

increase of the helps and appliances for the successful prosecution of her great work. Surely our academic youth will not decline the noble enterprise, surely if not at once, yet when the nature and the attractiveness of these new studies is really known, we may trust that the revival of learning, and the disclosure of a new vein, as it were, of study, will be found to be the impulse, yet once again, to some bolder ventures of faith, and to more hearty and self-denying service to our God, and, for His and their sake, to our brethren.

But, after all, neither endowment for study, nor attractiveness in the studies themselves, will work out the result which we so greatly desire. Once and again, of late we have heard from high authority the note of warning, that our candidates for Holy Orders even at home, are not of such intellectual promise as they used to be, not so many years ago, and we all know how few comparatively from our universities give themselves to the work of the church abroad. Let not any of our readers suppose we rely overmuch upon any such stimulus as the Society for the Propagation of the Gospel has tried to supply, right and wise and good as that is in its place. Advent tide suggests other thoughts and other hopes. Let us remember well that the days of refinement and of multiplied comforts, are the days also of Epicureanism, or, in truer though sterner phrase, of Sadduceism. Men are keen critics now, and religion is to many an intellectualist only a dull thing, and the church only a battle-field of sects. Many a young man of noble promise is easily tempted now to sacrifice upon the altar of worldly ambition those gifts which might make him mighty like Apollus, or which might for him, as for Timothy, both save himself and many a brother's soul which heard him. It is at such a season as this, which has just come round to us afresh, that we must try to rise to a true faith in our real and our only strength. Where are there not, in this wide world of suffering and of unrest, here in England, and in heathen lands, aching hearts that would fain "see Jesus?" God grant to the church of our fathers and of our children, the love of a Philip and an Andrew to guide all such wayfarers home, that they may see the desire of all nations, and that "the hour may" fully "come when the Son of Man shall be glorified."—*Colonial Church Chronicle*. W.

The week before Advent, 1860.

THE SYNOD AT GRAHAMSTOWN.

We acknowledge with many thanks, a copy of "Acts and Resolutions of the first Synod of the Diocese of Grahamstown, held on Wednesday, 20th June, 1860, and following days. Printed by order of the Synod." We wish that our space would allow us to transfer to our pages the whole of this pamphlet. We are indebted for the following summary of it to the kindness of a correspondent:—

Act I relates to the Constitution of the Synod.—The Synod to meet for the regulation of Church matters at intervals not exceeding three years.

The Bishop to convene a special Synod if he shall see occasion.

Every clergyman to have a seat.

Each parish or separate congregation to elect a lay representative of full age and a communicant.

Every lay member of the Church to have a vote for the representation of the parish to which he belongs.

Previous to voting the following declaration must be signed, if required. "I, —, do declare that I am a member of the branch of the United Church of England and Ireland, in this Diocese."

Act II. relates to the order of proceedings.

Act III. creates Trusts for Episcopal Endowment and College property, and appoints a committee to report at a future Synod on the subject of Trust and Trust Deeds for the holding of Church property in the Diocese.

Act IV. relates to the management of church property.

Act V. establishes a "Board of Finance," which is to take steps.....to procure funds necessary for the requirements of the Diocese. To receive from parishes all moneys belonging to the Diocesan fund.

To make a special effort during the present year towards raising a Diocesan fund for general purposes, by donations and subscriptions throughout the Diocese.

Act VI. relates to the patronage and status of the clergy.—

"The Synod does not discourage the stimulus to individuals to build and endow churches, on the understanding that persons so building and sufficiently endowing should present to the cure any qualified clerk whom the bishop may see fit to allow. But the Synod deprecates any sanction being given to a right of this kind becoming transmissible to others by purchase."

The question of patronage referred to a committee to report to the next Synod.

"That while this Synod considers it advisable that the presentation to all vacant cures should for the present remain in the hands of the bishop, it is of opinion that no minister should be inducted to any cure of souls contrary to the declared wishes of a majority of the members of this branch of the Church of England in such parish.

STATUS OF CLERGY.

No clergyman duly instituted to be removed, except in execution of the sentence of an Ecclesiastical Court.

Stipends of unmarried clergy fixed at £150 per annum, with allowance of £60 for rent and travelling expenses.

Stipends of married clergy at £300, with same allowance.

Act VII. relates to the Constitution of an Ecclesiastical Court. The bishop or his commissary to preside. The other members to be the Archdeacon, Chancellor, two presbyters, selected by the defendant out of the six elected by the Synod, and a lay assessor, to be named by the bishop.

Provided, that this court has no jurisdiction over laymen, except catechists or other teachers licensed by the bishop.

Provided also, that nothing herein shall effect the jurisdiction of the bishop in any matter beyond the sphere of this court.

Act VIII. Means whereby a deeper interest in missions to the heathen may be awakened, and recommends the establishment of new missions at Grahamstown and the other principal towns in the diocese at the earliest possible period.

Act IX. relates to Hymn-books—

"That it is desirable to introduce a selection of Psalms and hymns into all the churches of this diocese, but it is not necessary, in the present circumstances of the diocese, to adopt any manual of hymns to the exclusion of those already in use in the several parishes, provided always that no manual of hymns should be considered so approved for use until the sanction of the bishop has been obtained."

Act X. consists of instructions for the guidance and information of ministers and parishioners in the Diocese of Grahamstown relative to the choice and duties of churchwardens and side-men, the summoning and conduct of vestry meetings, and other matters, in cases wherever these matters are not already provided for by local ordinance.

Act XI. The bishop to ratify the Acts of the Synod.

The Synod hereby declares that nothing contained in its rules, regulations, and acts, is intended to effect or change the position of the church in this diocese, or the relation of its members towards the United Church of England and Ireland; and that the church of this diocese remains, as heretofore, an integral portion of the Church of England.

Act XII. adopts regulations made at the late conference respecting the administration of a sick and aged clergy fund.

Act XIII. Nomination of the several committees.—*Colonial Church Chronicle*.

MISSION TO THE SANDWICH ISLANDS FROM THE AMERICAN CHURCH.—At the late annual meeting of the Board of Missions held in New Haven, the Rev. Dr Howe, from the Special Committee on the Sandwich Islands Mission, reported the following resolution:—

"Whereas, it is understood that there are resident in the Sandwich Islands many members of our Church, who are desirous of the enjoyment of our services there; and

Whereas, there are great numbers of seamen frequenting and temporarily sojourning in these islands, for whose religious care no adequate provision is made; therefore—

Resolved, that it be recommended to the Foreign Committee to appoint one or more Missionaries to the Sandwich Islands, if suitable persons should offer themselves; provided also that any considerable contributions be made for their support."

Some objection was made to the last clause by Bishop Bedell, but withdrawn, and the resolution was carried almost unanimously.

The Dean of Carlisle preached in Christ Church, Carlisle, on Sunday; and, in the course of his sermon thus referred to in the present system of pew, letting in the Church of England: "To my mind it is one of the saddest thoughts that has pressed upon it during my residence in this place, that when people built these churches they were so selfish they built them for themselves, or those who could pay for them. But for those who cannot pay, what accommodation do they make? Nothing, I will venture to say, but what is a insult to working men. I thank God that the Church of England is awaking to her senses in this matter, to break down her barriers, to throw open her churches, that the gospel may be preached as free as air. The shabby resort of supporting the clergyman by letting the pews is the most beggarly contrivance that ever entered the minds of men. This is the reason why we have lost so many excellent and worthy members from our church; and I say if, as I become more and more acquainted with the working men of this place, I recommend them to go to the house of God, where are they to go? I don't know where to send them—they are locked out, they cannot come in."

SUBSCRIPTIONS RECEIVED TO FEB. 16, 1861.

TO END OF VOL. 7.—Rev. E. D., St. Catharines.
TO END OF VOL. 8.—Assist. Com. Gen. F., Prescott; Rev. J. G., Huntley; J. S., Huntley; J. B., Dundas; Rev. R. F., Delaware; G. P., Thornhill; H. C., Coldwater; Rev. A. S., Toronto; Rev. J. H., Hamilton; Rev. G. P. V., Greenwood; Rev. Dr. L., Napanee; Rev. W. G. L., Napanee; Rev. G. W. G. G., N. Gower, (to No. 17, Vol. 9); Judge J., Cornwall; Rev. A. H. R. M., Owen Sound; Rev. J. B. W., Smith's Falls; Rev. A. H. B., Crosshill.