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THE

Church Magazine.

 JULY, 1865.

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 SAINT JOHN, N. B. :

W. M. WRIGHT,

DESPATCH PRINTING AND PUBLISHING OFFICE,

PRINCE WILLIAM STREET.

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THE DOCTRINE OF CHRISTIAN BAPTISM.—No. 1.

AS a Sacrament is a *Divine Institution*, we cannot for a moment suppose that it is only a form or a ceremony. Far from us be the thought that our Lord God should have instituted in His Church a mere outward sign and a barren ceremony. Rather let us believe that every Divinely instituted ordinance is intended to convey to us the grace of God.

To learn, then, what is the nature of the inward and spiritual grace of Holy Baptism, let us now consider the chief passages in the New Testament which relate to it.

The sum and substance of the whole doctrine of Christian Baptism is contained in St. John iii., 5: "Jesus answered, Verily, verily, I say unto thee, except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." Let us consider these words of our Saviour with great care. Let us keep very close to His express words, and to those ideas which they plainly suggest to our minds. Our Lord declares (1) that there is a *kingdom of God*, (2) that our entrance into this kingdom is by a *new birth*; and (3) that this new birth is of *water and of the Spirit*. Nothing can be of greater importance to us all than these truths.

First of all, our Saviour teaches us that there is a kingdom of God on earth; that is, that there is a visible society on earth, formed by our Lord Jesus Christ, to do God's work in the salvation of mankind. This is the body which we call the Christian Church. This is the great Dispensation of the Messiah, for which preparation had been made from the beginning.

Next, our Lord declares that our entrance into this kingdom of God is by a *new birth*. We enter into natural life at our first birth; but we must be *born again*; a second birth is necessary for us, in order to our entrance into the kingdom of God. Let us attend to what our Blessed Saviour has revealed to us about it.

Our new birth, He says, is "of water and of the Spirit." By these words we learn that our new birth is given us by the Holy Spirit of God; and then, also, because our Lord

says that it is "of water" as well as "of the Spirit," we learn that our new birth is granted us by the Holy Spirit in the *Sacrament of Baptism*, for this very plain reason, that *then only* has our Saviour commanded *water* to be used. If our new birth, or regeneration, took place at some other time when *water* is not used, how could it be said with any propriety that we were born again "of water and of the Spirit?" We must keep close to our Saviour's words. By *water* He means *water*; and that word must direct our thoughts to the Sacrament of Baptism, for on that occasion only has He commanded *water* to be used.

There can be very little doubt that the Church of England, in common with the Christian Church everywhere, understands these words of our Lord as relating to the Sacrament of Baptism. Her voice is clear and decided about this matter, as any person may easily see by reading the Office for Adult Baptism. In that Office the Gospel appointed to be read is the very passage containing our Saviour's discourse with Nicodemus. And the exhortation founded on that Gospel begins as follows: "Beloved, ye hear in this Gospel the express words of our Saviour Christ, that, 'Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God!' Whereby ye may perceive the great necessity of this Sacrament, where it may be had." The exhortation says that from our Saviour's express words we may perceive the great necessity of the Sacrament of Baptism. For in that most solemn declaration, of such infinite importance to all men, our Lord would never have spoken one single useless word. By saying therefore that our new birth is "of water and of the Spirit," we must of necessity conclude that, in all ordinary cases, our new birth is given to us by the Holy Spirit in the Sacrament of Baptism. No doctrine of Divine Revelation can be more express and certain than this.

A new birth suggests to our minds at once that we are made children of a new family, members of a new man. By our first birth we enter into the natural family of Adam, or are made members of the first man. In like

manner we learn that by our new birth we enter into the spiritual family of Christ, the second Adam, we are created anew in the second Man, we are regenerated in Christ. This is one great essential idea belonging to the doctrine of our new birth, that we become members of Christ who is the second Man, the Lord from heaven.

Another idea involved in our Lord's words is, that by our new birth of water and of the Spirit, we enter into the kingdom of God. At our first birth we enter into the kingdom of nature; all the blessings of this life are then given us to use, and our natural faculties are then given us to exercise. In like manner at our second birth, we gain our entrance into a new world, we enter into a kingdom above nature,—the kingdom of God, or the visible Church of Christ on earth.

2. Again we read in 1 Cor. xii. 13, that "by one Spirit are we all baptized into one body." And this one body is the Body of Christ, (Col. i. 18.) Into this One Body we are baptized by the One Spirit: that is to say, in the Sacrament of Baptism we are made members of this One Body by the Holy Spirit. This is a great gift of God procured for fallen man through the redemption of the world by our Lord Jesus Christ. It is one of the great purposes for which the Eternal Son of God is Incarnate, that He may give Himself to each one of us as a new Divine Head, that He may make us members of His Body, and so communicate to us again eternal life. And the Sacrament of Baptism is instituted by Him as an instrument wherein, through the power of the Holy Spirit, He gives us this membership with Himself, so that we are said to be "baptized into Christ." We are then for the first time incorporated into the Church, which is the Mystical Body of God Incarnate.

3. Again, in Titus iii. 5, we read, "He saved us by the washing of Regeneration, and renewing of the Holy Ghost." Here there can be no question at all but that the Apostle calls our Baptism "the washing of Regeneration." This is an express statement, and is in exact agreement with our Saviour's words to Nicodemus.

4. Again, compare together the two parallel passages in Rom. vi. 3, 4, and Col. ii. 12. "Know ye not, that so many of us as were baptized into Jesus

Christ, were baptized into His death? Therefore we are buried with Him by Baptism into death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life."—"Buried with Him in Baptism, where in also ye are risen with Him, through the faith of the operation of God, Who hath raised him from the dead."

From these two passages we are expressly taught that by the inward and spiritual grace of the Sacrament of Baptism, we are made partakers in some measure of the virtues of the death and resurrection of our Saviour. Being made members of a new Divine Head, we partake in all the benefits that He has obtained for us. "In Baptism ye are risen with Him," is the express saying of St. Paul. Our Baptism is therefore a means of grace. Therein we are united to our risen Lord.

5. Again, in Ephes. v. 25, 26, we read, "Christ also loved the Church, and gave Himself for it, that he might sanctify and cleanse it with the washing of water by the Word." Here we learn that the Church is sanctified and cleansed with the washing of water by the Divine Word—"in the Name of the Father, and of the Son, and of the Holy Ghost." We must not carelessly pass by the words "with the washing of water" as if they were written by accident, without any meaning. Should it not raise our thoughts about Christian Baptism, to hear that in it Christ sanctifies and cleanses us?

6. In the Acts of the Apostles we read how all the first converts to the Christian faith were baptized according to the Institution of our Lord. The conclusion of St. Peter's first sermon was this, "Repent, and be baptized every one of you, in the Name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost." Here the Apostle says that in baptism is bestowed the remission of sins, and a special gift of the Holy Ghost. And then mark also the words of Ananias to St. Paul, after his conversion, "And now why tarriest thou? Arise, and be baptized, and wash away thy sins, calling on the Name of the Lord." St. Paul had been three days at Damascus without sight, repenting, praying, fasting. Yet until he was baptized, he was still in his old sins. In his baptism they were put all away,

for remission of sins is one of the Divine gifts therein granted us, through an application of the Blood of Christ.

7. Lastly, St. Peter, speaking of the Ark which Noah prepared to save his family during the deluge, says expressly, "the like figure whereunto, even Baptism, doth now save us;" (1 Pet. iii. 21,) and this in language which cannot by any ingenuity of unbelief be explained away.

From these principal passages of the Word of God *the Doctrine of Christian Baptism* must be sufficiently plain to all sincere disciples of Christ, who humbly receive His teaching. These passages will also fully justify the belief we profess in the Nicene Creed "in one Baptism for the Remission of

sins." May we ever have faith sincerely to believe in the necessity of this Holy Sacrament as a means of grace, appointed by God Himself, carefully bringing our children early to participate in its blessings, which are the remission of their birth-sin, admission into the Kingdom or Church of God, and the gift of the Holy Spirit. And for ourselves, may we ever remember that in vain have we received the blessings of baptism, unless through the whole of our life we strive to live as becomes the sons of God, daily *increasing* in His Holy Spirit more and more, until we come to that everlasting kingdom, for which the kingdom of God on earth is only the preparation.

CHURCH EXTENSION.

THE divisions among professing Christians give rise to many of the difficulties concerning the support of the ministry and the establishment of the Church in various parts of this diocese.

This is evident on an examination of the state of religion in many missions. In a country parish it is necessary to appoint three or four places for holding Divine Service on Sunday and other days, that all the parishioners may have an opportunity of receiving the ministrations of the Church. These places or stations are distant six, eight, or twelve miles, one from the other. The habitations of Churchmen are scattered through the country; there may be about thirteen Church families in and near one settlement; eight or ten families in another; three or four in another; and in some settlements the members of every denomination are so few that a congregation can only be made up by the meeting of Churchmen and dissenters of various sects. The whole population of a parish in many counties of this diocese would not make more than an encouraging congregation for one clergyman, or produce a flock too large for one pastor; and yet in such a parish, the settlers are divided into five, six, or eight religious denominations. This is confirmed by reference to the statistics of the census of 1861 of this province. All the families in these parishes could scarcely raise among them a sufficient

salary for one clergyman; and yet notwithstanding this, they entice five or six persons to minister to them. This state of religion makes the position of the duly authorised ambassador of our Lord Jesus Christ an unhappy one in many of the country parishes. He finds the people divided; the majority opposed to Church principles; he has to officiate to small congregations; he has to travel great distances on Sunday and other days to meet or visit his flock; he has to contend with the spirit of indifferentism and infidelity; he has to be continually holding up the doctrines and principles of the Church to stem the torrent of religious opinions of bodies and individuals which are daily rushing in to overwhelm the truth; he has to be hurrying hither and thither on the Lord's day to gather together the young and old into the house of God, if only for a very short time. The five or six different religious denominations which are established in the parish are all possessed of a spirit of proselytism, some in the most fanatical degree. Many members of the Church, especially the young, are liable to be carried away by every wind of doctrine unless carefully watched. Indeed the missionary's heart is oftentimes cast down by beholding the children of Church parents indifferent to all religion, or not troubling themselves about the distinction between the Church of England and Baptists, Methodists, and

Presbyterians, and therefore frequenting every meeting-house or chapel according to what best suits their tastes and pleasures, or where the most excitement and novelty are to be found. The young men and women of the present day in some parts of the country parishes appear, for the most part, to acknowledge no particular pastor.

It will take years of patient and persevering trial to build up the Church in the country parishes. Many a poor, zealous missionary will be worn out (we may fear) before the seed which is being constantly sown and watered, will bring forth fruit abundantly.

* * * * *

The question, then, which we must put to ourselves is, how is the missionary of the Church to be maintained in the country parishes of this diocese? The Church people are too few, the parishioners are either too indifferent or too divided to provide a proper and fixed salary for him. It will never do to give up these country missions, otherwise dissent will rule our province; and the Church which we believe heartily to be Apostolic, will not be doing the duty which her Divine Head has ordered to be performed, viz., "to preach the Gospel to every creature," to establish the Church in every place, to oppose error in every form. The Church cannot be supported in the country missions by the people themselves; they cannot raise (I believe) more than one-fourth of the salary required, to do their best in the matter. Years and years will pass away (it seems likely) before we shall attain to that state of Christianity when divisions will cease to exist, and Christians will be members of the one body. For these reasons, the Diocesan Church Society is such a valuable institution; for these reasons the clergy and the Churchmen of the country parishes call loudly for the endowment of the Church in this diocese, so that she may be maintained when the Society for the Propagation of the Gospel withdraws its aid to us. If the Diocesan Church Society is not generously sustained, even at the present time, some of the missions will soon be forsaken, for ministers possessing education, habits of retirement, and proper self-respect, will not remain in a country parish if they have to sink down into

a state of wretchedness, if they have to beg their bread, if they have to neglect their ministerial studies and parochial duties, and occupy themselves in secular matters that they may obtain a livelihood. If the country missions are not provided for, so that the ministry are in some degree independent of the people, the result will be that the missionary will not hold a respectable and influential position in the country. Should he not manage to carry on the work of the ministry, dependent upon the people, and be obliged to give up the mission, the place he ought to occupy will be filled with other teachers.

Now is the time, when we have a good opportunity to manifest our love to the Lord Jesus Christ. Souls are on the point of being lost on account of the want of means to promote the ministrations of the Gospel; the truth is on the point of being withdrawn from the poor men in the country, and error is about to be substituted. The clergy who have devoted themselves to the ministry of God's Word, are looking to see who will back them up in their noble undertakings.

We read with pride in ecclesiastical history of the noble deeds of our forefathers for the sake of our religion, how they forsook all, and exposed themselves to the greatest sufferings to hand down to their posterity the Church without spot or blemish. We, then, who are members of that Church, who have the same Lord, the same Spirit, the same hopes, cannot calmly and inactive look on at the Church being obliged to give way to other denominations, to dismiss her missionaries, to shut up the Houses of God, to withdraw her ministrations from our fellow creatures, because pecuniary means are wanting, because the funds of the Diocesan Church Society, and the contributions of Churchmen are too small to meet the wants of the mission. No! my brethren, this, I am sure, will never be allowed; there is too much Divine love dwelling in your hearts, too much attachment to the Church of your forefathers, too much of the noble spirit of your ancestors dwelling in you to allow you to live at ease so long as the Church of Jesus Christ is in danger.—*From a Sermon for the Church Society, by a Missionary of this diocese.*

NEW ZEALAND.

MANY of our readers are doubtless aware that a sad war has been proceeding for the last two or three years between the natives and European settlers in these interesting and beautiful islands, arising out of the tenure of land, the ultimate issue of which cannot fail to be the complete and absolute subjugation of the native race, as no efforts at conciliation are, as it seems to us, likely now to be successful. Before its breaking out, New Zealand presented to the eye of the Christian statesman and philanthropist the beautiful picture of a high-spirited native race amongst whom some of the worst vices of heathenism were all prevalent, gradually coming under the elevating influence of Christianity and an advanced civilization: as a race they had become nominally Christian: they had exchanged the tomahawk for the plough, the war-cry for the songs of Zion, the wretched and degrading rites of heathenism for the pure worship of the blessed Trinity: the Lord Jesus was known amongst them as a Saviour, and the fruits of the Spirit were borne in individual and family life in thousands of instances.

Scores of native settlements might be found with its neat church and school and resident pastor, sometimes European, at other times native, and on the Lord's day and other times these lately degraded subjects of the kingdom of darkness might be seen flocking by families with their prayer-books and hymn books in their hands to God's worship, in clean and neat apparel.

The war has greatly changed the aspect of things, these promising appearances have been blighted, and the work of evangelization thrown back indefinitely.

Still, God watches over his own cause everywhere, and although he permits it to be retarded as now in New Zealand by these untoward events, yet ultimately good will be brought out of them by His wonder-working skill.

It is very encouraging to know that the Church is there presided over by one of the noblest and ablest of our missionary Bishops, and that all his influence and efforts are directed to the restoration as they were to the maintenance of peace. A late communica-

tion from a resident and eye-witness, which we subjoin, gives us a picture of Dr. Selwyn exercising his office as a peace maker. Let us pray not only that peace and harmony may be again restored to these islands, but that he and all who think and act with him may have the blessing promised by our Lord to all such, "Blessed are the peace-makers for they shall be called the children of God:"—

"Many of your readers, I dare say, will like to hear something of the Bishop of New Zealand. Years of unremitting toil have not spared the athletic form of George Selwyn. You would hardly think, to look at his somewhat pinched features and careworn expression, that he was once famous at Oxford for his strength and his skill in all manly exercises, and that when he came here the Maories thought he must have more than mortal endurance to climb the mountain tracks, ford the rivers, and travel through the bush as he did. But he looks as if still full of enthusiasm. Many of the missionaries who have come to New Zealand have done very well for themselves, and have been as earnest in increasing their own possessions as in elevating and Christianising the natives. That cannot be said of Bishop Selwyn. He holds the cross ever before him, all self hid in its radiance, whether preaching to a fashionable congregation in the cathedral at Auckland, or to a few tattooed savages in the bush. Bishop Selwyn made every effort to prevent the natives from going to war. More than once during the last few years he stopped their war parties; but at last the influence of the fiercer spirits was too great for him, and the mass of the race was dragged after them. Before the war began, a meeting of the chiefs and people of Waikato was held at Peria to debate upon the question of peace or war. It had something, too, of the nature of a religious meeting, for, just as the Highland Jacobite chiefs, when thinking of coming "out" in the '15 or the '45, held a great hunting-match, so the Maories now get up a great prayer-meeting. At this meeting Bishop Selwyn attended, and made a speech earnestly dissuading from war. I give a translation of the concluding sentences. The Bishop looked at Manutaece, the Maori King, and took off his hat:—

O Manutaece! principal chief of Waikato, I urge you now, in the name of our parent who went to sleep, consent to the good plans by which we shall be saved.

He then turned to William Thompson:—

O my son Tamihana, I implore you in the name of our beloved friend who sleeps in my tomb at Ngamotu, consent to the good plans by which we may be saved.

The Bishop then turned to the mass of the people:—

O all ye tribes of New Zealand, holding council together, I entreat you in the name of our Lord Jesus Christ, Whom we believe in and in Whom is our hope, consent to the good plans by which we may be saved.

The conference lasted for some days, and on the Sunday the Bishop preached a sermon, in which he urgently appealed to his audience to remain in peace. The following is a translation of the conclusion:—

I have seen a solitary piece of water which sprang up in a swamp. It was only great in mud, and the end of it was to disappear altogether. It was neither water nor mud—no man drank of it, nor could canoes paddle there. It remained alone in its stupid

greatness, this branch stream which refused to flow to the river—it is left for the eels to crawl through, and for pigs to wallow in. But a good and pleasant stream, newly born, from the womb of heaven, behold I with what vigour it leaps the falls and flows down the rapids. It perseveres in doing its work—that is, in increasing the river. By the time it reaches the confluence its name has ceased—the Punia is lost in the Waipa, the Waipa in the Waikato, and the Waikato in the sea. This is the greatness of the branch stream—to be lost. So this is my greatness—that of the one man to be lost in the Church, the Church in Christ, and Christ in God, "that God may be all in all."

But it was of no avail. Rowi and the Ngati-maniapoto were determined on a fight; and as it ever is, the extreme party dragged the other till all were fatally committed.

WALKS IN A WOOD.

CHAPTER III.—JULY.

Flowers bloom in every field,
Flowers e'en the rough rocks yield;
Flowers unfold 'neath waving trees,
Wafting fragrance on the breeze,
Earth extends a blooming garden,
Zephyr spirit is its warden:
Music rings in every nook—
From gushing fount, and murmuring brook.

T IRED with a long walk under the scorching July sun, we rejoice when our destination is reached, and resting on a fallen tree drink in all the beauty around us with dreamy enjoyment, listening as it were to the profound stillness, which is only broken by the hum of insects, and the occasional note of a bird, or whirr of a squirrel. Remembering at length the object of our walk, we rouse ourselves to look for some of the July flowers, which are now making the woods and meadows gay. Before us lies a small lake, calm and unruffled, reflecting in its blue depth each little shrub that clusters round its edge, and every leaf of the graceful birch and willow trees which bend their branches over its waters. Here and there through the mass of feathery foliage, rises a blanched and barkless fir tree, on whose quaint, leafless branches, hang trailing wreaths of gray lichens, which impart a venerable, but at the same time, dreary character to the place. The large white clouds throw fleeting shadows on the lake, as they sail across the blue sky, and on the still surface of the water dragon flies, with their rainbow wings, are disporting themselves, while

"In the midst, upon her throne of green:
Sits the large Lily as the Water's Queen."

Like "silver ships" the pure white

blossoms float, surrounded by their large, flat, heart-shaped leaves, whose corkscrew stems, which lengthen and contract according to the depth of the water, sustain them above the surface. The flowers, now turned up towards the sky, with their thick white petals fully opened, and rejoicing in the flood of sunshine pouring down upon them, begin to close as the sun declines, and at night bow their whiter heads beneath the cool waters, to rise fresh and fragrant in the morning. This is the *Nymphia Odorata*, the White Water Lily, held in so much esteem by the Eastern nations, especially by the Chinese. It is always near a Buddhist temple, on account of a legend that the Genius of Goodness, tired with an unsuccessful search throughout mankind for a reflection of himself, stooped to drink at a lake, which reflected his face, and at first made him believe he had found the being he was in search of. At length convinced that it was only a shadow of himself, he bade the beautiful Water Lily to arise as a remembrance of his adventure. The Chinese consider it sacred, and use it only to decorate their temples. In Japan it is used as a funeral flower, poles garlanded with the White Water Lily being a part of the funeral procession. With a hooked stick we draw some blossoms within reach, and think as we pluck them of the Dutch superstition, that if in picking them you let a petal fall, some direful mischance will befall you. The Yellow Pond Lily is also floating near, its yellow cups making bright patches of color be-

neath the shade of the trees. Though more showy, the flowers are less lovely than the pure white ones. The shape of the latter's seed-vessels somewhat resembles a flagon, which has earned for it, in some parts of England, the unpoetical name of Brandy-bottle. Growing a little way from the water is a plant whose red blossoms flash brightly, out from the general green. This is the *Lobelia Cardinalis*, or Cardinal Flower, first discovered in the seventeenth century by the French in Canada, and sent to Henrietta Maria, who gave it its name by laughingly observing that it reminded her of a cardinal's stockings. The name of *Lobelia* was given it in honor of M. Lobel, physician and botanist to James I. It is a handsome plant, growing two feet high, the flowers large, and of an intense scarlet, the leaves alternate, lanceolate, and serrate. Near by, the Orange Lily, (*Lilium*,) raises its graceful head above a host of small blossoms. The stem rises erect, and is wreathed with nodding blossoms of a bright orange. The Pitcher-plant, or Indian Cup, next arrests our attention by its curious shaped leaves, and crimson and green flowers. This is the only plant we have whose leaves hold water, from which its two names have been given it. The stem rises a foot high, and bears a singular, but beautiful crimson flower. The petals are five, and of an oval shape, the germ globular, and covered by the stigma, this being divided into five tubes, the segments of which expand like an umbrella, and, falling down, alternate with the petals. There is an exterior calyx, composed of three leaves, and an interior one of five; these are nearly purple. The leaves which radiate from the stalk rest on the ground, and are composed of a hollow tube, swelling in the middle; and their open mouths are somewhat elevated, and contracted at the border, so that they retain water when nearly full. On the lower side of the mouth is a broad spreading appendage, which catches the water, and directs it into the cup. There have been many theories about the use of these receptacles, some considering them provided only for the use of the plant, others as insect traps for the benefit of birds, as dead flies, &c., are often found in these tubes, whose margin is beset with inverted hairs, which would render it very difficult for any

insect once trapped to escape. We next come upon the light green sappy branches of the Touch-me-not, or Speckled Jewels, whose glittering, long spurred blossoms, of a bright yellow, spotted with red, well deserve the last name. The two former were given it from the irritability of the capsules, which, when touched, open their valves, and jerk out the seeds in all directions. In the moist ground at the opening of our homeward path, we find two representatives of the *Orchis* tribe, that curious family whose many peculiarities it is impossible for me fully to describe. The South American kinds, as is generally known, resemble birds, beasts, and insects, in the most wonderful way; and I have heard of one found in York County that was like a white pitcher, and which grew from a tree, but this I have never seen. Those before us are but spikes of long spurred, winged flowers; one sort being purple, the other white and very fragrant. Before we are out of the woods we have the good fortune to find a bed of Ladies' Tresses, a most capricious plant in its choice of an habitation, as, though not an annual, it will suddenly disappear from a place where last year it grew in profusion, and make its appearance in some new part of the woods. The wings of this little blossom are white, the lip green, and the flowers grow round the stem in a spiral curve, supposed to be like a curl. There is another very common and pretty *Orchis*, which grows in masses also, and bears spikes of pinkish-white blossoms, whose long dark pistil hangs over the lip. The ground is in some parts covered with the American Laurel, or *Kalmia*, whose strawberry and cream-colored flowers are a great addition to our bouquet. The octagon-shaped flowers are very pretty, and have a particularly neat look, pinned down, as it were, by their regular stamens. I have heard of white ones being found, but have never had the good fortune to meet with one.

Time and space forbid our mentioning all the flowers that crowd on our notice, but we must not pass over the Wild Rose without picking some sprays of pink blossoms. The flower itself is too well known to need any description, but it may not be amiss to mention here a few customs and associations connected with it, the Poet's flower, known and honored from the

earliest time. The Rose has always been regarded as an emblem of the Church, in consequence of the passage in Solomon's figurative description of the Church of Christ, "I am the Rose of Sharon," and is often introduced in Church ornamentation. The Romans used this flower on occasions both of sorrow and mirth, as they crowned themselves with it at feasting, and strewed it on their dead. Inscriptions have been found shewing that legacies were sometimes left on condition that the legatee should annually crown the testator's monument with Roses. In Germany, girls who die young have a crown of White Roses put on their brow, and in England a garland of Roses is sometimes carried by two girls at the funeral of young persons, and afterwards hung up in the church. The knight's chaplet of Roses was formerly

considered one of his peculiar ornaments, as much as his gilt spurs. Chaucer recommends all gentlemen to wear them on Whit-Sunday, which is still called Rose Sunday in Rome. Rose tenures were common in the middle ages, indeed as late as the sixteenth century we find the Bishops of Ely renting part of Ely House, and the garden belonging to it, for the nominal rent of one Red Rose, the Bishop reserving the right to gather twenty bushels. Floral rents still continue in some places on the continent. The only floral custom belonging to this month of which I know, is the giving bouquets composed of Roses, Carnations &c., to all who bear the name of Anne, on the 26th of July, St. Anne's day, and this custom is only observed in some parts of Germany.

FLORA LYON.

ON THE UNITY OF PLAN IN ORGANIC FORMS.—2.

THAT man should be unwilling to acknowledge any relationship with the monkeys, is perhaps a not unnatural impulse in a being so far removed in intellectual and moral superiority even from the highest of the brute creation, and the great mass of mankind are loth to accept, no matter how urged by argument and illustration, any theory which maintains that the human race has been developed from quadrupeds, bats, birds, and fishes. Yet if we omit the consideration of our moral and intellectual powers, the links which connect our race even with that of the fishes, are much more numerous and important than those which tend to separate us.

In the first number of this magazine an attempt was made to show that all varieties of animals, of all ages, and from all parts of the world, must be considered as belonging to one or the other of four great departments, founded upon the *plan* of their growth and structure. It was moreover stated that the highest of these departments, the Vertebrate, is that to which we ourselves belong, and with us are associated all quadrupeds, birds, reptiles and fishes, all animals in short possessed of an internal back-bone or spinal column. Let us now see how this one idea pervades the entire group, and by what

simple changes we can transform our own bodies into inhabitants of earth, air, or water.

The body in man consists of a single, jointed, vertical, bony pillar, supporting a head and trunk-like chest, the former filled with the delicate organ by which we think, will, and judge; the latter containing the equally important and no less curious instruments of respiration, circulation, and digestion. It is surrounded and protected by a soft and pliant skin, has arms composed of bones beautifully arranged to serve all our varied wants, and legs to support us in our naturally erect position, and to aid us in our motion from place to place. Every portion of the frame is wonderfully adapted to the use it is intended to fulfil, and there is nothing wanting, and nothing superfluous.

But to begin our series of transformations. Without materially altering the central pillar or axis of the body, let us only draw a little forward the lower facial bones, increase the length of our arms and fingers, allow a greater length and freer motion to the toes, to fit them for grasping as well as walking, add a tail, (a part wanting in many monkeys, and found in a rudimentary state even in man,) allow the hair to thickly cover *all* instead of a few portions of the body, and in all its most important features we have donned the

habit of the ape: reduce the *size* of the ape some thirty or forty times, make some slight changes in the relative development of different bones, change the grasping claws into powerful spade-like hands, and we have a *mole*: lengthen the fingers of the mole, and stretch the skin between them to form a web-like wing and, behold! a bat.

Again, increase the size of our ape or monkey, make a few changes in the relative size, but not in the number or position, of its different bones, and we may readily call up any of our ordinary quadrupeds, from the dog, cat, or lion, with their sharp cutting teeth and claws, to the horse, ox, cow or camel, built of the same parts but differently arranged to suit different purposes; nay, we may even transform our bodies into those of whales without any greater alteration than an increase in bulk, the coalescing of a few bones so as to produce fin-like paddles, buried in flesh, instead of our mobile hands, while the legs remain rudimentary and concealed within the skin, or are replaced by the broad cartilaginous tail-fin by which these animals are propelled with such wonderful power through their native element. I have not in these comparisons alluded to any of those points of *internal* structure in which all the animals above enumerated differ from each other. Yet even here, wide and varied as are these contrasts, all are but modifications of one typical idea. As all the creatures above mentioned are built from identically the same bones, their varying size and habits depending on the relative proportion and development of these bones, so all have a heart and a perfect circulatory blood system, all have lungs for atmospheric respiration, all have an internal cavity or canal for the digestion of their food, whether this canal be short and simple as in flesh-eating animals, or long and complicated as in those which feed upon vegetable life. Moreover, so intimate is the connection between their internal structure and the general form and habits of the body, that naturalists from the one are able to predict the other with unerring certainty. Not only have carnivorous animals a digestive canal suited to bring prey, they have also limbs constructed for the successful pursuit of that prey, claws to seize and hold it, sharp cutting teeth to tear it to pieces.

Herbivorous animals on the contrary, not requiring to pursue or tear their food, are provided with hoofs in place of claws, their teeth are broad and flat for grinding the plants which supply their sustenance, while their digestive canal is constructed for the reception of a species of food which within a great volume contains but little nutriment. Even the special adaptations are no less remarkable, as in the case of the camel, whose stomach with its numerous sac-like dilatations, is evidently designed as a reservoir of water to supply the wants of the animal in his long and dreary wanderings over the arid sands of the desert.

In the remarks which have been made above, it has only been designed to show how close a connection exists between our bodies and those of the ordinary wild or domesticated quadrupeds. But when we pass to other classes of Vertebrate animals, such as birds, reptiles, and fishes, it would be easy to show a similar identity of structure, one constant plan upon which they all are built, although there may be, and really are, several modes in which this plan may be carried into execution. While our ordinary quadrupeds (or mammalia, as they are termed by naturalists,) are warm-blooded, air-breathing animals, and move on pairs of well-developed limbs, birds have one pair of these limbs altered into wings, though still warm-blooded and breathing in the atmosphere; reptiles have these limbs but small, or often entirely wanting, move but sluggishly over the ground, have an imperfect circulation and respiration, and the temperature of the blood low; while fishes again have their limbs no longer as arms and legs, or legs and wings, but as fins, while their blood is cold, and their respiration aquatic, all these features being wonderfully adapted to the medium in which they live. But whether mammal, bird, reptile or fish, all have the internal skeleton or back bone which sets them apart from all other animals as *Vertebrates*; their limbs are built of identically the same bones whether put together to form legs, arms, wings or fins; their heart performs the same function in all, viz., that of propelling the blood through the arteries and veins of the body; their lungs serve the same purpose in all, to renovate and restore the blood; the nervous system in all is

similarly built and similarly situated. In another chapter I shall seek to show how a like conformity prevails

among the plans upon which are built the *lower* orders of animal and vegetable life.

A RIDE TO THE EUPHRATES.

"Post equitem sedet atra cura."—*Hor. Carm.*

FIVE o'clock on a bright December morning roused me from a dreamland of pleasant English memories to the neighing and stamping of the horses in the courtyard, and the bustling voices of the usually apathetic and silent town Arabs who had doffed the inoffensive cloak and slippers, and, armed to the teeth with large pistols of monstrous calibre, and knives and daggers of every imaginable shape and size, were strutting about in red iron-heeled boots, and striving to assume a commanding air; and well they might, for they were to accompany us a short distance into the desert, an event in the life of a town Arab who seldom ventures beyond his native walls even on the beaten caravan tracks, far less on an expedition to the desert. I jumped out of bed and hurried through a scanty Syrian toilet, and in an incredibly short time we were mounted and off for the Euphrates.

Our party consisted of four. P. and I, as Englishmen, do not require any mention in a sketch of Syrian adventure. We were a little acclimatised, it is true, in dress and manners, but, on the whole, we were simply Englishmen abroad, a class whose name is legion, and whose special privilege it is to grumble and make themselves and others uncomfortable under any circumstances whatever. Mohammed Ali, our Cavass, was the last scion of a noble Janissary family which had taken a prominent part in the feuds between the Janissaries and their hereditary enemies the Shereefs, or descendants of the Prophet. He was rich in spirit and in pride; but poor in pocket, and withal he was endowed with a virtue seldom found anywhere, hardly ever in the East. He was thoroughly honest and honourable according to his lights, as honesty and honour go in Turkey. He was not over-nice as to white lies, and perhaps not too tender as to the shade of their colour, but how else could he have been an Arab.

On the whole, he was a fine specimen of the old Carm aristocracy of Syria, and certainly, as he cantered on in front on a splendid mare, with a brace of pistols and a long dagger in his belt, and my gun slung across his shoulders, his title to the respect of any who might feel inclined to dispute it seemed undeniable. He was our Army. Our Military Train consisted of No. 4, an Armenian servant, who bestrode several horsecloths and blankets folded over a pair of cumbrous saddlebags, containing our Commisariat and Ordnance stores, from between and under which peeped out the clumsy head and ambling legs of an underbred hack. The summit of this heap of things sat upon the rest with a stolid and dreary disgust upon his countenance, which even the thoughts of the dangers we might have to encounter could not lighten up with a single spark of enthusiasm or of anxiety. He was a good machine, however, and fulfilled his mission admirably, that is, to do as he was bid, an occasional scolding in choice Aleppo expletives keeping the wheels in working order.

Such were we as we cantered merrily out of the gates of Aleppo, past the mounds of rubbish, the *debris* of the earthquake of 1822, past the cemetery which girds the town with a broad belt of upright tombstones capped by turbaned heads. Here hosts of shrouded women were sitting about like ghosts of the dead beneath them, enjoying the coolness of the early morning, contradictory in terms as this may seem. The muddy, dirty town was behind us, and before us lay spread out the boundless desert, and we hastened on eastwards. There is something inexpressibly delightful about a first canter into the desert; no hedges, no fences, no forbidding boards threatening unwary trespassers with the extreme penalty of the law. You may gallop anywhere with impunity, and feel that he would be a bold man who would say you nay. But after

five or six hours of this, your heroship sub-sides into a martyrdom. Your horse plods on wearily with hanging head and you sit him still more wearily, after having exhausted your ingenuity in inventing new and easier modes of adapting yourself to an inexorable saddle. The whole atmosphere seems transformed into a gigantic burning glass, through which the sun's fierce rays are concentrated on one particular spot in your head, burning into the brain and parching up your very thoughts; you associate your horse's footsteps to some dreary tune which is for ever ringing in your ears, and you endure life rather than live. Still one vast plain without a break or landmark is ever unrolling its weary length before you, and the fiery vault of heaven rests on every side upon the burning plain, as you seem ever on one spot, though still toiling on. Oh, the misery of those days of blazing sun and parched earth without a drop of water or a shading bush; try it, New Brunswick readers, and you will value each useless sapling that you wantonly cut down to prove the edge of your axe!

We were thus jogging on in a dreamy dead-alive state, with the eternal creak, creak, of our new saddles, and the melancholy tune of the horses' tramp ringing in our ears, when we saw a wide *mirage*, as we thought, quivering before our blinking eyes. We hardly heeded it, for we had more than once that morning been deceived by such phantasms, by which a shrub of wild thyme is magnified into a palm tree, or a stone into a ruined pillar, while a limpid lake seems rippling in the sunlight, but ever receding, until at length, as if to mock your thirst, it vanishes all at once. But we certainly seemed to be gaining on this mirage, and soon we were galloping with revived spirits up to a broad lake dotted with villages along its shores. We threw ourselves from our horses, and drew in one long thirsty gulp from its crystal

waters, but, alas! it was only *one*, for this was the great Salt Lake of Aleppo and we had to repair to a village hard by to take the bad taste out of our mouths. This lake is a vast evaporating-pan, which is almost entirely dry in summer, and supplies Aleppo and its neighbourhood with salt.

Near our resting place, the village of Gibreen, is the site of the ancient Chalybon, of which only very faint traces are still visible. Its name the Arabs have converted into "Halcb," and given it to the neighbouring town of Berœa, the present Aleppo. The full Arabic name of Aleppo is "Haleb Es-hahbah," which means simply "Aleppo the gray" a title which it fully deserves when compared with the surrounding mud villages; but the Arabs, with their usual proneness to seize a *double entendre* and to surround their newly conquered possessions with a halo of Coranic tradition, interpret the name "The milking of the gray (cow)." Here they say, Abraham, when on his way from Ur of the Chaldees, encamped for some time and milked a famous gray cow which figures honourably in Mahometan story. I confess I never could see the point of this tale, which was told me with great complacency and pity for my ignorance, but I dare say it has a point. The primeval name of Aleppo, however, appears to have been Zobah, and an Aleppo Jew told me that some fifty years ago a stone was to be seen in the castle of Aleppo with a Hebrew inscription to the effect that it was set up by Joab on the capture of this city of Zobah in the name of his master David. This stone, he said, is now covered up by accumulations of rubbish. The story may be true, but taking into consideration the traditional character given to it by the "fifty years ago," and the general mendacity of Arabs on even contemporary matters, one might be permitted to doubt it.

(TO BE CONTINUED.)

REMEMBER these two plain and momentous rules of conduct:—*First*, that, on every occasion, you are to act precisely in that manner which we believe that moral rectitude would, of self, require you to act, independently

of any reference to effects which may be produced by your example. And, *secondly*, that, whatever may be your station in life, there is no case in which your example may not do harm, nor any in which it may not do good.

West 1869

the *Journal*
1865

1865

THE LATE REV. JOHN ARMSTRONG, B. A.

On May 24th, the Rev. John Armstrong, Rector of St. Jude's, Carleton, departed this life, after a long period of failing health, which however did not prevent him from discharging the duties of his office until a comparatively short period before his death. The deceased gentleman was an Englishman by birth, born in the county of Essex, in the year 1787, and was consequently in his seventy-ninth year. He was a member of St. John's College, in the University of Cambridge, where he graduated in 1810, and was ordained to a curacy in Bedfordshire, which he held but for a short time, removing to another sphere of labour in the County of Middlesex. In 1812 he accepted the post of chaplain to the British settlement in Honduras, and was ordained a Priest by the Bishop of London: he arrived in the Bay of Honduras in the month of June in that year.

For twelve years Mr. Armstrong laboured in Honduras, and at the expiration of this period finding that the state of his health required a change, he felt himself under the necessity of resigning his charge, and returned to England in June 1824.

After a short interval of rest he accepted an appointment from the Bible Society, as their agent in South America. After a little while, he ceased to be so employed, and became chaplain to the English residents at Buenos Ayres, where through his exertions a Church was erected, which he served for seventeen years. At the end of this time he resigned his post, and returning to England took temporary charge of a parish. After a while his thoughts were again turned toward South America, and the Chaplaincy at Monte Video, which he had taken much interest in establishing, being vacant, on his application he was appointed to it, and he arrived at his sphere of duty in June, 1845. Here he continued for five years, when difficulties having arisen in the country, and war having broken

out, Mr. Armstrong determined to return to England and there spend the remainder of his days. Before doing so, however, he came to visit one of his family who was settled in this province, and the result was, that he became minister of a new parish then recently formed in St. John, and after holding several charges, at St. James's, and at the Necropolis, and at Lancaster, he finally settled down at St. Jude's, where he continued until his death.

For some time before his decease his health had failed, and early in April his end appeared drawing near. He then called his family around him, and some of his flock, and with them for the last time joined in the Holy Communion. He spoke of his departure, and the wonderful compassions of the Lord Jesus Christ to one so utterly undeserving as he felt himself to be. Contrary to every expectation, he was after this so far restored as to be able to go about the house, but only for a little while, during which he was called upon to endure much pain: but this God enabled him patiently to endure, until at length his sufferings being over, he departed in peace to await the resurrection to eternal life through Jesus Christ our Lord.

Mr. Armstrong was a man of considerable firmness of character, holding closely to those theological views which he adopted in the earlier days of his ministry, and which at that time were identified with much of the religious life and activity of the Church of England, but his natural kindness of heart and true Christian principles always enabled him at once to recognize whatever good he saw in others who might not happen to be of his own school, and to live with them in peace and charity. We are sure that we only do justice to his character when we express an earnest hope that all, like him, may so strive to work and live in peace and love that God may be glorified in the extension of his Church and the salvation of the souls of men.

COLONIAL AND FOREIGN CHURCH NEWS.

We are sure that all our readers will be pleased to hear that his lordship the Bishop of the diocese, accompanied by Mrs. Medley, arrived at Liverpool in safety, on May 21, after a pleasant voyage. All will be glad to welcome the Bishop back to the province, after his visit to England.

We are glad to learn from the *Morning Journal* that it is the intention of the congregation of St. Paul's Church, Portland, familiarly known as the Valley Church, to replace the present decayed structure by a new and handsome building in stone. The new church is to be in the early English style and will cost, without the tower and spire, about \$10,000. The Vestry and Rector have fixed on a design prepared by Mr. Charles Walker, C.E., which, if carried out will we are told give a commodious and substantial as well as ornamental building. The sacred edifice will be one hundred feet, and the breadth across the transepts sixty feet; the nave will be thirty-five feet wide inside. There will be a tower and spire of the joint height of one hundred and twenty feet.

The annual meeting of the *Society for the Propagation of the Gospel in Foreign Parts* was held in St. James's Hall. Among those present were.—The Archbishop of York, Earl Percy, Lord Sidmouth, the Bishops of

London, Gloucester and Bristol, Grahamstown, Quebec, Huron, and Brisbane, the Dean of Canterbury, the Rev. Canon Hawkins, I. D. Acland, Esq., M.P., the Hon. F. Lygon, M.P., A. Lefroy, Esq., M.P., Sir J. Anson, Sir W. Burton, and many clergymen and laymen. At two o'clock the chair was taken by the Archbishop of York, and the meeting was opened by prayer, after which the secretary read extracts from the report. The Archbishop of York said that the society had never stood in a more interesting or important position than at present—

The society had lost during the year the services of the secretary, who had served them indefatigably for twenty-five years—the Rev. Canon Hawkins. He had been appointed by the Queen Canon of Westminster, and though he had resigned his office he would be near them to evince his interest in the society. This change of officers had led to a review of the state of the society, which it was thought needful to re-organise. When we see that in 1839 the income of the society was sixteen thousand pounds, that it was now ninety-one thousand pounds, that the number of parishes contributing had increased from two hundred and ninety to seven hundred and eighty, and that the one hundred and eighty missionaries had increased to five hundred, and that instead of eight dioceses in the year 1839 there were now forty-three

under their charge, it was not wonderful that new arrangements should be made. The society would now be organised in three different departments—one to attend to the diffusion of information and the collection of contributions at home; a second to have the supervision of the different dioceses; and a third to advise generally and specially as to new fields of labour. He wished to explain with regard to a letter of the four Archbishops, which had been supposed to urge the claims of this society to the detriment of the Church Missionary Society, that the letter had emanated from a meeting of this body, and there was therefore no allusion to the other society. There was room enough for both to work, and he hoped there was enough to be obtained to support them efficiently. The present joint incomes of the two societies were far below what might be obtained for the objects which they had in view.—*London Guardian.*

THE annual festival of the *Choirs of Buckingham* and its neighbourhood was held at Buckingham, on Thursday 11th May. Divine service was celebrated in the parish church, the prayers being intoned by the Rev. W. Foxley Norris, vicar of Buckingham. The number of voices was 200. Venite and Psalms were sung to Anglican chants, the *Te Deum* and *Benedictus* to Gregorians harmonised by Monk. The Anthem, "Come unto Me all ye that labour," was well rendered by the united choir, and not only this but the whole service bore a marked improvement on the singing of last year. The Hymn, "Praise the Lord," (4 *Hymns Ancient and Modern*.) was followed by a thoughtful and able sermon upon Psalm xxxvii, 2, upon the due worship of Almighty God, as to the place and manner, the preacher being the Venerable E. Bickersteth, D.D., Archdeacon of Buckingham. The gleban hymn, 145 "The Strain uprising," after the sermon, was followed by the Benediction, which closed the service. An ample luncheon was served in the Town-hall, and a few hearty speeches by the Archdeacon, the Rural Deans, Vicar, and others, concluded a very happy day. The choirs which took part were those of Buckingham and Gawcott, Shelstone, Great Horwood, Leckhamstead, Maids Moreton, Akeley, Westbury, and Tingewick.—*Ibid.*

THE annual meeting of the *Church Missionary Society* was held at Exeter Hall. The Earl of Chichester presided, and was supported by the Archbishop of Canterbury, the Bishops of London, Ripon, Grahamstown, Huron, and Anderson (late of Rupert's Land,) the Dean of Melbourne, Sir Brook Bridges, Bart., M. P., Mr. A. Smith, M. P., and other gentlemen. The noble *Chairman* having briefly opened the proceedings, the *Rev. J. Venn* read the report, which stated the following results.

Income for the year.—General fund—Associations, benefactions, legacies, &c., £142,833 4s. 5d.; fund for disabled missionaries, &c., £1,631 18s. 4d.; total ordinary income, £144,464 18s. 9d.

Expenditure.—On account of the general expenses of the Society at home and abroad, £16,106 5s. 1d.; on account of disabled missionaries, &c., £3,275 2s. 2d.; total ordinary expenditure, £148,381 7s. 3d.

Special India Fund.—Balance last year, £10,750 7s. 5d.; receipts of the year, £2,712 8s. 5d.—£13,462 15s. 10d.; appropriated, but not paid, £4,000; transferred to general fund, £9,462 15s. 10d.

Ordinary income of the year, £144,464 18s. 9d.; grant from China Fund, £3,919 8s. 4d.; from India Fund, as above, £9,462 15s. 10d.—£157,847 2s. 11d.; deficit, 1863-4, £3,539 16s. 6d.; ordinary expenditure, £148,381 7s. 3d.—£151,921 3s. 9d.; surplus

transferred to capital fund, £5,925 19s. 2d. The local funds raised in the missions, and expended there upon the operations of the society, but independently of the general fund, are not included in the foregoing statement. They amount to about £20,000, making a grand total from all sources of £161,461.

The *Archbishop of Canterbury* moved the adoption of the report, and expressed his deep sympathy with the objects of the society. He hoped that the attention of the society would be devoted to native agency, and that a strong effort would be made to increase the funds. The *Rev. Canon M'Nale*, the *Bishop of London*, and others, also addressed the meeting.—*Guardian.*

AFTER a very prolonged debate on the complaints raised respecting the Court of Ecclesiastical Appeal, the Lower House of Convocation have arrived at a purely negative conclusion. They agree that the constitution of the present Court "is open to grave objections, and that its working is unsatisfactory," but decline to sanction any of the various plans, definite and indefinite, suggested for amending it. They reject the scheme for a new Court with fixed numbers of prelates, civilians, and judges. They reject a resolution which asserting that the right of ultimate determination rests in the spirituality, proceeded to express a "hope" that her Majesty would be "advised," in the exercise of her supremacy, to take counsel of persons qualified to judge by "spiritual knowledge and ecclesiastical dignity"—the climax surely of all that is vague, incoherent and unreal. They reject, lastly, Archdeacon Denison's scheme for removing "spiritual persons" from the tribunal altogether, and establishing a "board of reference." As we foresaw, the question, when canvassed in earnest and under the necessity for facing its practical details, is found to be surrounded with difficulties not seen, or not rightly estimated, at first; and the amount of substantial concurrence about it proves to be less than was supposed. It is not surprising, this being so, that Lord Lyttelton, who had given notice in the House of Lords of a motion for a select committee, defers the subject till next session. At present, he has the fact of dissatisfaction to go upon, but that is all. Both Houses have readily agreed to ask the Crown for leave to make a new Canon on clerical subscriptions, acquiescing, with hardly any demur, in the recommendations of the Royal Commission on this head.—*Ibid.*

THE annual general meeting of the *Irish auxiliaries of the Society for the Propagation of the Gospel* was held in the Rotunda, Dublin. The chair was taken by Viscount Powerscourt. The report announced the contributions from Ireland during 1864 at two thousand six hundred and fifty-four pounds, being an increase of some three hundred pounds over the preceding year. The meeting was then addressed by the Bishop of Huron, the Dean of Melbourne, Archdeacon Jermyn, Right Hon. Joseph Napier, the Dean of Emly, and the Archdeacon of Dublin. Sermons were preached in several of the parish churches of Dublin on the next day, and collections made, amounting to about eighty pounds. A Missionary Studentship Association has just been founded in the diocese of Dublin, for the purpose of sending Irish students to St. Augustine's; subscriptions to the amount of "hirty pounds a-year have been already promised. A similar association has also been established in the diocese of Armagh.—*Ibid.*

THE first stone of the new spire of *Chichester Cathedral* was laid on the 2d May, by the Duke of Richmond. The restoration of the cathedral will cost fifty-two thousand pounds, and forty-six thousand pounds has been subscribed towards it.

Born among the Hindoos and Parsees a decided beginning has been made in the education of their girls, and the movement must accelerate: the education of the males themselves becomes elevated and broadened. At the Convocation of the University of Bombay for conferring degrees, it was stated that one hundred and nine out of two hundred and forty-one candidates passed the matriculation examination in November last, of whom eighty-six were Hindoos, nineteen Parsees, two Portuguese, one European, one Mussulman. Of thirty-two candidates fifteen passed their first examination in Arts, of twenty candidates for degree of B.A., fifteen passed examination, and two Parsee candidates passed the examination for the degree of M.A. Mr. Piem-chund Roychund (a lucky cotton speculator, who had already given twenty thousand pounds to the Calcutta University, has given the like sum to the Bombay University, towards the erection of a library, and a further sum of twenty thousand pounds towards the erection of a tower, to contain a large clock and a peal of bells.—*Bombay Gazette*.

SOME of our readers may be interested in the following details respecting an institution at Nazareth which is to be called the Katharine Arnold Hospital:—

In the winter of 1861 an English gentleman, travelling through Palestine, lodged at Bomas, the ancient Caesarea Philippi, under Mount Hermon. He found almost all the children of that village dying in low fever, without aid or medicine. Having exhausted his own store of drugs, it was not till he reached Nazareth that any more could be procured; and the same miserable helplessness of the sick was evidenced all along the road. The native doctors he saw to be few in number, ignorant and careless, only, in fact, helping diseases to kill. One poor woman related her case with tears, which the remembrance of agony forced from her as she spoke. She had suffered from crises of the ankle-joint and leg-bone, and a Mussulman practitioner had treated this by compressing the swollen limb fifteen times in woaden splints. The woman in consequence was dying, when the Mission doctor at Nazareth, who found the poor creature abandoned and turned out of her house, saved her life by amputation, a resource unknown to her ignorant torturers. Struck by this deplorable position of the Syrian people, in and about the spot where Christ once healed the sick, and observing great facilities at Nazareth for his idea in connection with the Protestant Mission existing there, and the resident European doctor—desiring besides to establish a memorial of his wife very lately deceased, the Englishman bought some land there for the erection of a hospital. The site thus obtained, is in all probability the very spot where Christ first preached in his native city (Luke iv. 16) and the "brow of the hill" (Luke iv. 20) forms the frontage of the hospital grounds. Upon this the English traveller is building a hospital, on a modest plan, capable, however, of any extension hereafter, surrounding it with a wall, and furnishing it with the appurtenances and necessary fittings. He purposes to ask the aid of the charitable eventually for aid towards completing his philanthropic scheme.—*Quartern*.

AUSTRALIA.—The second Conference of the Clergy of the Diocese of PERTH took place in December last. (The first was in 1861.) Only

eleven of the clergy could be present, the absences being chiefly caused by distance of abode. The proceedings were marked by much harmony and good feeling. As one result, a "Western Australian Diocesan Missionary Association" has been formed: "the Melanesian Mission, the Native Mission Institution under Mrs. Camfield, and the Colonial Church and School Society, are the channels of good towards which the Committee desire to direct the bounty entrusted to them." The Conference also agreed on a request to the Bishop of the Diocese "to convey to the Bishop of Capetown the unanimous expression of our heartfelt sympathy with him in the trying and difficult course which he felt constrained to adopt in relation to Dr. Colenso;" earnestly praying "that the wise measures his Lordship has taken for the repression and exclusion of erroneous and false doctrine from the Anglican Church may, under the Divine blessing, be crowned with success."—*Colonial Church Chronicle*.

A Conference of the clergy and representatives of the laity was held in SYDNEY on the 7th and 8th of February. The Bishop, who had summoned the meeting, presided, and delivered an opening address, defining the business to be the consideration of a Bill to be submitted to the Legislature, to enable them to meet and manage the affairs of their Church under legal sanction. Canon Allwood then proposed the adoption of a short enabling Bill, declaring that "it shall be lawful for the members of the said Church to meet in Synods, and in such manner, and by such proceeding, as they shall in such Synods adopt, to make rules and regulations." A long discussion ensued, many members of the Conference being averse to making any application to the Legislature, others objecting to the Bill as proposed. At length an amendment, proposed by the Hon. R. Johnson, M. L. C., was carried by a large majority, for the appointment of a Committee "to frame a code of fundamental constitutions of the Synod proposed to be established," prior to any application to Parliament. The Conference then adjourned to Wednesday the 15th ult.—*Ibid*.

THE Session of the MELBOURNE Church Assembly lasted for nine days, and was closed on the 23rd of January. A Bill to allow persons not communicants to be elected trustees or churchwardens of parishes, was lost on the second reading, the majority of clergy being against it, while the majority of lay members were in its favour.—A Bill to permit a body of ten persons to be elected as a committee or vestry in any parish, to assist the trustees in the management of church funds, was warmly debated, and passed the second reading by a majority of both sides; but was thrown out on the third reading by the vote of the clergy.—Mr. Bardwell introduced a Bill to repeal the Act which vested in the Bishop the appointment of "the Council of the Diocese," and to provide, in lieu thereof, that the Council should be appointed by the Assembly. Whereupon the Bishop, at some length, detailed his reasons for coming to the conclusion that the measure now proposed was rather calculated to be prejudicial than beneficial to the Church. A single person, with a serious and discreet responsibility, was more likely to choose a fitting council of advisers than a popular assembly. He would not offer any strong opposition, but he thought it right to express his opinion that he considered it would be undesirable for the Church that any change should be made. Mr. Bardwell did not expect that the Bill would meet with an unfavourable reception; but, seeing the feeling of the Assembly, he would, with leave, withdraw the Bill.—*Ibid*.