

THE

Church Magazine.

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EDITORIAL NOTICES.

THE clergy and laity are respectfully informed, that the Bishop's Charge, delivered at the late Visitation, will be soon printed, and copies can be obtained at the office of W. M. Wright, Esq., Prince Wm. Street, St. John. Price 12 cents.

WE regret that we are unable in the present number to publish the first part of the excellent sermon preached at the late Visitation by the Rev. C. Lee, as was fully intended, but it will appear next month.

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ATTENDANCE ON PUBLIC WORSHIP.

GEORGE HERBERT says, in his own quaint way—

Though private prayer be a brave design,
 Yet public hath more promises, more love;
 And love's a weight to hearts, to eyes a sign.
 We all are but cold suitors: let us move
 Where it is warmest. Leave thy six and seven;
 Pray with the most, for where most pray is
 Heaven.

I do not know that it is necessary to enter into any reasoning to prove that attendance on public worship is a duty, because I think that amongst those who have any earnest feeling about religion, there will scarcely be found one who will not shew by his practice that he admits the duty while he rejoices in the privilege. Nevertheless, it may not be amiss to say something concerning the true idea of public service for several reasons, and amongst others for this, that many good people seem to betray defective views upon the subject. In proof of the existence of such defective views, I will adduce two common phrases. In passing a church a person feels a curiosity to know the name of the curate who officiates in it, and accordingly he asks the question thus, "Who preaches there?" Again, going to church is repeatedly spoken of as "going to hear" this clergyman or that. Little phrases like these exhibit in the clearest manner the thoughts which lie beneath; they are phrases founded upon the assumption that the great end, and that which on account of its predominant importance may be taken as expressing the whole purpose, of church-going, is to hear sermons. And it is not uncommon to find persons who both by mouth and by pen support this view; it is sometimes set down, for example, as a distinction between the purposes of the house of God in the Romish Church and in the Church of England respectively, that in the latter the house is a meeting-house, a place of teaching, a religious school, which in the former case it is not, or only in an inferior degree. Now it is not the intention of the writer of this article by any means to disparage the importance of Christian preaching; I believe that the opportunity, which is given to a Christian minister, of instructing the minds and stirring up the hearts of his people from the pulpit, can scarcely be overrated as to its im-

portance; every one who has at all considered the influence which a man is able to produce upon his fellows by that marvellous gift of God, the power of speech, will be persuaded that as long as the world lasts, one great engine of spiritual good will be the public addresses of Christian teachers. Especially will those hold a high view of the importance of preaching, who believe that Christ's ministers really receive a spiritual gift by the laying on of apostolic hands; and nothing can be more foolish or indefensible than for any minister to make light of this part of his office, nor is it easy to believe that any earnest man could be found who would not shrink from the thought. This is no question of peculiar doctrine; whatever views a clergyman may hold within the limits which the Church of England sanctions, a man who is permitted to stand up and exhort his brethren with all the advantages which can be possibly desired,—the certainty of respectful attention, the solemnizing preparatory effect of public prayer, the holy atmosphere of a church, the peace belonging to a Lord's day,—and who does not make use of these advantages for the purpose of warning and exhorting his brethren with all his heart and soul,—what is such a man? Whatever he be, he is strangely unfit for the office which he holds as a minister to his brethren in spiritual things, a watchman for the Church, an ambassador from God, a worker together with Christ.

Magnify preaching however as much as we may, still it is a most imperfect view of public worship to consider it as nearly the same thing as going to hear sermons:

Resort to sermons, but to prayers most:
 Praying's the end of preaching.*

That this has been the tendency in England of late years can hardly be questioned, and there are many persons who little suspect themselves of defective Christian views, who nevertheless do practically regard going to Church as going to hear sermons. It will not be amiss then to put down a few remarks upon what may be considered to be the true idea of public worship; and as it is my special purpose not to be

*George Herbert.

lengthy and abstruse, but to be short, plain, and simple in what I write, I shall set down what I wish to say upon this subject in the two following paragraphs.

First. God's house, though in one sense a house of Preaching, is more emphatically a house of Prayer; and the book which is our guide in God's house is called the "Book of Common Prayer." Reader, did you ever consider what was meant by that title of the book which we more familiarly call the "Prayer-book?" The true name, "The Book of Common Prayer," is worthy of being noticed, because it really contains in itself the very pith and marrow of the question now under consideration; prayer in the Church is *common* prayer, prayer from the body of Christ's people, prayer for *common* blessings, thanksgiving for a *common* redemption. The public service of the Church, be it observed, is not like the private prayers of all the members of the congregation added together; I mean, that we are not to regard a Christian congregation as so many persons who have agreed to say their prayers together occasionally in the same place and at the same time; there is a meaning in public worship distinct from this. Christ our Lord is the head, not of a number of disjointed limbs, but of a body compacted together, and the congregation of the faithful in Church is the body of Christians met together (so to speak) in their corporate capacity. Take an illustration. the aldermen and councillors of a corporate town may happen to be all assembled together in one room, but the assembly is not on that account a meeting of the Town Council, and a chance meeting of this sort would be altogether different in its nature from a regularly appointed meeting of the body as a body. Now Christians form a body, knit together by close bonds, all being members one of another, and all owning one head even the Lord Jesus Christ; how is this union exhibited? what is its outward mark? where is it that Christians are to be found specially as Christians? I reply that in the *common* worship of God in Church, and there only, they testify to themselves and to others their common life and their common redemption. No man has a private interest in the Saviour; Christ did not die to save a few individual souls, but to found a king-

dom, to establish a Church, to become the head of a redeemed body; and therefore however holy a man may be however well instructed he may be however diligent in private prayer he may be, he can not occupy his proper position as a member of Christ's redeemed Church, if he "forsakes the assembling together" of Christ's people.

Secondly. God's house is not only a house of Prayer, but it is also a house of Sacraments. I have put the argument in the previous paragraph by itself, without any allusion to the fact of Christians meeting in their public assemblies to celebrate the Lord's Supper, because I think that without any such allusion the argument is good and satisfactory; I feel sure that the more we consider the real nature of the redemption of the world by Jesus Christ and the manner in which it is spoken of in Scripture, the more we shall see the absurdity and impossibility of what I may call private Christianity, and the absolute necessity of public worship (apart from all consideration of public preaching) in a body constituted as is the Christian Church. But the argument is much enforced, when we take into account the fact, of the communion of the body and blood of Christ being a part of the public worship of Christians. This, it must ever be remembered, is one of the chief features of Christian worship; it is the very thing which beyond all others brought the early Christians together on the first day of the week; for we read that they came together on that day "to break bread," that is, to celebrate the Lord's Supper; and to be wilfully absent from the Holy Communion would in primitive times have been considered almost equivalent to giving up the Christian profession. Now communion, as the word implies, is no private thing; it is the joining in one for a certain purpose of the whole body; and though a man may pray by himself he cannot celebrate the Communion of the Body and Blood of Christ; this is a social act, a work for a congregation, — not necessarily a large one, two or three may suffice if no more can be found, and Christ will be present with those two or three, — but a congregational act it is, and one which stamps upon public service a power of conferring grace and blessing beyond

anything which private devotion can confer. Here therefore is another and a very strong reason, why the Christian should go regularly to God's house; a reason, I grant, which the laxity of modern times has in many parishes weakened to a most grievous extent,—I shame upon us that it should be so! I grant that when the holy sacrament of the Lord's Supper, which was the weekly feast of the Christians of the Early Church, is celebrated three times in a year and sometimes not that, it may seem fantastical to set the partaking of this blessed food in the forefront of the reasons which should bring Christ's people together; but I speak of what ought to be, and what I have reason to believe is being realized continually in more and more of the parish churches throughout the land; and supposing a frequent celebration of the Holy Communion,—I do not say how frequent, but if we should be primitive and apostolical it should be every Lord's day,—supposing a frequent celebration however, I may well count this amongst the peculiar blessings, which Christians must come to seek in the public worship of the church.

In few words then, the house of God besides being a house of preaching is also a house of *Common Prayer*, and especially a house of *Common Sacraments*. These are two definite characters which belong to the Church, and which ought to lead men thither to worship God. I have not laid much stress upon the argument which George Herbert uses in the verse which I quoted above, in which he says,

Leave thy six and seven,
Pray with the most: for where most pray is
Heaven:

I think however that this is a very good argument; what is intended is to bring to mind the contagion which belongs to devotional as to all other strong feelings; it is easier to keep up the attention when surrounded by earnest worshippers; the solemn Amen from a whole congregation, which seems almost to force an Amen from the heart of any one of the congregation who might have felt indifferent;—the soothing character of Church music, especially when it is animated with life as expressing the feelings of the whole body of worshippers;—the effect of the example of those whom we reverence and whom we see worshipping with ourselves;—even the very atmos-

pher of the place, the place where our fathers have worshipped, in which every thing connects us with the memory of those who have departed in the faith of Christ, and in which there is much to warn us of the time of our own decease;—the place in which we or our children have been baptized, in which we first joined in the Holy Communion; all these things and a hundred others give to the public worship of the Church an advantage over any kind of private devotion, which a person must be very cold-hearted not to feel and acknowledge. I have however not rested much upon such arguments, because their strength depends to a certain extent upon taste and feeling, whereas I have desired to shew that the necessity of public worship depends upon nothing of the kind, inasmuch as the Church of Christ necessarily requires Common Prayer and Common Sacraments in virtue of those principles upon which the Church is founded.

Many conclusions immediately result from the view of public worship which I have here given. The following are a few of them.

Persons who are somewhat deaf and have a difficulty in hearing the sermon must not on that account absent themselves from the parish church, and imagine that it is unnecessary to go. Common Prayer and Common Sacraments remain, even though the advantage of hearing the sermon be lost.

Persons who take the right view of public worship will not run about from one church to another, seeking the stimulus of a new preacher. "Itching ears" are not uncommon, and they interfere much with the formation of the true Christian character.

Persons who take this same right view will also feel disposed, after leaving church, not so much to criticise the sermon, as to inquire how far they have themselves worshipped God in spirit and in truth.

These are but specimens; any one, who looks upon divine service from the point of view above described, will have no difficulty in drawing many other conclusions concerning his duty as regards the parish church; and the reader will not sympathize with the writer in the greater part of what follows, unless he fully believes this point of view to be the true one.—*Dean Goodwin.*

ALMSGIVING.

THE following story of the Patriarch John of Alexandria, may serve as a comment upon those words of our Blessed Lord. "Make to your-elves friends of the mammon of unrighteousness; that when ye fail, they may receive you into everlasting habitations."

One day, as the Saint went to visit the poor in Cæsarea, where he had caused large temporary lodging places to be made with boards, mats, and other coverings for the shelter of the houseless poor during the winter, several Bishops accompanied him, and among them was one Troilus, a covetous and avaricious man, who spent upon his own luxury and pleasure that which, as a Christian, and still more as a Bishop, bound to be himself an example unto the flock, he should rather have given to the poor. The Patriarch John, who had learned that Troilus had at this time given to his servant thirty pounds of gold to buy for him some very costly piece of furniture, said to him, while pointing to the poor by whom they were surrounded,—"Brother Troilus, love and help the brethren of JESUS CHRIST."

The gentleness of the holy Patriarch's reproof, enforced as it was by the ensample of his own abundant charity, touched the heart of Troilus, and at once astonished and ashamed, he bade his servant distribute to the poor the thirty pounds spoken of, which was done upon the spot. On returning to his house, however, Troilus began to repent himself of such unwonted charity, and yielding to the love of money, and to the suggestions of the tempter, he grew more and more dissatisfied and miserable, until he fell ill of a strange kind of fever, which compelled him to betake himself to his bed; and when a messenger arrived at his house with an invitation from the Patriarch to dine with him, he was compelled to excuse himself as suffering from a violent attack of ague and fever. The Patriarch, on hearing this, understood how the matter was, and in the meekness of the wisdom given him, he rose from table and providing himself with the sum of money given away by Troilus, went to visit the sick man, and after gaily alluding to his donation to the poor, restored to him the thirty pieces

of gold, only requiring from him a written acknowledgment of the same, and a renunciation on the part of Troilus of the recompence he might have hoped for, had he given it freely to the poor. Not a word of upbraiding was spoken by the Patriarch, but with a gay and lively countenance, he rallied the sick man, on having taken in earnest his exhortation to charity, and treating the matter as a loan, and making himself a debtor in the place of the poor, he said, "Because I had a mind to give every one of them a piece of money on this occasion. (it being a festival, and very probably, the festival of the Nativity of our LORD,) therefore, my brother, my almoner not having enough money in his hands at the time, I borrowed it of you, and now here are your thirty pounds back again."

Thus did that wise physician and charitable pastor, as we are told, deal with the fool according to his folly, and Troilus made no difficulty in receiving back again from the Patriarch the repented gift, and at the Patriarch's dictation he wrote an acknowledgment in these terms, "My GOD, recompence, I pray Thee, John my Lord and most holy Patriarch of the great city of Alexandria, for thirty pounds of gold, which he hath given to Thee, returning them unto me."

The cause of vexation being now removed, Troilus found himself delivered from the fever, and as the Patriarch urged him, he rose up and returned with him to dinner.

No more was said about the money, only the Patriarch lifted up his heart in prayer for the unhappy man, and waited patiently until God should make him sensible of his fault, and no doubt Troilus on his part thought the affair well ended, and wondered at the childish behaviour of the Patriarch, in so easily taking the debt back again upon himself; but that night Troilus had a dream, and it was as follows:—He saw in his sleep a palace so large and beautiful, that it seemed to surpass the art of men to build any place that might compare with it. The portal was of massy gold, curiously wrought and over it these words were engraved—"This is the eternal and blessed abode of the Bishop Troilus."

On reading it, Troilus was filled with joy, for he thought within himself, that the Emperor who kept his court in that magnificent palace, and admitted him to reside there, would abundantly provide for his comfort and delight; but while these thoughts passed through his mind, there came a Royal Messenger, with other heavenly officers, and said to those who were standing by, "Take away this inscription, and put another in its place, according to the command given me by the Monarch of the Universe." Then the first inscription being taken away, these words were put in its place— "This is the eternal and blessed abode of John, Archbishop of Alexandria, who bought it for thirty pounds of gold." On reading these words, Troilus awoke in much sorrow, and as soon as might be, seeking out the Patriarch, he told him of the dream, and confessing his grievous fault, became as noted for his charity and almsgiving, as he had been for his covetousness.

A beautiful instance of the Patriarch's charity and humility is given us in his reply to one of his domestics whom he had most liberally assisted, giving him the money with his own hands that it might not be known of others, and when the man expressed himself as confounded with so much goodness, the Patriarch gently reproved him in these words,— "Brother, I have not yet shed my blood for you, as JESUS CHRIST, my master, and our GOD, hath commanded us."

While on this subject, I must mention a story of a little child who has fallen asleep. His parents' house was very close by the church, and one day, when he had heard a sermon, exhorting to charity upon some particular occasion, which I have forgotten, he slipped out of the church, and taking from his money box the whole amount of his treasure, a sovereign lately given him, returned hastily to his place in Church, and begging two half pennies of his aunt, put them as

his donation into the plate. Some time after, being urged by his sisters to buy something, he said, "I cannot." "Why not?" was asked. He blushed as he found himself forced to give his reason. "Because I have no money." "No money!" they all exclaimed; "Why, what have you done with your sovereign?" "I have spent it," was the only answer they could get; but his mother being uneasy about the matter, induced him to tell her privately. "And why then, my dear boy, did you ask for the two half pennies to put in the plate?" "Because, mamma, I thought I could hide my sovereign between them, and nobody would know what I gave."

GOD knew it, and the dear child who gladly gave his all, will, doubtless, rejoice in that day when hidden things are brought to light; and even as he did not his alms before men to be seen of them, his FATHER in heaven, Who seeth in secret, shall reward him openly.

Shall I tell one more story of almsgiving which cheered the saddened heart of one who saw it from the window? A man, a common labourer it might be, was passing by with his dinner tied up in a handkerchief. There was a famished-looking beggar in the way, and the poor labourer paused, and giving him his dinner, ran off at full speed, not staying for thanks. They, who know what it is to be dinnerless, after a day of hard manual labour, can best estimate the self-denying charity of such a deed, and among the many sorrowful sights which meet us in the streets of a crowded town, such instances, and they are not solitary ones, are gladdening as a ray of sunshine on a dark November day; and do not such deeds press home upon us the folly of measuring our capacity for almsgiving by the gold and silver we possess? Verily, the two mites of the widow, the Amen of a desolate heart, the guileless pity of a little child, may outweigh in the treasury of our GOD all that the rich of their abundance have cast in.—J. E. L.

THE MELANESIAN MISSION.



MELANESIA is the name given to the islands lying between New Zealand and New Guinea, in the south-west part of the Pacific Ocean. The number of its islands has never been made

out with certainty, but it is known to contain at least 200. They may be divided for our present purpose into the healthy and the unhealthy islands. Those which lie nearest to New Zealand have a climate which is sufficiently cool to per-

mit of white men living in it all the year round. These islands are supplied with European teachers by the London Missionary Society, The Presbyterians of Scotland and Nova Scotia, and the French Roman Catholics. But the inhabitants of the 150, or more, less healthy islands, lying in the north part of Melanesia, are the objects of the Church of England Mission, of which we are going to speak to you. Mota, one of Bank's Islands is the centre of Bishop Patteson's work. This mission [Mota.] was begun about fifteen years ago by the Bishop of New Zealand, who sailed from his own island in a little schooner of not more than twenty-three tons' burden, and with no little danger to himself, opened a communication with the natives of Melanesia. Bishop Selwyn continued to superintend the mission till the year 1861, when he gave it over to the care of his friend and fellow-labourer, the Rev. J. C. Patteson, who was consecrated in that year as the first Missionary Bishop of Melanesia.

The Melanesian Mission has had, from the beginning, many peculiar difficulties to contend with. In the first place, the islands under the Bishop's charge are so numerous that it is impossible to find English teachers for all of them.

2ndly. Their climate is so hot and moist that no white man can live upon them during the summer months.

3rdly. The natives are so rude and savage, so suspicious of strangers, and so ready to turn their hand against every man, that the first landing among them is often attended with great danger.

Lastly, there is this considerable difficulty,—that in almost every island a different language is spoken; so that to instruct the natives of the 150 or 200 islands of Melanesia in their own tongues, it will be necessary for the missionaries to learn 150 or more new languages, or at least dialects.

In order to meet these great difficulties, the Melanesian Mission has to be carried on upon a very different plan from that which is usual elsewhere.

The head quarters of the mission are fixed in New Zealand. There the Bishop and his assistants spend the summer months—(we shall see presently how they are employed there)—but as soon as the winter sets in, they sail for Melanesia in their mission

schooner, the *Southern Cross*—not the same little schooner in which the Bishop of New Zealand made his first voyage among the islands, but a larger and more suitable one, that has lately been sent out to them.

It is about a three weeks' voyage from New Zealand to the first place they have to touch at in Melanesia. This is the island named Mota, in which the Bishop and his party are well known, and here he leaves some of his assistants to open a winter school, while he himself continues his voyage, sails from island to island, and holds as much communication with the people as their conduct and his knowledge of their language permit. The first year he touches at a new island he is not often able to do more than exchange presents with the men who swim out from shore, and surround the mission boat. The second year, perhaps he ventures to land, but as he generally finds himself immediately surrounded by a crowd of men, armed with bows and poisoned arrows, he does not venture to remain but a few minutes on the beach. The third year he is better known and better received; and now, perhaps, he succeeds in his desire, which is, to persuade one or two of the most promising boys to come away with him. These boys are carried off to the head-quarters of the mission, at St. Andrew's College, New Zealand, where they spend the summer, teaching their language to the Bishop, or some of his assistants, and learning many things themselves, which it is hoped they will hereafter be able to teach their own countrymen. They are taken back to their homes on the Bishop's next voyage, but many of them willingly return year after year to New Zealand. They are most of them quick and intelligent fellows, and the progress they make, while they are under the Bishop's care, is very encouraging. When the school broke up last winter, it contained seven boys who had been baptised and confirmed, and there was not a single lad in it who had not gained some idea of the first principles of Christianity, nor one who could not both read and write, although many of them had only been taught for a few months, before which time they had been roaming about naked in their native islands. But here is Bishop Patteson's own description of his school-room and scholars at St. Andrew's.

"What do you expect to find?—wild looking fellows, noisy and unruly? Well, it is true that they come of a wild race—that many of them are familiar with, and have been concerned in scenes that you would shudder to hear of. But what do you see? Thirty persons seated at four tables, of whom the youngest may be nine or ten years old, and the oldest perhaps four-and-twenty. Some are writing—some answering questions in arithmetic. If I buy eight pounds' weight of yams for a hatchet, how many can I buy for seven hatchets? Four cocoa-nuts for three fish-hooks, how many for fifteen fish-hooks? &c. Others are spelling away, somewhat laboriously, at the first sheet ever written in their language. Well, seven months ago not an inhabitant of their islands had ever worn a stitch of clothing, and that patient but rather rough-looking fellow can show many scars received in warfare, perhaps in capturing or defending his wives, of whom he has four. I hope you notice their teacher; he is a young man called Harper, from an island 400 miles to the south of the three different islands from which his pupils come. He has learned to talk their language a little, and it is *his* little book which they are reading. I did little more than alter the mode of spelling and writing some of the extraordinary sounds which those fellows pronounce.

"You ask, who is that older-looking man, sitting with two lads and a young girl at that table? He is Wadrokai, our oldest scholar. This is the tenth year since the Bishop of New Zealand first brought him from his islands, and he is teaching his little wife and two of his countrymen.

"But come and see what this class is about. . . Why! what's this! The Catechis. . . You have printed the name of the little book in English, so I can read that. Do you mean that these boys and young men are learning their Catechism? . . . They are some of the candidates for Baptism, and we are well satisfied with their intelligence and earnestness. . . .

"And now let us walk up and down the beach while the stewards and cooks for the week get the tea ready. We tell off each week a number of the lads, who do the cooking work, cut the wood, fetch milk, &c. We take all our meals together and you will see

them taking their places and using their knives and forks as if they had used them all their lives. They are very fond of tea, especially with plenty of sugar in it. Living in the land of sugar-canes, they are all fond of sweet things. They have bread and biscuit and potatoes with their tea at breakfast; a good mess of soup in the middle of the day for dinner; and bread or rice and tea again in the evening." One of the boys, on his return to his native island, described the pleasures of St. Andrew's College to his friends by saying, 'We have three regular meals a day, and a bird that comes into the hall is never shot at.'

"After tea we have prayers, before the evening school.

"You will feel that *this* is the time when the real nature of our work comes home to us. It is a blessed thing indeed to hear these children praying in the words of our own General Commission, island after island passing in thought before our minds, as we take up one language after another, and then gather all together in our own English prayer."

And now let us say a few words about the progress the mission is making among the islands from which the St. Andrew's scholars are taken; We will instance the history of Mota, where the winter school is carried on. Seven years ago the Bishop thought it better not to land there. He says, "We remained sitting in the boat, and exchanged presents only with men swimming about us.

"The next year two lads came away with us. . . . When we went back again, after spending the summer in New Zealand, I slept ashore, and queer stories they tell us now of what they thought of that wonderful stranger, the opinion at length prevailing that I was one Porisris who had died at Mota, but who had now returned in another form to his own land. It was evident, they said, that it must be so, for this unknown person went to the house which Porisris had occupied, and slept there, and it was consequently no less clear that every man when he died went to New Zealand, the country from which Porisris had returned, and there passed through certain changes till he reappeared in his own land. They have other ideas, thank God, on these matters now.

"When we were making up our party

in that year for New Zealand, many Mota scholars came with us. Then it was that we reduced the language to writing, printed elementary books, &c. The next winter I passed with Mr. Dudley in the island. No man as yet stirred about without his bows and arrows; no man from one village, except under certain circumstances, felt sure of being able to trust himself in any other. . . . We could not obtain any boys from any other village of the island to come and live with us; we had only a kind of desultory school daily at the village where we lived, and we went daily to different parts of the island, gathering small parties of people to what by courtesy was called school."

After speaking of the improvement that took place during the next two winters, the Bishop adds: "The change on this island of Mota is so great that we contemplate it with a feeling hard to be described. The verse is perpetually in our minds, 'Thine heart shall fear and be enlarged.' Now men may walk where they please in Mota, and, unless there be some special quarrel between two or more villages, scarcely a bow or club is seen. There is no reluctance shown now in sending boys to the school at Alomak, the name of our station, and no fear is entertained of their being ill-treated by the people of the place. How different from our first winter there! And in the neighbouring islands which we visit each voyage we find the most favourable feelings existing. Natives of them all have been with us, and the influence of our Mota scholars and of our short sojourn at Mota has extended itself on every side."

But while Bishop Patteson and his fellow-labourers have had much to encourage them, they have not been without their heavy trials. During last year's voyage the Bishop's boat was attacked just as it was moving off

from the shore of an island named Santa Cruz; the Bishop himself escaped without injury, but three members of the Mission were wounded by poisoned arrows. One of them Mr. Pearce, recovered, but the other two, Edwin Nobbs and Fisher Young (both from Norfolk Island), lingered in great pain for a few days, and then died—the first martyrs of our Melanesian Mission. We cannot sorrow for *them*, but we sorrow for their friends.

Their death is not the only trial the Bishop has had to bear. Unfortunately the climate of New Zealand does not seem altogether suitable for Melanesian boys. The last three summers have been particularly unhealthy; each year the scholars of St. Andrew's have been attacked by a severe epidemic (dysentery), and in spite of very careful nursing, no less than twenty-two of them have died.

It has lately been proposed to remove the summer school—or part of it—from New Zealand to an island on the coast of Queensland, Australia, which is much warmer than New Zealand, and is likely to prove more healthy for Melanesian boys. It has also the advantage of being several hundred miles nearer to Melanesia, so that the Bishop and his party will be able to make more frequent voyages to and fro. We may hope that, as they become better known to the islanders, the dangers of their mission will be somewhat lessened, and that they will obtain increased opportunities of scattering the seed of the Gospel among the "Multitude of the Isles." "We thank God," they are able to say already, "that we do see in not a few places indications of the coming harvest, and if we cannot see it elsewhere, we believe that it will come; and so the work must go on, because *it is the work of God*. We know that even now the Isles are waiting for Him."

CONSTANTINOPLE.

WE have much pleasure in laying before our readers the following account of the Church of England Missions at Constantinople, addressed to the Bishop of Fredericton by the clergyman lately in charge there, who is now on leave of absence in England.

JULY 27, 1855.

33, HART STREET.

Bloomsbury Square, London, W.

MY LORD BISHOP,—I have the honor to submit to your Lordship a brief account of the work of the Society for Propagating the Gospel Mission at Constantinople.

According to the principles of our Society, I have endeavoured to supply the needs of (1) our own countrymen, who lie beyond the circle of the Embassy Chaplain's ministrations, and (2) the Mohametans, Turks, and others, who reside in, or frequent the city in which our mission is established.

It is now more than nine years since I was sent out alone to occupy this post; I have been enabled, by God's blessing, to supply in a small measure the wants of our countrymen by opening a school for English boys, and by performing Divine service in our school-chapel, and in the neighbourhood of the capital, for the benefit of several groups of English residents, and further, by visiting communities of our countrymen in the provinces of European Turkey.

Our staff has been from time to time enlarged. We had last year, besides two English clergymen, two Turks, deacons in English orders, a Schoolmaster, (English), and a Catechist, (Turk.)

I will speak chiefly of what we have undertaken for the benefit of the Mohametans.

1. Mohametans children, (boys), have been admitted into our school in Pera.

2. Enquirers have been received in our school-room, and in meeting rooms held for the purpose, and at home in our residences. You may know that for about one year our missionary work has been in abeyance, owing to the persecution which emanated from the Turkish government last year. Before its commencement our different rooms were crowded with enquirers.

I have employed various measures of prevention with a view to keep out the insincere, and may state that some of the converts connected with our Society for Propagating the Gospel Mission received their support from us.

In illustration of our work, I ought to mention certain cases which I recollect:—

1. *Ali* was a Cretan boy: a Mohametans guardian brought him to our school and desired him to be trained as an English boy, because, as he said, the English prospered, and the English were honest. The boy's mother-tongue was Greek. He used to try to learn "Glory be" &c., and chant like the English children. Once he asked, "Who is the Saviour?" I

wrote out for him a short account; I took it from a Greek book published for the use of the children in Greek schools. He could not read Greek, but had learned to read English, so I wrote for him Greek words in English letters. I said to him one day, "Would you like me to tell you more of Him who has done so much for us?" He said he should. "So I will," I replied, "from time to time." The lad soon disappeared; for another who had come in after a while pretended a wish to learn with him, but informed against the boy. He was accordingly arrested, kept in prison for several hours, because he had frequented our school, and was only saved from transportation by the powerful influence of some Cretan Pachas. He was more fortunate than another young man, who was confined for five days.

2. I once found in our meeting-room a *Dervish* member of a religious order from Asia. He appeared to me well acquainted with the history of Adam and Eve. I took occasion to speak to him of the second Adam, the Lord from heaven. All that I said about the great anti type was new to him. I have not seen him since that conversation.

3. *Ali*, once a Mollah, as I understand, but of late years a teacher of the Turkish language, told one of our agents that he wished to show us out of our own gospel, that we were in error. He came accordingly to my private room, and asked for a New Testament. Then turning to St. John's gospel, chapter 15 or 16, he said that the Christians had thrust a wrong word into the text. "I know what you mean," I replied, "it is *Ahmed*." "*Ahmed*? that is it," he said. "Yes," I rejoined, "but the error is on the side of the Mohametans transcriber, for he rendered the original *Paracletos* as if it had been *Periclitos*, and gave as its equivalent *Ahmed*, so that Christ might seem to be predicting the advent of Mahomet, whose name, Mahomet Mohamammed, means, like *Ahmed* and *Periclitos*, the "praised" or "glorified one."

4. "Of what are the angels composed?" a Mohametans doctor once asked me. "We say they are made of *fire*." "It concerns us little to question about such points," I replied; "let us rather reflect, as dying men, of what we ourselves are made, and prepare for eternity."

5. The son of the Arab prince *Abdul Mutalib* having found me out through a friend of his foster-brother, asked me to introduce him to the English ambassador at Constantinople. His father had held the post of guardian of the *Casba* at Mecca. The son wished to help him to recover it, and accordingly sought the aid of British interference. He came to our school to speak with me about religion. After he had commended a book which I had lent him concerning the testimony borne by the Koran to the Jewish and Christian Scriptures, I drew his attention to one passage: it occurred in a chapter in the Koran, in which Mahomet calls the gospel "guidance and light," and condemns those who disobey it. "If so," I said, "then you, as a consistent disciple of your Prophet, must follow the gospel's guidance, and see by the gospel's light. Look at this next passage: what does Mahomet there call Jesus? He says He is the son of Mary. Mark that, he names His human mother. But men are not called after their mothers. He shews that Jesus had no human father. But more than this: he calls Him Apostle of God, and the *Word* of God. Now see this in my hand: it is the exact copy of a passage in a manuscript of the gospel which we have in London, and that manuscript was written two hundred years before your prophet was born. The words are the same as in my modern gospel on that shelf. Now mind, Mahomet says the gospel is 'guidance.' But what does that passage of the gospel say about the *Word*? It declares Him to be God. Follow out what Mahomet said, and you must confess Jesus to be God." "There are ninety-nine black pillars," he answered, "and one only white; happy the man who, wandering among those black columns, succeeds in touching the white one. This is what we will do; some day I will bring my books, and you shall bring yours; if I persuade you, you must become a Mohametan, but if you convince me, I will turn Christian." "Let us name an early day, as we cannot be sure of our time," I replied; "let it be Tuesday; come next Tuesday." He never came again.

6. "We wish to be Christians," said an Albanian, (Mohametan,) who visited me one day with five or six of his countrymen; one of them was a

lawyer, his white turban made him more conspicuous than the rest. I warned them that they ran some risk by coming to us; our rooms were infested by spies, and persons had been put into prison for coming to us. It was arranged, therefore, that one of the party should come to me, when he could, to my private lodging. He would first learn what I could teach him day after day, and then in the evening teach his companions. The spokesman was chosen as the representative, and, in turn, the instructor of the others. During several hours, often on successive days, I taught that young man the principles of our holy religion. Of course I could not teach him as I should have taught a child, before I could teach. I had to unteach. This is the great difficulty in attempting the instruction of Mohametans. Their minds are not like a blank tablet on which we can write Christian truth in firm characters; they are pre-occupied with perversions and distortions of that truth. I had to unteach error concerning the foundation of the truth. The Mohametans being instructed to deny the fact of our Saviour's death, I was to put before my pupil that which the disciple of Mahomet is required to reject. Accordingly, I said to him, "In Constantinople are men of various nations, and Christians who possess various forms of the Christian religion. Tell me the sacred day of the Greeks, the Armenians, the French, &c." "Sunday." "Sunday, then, is the sacred day of all Christians of all time, and of every place. It is a perpetual monument of the resurrection of Jesus Christ,—if of His resurrection from the dead, therefore of His death." Having convinced him of the fact of Christ's death, I went on to explain why He died, what His death is to us, &c.

This young Albanian remarked one day, "I have read in Greek books that Socrates called himself 'immortal.' So I think of myself, 'I am immortal.' I am now eighteen years of age; I inherit a good position, and shall have all that I want; but, perhaps, in forty years I shall die; what is to become of me then?"

Ahmed (that was his name,) and his friends used to discuss among themselves various points of religion, comparing the sayings and actions of the four prophets, Moses, Christ, Mahomet,

and Ali. They gave the chief place to Christ. Ahmed said one day, "I have written some lines in Arabic, they are addressed to Christ.—'Men call Thee the true Joseph; but I believe thee to be the only God.'" When I spoke about truth, and the necessity of it for a operation in any work, he quoted Solomon's proverb about the lying tongue, and pointed to it in a little book which he carried about with him; it was a book published for the use of children in Greek schools.

All enquirers who visited us were not apparently so sincere as Ahmed. Some came to dispute, others to blaspheme. One brought a long paper bearing the names of false gospels, and declared our Christian gospel to be one of them.

Two of our converts were imprisoned, one of these was exiled; the other was released upon his wife's petition. Before he was set free, the chief residents in his parish were required to give an account of his conduct. The only complaint made against him was that he became a Christian. His companion, who was afterwards sent away from Constantinople, had been seriously assaulted by an acquaintance. This man, seeing a religious book in his (Ismail's) room, began to abuse Christianity. "It is because you know nothing about it," said Ismail, "that you talk thus." Upon this, the visitor fell upon him with a dagger, and wounded him in several places. The police interfered. The magistrate, after hearing the case, condemned the assailant to ten years imprisonment. Ismail begged his enemy off. "My religion,"

he said, "teaches me to forgive injuries." The plea was received; the man was required to do no more than present two sureties for Ismail's safety, and pay the surgeon's bill. Soon after this, Ismail was arrested. Before his arrest, he had been confined with nine other converts from Mahometanism, by our diocesan, the Bishop of Gibraltar. All but one of the candidates were connected with our Society for the Propagation of the Gospel. They were encouraged by the Bishop to meet the persecution which was then awaiting them. The candidates were persons of different ranks and callings. One was a barber, another a gardener, a third a policeman. There was among them a major of the Sultan's artillery, and a servant of one of the European embassies. They were all Mahometans once, and were all, except a negress, Turks by race. The persecution and other causes have scattered them. May God preserve in His Church all of them who are now living, and through the prayers of His people may good be brought out of the evil which has befallen our Church of England Missions, and other agencies in Turkey.

In offering the above short sketch of our work among the Mahometans, I would beg your lordship to suggest any additions which may seem desirable. I am, my Lord Bishop, your Lordship's faithful servant,

CHARLES E. CURTIS.

The Right Rev. the
Lord Bishop of Fredericton,
St. Thomas, Exeter. }

CORRESPONDENCE.

(To the Editor of the Church Magazine.)

DEAR SIR,

Want of organisation "is doubtless a great hindrance to the advance of the Church in this diocese;" and on looking at the position in which we are left by the late decision of the Highest Court of Appeal in the Mother Country, the fact is forced upon us, that it is impossible to remain longer in our present anomalous position.

If the late judgment delivered by the Lord Chancellor is upheld in its effects by the Law officers of the Crown, then we are without even that shadow of Ecclesiastical organisation which seemed to be in existence before. Therein it is declared, that in every Colonial Diocese, where there is a local legislature, it is and has been beyond the power of the Crown to issue Letters Patent appointing Bishops to those dioceses. Therefore the Letters Patent which appointed our Bishop are null and void, and in the sight of the law no such officer exists.

It is perfectly true, that in the sight of God and the Church, we have a Bishop over us, to whom is entrusted the spiritual charge of the clergy, who have taken the oath of obedience to him, and of the laity constituting their flocks; but it is also necessary, that there should be some person or persons having control over the temporalities of the Church, and able to exercise temporal discipline over its members. This power, I believe, at present no one possesses by any express or implied law of this province, so that we are without any settled government.

It is evident that such a state of affairs is by no means conducive to the interests of the Church; and the question is, How shall it be remedied?

When a dispute arose in the early Church we read (Acts xv, 6), "The apostles and elders came together for to consider this matter." This first Council, presided over by James, Bishop of Jerusalem, passed certain canons

which were binding on the Church; and although its decrees did not bear directly on temporal matters, yet doubtless it has suggested the Convocations and Synods since held in various parts of the Church at various times.

Our brethren in other colonies have for many years adopted this plan; and I would suggest as a remedy for our present unsatisfactory position, the assembling a Synod or Council of the Church at stated intervals, such Synod being incorporated and sanctioned by the Legislature and its acts having the force of law.

This Synod, having of course the Bishop for its acknowledged head, would make regulations for the governance of the Church in this diocese, its extension, its discipline, the management of its funds, and such other matters as may conduce to its welfare. No society can really progress without an efficient organisation, and whilst direct benefits would follow upon the establishment of this Church Council, indirectly its influence would be felt throughout the diocese in uniting clergy and laity in one continued effort for the good of our Holy Religion.

I have confined myself to a simple statement

of the matter without entering into details, but I most fervently pray that ere long our wish may be realised, and our Church take its proper place as a religious body possessing its full organisation, and increased vitality. F

We are glad to insert the letter of our esteemed correspondent, but think it only right to say that in the opinion of those whom we should expect to be best versed in the legal bearings of the case, the temporal powers conferred by the Crown at the erection of the see—whatever they were—are not affected by the recent decision of the Privy Council, as there has been sufficient legislation by the Provincial Assembly to place the episcopal jurisdiction beyond question. At the same time we would urge (and this we think our correspondent would be one of the first to admit,) that the true recognition of the episcopal authority must be found in the love and reverence of the members of the Church for that sacred office which we all believe to have been divinely instituted. Without this recognition, laws supporting episcopacy are almost useless; with it, they become almost unnecessary.—Ed. C. M.

"NOW IS SALVATION COME TO THIS HOUSE."

TRANSLATED FROM THE GERMAN BY A LADY.

O blessed House! which for Christ's Presence
longing

Invites, Thee, Lord! with gates set wide
apart:

Where amid many guests who there are
thronging,

Thou the most honored and most cherished
art;

Where every heart in love to Thee is beating,
And every eye in gladness searcheth Thine;

Where Thy commands each lip is seen entreating,
And all obedient wait Thy guiding sign.

O blessed House! where man and wife combining
In love to Thee, one spirit are become;

And for a blest hereafter still refining,
In thought, and creed, and hope are also one;

Ever to Thee indissolubly clinging,
Alike, though smooth or rugged be their
way;

On Thy Heart still their own hearts' burthen
flinging,

As in the good, so in the evil day.

O blessed House! where hands of prayer are
bearing

The little ones to lay them on Thy Breast:—
Thou, who for each, as for Thine own, art
caring,

Soothing with more than Mother's love to
rest;

Where to Thy feet the babes they're gladly
calling,

Prompting Thy praises, though in hisping
word;

Training their ear to catch Thine accents
falling,

Their hearts to gladden in Thy love, O Lord!

O blessed House! were man and maiden
knowing

Thine, their true Master's eye upon them
still,

With one desire in all their work are
glowing,—

That it be done according to Thy will—
All as Thy servants and Thy household
dwelling

In meekness willing, and in kindness free,
Their humble, cheerful service this truth
telling:—

In little things great faithfulness may be.

O blessed House! where Thou each pleasure
scalest,

And in no hour of joy forgotten art:
O blessed House! whose every wound Thou
healest,

Physician and consolers of each heart!
Till life's task duly ended, night close o'er
them,

And one by one lies gently down to die,
To pass, where Thou, dear Lord, hast passed
before them,

Within Thy Father's glorious Home on high.

CHURCH NEWS.

ON WEDNESDAY and Thursday, September 13th and 14th, the Lord Bishop of Fredericton held his triennial visitation in the Cathedral at Fredericton. The first service was a celebration of the Holy Communion on Wednesday morning at 8 o'clock. The Bishop officiated on this occasion, assisted by three of the clergy, who read the Epistle, Gospel, and Confession. A large number of the laity were present, and communicated with the clergy. At 11 o'clock the morning prayer was said, and an excellent sermon afterwards preached by the Rev. the Rector of Frederic-

ton. The evening service began at 7 o'clock, and was intoned, after the manner of the English Cathedrals, the responses being chorally given according to the festival arrangement of Tallis. After the prayers the Bishop delivered his Charge to the clergy, in which, after alluding to his deep anxiety for the welfare of the missions in this diocese, after the warnings repeatedly given of the coming reduction of the Society for the Propagation of the Gospel, the Bishop entered into the question of the reductions absolutely determined on, and showed how seriously

this would affect the diocese, unless some more zealous efforts were made to meet the difficulty. The sum granted for three years was £260 sterling, from January 1836 to January 1839, being a reduction of £257 10s. sterling on the present grant.

The Bishop also entered at length into the questions forced upon our consideration by the late decision of the Judicial Committee of the Privy Council. He pointed out, that in whatever degree the decision might affect the temporal interests of the episcopate, it did not abridge any part of their spiritual powers, and that as regards the temporal status of the Bishop in this diocese, the law of the province had abundantly provided for that. The Bishop took a more hopeful view than usual of the effects of the Judgment, and especially drew attention to the fact, that it was a legal, not a theological decision. After entering more fully into these matters than our space will permit us to analyze, his lordship concluded with some earnest admonitions to both clergy and laity on the present crisis in our affairs, which we are sure they will do well to think of most seriously.

The following is a list of the music used on this occasion:—*Venite*, Sixth Gregorian tone; *Psalms*, Farrant; *Te Deum*, Cooke and Dr. Franz; *Jubilate*, Crotch; *Antiem*, "Lift up your heads," Hopkins; *Hymn before Sermon*, by Dr. Walmisley. In the evening the *Paulina* were chanted antiphonally in unison, to the well-known "Parisian"; *Magnificat* and *New Dimittis* to the service of Dr. Wesley; the *Antiem* was "O give thanks," by Elvey; after the prayers *Hymn* 159 was sung to the tune No. 43 in the excellent collection "Ancient and Modern"; and after the Bishop's Charge, immediately before the blessing, Handel's sublime Hallelujah Chorus was sung.

Besides the usual cathedral choir there were present the choir of the parish church of Fredericton, and members of the Kingsclear, (Fredericton), and Carleton, Trinity, St. Paul's, St. James', and Military choirs, of St. John, in all numbering about ninety voices, who rendered effective aid in making the service what it truly was,—an outburst of praise befitting the worship of the Lord of heaven and earth.

No one, we think, can have been present at the beautiful services on the 13th without feeling that great care and attention must have been bestowed upon the training of the choirs, and that the singers themselves must have personally bestowed great pains upon the subject. It is not an easy matter to get choirs of different churches to sing together in strict time, and when it is accomplished, with so little room for criticism, it is a matter for congratulation. Of the Fredericton choirs we need not speak, except to thank them for their labours, and wish them to continue in their good work. But we think that we ought to mention the kindness of the Rev. J. Black, Kingsclear, for bringing his choir to assist, after bestowing so much labour upon their singing. And especially every credit is due to the Rev. Canon Coster, of Carleton, for the skill, perseverance, and kindness, which he exhibited for a long time past in bringing together the various choirs of the churches in St. John. To his indefatigable industry it may be conceded that the success of these services is justly due.

In conclusion we can only express our earnest hope that the choral character of the late Visitation services may be the beginning of a more solemnity in the performance of divine worship throughout the diocese, as far as practicable, befitting the honour of Him before whom we fall down,—the Lord our Maker.

under the presidency of his lordship the Bishop of the diocese, when the Letters of Orders were exhibited and signed. The new Rural Deans who had been previously chosen by the clergy of the deaneries, were then presented to the Bishop and duly sworn into office. For Fredericton deanery, the Rev. Charles Lee; for Shediac, the Rev. Dr. Jarvis, for Chatham, the Rev. S. Bacon; for St. Andrews, the Rev. W. Ketchum; for St. John, the Rev. Dr. Gray; for Woodstock, the Rev. S. D. Leo Street. It was ordered that the Visitation returns be made up to the 25th August preceding each triennial visitation.

The question of the formation of a Synod for the diocese was then brought forward, and it was proposed by the Rev. S. D. Leo Street, rector of Woodstock, seconded by the Rev. Dr. Gray, rector of St. John, and agreed to, that whereas it has been stated by his lordship 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.

It was also agreed that the Bishop be requested to summon the clergy and lay delegates to meet in the month of July next, at the time of the annual meeting of the Church Society.

At the unanimous request of the clergy his lordship was respectfully requested to appoint an annual harvest thanksgiving service in the churches of this diocese.

The clergy asked permission to be allowed to publish the Bishop's charge, which was granted, but his lordship himself kindly undertook the expence.

It was agreed that the Rev. C. Leo be requested to allow his sermon to be published in the *Church Magazine*, to which Mr. Leo assented.

It was then proposed, and unanimously agreed to, that the thanks of the clergy be offered to the members of the Church in Fredericton for their kindness in entertaining the clergy during the present week, and also to the owners of the steamboats, and to the directors of the railway for their liberality.

IN our last number we endeavoured to give an account of the condition of the Church in Nova Scotia, with especial reference to its numbers and geographical position, if we may be allowed the expression. It must have been felt by all who gave any consideration to the statistics then given that, in spite of the improvement that has taken place in the last few years, the number of our clergy is still insufficient for the requirements of our people. To increase their number must be one of the first objects to which our efforts should be directed. At present we have several sources whence the salaries of our clergy are paid, either wholly or in part. Let us briefly look at each of these in turn, in order that we may ascertain what our resources are, and which of them may most readily be increased.

The venerable Society for the Propagation of the Gospel in Foreign Parts must be put in the foremost rank. For more than a century has it contributed to the support of the Church in Nova Scotia, and even at the present time the sum annually received from it must be nearly equal to that obtained from all the other sources together. Nor must we forget, whilst dwelling on our obligations to this Society, that until a comparatively recent date a large proportion of the schools throughout the Province were conducted by persons paid from its funds. It is however well known

ON THURSDAY morning, September 14, a meeting of the clergy assembled at the Visitation, was held in the Cathedral Library

throughout the diocese that we cannot look for increased assistance from this source. On the contrary, the grant is being gradually diminished, and in a few years it will cease altogether. The reasons for this gradual withdrawal of its aid from Nova Scotia and other parts of British North America is one which must approve itself to our judgments, however hardly it may press upon us at first. The increased demands upon its assistance, owing to the rapid extension of the Colonial Empire in Australia, New Zealand and elsewhere, without any proportional increase in its income, has made it necessary either to diminish the grants to some of the older colonies, or to refuse to occupy the new fields of labour so obviously set before it. In adopting the former of these alternatives it has been mainly influenced by the persuasion that such countries as Nova Scotia, which have received the benefit of its aid for so many years, ought to be able to support its own ministry. It appeals, as it were, to our honour, and urges us, by a sense of gratitude, as well as of duty, to relieve it of a burthen it has so long borne on our behalf, in order that it may help other countries in greater need of its assistance. We cannot better show our gratitude for past favours than by heartily responding to the appeal, and, though we cannot but be sensible that we shall experience considerable difficulty at the outset, we may be cheered in the effort by the thought that we are doubly aiding the cause of the Gospel, by enabling the Society for the Propagation of the Gospel in Foreign Parts to enter upon fresh ground, as well as by supporting the Church among ourselves.

From this Society we naturally turn our attention to the Church Endowment Fund, which owes its origin to a desire to meet the diminution in our resources consequent on the action of the Society for the Propagation of the Gospel just alluded to.

It will be unnecessary to enter into the details of this scheme; most of us are already familiar with them. We may, however, remind our readers that no portion of the Fund can be made use of until £20,000, have been paid in. At the present time the amount paid in is less than £15,000, so that we have as yet derived no benefit whatever from the effort, and even when it is all paid in and invested, it is to be regarded more as an anchor to keep us from drifting down the stream, than as a motive power to impel us onward to our desired haven. If the sum of £40,000, originally spoken of, had been raised and invested in the four years, we should have had much more than sufficient to meet the gradual diminution of the grant from home. As it is, we cannot in any way reckon on that fund as a source whence we may expect increased assistance.

To the Colonial and Continental Church Society we have of late years been indebted to a considerable extent. Several of our clergy and a still larger number of catechists and school teachers are supported from its funds. From the recent action of the Executive Committee, however, it seems doubtful whether we can look for a large increase from this source. Many of the leading members of this Society are disposed to confine their efforts more strictly to the original design of the Institution, the providing of properly qualified teachers and catechists. There is no doubt that their efforts in this respect have been eminently successful, and it would be of incalculable benefit to our parochial schools if competent teachers could be obtained for them when required.

We see that none of these three can be depended on for an increased supply of clergy. We turn therefore to our remaining resource, the Diocesan Church Society, which we have

purposely placed last, from the conviction that it must be the instrument for effecting the progress of the Church. Of course we do not lose sight of parochial efforts, such as ofactory collections, and endowments: any scheme which ignores these is deficient in an essential element of vigour and success. It is the wise part of the Diocesan Church Society to foster and encourage such efforts to the utmost of its powers.

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In order to form a correct opinion as to the aid to be derived from this Society it will be necessary to review the Report for 1864 recently published by the Executive Committee. In doing so we must confine ourselves to those parts of it which refer to the contributions for general purposes.

Now remembering that there are about 8000 Church families in the province, and that in many, if not in most places, some of the wealthiest inhabitants, or those in most comfortable circumstances, are members of the Church, we see that the amount raised for general purposes averages about \$0.40 per family, and we cannot help thinking this too little. True, we must bear in mind that the amount contributed to the Diocesan Church Society is by no means all that is given by Church people. There are clergymen's salaries, building and repairs of churches and parsonages, and other similar objects. Still, after making all allowance, it does not seem too much to expect that each family might contribute on the average \$1. This would give an income to the Society of \$8000 for general purposes, and enable it effectually to carry out many objects which it now can only partially accomplish. Upon a review of the whole subject, we see that while our position is in many respects an encouraging one, while our numbers are increasing, and there are many signs of greater earnestness and activity among both laity and clergy, still much yet is to be done. And it only can be done by each member of the Church, whatever may be his position, endeavouring as far as in him lies to advance her interests, assured that in so doing he will best advance his own. And in this the first step is, by the help of God's grace, to bring his life into union with her teaching, and then because he will have felt the benefit within himself that is to be derived from the use of the means of grace, he will not shrink from self-denial in order that they may be continued to himself and extended to others.—*Nova Scotia Church Chronicle.*

On Sunday, Sept. 24, the Lord Bishop of the diocese held ordination in the Cathedral at Fredericton, when the Rev. W. McKiel, missionary at Bathurst, was admitted to the priesthood, and Mr. W. S. Neales, B. A., of the University of New Brunswick, was ordained deacon. The Rev. W. Scovill, the Rev. C. G. Coster, and the Rev. J. Mason, were present, and joined the bishop in the imposition of hands on the candidate for priesthood.

We beg to call the attention of the clergy to the fact that it is intended by the Bishop to form a small Sunday School Depository in the Cathedral Library. The books will be chiefly selected from the excellent publications of the Society for Promoting Christian Knowledge, such as Prayer books, Testaments, Catechisms, the "Broken Catechism," "Mant on the Catechism," "Sunday School Primer," "Books of Parables," &c. &c. As it is desired to make the depot as useful as possible, the names of books generally acceptable will be thankfully received by his lordship the Bishop. In due time we shall hope to publish a list of books, with their prices.