

of sin, or the attainment of "the knowledge of His will in all wisdom and spiritual understanding."

As the highest attainments of the Christian life the consummation of being fruitful in good works, flowing from the faith, and love and hope previously mentioned, St. Paul puts the being "strengthened with all might, according to his glorious power, unto all patience and long-suffering with joyfulness."

THE CHURCH IN SOUTH AFRICA.

THE South African Church seems destined to meet with a succession of misfortunes. The Natal Episcopate, with Dr. Colenso as Bishop, was constituted by Letters Patent from the Crown; but on the trial of Colenso for heresy, the Privy Council decided that, there being no Legislature in the country, Letters Patent could have no authority. The Church in South Africa thereupon became a voluntary body. A little while ago, Dr. Williams, having become insubordinate, Bishop Merriman called him to account. The case was tried before the Supreme Court of the colony, and the decision of the Court has placed the Church in a most extraordinary predicament; and it literally hands her over to Colenso and Williams. The judges declared that the Diocesan Court was properly constituted, and praised the ability and impartiality displayed throughout its proceedings; but they decided that, having no Letters Patent, and not having been appointed by the crown, he was not the legal successor of Bishop Cotterill, and had no jurisdiction over the cathedral, which was left "for ecclesiastical purposes in connection with the Church of England"—a Church from which it was emphatically declared that the Church in South Africa is separated "root and branch." The main cause of this part of the decision appears to be a provision in the first article of the constitution:—"That, in the interpretation of the aforesaid standards and formularies, the Church of this province be not held to be bound by decisions in questions of faith and doctrine, or in questions of discipline relating to faith or doctrine, other than those of its own ecclesiastical tribunals, or of such tribunal as may be accepted by the Provincial Synod as a tribunal of appeal." That is to say, they are separated from the Church of England, "root and branch," because they do not submit questions of faith and doctrine to be decided by the Judicial Committee of the Privy Council. This decision places the Church in South Africa in a much worse position than it is in England, and, as far as we know, in any of the other colonies, as no such decision appears to have been given elsewhere.

Bishop Merriman was elected Bishop of Grahamstown by the unanimous voice of the clergy and laity, but the judgment leaves Dr. Colenso the only Episcopal representative of the Church of England in South Africa. Bishop Merriman is entitled to the distinction of Grahamstown no longer. The leader, and, as far as appears, the only clerical representative of the Church of England in the Diocese of Grahamstown, is Dean Williams.

Notice has been given of a confirmation to be held at Grahamstown Cathedral by Dr. Colenso. A confirmation there, has been, since Dean Williams' incumbency, a very rare occurrence; and the object with which this notice is given is, doubtless, that an excuse may be found for bringing Dr. Colenso there. The invitation will, at all events, have the effect of depriving Dr. Williams of the sympathy of all Christendom, excepting a few Erastians.

It appears that no time is to be lost in enforcing the judgment in the most practical way possible. The Treasurer of the Bishopric Endowment Fund has received an attorney's notice, on behalf of three members of St. George's Vestry, that an action will be forthwith commenced in the Supreme Court to restrain him from paying over to Bishop Merriman any of the assets arising from that Fund.

CIRCUMCISION IN BELLEVILLE.

WE clip the following from the *Belleville Intelligencer*:—

"A large number of prominent citizens assembled this morning, 20th Oct., at 10 o'clock, at Mr. Landsberg's house to witness the ceremony. Among those present were Rev. Dr. Clarke, Dr. Farley, Dr. Eakins, Alex. Robertson, Esq., M. P. P., Messrs. Jas. Macoun, W. Bullen, D. Maclean, T. Lockerty, W. Y. Mikel, S. Rettallack, T. Walters, W. Bradshaw, and many other well known citizens. The ceremony was conducted by Rabbi Rosenberg, of Montreal. It was very simple, the whole ceremony not lasting over ten minutes. The child—a bright-eyed, lively little fellow—was placed in the arms of his father, and held by him while Dr. Rosenberg chanted, in a rich, melodious tenor, the Hebrew service. The chant being concluded, the circumcision of the child was then proceeded with, Mr. Landsberg holding the little fellow while the Rabbi performed the operation. This was done as deftly and quickly as could have been done by the most skilful surgeon. It was only the work of a couple of minutes, and at the end of that time the child was comfortably bandaged up again, and was apparently free from pain. The ceremony of christening the little Israelite was then performed. It consisted merely of another long and melodious Hebrew chant, on the conclusion of which the child was given the name of Solomon Landsberg.

The assembled company then sat down to partake of the wine, cake, fruit and confectionery which had been bountifully supplied by Mr. Landsberg, who had also not forgotten to supply the peculiar bread which is partaken of on such occasions. Dr. Rosenberg then explained to the company the history of the rite which had just been observed.

Rev. Dr. Clarke was then called on, and expressed his pleasure at being present. He said that a closer friendship should exist between Christians and Jews than had in the past—for did they not recognize the same Jehovah as their God, and take the same Old Testament as their guide? Christianity, he said, was but a development of Judaism. It was Judaism adapted to the spiritual necessities of all mankind. With respect to the rite of circumcision, he said he could conscientiously approve of it as a Christian minister, for Paul, after he had become a Christian, circumcised Timothy, and the rite was observed by the early Christians, fully a century after the death of Christ. He claimed to be an Israelite himself—a member of one of the ten tribes, and confidently looked forward to the time when the Jews would be restored to Palestine and when Jerusalem would be the capital of the British Empire."

We have often heard strange stories from Belleville, but the above is one of the choicest religious curiosities we have ever met with. The penny-aliner who wrote the account must be a twin brother of the Ritualistic reporter who suspended a *Thurifer* from the ceiling, for he makes the egregious blunder of christening, (making Christian), the Jewish child immediately after its circumcision; and even shows his ignorance of Christianity, as he makes christening consist in giving a name! The Rev. Dr. Clarke, (who is not a Jewish Rabbi, we believe, but Incumbent of Christ Church, Belleville), figures notably in the scene, and puts in his claim to be an Israelite. Altogether, the affair seems pretty well mixed, and we rather fear the whole proceedings will give rise to ribald jokes rather than godly edifying. We think clergymen of the Church might be better employed than in assisting at Jewish rites.

"THE WEAKNESS OF SUPERSTITION."

THE following precious *morceau* has been quoted approvingly from the *Record*, by those who are apparently as ignorant of the Gospel and Churchmanship, (which mean the same thing), as

the organ from which the quotation is made:—

"Dr. Pusey, in a preface to a volume of sermons by the late Rev. John Keble, relates a curious (!) incident in Keble's life:—He used to go into his church, with a lantern, at 5.30 on winter mornings to say the Litany there. 'Sometimes,' it is added, 'there was only one other worshipper.' The sexton, we presume (!). It was supposed (p. 358) that the sound of the bells did the rest of the parishioners good, and that they were the better for it. This is precisely the principle upon which Romanists are perpetually tinkling bells, sometimes to the great annoyance of those within sound of them."

The appearance of such trash in the English papers gives some countenance to the report circulated some time ago, that its editor belonged to one of the schismatical sects. To those *bona fide* members of the Church who may think there is either sense or consistency in the paragraph, we should recommend to read their Prayer Book. In the preface to that book, the teaching of which is utterly ignored by the advisers of those erudite journals, we find the following:—"All Priests and Deacons are to say daily the Morning and Evening Prayer, either privately or openly, not being let by sickness or some other urgent cause." "And the Curate that ministereth in every Parish Church or Chapel, being at home, and not being otherwise reasonably hindered, shall do the same in the Parish Church or Chapel where he ministers, and shall cause a bell to be tolled thereunto, a convenient time before he begin, that the people may come to hear God's word, and to pray with him."

It therefore appears that the compilers of the Book of Common Prayer, Reformers though they were, yet had the same "weakness of superstition" that Keble afterwards imbibed, and that Keble was only doing what he had solemnly bound himself to do. He was "obey the laws," which hundreds of clergymen, to their everlasting shame, disobey.

And moreover, strange to say, Churchmen are not the only persons afflicted with this "weakness of superstition." We once knew of a Methodist preacher, who, summer and winter, without intermission, would go to his meeting-house, or chapel, as it was termed, at six o'clock in the morning, to hold a prayer meeting. He would "give out" a hymn, sing it, say a prayer of fifteen or twenty minutes in length, and then, if no one came, he would read another hymn, sing it, make another long prayer, pronounce the benediction, lock the doors, and, with his lantern in winter, would go home to breakfast. It often happened that he was seen coming away quite alone, and without that "one other worshipper" that kept Keble company.

We "presume" both our contemporaries would regard the Methodist preachers' conduct as ardent zeal to be imitated, while they ignorantly ascribed the devotion of Keble to the "weakness of superstition."

THE RECENT CHURCH CONGRESS IN LEICESTER.

THE general impression that the late Church Congress in Leicester has left, appears to be, upon the whole, a favorable one. Indeed, the Congress is spoken of, by some, as having been successful beyond all precedent; the attendance, though on some occasions not so large as it might have been, was, nevertheless, larger than on former occasions; the papers read, and the discussions upon them, are spoken of as excellent. The tone of the Congress altogether, is regarded as eminently satisfactory, partly, perhaps, as the result of the opening address of the President, the Bishop of Peterborough, which is spoken of, by some who do not always agree with him, as having imparted