this direction; and he must indeed be a bold man who would single-handed either oppose its progress or thwart its course.

Let me then propound the question categorically—has the time for synodical action in this Diocese arrived, or has it not? This in effect is the question which our Diocesan lately asked of the clergy and delegates assembled in Halifax, and their reply was by a large majority in the affirmative. In this I think they were premature. They acted hastily under the impulse of the moment, and as it appeared to me without considering the subject in its various bearings. For be it remembered with all respect, that a majority of a single meeting of Clergy and Laity cannot create any new quality in the attributes of established principles, or in the predicates of certain actions. What was right before is right still, what was wrong before is wrong still, notwithstanding the wish or the decision of such majority. Moreover how are you to deal with the minority? Can you impose upon them compulsory terms, and constrain them to adopt your views without regard to their just scruples? It is universally understood and acknowledged that in all questions of a political or constitutional complexion the majority in this free country can invariably decide the issue, and the minority is bound by their decision. But in religious questions the case is widely different. The minority are not bound by the voice of the majority, neither may they be compelled by the action of man or any body of men, to violate the plain dictates of their consciences. The act of toleration secures them in the full possession of all religious privileges, whilst they honestly act in conformity with their own conscientious views of the law and the Gospel. No power on earth can force them from this position, which is absolutely unassailable by any mode of procedure known to the British Constitution. If therefore you act on the decision lately enunciated by the Halifax meeting, you run the risk of at once introducing division and disunion into the body of the Church. You enter on a course which will certainly weaken your position in the presence of other denominations, and render you vulnerable in many points of vital importance.

For the minority know that they are right. They stand and desire to continue in the very same relation to the mother church which they occupied from the first: and they assert with confidence and without fear of contradiction that if they were right before, they are right now. In regard to Churchmanship they are therefore safe, strictly within the bounds of every canon of ecclesiastical rule and moral rectitude. But can this much be said of the movement party—of the majority who desire to leave the certain and steadfast ground of their present posture, and to tempt new views, and schemes, and theories? I know not. They certainly are the wanderers.

Arguments in my next.

CRITO.