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THE

## Church Magazine.

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MARCH, 1866.

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ST. JOHN, N. B. :  
WILLIAM M. WRIGHT.  
21 PRINCE WILLIAM STREET.

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Terms,—60 cents a-year in advance.

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## THE HOLY WEEK.

**W**HEN we draw near to the end of Lent, and arrive at the last week, which is usually called the Holy Week, we see standing out more clearly and distinctly the Cross of our Lord

Jesus Christ. Then in communion with Christendom we commemorate the agony and bloody sweat, the bitter eros and passion, the precious death and burial of our Divine Redeemer, "for us men and for our salvation."

During the season of Lent we are called upon, in humble imitation of our Divine Lord, to practice fasting, and abstinence, in order to help us in the special duty of the season, which is repentance. As the time passes on, we come to consider the Crucifixion of our Blessed Saviour, upon which alone depends the salvation of the world. Vain would be all our prayers, and self-examination, and repentance, if they were not sanctified by the blood of the Lamb of God. It is the blood of Jesus Christ alone which makes all our devotions to be accepted by God.

During the Holy Week we commemorate our Redeemer's passion and death. It is a great mystery. We need at this time, but most especially on Good Friday, to pray God to "increase our faith." It is easy to say that Christ suffered, that Christ died for our sins, but not so easy to realize what this means.

Who is it of whom we speak when we say that our Lord died? Who is it that as at this time was once crowned with thorns, dragged through the streets of Jerusalem in scorn, and crucified? "Behold the man," said Pilate. It was the man Christ. But hear, also, the Centurion: "Truly this was the Son of God." It was He of whom St. Paul speaks when he says "that being in the form of God," "He was made in the likeness of man," and was "obedient to death, even the death of the cross." The form of God was His own from everlasting: the form of man was that which He took up at His Incarnation, and which thenceforth became His own too. Thus, we have a great mystery. Christ, God and man, dying upon the cross for the sins of the world.

We are used to see men suffer: human sufferings are easily understood:

and if our Lord had, if we may so speak with reverence, laid aside His Godhead, and suffered only as a man, then we might more easily have entered into the scene of the cross. We may not say that the Godhead suffered; but this is the awful and amazing truth, that He who suffered the agony of the cross was God as well as man. As far as we can do, we must have before our minds not only a suffering man, but the presence of Him who upholdeth all things by the word of His power, and had come down from His glory in heaven. "Great is the mystery of Godliness." Surely when we earnestly consider Who it was that hung upon the cross, we are overwhelmed with the thought. On that Great Day the sun was darkened, the earth quaked, and the rocks were rent: all nature throbbled with mysterious sympathy, as nature's God hung forsaken and alone between heaven and earth.

Do we ask *why* it was? for what end was such a mystery as this? It was to redeem mankind; to pay the ransom for all sins of all men; to restore man to that state which had been lost by the Fall. How hateful must sin be in the sight of God, when it was necessary the Son of God should come from heaven to take our nature upon Him, and to die that our sins might be pardoned. And how great that love which "despised not the shame," but stooped to the death of the cross for us.

This season of the year, the last week in Lent, is the time when we *especially* commemorate this great mystery. The Friday in every week, which is appointed by our Prayer-book as a fast, is its weekly remembrancer; but this is the time when the whole services of the Church bring it especially before us. For *every day* in this week there is a special epistle and gospel; and for most of the days proper lessons also. If this great truth of the passion and death of the Son of God is not commemorated with due solemnity and devotion, it is certainly not the fault of the Church.

In every Church there ought to be additional services during the whole season of Lent, and this we are glad to know is the case in many instances; but at least day by day in the Great Week of our Redeemer's passion

prayers should be offered to God, and the mystery of our redemption brought before men's minds. May it not be the case that much of the unbelief, or misbelief, of this present age would have been prevented, and now by God's help would be remedied, if the clergy were more particular in observing the seasons of devotion appointed by the Church, and in bringing forward those great doctrines which are there enshrined?

But this all members of the Church may do,—carefully avail themselves of all the means of devotion which their clergyman places within their reach. And if it should so happen that their lot is cast in some remote settlement,

far away from the residence of their pastor, then let them, day by day, in their families, read the mystery of the Redeemer's passion and death. And especially on that great day of the Crucifixion, which alas! by the influence of puritanism is only recognised by the world as a day of idleness and pleasure, when it is not devoted to the usual business of life, on that day let us learn to contemplate the death of the Son of God, and try to realize the force and meaning of our Litany prayer, "by Thine Agony and Bloody Sweat, by thy Cross and Passion, by Thy precious Death and Burial, Good Lord, deliver us."

A.

## THE ANNUNCIATION OF THE BLESSED VIRGIN MARY.

LESSONS—ECCLESIASTICUS XI.

ECCLESIASTICUS XIX.

"I AM puzzled again, to-day, mamma," said Hugh Clifton, one Sunday evening in March. "I know you will soon make all clear to me, but why is there a service appointed in our Church for the Annunciation of the Virgin Mary, as Mr. Paget gave out to-day for next Thursday? and last month, too, on the 2nd, I remember when I was at my uncle's, they all went to Church because it was the Purification. I had a cold and could not go, but I wondered at the time, for I thought it was only Roman Catholics who ever kept festivals in her honour."

"I do not quite know, Hugh," replied Mrs. Clifton, "why we should not remember the blessed mother of our Lord as well as His apostles; but open your Prayer-book and I think you will find it is only *as* His mother that we do give her honour. Is there not another title for the second of February, besides that of The Purification?"

"Ah, yes, mamma. The Presentation of Christ in the Temple."

"Right. Now tell me what is the meaning of The Annunciation. You will soon see if you will look through the Gospel for the day."

"It is all about the angel Gabriel coming to tell St. Mary of the birth of our Saviour, mamma."

"Yes; to announce means to announce—to tell tidings. So one festival is to commemorate the announcement of Christ's birth, the other His presentation as a babe in the Temple."

"But, mamma, how is it that this last festival comes first in the year?"

Mrs. Clifton smiled. "You might as well ask, Hugh, why is it that the Annunciation falls during Lent, when we are commemorating the forty days Fast in the wilderness. You forget our *one year* comprises the principal events of our Saviour's whole life. Thus the Annunciation is observed several months before His birth at Christmas, the Purification and the Presentation forty days after, according to a law given to the Jews long before, whilst journeying towards the promised land. Does the presentation of Christ in the Temple remind you of anything?"

"Of Holy Baptism, do you mean, mamma?"

"Yes; and whenever you hear and think of this festival, I trust you will always remember that day when you yourself were presented to God in His Church; when His Holy Spirit was first given to you, and when because you were such an infant, others promised in your name that you should renounce the world, the flesh, and the devil, and walk in the ways of God's commandments all the days of your life. Christ's little soldier must pray to be like Him, and may He, my dear boy, give you the pure, clean heart fitted for His presence."

There was silence for a few moments, then Hugh asked:

"Will you tell me more about the Annunciation, mamma?"

"There is much about this feast you will not yet understand; but you have read the whole account of it in the Gospel, and even a little boy like you can feel that, surely? Every heart must be filled with thankfulness when we think of the glorious message delivered on that day: 'That a child was to be born whose name was to be called Jesus, because He should save His people from their sins'; that 'He should be the Son of the Highest,' that is, the Son of God; that 'of His kingdom there should be no end.' He will reign for ever and ever with all them that believe in Him, and who love His appearing. Then when we think of Her to whom the message was sent, where shall we find a more lovely example of purity, lowliness and submission? We hear little of her from the time, when bowing herself before her God, she said: 'Be it unto me according to Thy will,' to that awful hour when standing beneath the cross, she received the last token of love from her dying Son and Saviour, and was by Him committed to the care of his beloved disciple. But that little speaks of her as 'blessed among women,' 'meek and lowly in heart,' 'the handmaid of the Lord,' waiting to fulfil His pleasure; not exalting herself, but 'keeping all these things and pondering them in her heart'; and we may be sure, none more than herself would grieve that the honour and worship due only to her Lord, should be, by so many, alas! given to her. It has always struck me that the silence respecting the blessed Virgin, so peculiarly observed in all the gospels, was intended in mercy to prevent men, if they were not so wilfully blind to it, from

making her an object of worship. We read of our Lord as obeying His mother in His childhood, but when once entered upon His divine ministry, He would not be directed by her in the performance of His miracles. She was his last earthly care; but after His resurrection we never hear of her again, excepting in that one passage where she is spoken of as engaged with the disciples in prayer. Let us think of her, then, with all love and reverence, but let us never so honour the creature as to dishonour the Creator."

"Is there anything in the Bible of the birth and death of St. Mary?"

"No; there are very many traditions in early history respecting both, but none that we can with any certainty rely upon. Holy Scripture tells us only that she lived at Nazareth, and was of the tribe of Judah, and of the family of David, of which family and tribe it had been prophesied many hundred years before that our Saviour should come."

"Does the Annunciation always fall during Lent, mamma?"

"Yes; and if you look at the Collect you will see that mention is there made of our Lord's Cross and Passion. Read it, my boy, and may it indeed be the constant prayer of all our lives."

Hugh turned to his Prayer-book, and read,—

"We beseech Thee, O Lord, pour Thy grace into our hearts; that as we have known the Incarnation of Thy Son Jesus Christ, by the message of an Angel, so by His Cross and Passion we may be brought unto the glory of His Resurrection; through the same Jesus Christ our Lord. Amen."

L. H. B.

## BAZAARS

FOR THE BUILDING AND ADORNMENT OF CHURCHES.

(CONTINUED.)

1. Faith and Prayer. 2. Labour. 3. Tithes and Offerings. 4. Handiwork.

1. FAITH AND PRAYER. Let who will laugh—I believe in the power of Faith and Prayer. I believe that it is irresistible. I believe that all our puny efforts for good very much depend upon faith and prayer. Have we not proof of this? What intelligent Churchman has not heard of Nashotah Missionary

College in the diocese of Wisconsin, U. S.? Is it presumption to point to that institution as an answer to faith and prayer. Nashotah, at least, is an encouragement to others whose means are small, but whose hearts are warm with faithful zeal. But Nashotah, in the far-off West, does not stand out by

itself alone. God's witnesses are in every land—in *our midst*. Here is an *instance*. Doubtless there are many more. In a distant settlement of this province (the name is of no moment), a pious household took up their abode many years ago. They were entirely removed from the centres of population. The few scattered settlers around them, as in other places, were *disunited* in religion, and if ever there seemed "a hopeless case" as the world would say, theirs was one. How could a small family expect a clergyman and church in their midst? was it probable? was it even possible? we may say NO; but faith and prayer said YES. And so it happened. Prayer after prayer, through many long and anxious years, was wafted into the very presence of our heavenly Father, and those prayers were heard. These good people believed that God, in His own time and way (little could they foresee *how*) would answer their prayers. Had you worshipped with me, good reader, on the first morning of this year in that very settlement you would have seen some results of faith and prayer. Let me describe them. There was first the missionary who serves. Next on the brow of the hill the turret-bell summoned an earnest congregation to communicate in the neat little early-English building which contains all the essentials of a well-arranged Church. In the vestry was the lending-library supplied by the Society for Promoting Christian Knowledge. At the end of the church were the Sunday School children who are instructed every Lord's Day in the love and fear of God. Yet there is no tiresome debt hanging like a dead weight. How then was the Church built? Through a Bazaar, Tea-meeting, or some other amusement? No. The cost was \$480.00, more or less, in money. Self-denial, manual labour, and trust in God, wrought the rest. This Church is an answer then to those who imagine that we *must* fall back upon Bazaars to raise money for building our churches in the back settlements of New Brunswick. More: this little Church is also an answer to every humble believer who prays to the Lord, and patiently waits till the way is made straight before his face. For what Churchman who prays "through Jesus Christ our Lord" will dare to say that God does not know our needs and will answer them if He sees fit.

Think then of what faith and prayer have accomplished in one of our backwoods, and you will surely never advocate or attend another Bazaar for the building and adornment of churches.

2. LABOUR. What, after all, is our first want as a body of Church-people? It is an earnest, active, hard-working, ministry. No matter how poor or rustic the district, the clergyman whose heart is in his work will be sure to find some school-house, log-hut, or house where he can hold regular services. In time, with God's blessing, a more suitable building will follow *as a matter of course*. The people will feel the want and supply the means. In the mean time they will have been taught to offer their tithes and produce; the clergyman will have set them an example in almsgiving; he will enter heart and soul into all their wants both spiritual and temporal—and if the work is of God, He will bless it, as surely as there is a bright sun over our heads. But if they really feel the want of a suitable building, let it be *suitable*; costly works of art are suited to wealthy cities; they are out of place where the necessaries of life are with difficulty provided. To love and value and care for it they should pay for it or build it with their own hands. They build and pay for their own dwellings without the aid of amusement; why should they dream of THE HOUSE being raised without their axes and hammers lending their cheerful aid? May they not claim that passage of Nehemiah and make it their own? "The God of Heaven, He will prosper us; therefore we His servants will arise and build."

Some of our readers beg very hard for stories in *The Church Magazine*. If I tell them one, it is by no means original, and must bring this article to a close. It will at least suit our "practical" friends, and convince all, it may be hoped, that labour,—good, down right, honest hard work, entirely throws into the shade Bazaars for the building and adornment of churches.

"I was travelling," says a clergyman lately deceased, "as is my custom, on foot and with my knapsack on my back, and was entering one of the valleys of the Higher Alps of Savoy called the Valorsine. The little village, which takes its name from the valley, some weeks before I had passed that way had been overwhelmed by an avalanche.

which had destroyed every house in it, and had seriously shaken the church itself, which though protected by a strong ravelin of masonry from actual contact with the falling ice, had been exposed to the wind of it, which, strange as it may seem, is hardly less destructive. As for the houses, not one of them was standing.

When I came down the valley, the whole people, men, women, and even children, were congregated like bees around their church, some chipping stones, some carrying lime, some mixing mortar, some pulling down the shaken walls, some splitting pine shingles for the roof, some strengthening the sprung beams. Everybody was busy about their church, and not one was engaged about any of the houses.

A sudden shower drove me, as well as the labourers, into the church for shelter, and I got into conversation there with a man who turned out to

be the priest, but not being quite so good a bricklayer as I doubt not he was a theologian, he was then serving as hod-man to his own clerk, or sexton, the mason of the place. I took the opportunity of asking the reverend hod-man how all these people were paid.

"Paid?" said he; "why they all belong to this parish, except the architect the Bishop has sent us; he pays him."

"Yes," said I, "but how do you pay your own people? how do you raise the money to pay these people their day's wages?"

His reverence laughed. "Why," said he, "you do not pay people for doing their own work. It is their own church that they are building, and they know well enough that they will get no prayers till they have finished it. I'll engage the rogues will not do a stroke of other work till they have done that."

E.

## AGATHA.

## A SKETCH FOR THE FIFTH SUNDAY IN LENT.

BY S. W.

**T**HE fifth Sunday in Lent used in old times to be called Passion Sunday. Its Epistle turns our thoughts to the sufferings of Christ, and we shall do well to fix them there, and try to learn why He endured so much. Suffering first, and glory afterwards, first the cross, and then the crown, a night of heaviness before the dawning of joy; such was the divinely appointed course our Saviour ran, and which He wills His people also to pass through. "He went not up to joy, but first He suffered pain; He entered not into His glory before He was crucified. So truly our way to eternal joy is to suffer here with Christ; and our door to enter into eternal life is gladly to die with Christ; that we may rise again from death and dwell with Him in everlasting life." Our Lord Jesus drank of the cup of anguish, and though it was bitter to His human nature, yet He passed it on to those He loved the best, for He knew the hidden virtue it contained. He loved the little ones of Bethlehem, the children of His fellow-

townsmen, whose young eyes were learning to look upon the same fields and gardens that met His infant gaze, —yet He gave them over to the swords of Herod's brutal soldiery. He loved His own kinsman, His forerunner, by whose hand the water of the Jordan was poured on His brow, yet He worked no miracle to save him from imprisonment and a bloody death. He loved His chosen twelve, yet permitted them all, in different ways, to spend their life blood in His service, —all save St. John, —and if a lengthened life and a bloodless death were granted to the beloved disciple, surely it was for the good of the Church, not to save from suffering one whom Christ loved; for had it been God's will, can we doubt how gladly that aged Saint would have exchanged his protracted life of loneliness, his toilsome labours, his solitary punishment, for the martyr's crown?

No: precious in the sight of the Lord is the death of His Saints; precious their sufferings; but dearest of all to him the sufferings and death of those

who have endured the worst that man or devil can inflict on them rather than renounce Him. And many such will He remember in the day that He makes up His jewels. We cannot do better than think of them on Passion Sunday and will take for our instruction the history of Agatha, the Sicilian Martyr.

The fair and fertile island of Sicily lies to the south of Italy, among the blue waters of the Mediterranean. It is by nature a most favoured spot. The loveliest flowers deck its meadows, the palm and orange trees abound there, together with other trees whose fruit ripens with difficulty in our less genial climate. Sixteen hundred years ago, when this beautiful island was a province of the Pagan empire of Rome, a young girl, named Agatha, was born there, either at Palermo or Catana. Her parents appear to have been Christians, for she was brought up in the Holy Faith; and wealthy, for she was heiress to a great estate. While she was still young, Quintianus, the Proconsul under Decius, the Roman emperor desired to get her and her estate under his power, and, an edict being put out by Decius against the Christians, he had her apprehended and brought before his judgment-seat at Catana. When the guards seized her she uttered this prayer.—“Jesus Christ, Lord of all things, Thou seest my heart, Thou knowest all my desires, possess alone all that I am. I am Thy sheep, make me worthy to overcome the evil one.” Then she went patiently with them, weeping and praying for courage and strength.

Quintianus put his prisoner into the hands of a wicked heathen woman, telling her to use every art to corrupt the young Christian, and to turn her from the precepts and practice of her religion. For a whole month Agatha was her prisoner, and every art was tried against her; but she trusted entirely in God, she prayed to Him without ceasing, and in His strength she withstood every attempt to withdraw her from Him. She was then summoned before the tribunal, and, in answer to the Proconsul's questions, she confessed that she was a servant of Christ Jesus, and His service was the most illustrious nobility and truest liberty. He was offended with her

answer, and had her buffeted and sent to prison. Agatha entered its walls with joy, rejoicing that she was counted worthy to suffer shame for her Master's Name. The next day she was brought again before the Proconsul, and being questioned, said “Jesus Christ is my life, and my salvation.” He ordered her to be stretched on the rack. This was an instrument devised by the cruelty of the Romans, on which the sufferer being laid, his arms and legs were stretched by cords till his body was frightfully dislocated.

This and other tortures, too fearful to relate, the saintly Agatha bore, and bore with holy joy, till Quintianus, wearied with persecuting her, sent her back to prison with an order that neither food nor healing salves should be given her. Whether this cruel command was carried out or not we do not know, but the good Physician we may be sure forsook her not.

Four days afterwards, she was brought up for further tortures, and was dragged over live coals mixed with broken pot sherds. She still lived, however, and was being carried back to prison, when she uttered these words of prayer,—“O Lord, my Creator, Thou hast ever protected me from my childhood. Thou hast taken from me the love of this world, and given me patience to suffer: receive now my soul.” After this, she sweetly fell asleep, A. D. 251.

It cannot but touch our feelings to hear of such constancy, such patient heroism, in one so young and tender, but it should do much more: it should inspire us to follow her as she followed Christ. He who gave her strength to confess Him so bravely, and to suffer for Him so meekly, will surely give us grace to bear our lesser crosses, our lighter trials, whether of sickness, or accident, or poverty, or the unkindness of our fellow-creatures.

These are little matters, indeed, compared to the agonies of the martyrs, but we are weak and frail, and so they seem great to us. Whether little or great, however, let us be sure no more is laid on us than we are able to bear; no more than we shall have strength to bear, if only we seek it at the foot of the cross, where, as at this season, our blessed Saviour endured so much for us.

## PRAYER BEFORE SERVICE.

**T**HERE is a custom so prevalent in English churches; as to be almost universal, and a very excellent custom it is, namely, that of offering up a private prayer immediately upon assuming our place in the church. I believe that in most churches a person who would take his seat without first appearing at least to offer a prayer, would be regarded as ignorant and rude, if not something worse. And yet, like many other customs, there would sometimes appear to be too much of custom and too little of reality in the practice; and not unfrequently a man seems as though reading in the crown of his hat which he holds before his face, rather than as though he were engaged in prayer. But the practice is a most holy one, and commends itself to our judgment as appropriate, not to say necessary: for the success of public worship depending (as it does) upon the present help of God's Holy Spirit, we cannot too soon after our entrance into God's house ask His blessing upon the work which we are about to take in hand; soon we shall be joined in the public expression of prayer and praise, and in order that we may not be left behind in zeal and spirit by our fellow-worshippers, it is well to pray for God's preventing grace. Moreover, if we could fully realize the character of a church as being the presence-chamber of the Most High, the place where His honour dwelleth, the house where He has been pleased to put His name, the guest-chamber where Christ meets His disciples and sups with them, we should also feel that a posture of reverence befitted a suitor in this presence-chamber. It is no superstition but a wholesome and reasonable feeling, I would almost say that it is an instinct of the human mind which invests churches with a solemn character and would teach us to fall down and ask God's mercy whenever we are called upon to enter them; but even apart from this, private devotion is the proper preparation for public, and it may safely be said that he will never reap the full benefit of public prayer, who has not first prepared himself by begging the assistance of God's Holy Spirit. And undoubtedly the general prevalence of the custom of which I have spoken shews

that this is felt to be true, nor is there any need to recommend the introduction of a practice which already is well-nigh universal; but I may without danger of wasting my reader's time suggest, that the manner of prayer before public worship is apparently in the case of many Christians not quite what it should be, and I may also perhaps do him a service by presenting to him a few such appropriate prayers as I have been able to find. Those which are given below are to be taken merely as specimens; the collection might be swelled indefinitely.

I would then say, Christian reader, when you come into God's house of public worship, remember that you have a difficult task to perform, difficult at least if it is to be performed well; you have to remove if possible from your mind all worldly thoughts, and to hold yourself in the attitude in which you would hold yourself, if you were one of a body of persons admitted into the presence-chamber of your sovereign, to acknowledge great benefits received and to ask a continuance of past favours. This is not easy; Satan will strive to prevent you from obtaining a blessing if he can, and only God's Spirit can so influence your mind as to bring it into tune with the minds of angels and archangels who without weariness ever worship God; *kneel down*, then, on coming into Church, and offer up with all earnestness such prayers as the following,—

“O my God, I humbly beseech Thee to prepare my soul to worship Thee this day acceptably, with reverence and godly fear: fill me with that fear which works by love; purify my heart from all vain, and worldly, or sinful thoughts; fix my affections on things above, all the day long; and, O Lord, give me grace to receive Thy word which I shall hear this day, with an honest and good heart, and to bring forth fruit with patience. Hear me, O God, for the sake of Jesus my Saviour. Amen.

AFTER SERVICE.—Glory be to Thee, O Lord, God Almighty, glory be to Thee, who hast permitted us to appear before Thee this day, and to tread Thy courts. Lord, pardon all my failings in Thy service this day past, the wan-

derings, and coldness, and indevotion of my prayers; for the sake of my blessed Saviour, have mercy upon me.

Lord, make me a doer of Thy word, and not a hearer only, lest I deceive my own soul. Amen.

### EXTRACTS.

**THE SIGN OF OUR REDEMPTION.**— True, you will say, but then the Cross is Popish.—And who is it dares to make such an assertion? Who will be content to surrender that blessed symbol to the Papists, as if because *they use it reverentially* (and often perhaps use it superstitiously), we were to abandon the comfort to be derived. Why, at this rate, we must give up the use of every gift of GOD, seeing that there is not one but has been abused by man. To the adoption of the *Crucifix*, indeed, great and strong objections may, as I think, be fairly and wisely made, but to the simple *Cross*, none. And to him who bids me keep the Cross out of sight because the Papists have used it (as I think they *do* use it,) idolatrously, I will answer as Naboth did to Ahab, "The Lord forbid it me, that I should give the inheritance of my fathers to" *them*. I abhor Popery as much as you can do, and the more I study its history, and principles, and see its practical workings, the more I abhor it. But because Popery has many bad things in it, I will not be so weak as to oppose what is good merely because the Papists use it. I do not abjure the doctrine of the Trinity, on the ground that it is received by the Roman Church; and it would be equally wicked to be ashamed to use the Cross, in fit places and on proper occasions, through a cowardly fear of being called Papistical. No; let the Infidel, and the Puritan, and the Schismatic, hate and oppose all exhibition of the Symbol of Redemption to the eyes of men: they may have their own reasons for doing so: but let every true son of the Church of England cherish it as "the inheritance of his fathers," and as the sign which he most honours,—that which was marked upon his brow in Holy Baptism, which is the source of his hopes while living, and which he desires should hallow his last earthly resting place.—*Paget's Tract on Tombstones.*

**ARCHBISHOP TRENCH'S ENGLISH PAST AND PRESENT.**— \* \* \* But a passage in which the altered meaning of a word involves sometimes a more serious misunderstanding is that well-known statement of St. James, "pure *religion* and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction." "There," exclaims one who wishes to set up St. James against St. Paul, that so he may escape the necessity of doing either, "listen to what St. James says; he does not speak of faith as the condition necessary to salvation; there is nothing mystical in what he requires; instead of harping on faith, he makes all religion to consist in practical deeds of kindness from one to another." But let us pause a moment. Did "religion," when our translation was made, mean "godliness"? did it mean the *sum total* of our duties towards God? for of course no one would deny that deeds of kindness are a part of our Christian duty, an evidence of the faith which is in us? There is abundant evidence to show that "religion" did not mean this; that like the Greek *Threskeia*, for which it here stands, like the Latin "religio," it meant the outward forms and embodiments in which the inward principle of piety arrayed itself, the external service of God: and St James is urging upon those to whom he is writing something of this kind: "Instead of the ceremonial services of the Jews, which consisted in divers washings and in other elements of this world, let our service, our *Threskeia*, take a nobler shape, let it consist in deeds of pity and of love"—and it was this which our translators intended, when they used "religion" here and "religious" in the verse preceding. How little "religion" once meant godliness, how predominantly it was used for the *outward* service of God, is plain from many passages in our Homilies, and from other contemporary literature.

This life of ours is a wild Æolian Harp of many a joyous strain, but under them all there runs a loud perpetual wail, as of souls in pain.—*King Henry in the Golden Legend.*

## A WALK IN A CHURCHYARD.

We walked within the church-yard bounds,  
My little boy and I—  
Helaughing, running happy rounds,  
I pacing mournfully.

"Nay child! it is not well," I said,  
"Among the graves to shout,  
To laugh and play among the dead,  
And make this noisy rout."

A moment to my side he clung,  
Leaving his merry play,  
A moment stilled his joyous tongue,  
Almost as hushed as they.

Then quite forgetting the command  
In life's exulting burst  
Of fearly glee, let go my hand,  
Joyous as at the first.

And now I did not check him more,  
For, taught by Nature's face,  
I had grown wiser than before  
Even in that moment's space.

She spreads no funeral pall above  
That patch of church-yard ground,  
But the same azure vault of love  
As hung o'er all around.

And white clouds o'er that spot would pass,  
As freely as elsewhere;

The sun-shine on no other grass  
A richer hue might wear.

And formed from out that very mould  
In which the dead did lie,  
The daisy with its eye of gold  
Looked up into the sky.

The rook was wheeling overhead,  
Nor hastened to be gone—  
The small bird did its glad notes shed  
Perched on a grey headstone.

And God, I said, would never give  
This light upon the earth,  
Nor hid in childhood's heart to live  
These springs of gushing mirth,

If our one wisdom were to mourn,  
And linger with the dead,  
To nurse, as wisest, thoughts forlorn  
Of worm and earthy bed.

Oh no, the glory earth puts on,  
The child's unchecked delight;  
Both witness to a triumph won—  
(If we but read aright.)

A triumph won o'er sin and death,  
From these the Saviour saves;  
And, like a happy infant, Faith  
Can play among the graves.

—ARCHBISHOP TRENCH.

## CORRESPONDENCE.

HALIFAX, Jan. 26th.

MY DEAR FRIEND,—Although I am not yet strong either in body or mind, I thank God I have sufficiently recovered to reply to your letter, and to furnish you with my thoughts and feelings on your anticipated Synod. When any great movement is to be made in the Church, we must be prepared for opposition, which, once embraced, is apt to become strong and impracticable by the extremes of action or expression into which party spirit is prone to run, whilst it becomes a contention for opinion rather than a truth-loving adherence to principle. Men will differ on such a subject. Our first Christian duty is to be fully persuaded in our own minds; and then, maintaining our judgment with a modest firmness, to make it apparent that we respect the judgment of others. This is a lesson of experience we have derived from our Synodical proceedings in the colonies, and standing upon the verge of danger, you may take the assurance that "that which has been is to be," and learning wisdom from the past, you may escape the worst evils which arise from party spirit in the Church.

With respect to your first enquiry little need be said. All the doubts and difficulties as to the authority and legality of Synods have vanished; neither of these are any longer moot points; the first having the sanction of sacred Scripture and all ecclesiastical history, the other being determined by the recognition of both the imperial and provincial govern-

ments. For their application to the present time and circumstances, we must look to the experience of all the colonial dioceses which have established them, and our relative position to the civil legislation which now obtains, and which we derive from the late decisions of the Privy Council. In the present condition of the Church, I can see no alternative but the Synod or absolute anarchy. The Patents of the bishops are declared to be a delusion, and to convey neither jurisdiction or authority, so that without some recognized organization the Church can have no legal status, and the sect of only yesterday will possess a better position in the colony. It is worthy to observe, that earnest Churchmen, with every shade of thought and feeling, are steadily converging to this conclusion.

There seems to be but one plan for the construction of the Synod, and which has been universally adopted by our fellow colonists,—"*The Bishop, Clergy, and Laity*." Whatever may be urged in favor of the medieval system, I am not persuaded that it prevailed in the primitive Church, when the apostles and elders came together with the whole Church, and I am quite sure that it will never be entertained in the present day. Experience has already proved the advantages to be derived from a faithful laity, and we shall always be sufficiently guarded from a tendency to republican intrusion by the *veto* which ought, and no doubt will be reserved to the Bishop. Questions may arise as to the part which the laity

ought to take in the legislation of the Church, but it admits of no second opinion with Episcopalians that the Church cannot be scripturally governed without the Bishop. "*Necesse itaque est quicquid facitis, sine episcopo nihil faciatis.*" This is the ancient rule of Christianity, but the *retro* is rather a principle than a practical thing, which never could be maintained by the Bishop in a bad cause, but which never ought to be overruled against the Bishop in a good one. This reserved power might prevent hasty and doubtful legislation, but would not enable the Bishop to abrogate an old rule, or establish a new one, contrary to the expressed judgment either of the clergy or laity.

You are aware that we have declined the union with the Canadas under one Metropolitan; but this was a matter of expedience, on account of the difficulty of communication, and the inability of the clergy to bear the expense. But, if there is to be a railway and provision can be made for the delegates, there can be no doubt that our union in one great Provincial Synod would add to the dignity of our position, and promote that bond of holy catholic brotherhood which it is the pride of the Church of England to establish and sustain.

I have so far given you the result of my experience, simply because you have asked for it, and with no expectation of advancing anything that is new; and I conclude as I commenced, by advising the greatest moderation. To meet our Christian brethren, that we may "reason together," and then to set at nought and vilify their judgment, is the surest way, even though that judgment be in error, to bind them over to an inveterate prejudice. This, I fear, has been our own case, and we have reason to deplore it. It may serve as a beacon to you, and advertize you of the danger.

With open enemies at the gate, and false brethren within our borders, good and earnest Churchmen can ill afford to stand apart and divide. May the spirit of God pervade your assemblies, and fill you all with wisdom and love! Under such an influence all minor considerations will give way, and the only contention will be how you shall best serve the cause of the Church, and "*lengthen her cords and strengthen her stakes.*" Whatever is done by others, let no fault be found in you, and believe me ever,

Your affectionate friend and brother,

W. B.

#### COLONIAL AND FOREIGN CHURCH NEWS.

THE Bishop of the diocese has licensed Mr. E. A. W. Hanington, Divinity Student, as lay reader at St. John's Church, Nashwaaksis; when the rector of the parish is prevented by other duties from attending to Morning Service.

THE New York correspondent of the *Daily News* mentions as a piece of news that the observance of Christmas Day is gradually superseding New Year's Day. It attributes this pleasing fact to the rapid growth of the Protestant Episcopal Church.

THE clergy of the Deanery of Fredericton assembled at Kingsclear on Wednesday, January 31. The Rev. C. Lee, (Rural Dean), J. Black, J. Pearson, H. Pollard, and T. E. Dowling, took part in the Morning Service, held at St. Peter's Church. The building, as usual, was tastefully decorated. The Holy Communion was celebrated, for which a large proportion of the congregation remained. The Choir sang what is popularly known as "The Strain Upraise," with surprising correctness. They certainly deserve a better organ. One of Scudamore's chancel instruments may now be procured for £20 sterling, and upwards. Will not one or two members of the congregation take a hint?

In the course of the afternoon the clergy were occupied with the study of the eleventh chapter of the Epistle to the Romans, which was followed by an animated conversation on the proposed Synod for the Diocese of Fredericton. It was also arranged that the special week-day Evening Services, during Lent, to be holden at Oromocto, should be assisted by the clergy of the deanery.

THE Missionary of Campobello has issued an appeal on behalf of St. Anne's School, in that island. Mr. Williams has had many difficulties to contend against during the last five years in maintaining the services of a suitable teacher, but we trust that notwithstanding his anxieties, the Church School may be considered an established institution. We gladly give the substance of his appeal in the following paragraph:—

"It is matter for much regret that the Church in this province does so little in the way of providing religious education for her younger members. The only organization for this purpose is the Madras Board, of which neither the members nor the examiners are necessarily Churchmen, and the sphere of whose operations is very limited. Although something is effected by Sunday Schools and occasional classes for religious instruction, yet how many parish priests are forced to confess the inadequacy of such means to the training up of the young as sober and intelligent members of the Church of England. In order in some degree to supply the deficiency, as far as Campobello is concerned, a school was set on foot five years ago in connection with St. Anne's Church. This is at present only a Parochial Day-School, under the control of the clergyman, and in which religious instruction is given by him. It is, however, his earnest desire both to maintain the school on its present footing in a state of greater efficiency, and also to extend the sphere of its usefulness. During the five years that the school has been in operation, more than one hundred boys and girls have availed themselves of the benefit of instruction in it. The school does not receive any special grant from the legislature as a denominational school; neither does it derive any assistance from the Madras Board, to which more than one unsuccessful application has been made. The annual grant of \$40 from the Diocesan Church Society, for the last five years, is almost the only assistance that has been received from without. If any of the faithful Church-people of this diocese are willing to aid the Missionary of Campobello in this work, they are requested to send contributions to him for that purpose; and it is earnestly hoped that none will withhold an offering because they cannot afford to give much."

GLoucester Cathedral, like that of Worcester (now under repair), and Hereford (recently finished), is about to undergo a thorough restoration. The Dean of Gloucester, the Very Reverend H. Law, has just issued an appeal to the inhabitants of the county soliciting donations towards the restoration, the estimated cost of which is about £50,000.

During the last ten years the Gloucester Chapter have spent, out of their own funds, £14,500 in the repair of their Cathedral.

SYNOD OF THE ENGLISH COMMUNION.

(FROM THE "GUARDIAN.")

"Last Brent, Jan. 11, 1866.

"My dear Friend—My meaning in brief is this:

"The English communion at home and abroad is a large part of the Church Catholic, (strictly, and, it may probably be, for a long time to come, it can only operate) within itself.

"The gravest questions, some of them directly concerned with the maintaining the Catholic faith, have arisen, and are arising questions which must have an answer from the English communion.

"The mother Church attempts no answer, except a half-answer from one of her Provincial Synods. Nor, indeed, can any sufficient answer be given without a Synod of the English communion.

"Churches of the English communion abroad, seeing all the dangers and all the necessities of the position, are calling aloud for a Synod of the English communion. I believe I have said to you, that it is our duty as the Lower House of the Convocation of Canterbury to join in the call.

"As for this not being the time, 'all times are the time to do what is *pro Deo et Ecclesia*,' and, as such a primary duty, I, for one, do not see my way out of the duty.

"What is to hinder the Primate of All England inviting the bishops of the English communion to assemble in Synod in London? each bishop to be accompanied by a delegation from the presbytery, and and from the laity. The extent of such delegation and the manner of voting to be matter of mutual agreement.

"All our friend's reasoning appears to me to prove, at least, this—that we cannot avoid entering deliberately upon the public consideration of this great matter at this time.

"Among other things, it is to be carefully borne in mind that a Synod of the English communion is a thing which must be had, before the question of intercommunion with other branches of the Church Catholic can be formally entertained with any prospect of a good issue.

"With respect to the primary duty of the maintaining the faith by a Provincial Synod, I beg to cite here the words of the Bishop of St. David's, spoken in the Upper House of the Convocation of Canterbury, March 14, 1861, upon the occasion of the first move in the matter of *Essays and Reviews*. The Bishop is so often cited on the other side that it is well that his memorable words should be recalled. It is, I think, impossible to state more clearly or more forcibly the exact position which from the first it appeared to me to be my duty to take in the matter as a member of the Lower House. The act of the Provincial Synod of Canterbury in *re Essays and Reviews*, finally taken June 24, 1861, as also its act in *re Bishop Colenso*, May 20, 1863 await the concurrence of the other provincial Synods of Great Britain and Ireland, and the confirmation of a Synod of the English communion.

"After disposing of certain objections of the Bishop of London to the resolution, moved by the Bishop of Oxford and seconded by the Bishop of Chichester, that the Lower House be directed to appoint a committee, as prayed for by certain members of the Lower House, the Bishop of St. David's said—

"It is not, therefore, with a view to any such effect I should desire that Synodical action should be taken on this question. It is simply because I think it is something which is absolutely required for maintaining the character, I

would almost say the very being, of the Church as a Church, that it should have a distinct opinion upon these matters; that it should have an organ by which it can express that opinion, that, if that organ is not stifled by material force, if it is free to act, that it should act and exert itself, and declare what the mind of the Church is upon the point. My own view of the obligation which is imposed upon us by the circumstances of the case is so strong that I do not disguise that I should have been disposed to take a step of a very different nature than that which is proposed, notwithstanding my full perception of the difficulties and inconveniences that might attend it. I should not have shrunk even from taking the initiative in this matter, and from joining in a request to his Grace the President to direct the Lower House to form such a committee.—*Chronicle of Convocation*, March 14, 1861; Upper House.

"There is no greater danger than that of trifling with solemn things. I much fear that we are, many of us, trifling with the synodical action of the Church of England—as it is said sneeringly, but perhaps truly, 'playing at Synod.' The one true remedy is to be found in the assembling of a Synod of the English communion, which will, at least, be a reality, and will declare unmistakably the mind of all the Churches of the English communion upon the heresies and the blasphemies of these times.— Faithfully yours,

"GEORGE A. DENISON."

FROM the Natal correspondent of the *Guardian*.—Pietermaritzburg, Nov. 23, 1865.—

Dr. Colenso arrived in the neighbourhood of Maritzburg on Tuesday evening Nov. 14, and as the time of his approach had been telegraphed up from D'Urban, some two or three hundred persons went to the outskirts of the city, to a certain place where he would turn off to go to the Episcopal residence at Bishopstowe. He was here presented with a congratulatory address, said to have 162 signatures attached to it, but from what class—of the community these were obtained it is impossible for us to say certainly, since the names have never been made public. Common report asserts that Romanists and Dissenters make no small figure among them. Out of those who rode out to where the address was given, there were not many who offered him a hearty welcome, and of the few that did so there were some who seldom darken the doors either of a church or any other place of worship. The majority of those who had gone out had done so from curiosity or for the sake of having an object to their afternoon's ride.

On the Wednesday evening the Dean received a formal notice saying that Dr. Colenso would preach in the cathedral on the Sunday following, both at morning and evening service. Upon hearing this, the churchwardens of the cathedral sent a message to Dr. Colenso, proposing to wait upon him on Friday, at 3 p. m. They went out accordingly, and read to him a letter signed in Maritzburg (with the exception of six signatures) by 151 Churchmen, in which they told him that they could not acknowledge his right to interfere in any way with the clergy, themselves, or the property of the Church; and also a document they had themselves prepared, in which they refused him permission to officiate in the cathedral. After some conversation they left, undertaking to let him know in the course of Saturday how they should act if he persisted in attempting to preach in the church. At 6 p. m. on Saturday evening's letter was delivered to him at Bishopstowe informing him that the churchwardens would not open the cathedral for public service the next day.

In the meantime, as there was much reason to fear that force would be used, the com-

munions-plate had been removed to save it from being desecrated, the ropes too, had been taken from the bells (the bells being outside the cathedral) to prevent their being rung and any excitement increased by noise. The Dean had determined also to spend the night alone within the cathedral in prayer.

But at 10 p. m. the Sheriff served an interdict on the Dean and each of the churchwardens, from the Chief Justice, forbidding them to keep the church closed on that or any other Sunday during the usual hours of divine service. After long and anxious deliberation it was determined that no notice should be taken of this interdict, yet it was felt that the probabilities of violence being used were much increased by this act of the Judge, and there was a dark uncertainty as to what might happen before the day was over. The two clergy of the city, the churchwardens of the cathedral, and the wife of the Dean, joined in the Holy Communion at seven o'clock in the morning. A little later in the day another consultation was held, and under all circumstances it was thought best to obey the interdict. However, looking to the strict letter, there was no need to open the doors till eleven o'clock, the usual hour for service to begin. By this time a great crowd had assembled; it was composed principally of men, but these were not the regular attendants at the cathedral; doubtless there were a good many *professing* Churchmen, there were also several Romanists and Dissenters, but perhaps the greatest number was made up of men who never enter a place of worship from one year's end to another. These chiefly consisted of artisans and day-labourers, many of them in their fustians and corduroys, and more than one was noticed in his shirt-sleeves.

Whilst these things were going on around the cathedral, there was service at 9.30 a.m. at St. Andrews, the other church in the city. The church was crowded, and the service was a penitential one, consisting of Morning Prayer, Litany, and the last half of the Communion Service. There was a short sermon on the present trial from the Gospel of the day—"Render unto Cæsar the things that are Cæsar's, and unto God the things that are God's." The whole was over some time before eleven, so that the clergyman was able to be at the cathedral before the doors were opened.

About five minutes to eleven, the doors of the cathedral being locked still, Dr. Colenso knocked at the vestry door, and he was told that if he wished to enter he must go round to the other door. There is a porch at the north door, and there are iron gates at the entrance of this porch; these, contrary to custom, were padlocked. The churchwardens, coming from within the church, stood inside of these gates, Dr. Colenso and the crowd being without. Then Mr. Dickinson, one of the churchwardens, spoke in a loud and clear voice, telling the crowd that they had informed Bishop Colenso that they had intended to keep the church closed, but that the Supreme Court had interposed and commanded them to open the doors; he then read the interdict aloud, and after that opened the doors. A crowd poured in with Dr. Colenso in front, but Mr. Dickinson, with his fellow churchwarden, Mr. Williams, hastened up and checked him as he was about to enter the chancel. On being stopped, Dr. Colenso said, "I am come to discharge in this church and diocese the duties committed to me by the Queen"; but the two churchwardens, standing in front of him, again read the prohibition which they had given him at Bishopstowe. That over, Dr. Colenso passed quickly by them and stepped into the chancel; but he was met here by the Very Rev. the Dean and the Rev. F. S. Robinson in their robes, who had hitherto been standing before the altar, and the Dean

as Vicar-General of the Metropolitan Bishop of Capetown, ordered Mr. Turnbull, the Registrar, to read to "this deposed Bishop" the sentence of his deposition. The crowd now began to hiss, but on Dr. Colenso waving his hand to them they were quiet, and as soon as Mr. Turnbull had finished reading the sentence the Dean solemnly pronounced the following adjuration:—"It is written, 'Whosoever ye shall bind on earth shall be bound in heaven.' That sentence stands ratified before the throne of Almighty God. Fear God, and depart from evil." Dr. Colenso then passed between the Dean and Mr. Robinson and walked within the altar rails, where he began to robe. Whilst he was doing this, Mr. Dickinson, standing on the chancel-steps, cried once more that he opened the door in obedience to the Supreme Court only, and he again read the interdict. Dr. Colenso then said the prayers and preached, the Dean and Mr. Robinson spending the time in private prayer before the altar; the latter remained there the whole time; the Dean, who appeared fatigued towards the latter part of the service sat down. The crowd that had followed Dr. Colenso into the church pressed up towards the chancel, and some stood on the seats, and others sat on the backs of them; there was neither choir nor ordinary congregation, but after Dr. Colenso had been through part of the service he had a portion of the crowd into the chancel. Had it been a lecture-room it might have been said that things passed off with tolerable order considering it was overcrowded. But being as it was the house of God and the cathedral church of this diocese, the whole thing was inexpressibly awful, and the Lamentations of Jeremiah seemed to put into words the feelings of the overcharged heart.

After it was over, I believe many felt that some dreadful thing had been done, there were several who could not speak of it without tears, and among those who crowded into the church there were some who were sorry for having done so, and who made determinations not to hear Dr. Colenso again. There was very general sympathy for the Dean, who was out here long before the unhappy day when Dr. Colenso first set his foot on these shores. For seventeen years has Maritzburg been blessed with the consistent teaching and life of its pastor; few there are who have not had some reason for being grateful to him, and the cathedral, which has already a little history connected with it, was subscribed for under his endeavours and built under his superintendance.

In the afternoon there was service for the Church-people in St. Andrew's. Dr. Colenso did not attempt to disturb it, but he purposed preaching in the native chapel to the natives; the key of this building was in his possession, but his steward had taken such care of it that it was not forthcoming when wanted, and thus the natives were preserved from the temptation into which many of them might have fallen.

In the evening people began to assemble at the cathedral a little after six o'clock, but in no great numbers. The church was closed, and it was generally understood that it would not be opened until the hour had arrived at which the Supreme Court commanded it should be. But, as it was seen that the Dean was shut out as well as the people, it began to be questioned whether the churchwardens could be within the cathedral. At about five minutes to the half-hour Mr. Dickinson arrived, and inquired with much surprise for Mr. Williams, who it appeared, had the key of the only door by which access could be obtained, and who had undertaken to be at the church at six o'clock. Dr. Colenso came, but finding the doors shut and hearing that Mr. Williams, who had the key, had not arrived, he left immediately. A mes-

senger had been sent to Mr. Williams's house, and he found that he had fallen into a heavy sleep, worn out with anxiety and fatigue. There was no service held. And thus ended this eventful day. The great struggle with Dr. Colenso has begun in earnest. He has obtained the attack armed with the avowed support of the Chief Judge in the colony. The Church, as usual, stands alone. Rome and Dissent agree in making their fiercest attacks in the time of her trial, and openly take part with the disturber of her peace: but all this has a good effect upon the Churchmen themselves: they draw closer together, they value more deeply the truths of the faith, and since, by the mercy of God, they have been kept from drawing the sword, they look to their One Great Head to give them the victory in His own appointed time.

The friends of the great missionary Bishop, Dr. Colenso, may as well know that the native chapel in Duritzburg has been used for a boy's school during the day, and a native school at night, there being sometimes as many as eighty natives present, while on the Sundays there were held in it services for the natives. But now all this is done away with, for Dr. Colenso had been here a day or two only when he got the key of this chapel, and it has been carefully closed ever since; and had not the Dean provided another place, all the natives would have been dispersed.—*Guardian*.

**BISHOP COLENZO'S** return to Natal has led, as every one must have expected that it would, to scenes of disorder as little favourable to the maintenance of his own dignity as to the preservation of the peace of the Church. Nothing can be more anomalous than the position he occupies in his old diocese,—unless it be the line of argument by which he endeavours to make it good. A bishop of the Church of England, supported in great measure by Romanists and Dissenters against the religious portion of his own flock;—a preacher of the Word of God, who openly questions the authority and genuineness of the record he professes to expound;—a leader of missionary enterprise without any confidence or sympathy on the part of the Church into which he is to invite the heathen around him.—Dr. Colenso cannot but meet with daily evidences of the inconsistency of the situation into which he has thrust himself. Though vain, he is a conscientious man: and his conscience, one would think, must often suggest to him the question whether he was really bound to promulgate the theories of unbelief, or, if bound to promulgate them, whether he lay under any obligation to continue in the exercise of functions committed to him on the express condition of teaching the old faith. He may satisfy himself indeed with the reflection that he is a pioneer of inquiry and an interpreter of nature: but the question must still recur to him, whether these duties, however honourable and useful in themselves, were in truth the offices for which he received the solemn gift conferred by the imposition of Apostolical hands.

Dr. Colenso has, to be sure, an answer to these questions, but it is of so strange a character that we can scarcely imagine him to be thoroughly contented with his own reply. Setting aside the whole spirituality of the Church, he openly avows himself to have no other authority than that which has been committed to him by the Queen. But as he does not attribute to the Queen in person any spiritual character or power, he thereby admits that he is a purely secular officer,—as much so as any magistrate or consul who exercises the functions of a secular office in her Majesty's name. Indeed, in one part of his address to his motly group of sympathisers at Natal

he sets aside the person of the Queen altogether, and descends from his transcendental loyalty to an almost republican homage to the abstract State. Broadly he lays it down that the State is the only legislator and supreme arbiter of all causes which may arise *within the pale of the Church, spiritual as well as temporal*. This would be strong language even in England: it is simply monstrous at Natal. To set up an authority which refuses to be so regarded in a colony which refuses to regard it, looks like insanity on the part of the assertor of the claim. The Queen, by her Privy Council has disowned her own Patents, disclaimed the jurisdiction they purported to confer, and declared that the Church in the Colonies is a voluntary society. The colony, on the other hand, has repudiated all notion of an Established Church, and made all religionists equal in the eye of the law. A promising basis truly, on which to raise an Erastian fabric of loftier pretensions than the courtly flatterers of a Tudor or Stuart ever ventured to design! That the edifice so constructed cannot stand, every one must see: our anxiety is, lest the crush of its fall should bring down with it many a goodly column and buttress of the house of God itself in the land that is afflicted with its builders' sacrilegious self-will.—*Guardian*.

**CAPETOWN.**—We have not space to register the addresses of sympathy which have been pouring in upon Bishop Gray from all quarters—from almost every Colonial diocese and province, also from the General Convention in the United States, as well as from the archdeacons and parishes in the diocese which have the privilege of being under his own immediate care. The following is part of his reply to an address received recently while on visitation from the parish of Oudtshoorn:—

"Let me next thank you for your very kind and cordial welcome. My episcopate has indeed been, in many respects, an anxious and a troubled one. In the trials which have come upon me, the support and sympathy both of the mother Church and of the faithful clergy and laity of this province have been a great encouragement. It rejoices me to know that the Church in this land will suffer none to rob it of the faith once delivered, which has been the stay of the servants of God in the ages that are past, and which, through grace, it trusts to maintain for itself, and to hand on to generations yet to come. Whatever distresses shall yet come upon us, let us remember that our struggle is for the very existence of Christianity as a revelation from God. In no age has the Church of Christ been exposed to greater danger, or more subtle and insidious enemies, than the present. Out of our manifold troubles, if we prove faithful, God will bring a great blessing. Indeed, the blessing is already felt in a deepening and an ever-increasing yearning after unity. You allude to the injury which personally I have sustained, and the false position in which the colonial churches have been placed, through the mistaken views of the law officers of the Crown, upon great constitutional questions, during the last half-century. Who were right and who were wrong is a matter of little moment, now that the law is finally declared. It is however, only due to the eminent lawyers who have framed the successive letters patent, to observe that I have been informed that there is in existence an opinion of Lord Howell and Eldon, supporting their views as to the rights of the Crown, and opposed to the decision of the late judgment. As to the expenses to which I have been put in my endeavour to maintain the faith and discipline of the Church during the last few years, it will, I am sure, be a satisfaction to learn that though I have myself abstain-

ed from asking for relief, either from the Government or the Church, the Church has paid the whole debt incurred by me, amounting to £2,500."

**FIRST SYNOD OF COLOMBO.**—Notwithstanding some opposition, synodical action has been successfully set on foot in one of the most important portions of the Anglo-Indian Church. On the 20th September last, after Divine Service in the Cathedral, the first Diocesan Synod of Colombo was convened in that city by Bishop Claughton. The constitution then agreed upon presents the usual features, though perhaps we should notice that, as to Clergymen of the Order of Deacons, it permits them to attend and take part in the proceedings, but not to vote. On the "Status of Synod" three resolutions were adopted:

"(1.) That this Synod, lawfully summoned by the Bishop of the diocese, claims to be by representation the Church of the diocese of Colombo, in union and full communion with the United Church of England and Ireland, and identical with the said Church in faith and doctrine, and acknowledges the supremacy of the Sovereign and the authority of any Synod of this Province, lawfully summoned, in which this Synod shall have been duly represented.

"(2.) That nothing in the acts of this Synod, or in the terms therein used, shall be held to assume the powers or functions of legislating with any coercive jurisdiction, but merely as purporting to lay down rules, which will bind those who expressly or by implication assent thereto.

"(3.) That this Synod disclaims any attempt to pass rules contrary to law, or to create tribunals similar to those which, in countries where there is an Established Church, receive a legal and coercive jurisdiction."

The "Declaration of Principles" passed by the Synod, in accordance with the recommendation of the Bishop, is identical with that of the Diocesan Synod of Capetown, in 1857 (and which will be found that year in our pages), with but one exception. While the Capetown form acknowledged the authority of the canons and constitutions of the Home Church, "in so far as the existing circumstances of the Church in this diocese permit, without prejudice to such local regulations as the Synod of this diocese may hereafter lawfully make," the Declaration of Colombo introduces a more express recognition of the special bond of the provincial system, by saying instead of the last clause, "until they shall have been altered by the Synod of this Province," lawfully convened, in the which this diocese shall have been duly represented." The Synod desires this Declaration to be henceforward subscribed by all clergy to be ordained in the diocese, by all who, from England or elsewhere, shall by the Colonial Secretary or by any other persons, be nominated to any ecclesiastical office in Ceylon, and also by future bishops of the diocese before their enthronement.—*Colonial Church Chronicle.*

**WE** reprint the following letter, lately issued by the Lord Bishop of the diocese, feeling sure that it will receive from the members of the Church that respectful consideration which it deserves, both on account of the subject of which it treats, and the source from which it comes:—

*To the Clergy and Church Wardens of the Church of England in the Diocese of Frederickton.*

**DEAR BROTHERS,**—At my last Visitation of the clergy of this diocese it was proposed by the Rev. S. D. L. Street, and seconded by the Rev. Canon Gray, and unanimously resolved

—That whereas it has been stated by his Lordship the Bishop in his late Charge to the clergy, that the clergy and laity should express an opinion as to whether it is desirable to have the organization of a Synod in this diocese, therefore

*Resolved.*—"That his Lordship be requested to call a meeting of the clergy and lay delegates of the Church to take into consideration the question whether it be desirable to have a Synod or not, and if so, under what particular organization."

Acting upon this resolution, I request that on or about Easter Monday next, you will summon a meeting of members of our Church in your respective parishes for the purpose of appointing two lay delegates, being communicants in our Church, to consider the question of the desirableness of Synodical action in this diocese, and to come to a resolution on this subject at a meeting to be held in St. John in July next, during the session of the members of our Church Society.

Some years since, the majority of our Vestries were of opinion, that Synodical action was not desirable in this diocese. Since that time, however, circumstances have taken place which may possibly modify, or alter the opinion of many.

It is undeniable, that Diocesan Synods have been formed, and are now in action, in the great majority of Colonial Dioceses, and that we stand nearly alone in not exercising these powers, and are thereby deprived of union with our brethren in that respect, and it is equally plain, that some of the powers supposed to be conferred on Colonial Bishops by the Letters Patent, have been pronounced void by a late decision of the Judicial Committee of the Privy Council. We are therefore placed in the character of a voluntary association, without those rules and regulations for our guidance which other religious bodies, similarly circumstanced, have thought it wise, and desirable to make.

The great distances at which many of the clergy and laity live from any central point, seem to supply a reason both for and against a Synod.

On the one part, it may be alleged, that few are able to spare the time, or to incur the expense necessary for assembling at regular intervals.

On the other, it may be said, that our extreme isolation is most disadvantageous to our communion, leading each clergyman and each parish to consider themselves as so many separate units, rather than members of a corporate fellowship, bound by common rules, enjoying common privileges, feeling a wide sympathy, and deriving general benefit from a common bond of union.

Whether Synodical action would promote this desirable end, would draw us all more together, and recognizing differences of opinion, would abate the bitterness of party spirit, it is for you to decide. The question is so grave and serious, and involves so many interests, that we shall act very foolishly, and very discreditably, if we do not endeavour to form a clear, decided, and dispassionate judgment on the matter; and it is my earnest prayer that the Fountain of all wisdom may enable us so to act, as not to bring discredit on the Church, or incur His displeasure.

I remain, dear brethren,

Your faithful friend and servant in Christ,

JOHN FREDERICKSON.

**P. S.**—I request that a certified list may be sent to me of the names of the delegates chosen, either through the Deans Rural or separately, as you may judge best, and that if no delegates be chosen in any parish, I may be informed of the fact. Due notice will be given of the place and time of meeting in July.