

stands the exceeding difficulty of giving sufficient definiteness and body to the Church there, to enable it to do corporate acts. Not having the legal status of the Church at home—being, as it is, in that particular province of South Africa, in the midst of a population which, settled originally from other parts of the world, belong to other denominations of the great Christian family—the Church of England has of late been a scattered body in the midst of professing Christians, as well as of the surrounding heathen people; and, of course, it was needful if they wanted to act as a body, that there should be something to define what constitutes the membership of the body. The endeavour throughout has been to get the clergy and the laity of the Church to meet together, and to act as one, in their Synods and gatherings, for laying down all the rules of the Church according to apostolic model. Then came the question of, who were to be considered members of the Church? If it were only those who were communicants nominally in such a state of society as exists in those newly settled colonies, where many of the outposts of the colony have been long without the regular means of grace, then the number would not be sufficiently restricted; and if those were to take part in the administration of the affairs of the Church, much evil might be done. On the other hand they could not allow any one in the colony, without his declaring himself a member of the Church or being a communicant, to take part in administering the affairs of the Church. Therefore, they claim in that as in the other colonies as the expedient best suited to meet the difficulty, the framing of a simple declaration of membership, of their holding the doctrines, and of meaning to adhere to the discipline of the Church of England, and regarding themselves as members of that body; and that those who sign that declaration shall in virtue of such declaration be regarded as Church members, and be capable of taking part in the deliberations of the Church. Accordingly, this form of declaration has been drawn out, and the Bishops who have made this communication to your Grace are very anxious, that the members of the Church at home should pronounce some opinion of the form of declaration, and give it the brotherly sanction which you probably would give; and they know not to whom they could refer so well as to the Convocation of the Province of Canterbury. True, it is not a full and complete representation of the Church at home; yet it is the best. Consisting as it does of the Bishops of the largest province, with your Grace at their head, and the representatives of the other orders of ministers—the Deans appointed by the Crown, the Canons appointed by the Bishops, and the Proctors by the parochial clergy; they thought that it was as good an exponent as could be got of the voice of the Church; and in that particular they would like to have the voice of the Church at home in favor of the declaration, which they desire should be the basis of the right to take part in the administration of the affairs of the Church in the colonies. Another point of difficulty in some respects was the relations which Missionary Bishops, sent across the frontier of the Queen's dominions into the heathendom beyond, ought to occupy with reference to the Church they left behind them.