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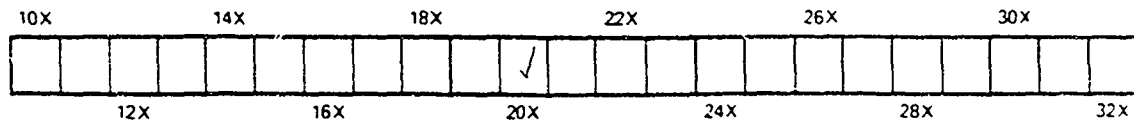
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THE

Church Magazine.

FEBRUARY, 1866!

CONTENTS :

Seasons of the Church.—Lent.....	147	Rupert's Land.—A Sketch.....	154
The Support of the Church.....	149	Festival of St. Matthias.....	155
The Supply of Church Books.....	151	Ice, and its work.....	157
Illustrations of Scripture, (contin'd)....	152	Letter from Toronto.....	158
Colonial and Foreign Church News....		159	

ST. JOHN, N. B. :
WILLIAM M. WRIGHT.

21 PRINCE WILLIAM STREET.

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THE SEASONS OF THE CHURCH.

LENT.

WE have now passed through three seasons of the Christian year—Advent, Christmas, and Epiphany; each one of which has its own peculiar doctrine, and its own duty. These are three distinct subjects, but they all bear the same general character: they depend exclusively on the great doctrine of the Incarnation of the Son of God, and set forth clearly what we are to believe on that all-important subject.

But here comes a sudden break. The glowing words of the prophet Isaiah are succeeded by the sad histories of Genesis; and instead of the wonderful miracles of our Lord, we have His parables and warnings. This change begins on Septuagesima Sunday, the seventieth day from Easter.

As has already been said, there are two great divisions in the Christian year, bringing before us (1) the humiliation of our Lord God, and His union with our manhood in its weakness; (2) the exaltation of our manhood by its union with the power and glory of God. The first of these has been brought before us by Christmas and its attendant seasons. The second is illustrated by Easter, and the Sundays connected with it.

The season of Lent, then, is connected with Easter. It is in a certain sense its forerunner, as Advent goes before Christmas. But it has its own distinct doctrine and object, and those are, repentance and amendment of life. And in connection with these, and as a means to attain them, are increased devotion, both public and private, fasting, abstinence, and self-denial. Yes, forgotten or ignored though it be, this is the time when, after the example of our Blessed Lord and Saviour, who fasted for forty days and forty nights, are we to use such abstinence, that, our flesh being subdued to the Spirit we may ever obey all godly motions in righteousness and true holiness.

God's creation of man; man's wilful disobedience and his fall; the consequences of that fall in the corruption of the nature of man; the flood upon the ungodly, and the promised Deliverer,—these are first set forth as the general

workings of sin marring God's creation, and then comes the work of individual repentance and amendment of life.

Now, what is *true* repentance, which this season especially brings before us? I think we shall best learn what the Christian Church thinks it is from the lessons she teaches during the six weeks of Lent. Repentance is a feeling of the soul, and itself cannot be seen any more than faith; but, like faith, it becomes visible by its works. The Church teaches us how repentance will, and must, show itself whenever it is sincere.

On the first Sunday in Lent we learn that repentance is a voluntary mortification of the flesh with its natural desires. "Then," that is, after He was baptized, "was the Lord led by the Spirit into the wilderness" to prepare for His temptation. Then, after we are baptized, shall we be led by the Spirit into the wilderness of this world; and as our Great Example prepared for His temptation, so must we.

On the second Sunday we learn that repentance is a humble sense of our spiritual weakness. Then came the woman of Canaan, and acknowledged that it was not meet to take the children's bread and to cast it to the dogs; but, while acknowledging her unworthiness, she desired even the crumbs under her Lord's table.

On the third Sunday we are taught that repentance is a firm confidence that He who has cast out the strong man from our souls, which in former times were his palace, will still preserve the goods of which he has spoiled him.

On the fourth Sunday we read of the nourishment, which, if a man eat, Christ shall raise him up on the last day, and that real repentance means seeking for the means of grace which will preserve us from a second fall.

On the fifth Sunday by the example of Him whose Passion is then first brought before us, and who to the end endured such contradiction of sinners, we are taught that repentance comprehends the grace of perseverance.

And in Holy Week, through a variety of Gospels, is set forth the voluntary humiliation of Christ, teaching that repentance is the conforming ourselves

to Him in this also, the taking up our cross cheerfully, and voluntarily filling up that which is behind of the afflictions of Christ in our flesh, for his Body's sake, which is the Church.

This would appear to be the Church's teaching, and this is the order in which we are to take it. We are not to think of God's nourishment before we have well considered our own weakness, nor are we to meditate on the defence which God vouchsafes to those who come to Him in faith and in trust, until we have honestly, and in good earnest, mortified our vices by giving up our wills to Him. If we leave out any one of the above mentioned steps our penitence is incomplete.

The great work of repentance, then, is the special duty of the present season. Increased devotion, accompanied by self-examination, and by self-denial of some sort, is to be part of our daily life during Lent. It will be begun by a review of our state, our own secret acts, habits, and character. Then will come the contemplation of our Divine Lord, and all His glorious promises, on one side; on the other, the world, the flesh, and the devil, with all their unholy allurements. Next will come "a sense of the necessity and blessedness of solemnly choosing for ourselves, with all our hearts, the service of Christ our Lord." Then will follow good resolutions; the firm and steady purpose to be more wary and watchful for the future; to be more on one's guard against temptation; to be more strict with one's self. And every step we thus take will be attended with increased and more earnest prayer to God for His help,—without which we can do nothing.

Thus, then, we may see that while the previous seasons of the Church illustrate the office and Person of God Incarnate, the Lent brings before us our own duty, as individual members of that same Incarnate Saviour, to seek, by the grace of God, to repent and amend our life in that which we know

to have been wrong; to use the time as one of increased devotion, and to seek daily to be more conformed to the image of Him, whose Passion and Death, for us and for all men we shall be called upon to commemorate in the Holy Week: so by His mercy shall we rise at Easter to newness of life, which will, as we hope, lead us to life eternal hereafter.

And now, one word in conclusion, as to the *discipline* of Lent. It is no easy task, living as we do in the midst of others who have separated themselves from the Church, and who ignore her rules, to observe the season of Lent. But *as it is the rule* of our Church to make Lent a time of fasting and abstinence, we ought to try and carry it out. We do, in some way or other, observe Friday, by declining invitations on that day, and by making our fare more simple than at other times, and so we should act at least during Lent. As George Herbert writes, "The Scriptures bid us fast: the Church says, *now*;" so should it be our rule. If it is scriptural to fast and to exercise self-denial,—and this we think none will deny,—then let us try to observe the regulations of the Church, which teach us that "the Forty Days of Lent" are a season of "fasting and abstinence," and let us also know that they were constituted in the very beginning of Christianity, in humble imitation of Him who for our sakes fasted forty days and forty nights, and who calls us to follow in the blessed steps of His most holy life.

'Tis true, we cannot reach Christ's fortieth day:
Yet to go part of that religious way
Is better than to rest:
We cannot reach our Saviour's purity;
Yet are we bid, "Be holy e'en as He."
In both let's do our best.

Yet, Lord, instruct us to improve our fast
By starving sin, and taking such repast
As may our faults control:
That every man may revel at his door,
Not in his parlour; banqueting the poor,
And among those his soul.

M.

ACCUMULATING RICHES.—They who toil that their heirs may be lazy, and they who deny themselves that their children may live in luxury, are condemned by reason and religion as instances of madness and infidelity.—
Bishop Wilson.

THE SUPPORT OF THE CHURCH.

IF ever there was a time in the history of the Church of England in this province, which could be called "a crisis," that time is the present. Ever since the immigration of those who settled here, after the American Revolution, until now, the ministrations of religion have been, more or less, supplied by the liberality of our fellow Churchmen in England, administered by the Society for Propagating the Gospel. It is only recently that even in some towns this help has been withdrawn; while, at the present moment, nearly all the country parishes are to a greater or less degree dependent upon this Society for the support of their clergy.

Looking back to the workings of the system which has supported the clergy by other means than the direct contributions of their people, we think it may be admitted that there is room for regret that the more thickly populated parishes were not required, years ago, to do a great deal more than they ever have done towards the discharge of a paramount duty—the support of the ministers and ministrations of religion. That parish cannot have any parochial self respect which is content to have its clergyman supported by funds contributed, to a very great extent, by the middle classes and poor of England. We do not wish to make any unpleasant allusions, but a glance down the list of the Society for Propagating the Gospel will shew at once that there are some parishes at least in New Brunswick which ought to be *ashamed* to permit their hard-working pastor to draw his slender maintenance from any extra-parochial source.

However, after having waited patiently for several generations, hoping that we should at length see our duty in this respect, and do it, the Society for Propagating the Gospel has felt itself obliged, after long notice, to diminish its aid in a direct manner. For some years they have been in the habit of decreasing the amount of their grant to a mission on the death of the clergyman; but now they have thrown all their payments into one sum, and this sum they have begun and will continue to reduce. Last half year an aggregate sum of £37.10 was cut off from the stipends of eight of the clergy; and this

year £400 has been taken off from the sum of their grants to the diocese.

This is really carrying out the same system of reduction which has been applied to all the North American dioceses, except Newfoundland. One reason for this is, that the Society may have more means at its disposal for direct mission work among the heathen; but doubtless another reason is that conveyed in a letter of the Secretary of the Society for Propagating the Gospel to our Bishop, that they feel they would be doing the diocese a real service by making us depend more on our own resources.

The writer is not among those who are disposed to find fault with the venerable Society's course of action. They have given us fair notice of their intention; and it is our part to rouse ourselves to meet the emergency. The only feeling we can or ought to have respecting the Society for Propagating the Gospel is one of deep gratitude for the unwearied kindness which has always been shown to the Church in this province, everywhere; but especially for their support of the ministers of religion in the poor, thinly settled, and otherwise neglected districts. The Society has nobly done its duty: let us do ours. Parishes have been established for us: let us continue to support them, for the honour of God and the good of ourselves and our children.

But how? in what manner? Well, we think this is fairly asked, and we will try fairly to answer it. It was proposed by the Bishop, more than three years since, that an endowment fund for the diocese should be created, which might to a certain extent supply the decreasing grants from England. Such an effort has been made in Nova Scotia, Montreal, and elsewhere, and has met with a considerable degree of success. Alas! to our shame be it said, this opportunity was allowed to pass by, and nothing was done. Party spirit, which is the curse, may we not say the ruin, of our Church, stepped in, and under cover of contending about the presentation to parishes, succeeded in defeating a measure wisely conceived, and which would have been of the greatest possible service to us. It is not the only time in our recollection that the demon

of party-spirit has been for a while success-fully invoked. Rich men, who might have been expected to contribute largely of their wealth, stood aloof, and the right moment passed away—perhaps for ever.

However, there is still a most effectual way open to every parish; we mean its *local endowment*. Why should it not be made a special object to bring forward this subject? There are many in this province who have prospered in the world who would be glad of the opportunity of giving something to the perpetual support of religion in the home of their childhood.

On casually mentioning this subject to a friend, he at once said "I should only be too happy to give £100 if an endowment were started for ———, where I was born." We think there are *many*, far away from the old hearthstone, who have the same feeling. But at any rate, there are the thousands of warm hearts, who only wait for the opportunity of an organized effort to do something for their church; and would gladly exercise self-denial for this object. Let them not be disappointed, but let the excellent recommendation of the Bishop be carried out, and a local endowment be provided, wherever it is needed. There is this great advantage which a *local* endowment possesses over a *general* one,—that its management is in the hands of those most interested, which will secure its being properly looked after, and effectually prevent any undue interference on the part of a faction, whether at St. John, or Fredericton, or elsewhere. There can be no reasonable objection to such a scheme, which we think will commend itself to the consideration of all thoughtful Churchmen.

There is still another way of meeting the present difficulty, which we have no hesitation in recommending earnestly,—an increased support of our Diocesan Church Society. It is known to all that the Society for the Propagation of the Gospel has handed over to the Lord Bishop of the diocese and the Church Society the management of their grant; and that the Committee did, during the last half year, make up the small deficiency, so as to save the eight clergymen alluded to from suffering loss in their already insufficient stipends. Further, the Committee of the Diocesan Church Society have

undertaken to make up during the present year the additional sum of £100, being the amount withdrawn by the Society for the Propagation of the Gospel. This engagement has been entered into, under the conviction that the members of the Church, in the wealthy and endowed parishes, will neither permit the newer missions to be closed, nor the clergy in the poorer parishes to suffer want. One or both of these will occur, unless more strenuous exertions are made to meet the emergency.

Here, then, is a plain duty laid upon *every one*; a duty which *every one* may easily discharge,—to give of their means to support their religion. We think it will hardly be denied that there are many who do neglect this duty. Certainly, the list of the Diocesan Church Society shows that only a *minority* contribute towards its funds. A conscientious offering of our substance, yearly according to our means, to the Church Society, would do much to take away all anxiety both as to the present and the future.

In conclusion, then, we beg to offer the following suggestion to our fellow Churchmen. We are about to enter upon the season of Lent. In connection with this season, and its peculiar work of self examination and repentance, it has we believe, in all ages of the Christian Church, been the custom to practise some kind of self-denial, whether in meats, or drink, or company, or other things. *Some* kind of self-denial we suppose all members of the Church are and always have been in the habit of practising. At any rate, such is the rule of the Church, as any one may see for himself in his prayer-book. Well, let every one make a point, in exercising this self-denial, to give that which is saved to the cause of God. In larger and wealthier houses the gain would be great: in the poorer ones it would be considerable: while not the smallest part of the advantage to ourselves would be the discipline and restraint which such an effort would involve, remembering who it was who said, "I will not offer to the Lord my God that which costs me nothing;" and the words of a greater than David who said "If any one will come after Me, let him deny himself and take up his cross and follow Me."

THE SUPPLY OF CHURCH BOOKS.

WHEN a young couple first set up housekeeping they have many things to learn. Duties spring from circumstances; and a state of independence, whilst it has its pleasures, has also its responsibilities, not, perhaps anticipated under the parental roof.

As it is with a family, so it is with a Church. Our Church is now emerging from her tutelage and assuming the responsibilities proper to her age and station,—and year by year, nay, we trust, day by day, we shall more and more perceive the various Christian duties which, until very recently, were performed for us by others, and by God's grace undertake them for ourselves. We shall thus find our attention called to various matters which in this country have long been undertaken by the Dissenting bodies around us, but which hitherto we have left to be performed for us by our more thoughtful brethren in the mother country.

And yet, of some of these matters Churchmen in the colonies have not been entirely neglectful. The love of God will not be hidden. It invariably arouses its happy possessor to a sense of duty and exertion. He may mistake as to the most desirable method of performing these duties, but he will not willingly neglect them.

Thus, for example, it is the earnest desire of all sincere and enlightened Christians that the knowledge of God should be extended. "That the soul be without knowledge, it is not good." Some by a mistaken care for the ignorant, may limit the circulation of God's Word, contradict it by their own traditions. Others may set it at naught and contradict it by the opposition of false deductions from infant sciences. But our Church has never shunned to declare to the world the whole counsel of God, and not only furnished the present English translation of His Word to others as well as her own children, but, by the means of her great societies in the mother country, scatters about in a vast variety of languages the word of life, and with it the living voice of her ministers for its proper explanation.

The Society for Promoting Christian Knowledge is the Bible Society of the Church of England,—and no one hav-

ing looked into the constitution of this old Society straightway desireth new, for he saith the old is better. It was established A. D. 1698,—long before any other Bible Society now in operation was thought of. Its care for correct printing and durable binding of the Bible and Prayer-book is most scrupulous, as by one of its rules all bibles or prayer-books of its issue can be returned if found defective in binding,—and the correctness of its typography has never been surpassed. None of its stereotype plates have ever been tampered with and afterwards withdrawn on account of the consequent clamour, which is more than can be said of one Bible Society on this side of the Atlantic. Never, as in the case of another in the old country, has Unitarian influence been able to repress the voice of prayer in the meetings of this old Society, for from the first it has upheld the Name of Jesus as that Name by which alone we can be saved. Its seal exhibits the Cross of Christ in the band of Faith, and of this Cross it has never been ashamed. No book or tract bearing the impress of this old and well known seal will unsettle the faith or disturb the peace of the humble and teachable parishioner, or shake his love for the Church of England.

The publications of the Society for Promoting Christian Knowledge, including Bibles, Prayer-books, religious tracts and other works of sound instruction, as well as educational works, now exceed the number of seven millions annually. These reach the eye of Christians of every name, and by means of accurate and expensive translations are perused by Christians and heathen in all lands. Nothing but the final great spiritual harvest will show the fruit of all this sowing.

Thus it is, however, that the Holy Scriptures as well as other religious books are supplied to us at prices so moderate as to show that although we may not be assisting in so good a work, others by their subscriptions are making up our lack of service and paying the deficiency between the selling price and actual cost of our bibles and books of devotion. This ought not to be so. "Owe no man anything but to love one another" saith the Scripture,—from which we may venture to infer that

none who can help themselves should live at the cost of others, and least of all in spiritual matters,—and moreover that if we loved others we should endeavour at our own cost to circulate among our own poor that Word which is able to make them wise unto salvation.

We have before admitted that in the duty of contributing towards the free circulation of the Bible, Churchmen in the colonial dioceses have not been altogether amiss. Many have given liberally of their means to the funds of the British and Foreign Bible Society. But as a Church we have not publicly recognized the duty of supporting our own Society which also provides for the proper explanation of the Scriptures, and vast numbers of our people have never paid a penny toward this good object in their lives, and never will until they know more about it than heretofore.

If, then, the cheap circulation of the Bible and Prayer-book be the duty of our branch of the Catholic Church, (which we presume none will dispute) the sooner we recognize our duties and responsibilities the better. Let every cheap bible and prayer-book which now reaches us by means of the charity of our more thoughtful brethren in the mother country stimulate our zeal to provide one another to assist in the good work. Co-operation with the great Societies of the mother Church

will perpetuate and draw closer the bond of unity. Let the various Diocesan Church Societies in the colonies establish in every considerable town agencies for the Society for Promoting Christian Knowledge, the only Church of England Bible and Tract Society, and one whose present wealthy endowments place it far in advance of any sectional or local organization,—and let every member of the Church be encouraged to contribute towards its support. By means of these agencies the smallest contributions could be forwarded to the Society in England; but the annual payment of \$2.60 constitutes the contributor a member of the Foreign District Committee, with the privilege accorded to members of the parent Society, namely, that of obtaining the valuable S. P. C. K. publications at a reduction of twenty per cent on cost price. What an opportunity does this afford to all wishing to distribute bibles, prayer books, catechisms, tracts, reward pictures, educational works in all branches, hymn books, &c., among the poor, or enabling those of the clergy to do so whose straitened circumstances precluded them from so good and faithful a work.

Whilst we hear of munificent gifts and legacies to religious Societies among dissenters, let us be provoked to do good work. Surely we should take care to secure this—the only benefit of division.

J. A.

ILLUSTRATIONS OF SCRIPTURE.—CONTINUED.

'Then said Saul unto his servants, seek me a woman that hath a familiar spirit, that I may go to her, and inquire of her. And his servants said unto him, Behold, there is a woman that hath a familiar spirit at Endor.'—1 Samuel. 28, 7.

"As we approached Endor, we could fancy the very walk which Saul took over the eastern shoulder of the hill to reach the witch's abode, skirting little Hermon, on the front slopes of which the Philistines were encamped, in order to reach the village behind them, a long and weary distance from his own army, by the fountain of Jezreel, on the sides of Gilboa. It might be fancy, but the place has a strange, weird-like aspect—a miserable village on the North side of the hill, without a tree or a shrub to relieve the squalor

of its decaying heaps. It is full of caves, and the mud-built hovels are stuck on to the sides of the rocks in clusters, and are, for the most part, a mere continuation and enlargement of the cavern behind, which forms the larger portion of this human den. The inhabitants were the most filthy and ragged we had seen, and as the old crones, startled at the rare apparition of strangers strolling near their holes, came forth and cursed us, a Holman Hunt might have immortalised on canvas the very features of the necromancer of Israel.

"Endor has shrunk from its former extent; and there are many caves around, with crumbling heaps at their mouths, the remains, probably, of what once were other habitations.

Subsequently, in our journey in Southern Judea, we saw many more, and more perfect, illustrations of these ancient cave dwellings."

'And it came to pass, the day after, that he went into a city called Nain. Now when he came nigh to the gates of the city, behold there was a dead man carried out, the only son of his mother, and she was a widow'—St. Luke vii., v. 11, 12.

"We were now on the highway from Tiberias to Nain, and, following the path along the northern edge of Jebel Duhi, in about an hour or more we reached that spot of hallowed memory. The foreground was singularly uninteresting, but the distant landscape on the way was of striking beauty. Hermon, clad in spotless snow, was now clear of Tabor, and the two thus stood forth side by side. Tabor with its bright green foreground, dotted all over with grey trees, contrasted finely with the dazzling white of the former. Somewhere near this the sacred poet may have passed when he exclaimed,— 'Tabor and Hermon shall rejoice in Thy Name.' They are eminently the two mountain features of Galilee. To the east of Nain, by the roadside, about ten minutes' walk from the village, lies the ancient burying-ground, still used by the Moslems; and probably on this very path our Lord met that sorrowing procession. A few oblong piles of stones, and one or two small built graves with whitened plaster, are all that mark the unfenced spot. Nain must have been "a city,"— the ruined heaps and traces of walls prove that it was of considerable extent, and that it was a *walled town*, and therefore with gates, according to the Gospel narrative; but it has now shrunk into a miserable Moslem village, i. e., a few houses of mud and stone, with flat earth roofs, and doors three feet high, sprinkled here and there, without order or system, among the debris of former and better days. An old Mussulman rose up from his prayers to point out to us what he said were the ruins of the widow's house, a mere heap of stones, like the rest. It struck us as curious that a Mohammedan

should thus, unasked, have had a locality to point out for a Christian miracle; it can scarcely have arisen from the number of enquiries after it, since Nain lies somewhat out of the beaten track; and though all the great events of the Old Testament are handed down among the Moslems in a more or less distorted form, their traditions very rarely extend to the New Testament. This, and the site of the house of Simon the tanner, at Jaffa, are among the few which occurred to us.

"There is a painful sense of desolation about Nain. All round is bare and forbidding, as though it had not known the time of its visitation, and therefore its houses had been left to it desolate. Still, one's mind is more solemnized, and the story of the past rises up more vividly, in a dreary, lonely spot such as this, than among the chapels and shrines which encumber and disfigure so many so-called 'holy places.' Though the buildings, the gardens, and the trees have all gone, the features of the landscape remain, and they are what we want.

To the west of the village just outside the traces of the wall, is an ancient well or fountain. Fountains never change, and the residence of this one is, doubtless, the cause of the place remaining partially inhabited. The square cistern, arched over with massive masonry, is very ancient, and the water is conducted to it from the hills by a small subterranean square-built aqueduct. We halted to examine it. A young Arab girl had just been filling her pitcher, and we asked her for a drink. She set down her tall water-jar, and readily gave it. On our offering her a small present, she declined it; tears filled her eyes, and she said she did not give it for money—she would take no backshish, but she gave it to the strangers for the memory of her mother who was lately dead, for charity, and for the love of God. In vain we pressed it—who could not but feel a touch of sympathy?—the poor single-hearted girl kissed our hands, and we passed on."

A LEARNER.

THE intention of Holy Scripture is to show us how to go to Heaven, not to show us how the Heaven goeth.—*Baronius quoted by Galileo.*

RUPERT'S LAND; OR THE HEAVENLY SOWER.

A SKETCH FOR SEXAGESIMA SUNDAY.

BY S. W.

THE Gospel for to-day represents our Lord as a sower of seed. We see the wide world stretched out like a vast plain, while across it passes the sacred form of One laden with the seed of immortality. He scatters it wide with an un-paring hand; and though the trodden pathway, the rocky ground, the clump of thorns receive the precious gift in vain, yet, God be thanked, there is also good ground and the seed falls into it; it springs up and bears fruit, and the valleys stand so thick with corn that they laugh and sing. Let us hear to-day how the good seed was first sown in a distant portion of this world's spacious field.

In the vast Continent of America, to the north of our possessions in Canada, lies the district of Rupert's Land, a wild, dreary country, parched by sultry though short summers, and frozen by long bitterly cold winters. Its first inhabitants so far as our knowledge goes were tribes of Red Indians, who wandered over the land, and gained an uncertain maintenance by hunting and fishing. Their religion consisted in a vague belief in one great spirit, and in many lesser spirits of evil. To these evil spirits they offered sacrifices by way of averting their displeasure, but they had no temple or place of worship, and like some people who ought to know better, they made great use of spells and charms, and resorted in their difficulties to conjurers and cunning men.

In the year 1669, Charles II. granted to his cousin Prince Rupert and a body of his friends a charter empowering them to explore the land around Hudson's Bay, and to trade in its produce. Englishmen were thus brought into this wild country, which they called Rupert's Land after their leader. They explored it, they set up forts, they traded in furs, they made the Indians almost their slaves; but alas! they never made known to them the Word of life; they did not sow the good seed. Rather they laid open their own hearts to receive evil, and sank into the heathenism which surrounded them.

At last, however, the company which

gained its wealth from this neglected spot began to awake to its duties toward those who gathered it in. With the aid of the Church Missionary Society, it sent out in 1820 a missionary to the heathen Indians and scarcely less heathen English; his name was the Rev. John West. A voyage of eight hundred miles in an Indian canoe brought him to the Red River fort, which we may call the centre of his field of labour. Here more than five hundred Scotch and Englishmen were living among the wild Indians, without any outward means of grace. Quite worn out with the fatigue of the journey, Mr. West arrived among them, one Saturday night; but the next day he roused himself, called the settlers about him, offered up morning prayers, and preached to them their long-forgotten Saviour. Some of them received the Word with joy, and one man in particular came forward to express his thankfulness for a blessing unknown to him during thirty years. The good missionary built a small church, founded a school for Indian boys, and received four of them into the Church by Baptism. After he had laboured single-handed for three years, another clergyman joined him, and, amid many difficulties and discouragements, the Church in Rupert's Land grew and flourished. A bishop now presides over it, with a body of about twenty clergymen; churches and schools have been set up through the country, and the ground, long fallow, yields its thirty, its sixty, perhaps its hundred fold for the good seed committed to it.

One of the early Indian converts was an aged woman, named in her own tongue Rosebud, because when a girl she had been considered a beauty. Her daughter became a Christian, and married a converted Indian. They strove to lead her with them, but for some time in vain; she would not give up her idol worship; till one day she surprised her son-in-law by sending through him a request to the missionary that he would come and teach her to worship the Christian's God. He

gladly took the message, and as gladly did the good man come. After much Christian teaching the old woman was baptised, and from that day forward led a devout life. One day the missionary asked her for a sight of the idol which in former days she had venerated, and kept carefully wrapped in red cloth. "Nay, my grandson," was her reply; to hear about such things now pains my ears; to think of them troubles my heart. I pray you therefore to pass them by.

Another convert, Jack Spence by name, had been taught for several years in the mission school. When he grew up he left the neighbourhood, but returned after a time to die there, in the last stage of consumption. The missionary went to visit his old scholar, and was shocked to find him in extreme destitution stretched on fern leaves in a small hut of birch bark. Amid this outward misery, however, Jack Spence was resigned and even cheerful. Jesus Christ, he said, had died to save him, and he trusted in Him entirely. Observing a small bible under the corner of his blanket, the missionary said, "Jack, you have a good friend there: I am glad to see that, and hope you find good from it." Weak as the poor fellow was, he raised himself a little, held the Bible in his wasted hand, and said, "This, sir, is my dear friend: you gave it to me. For a long time I have read it much, and thought on what it told me. Last year I went to see my sister across Lake Winnipeg (about two hundred miles off), where I remained two months. When I was half way back across the lake, I remembered that I had left my Bible behind me. I turned round, and was nine days by myself on the lake, tossing to and fro in the canoe before I could reach the place; but I got there at last, and found my friend, and determined I would not part with it again. It has

been near my heart ever since, and I did think it should be buried with me, but it seems better to give it to you when I am gone, and then it may do some one else good." These words were uttered with much difficulty; then the dying lad sank down, and the clergyman read and prayed by him. A few days passed, and the poor sufferer was at rest.

The same simple faith and love for God's Word has been shown more recently by a young Indian. He belonged to a trading party, and while travelling about, his hand was shot away by an accident. His people, who were but rough surgeons, cut it off first at the wrist and then at the elbow, after which he became so ill that they left him at a Christian settlement called Assinaboi. His new friends talked to him of their religion and sent for their clergyman to teach him. He listened with delight to what was told him of Jesus Christ and soon asked to be baptized. The clergyman promised to do so at once if he got worse, and meanwhile continued to teach him and pray by him. Through one night of bodily pain and inward distress, he called his friends to him, complaining that the evil spirit was troubling him, and saying, "Oh, do pray for me to that Jesus, that Christ which the Book tells of!" after they had read to him, he would beg to have the Book left, and would put it under his head, not for a charm but a comfort through the night. Ten days later he was so far recovered that they brought him to church on buffalo robes in a cart, and he was baptized by the name of Benjamin.

Such is a fruit of the Divine seed in Rupert's Land. Let us pray for a blessing on the work in that distant spot, and for ourselves, also, lest these poor Indians rise in judgment against us at the last day.

FESTIVAL OF ST. MATTHIAS.

FEBRUARY 24TH.

MORNING LESSON—WISDOM XIX.

SUGH CLIFTON 'was the only son of his mother, and she was a widow.' The link that bound them together was very strong, for dearly did they love each other, and many and earnest were the mother's prayers that, with

EVENING LESSON—ECCLESIASTES I.

God's help, she might so 'train up her child in the way he should go, that when he was old he might not depart from it.'

It is a month since we were introduced to them. He stood now before his mother, cap in hand, ready to start

to his tutor's, the curate of the adjoining parish. "You will be going to church this morning, mamma," he said; "I was not puzzled this time when the appointed service was given out; will you tell me all about St. Matthias when I come home?"

"All I can, certainly I will, my dear boy," replied Mrs. Clifton, "and now you must run away, or you will be late."

The lamp was lighted, the tea-things cleared away, when Hugh, in his favourite place by his mother's side, opened his Prayer-book, and, at her request, read aloud the Collect for the day,—

— O Almighty God, who into the place of the traitor Judas didst choose Thy faithful servant Matthias to be of the number of the twelve Apostles, grant that Thy Church, being always preserved from false Apostles, may be ordered and guided by faithful and true pastors, through Jesus Christ our Lord. Amen.

"Where do we read of St. Matthias, and his being chosen?" asked Mrs. Clifton.

"In the first chapter of the Acts of the Apostles, mamma. It is the Epistle for the day, or, I ought to say, the part of Scripture read instead of, or for, the Epistle."

"Quite right; and now can you tell me what it is we pray for in the Collect?"

Hugh read it again attentively, then said, "I think it is, mamma, that we may have good clergymen who will always do and teach us what is right."

"Yes, my dear boy, and it is a prayer we ought to pray often and earnestly, for we know that false teachers have crept and will creep in amongst us; and even the best need our supplications, as no one felt more than St. Paul. How often he beseeches, 'Brethren, pray for us,' and if he needed that help, how much more must others?"

"Mamma, what a sad history Judas Iscariot's is."

"It is, indeed, Hugh; and what an awful warning for us. Called to be an Apostle, admitted into constant, close communion with our Lord, preaching the word of life to others, and for anything we know to the contrary, making many converts, yet he himself became a castaway. With him the love of money became the root of all evil; it led him on first to rob the poor, then

to betray his Lord and Master, and oh, what a fearful end his was! He led a wicked life, and died a most miserable death."

"Why was he called Iscariot, mamma?"

"Probably from the place of his birth, 'a man of Kerioth,' a city situated in the tribe of Judah."

There was a short pause, and then Hugh, drawing a long breath, said, "And now, dear mamma, will you tell me about his successor, whom we are to remember to-day?"

"Very little is known of St. Matthias from Holy Scripture, excepting that he was one of our Lord's earliest disciples, probably one of the seventy. He accompanied with the little band of believers all the time that the Lord Jesus went in and out among them; he was, with them, a witness of the resurrection, and chosen by Him who knoweth the hearts of all men, to be His minister and Apostle. It is believed that he preached the Gospel first in Judea, our Lord's own country, and then in Capadocia. He converted many to Christianity, and being found 'faithful to the end,' received at length the crown of martyrdom. He was put to death by the Jews about the year A. D., 61, or 64; some say he was crucified, others that he was stoned, and then beheaded by an axe."

"Ah, then, mamma, that was the reason. I remember once seeing a picture of St. Matthias, and he was drawn leaning on an axe."

"All the Apostles and most of the Saints of old, both men and women, have some particular mark or emblem connected with their history by which to distinguish them. I will write out a list of all I know, sometime, for you."

"Thank you, mamma. I want to ask you one more question, please. You said St. Matthias was a disciple before he became an Apostle. I thought they were the same."

"All Apostles are disciples, but all disciples are not Apostles. A disciple is one who is taught, and though when we say *the* disciples we always mean those of our Lord, yet the term itself is applied to any who follow the teaching or doctrine of some superior or learned man. 'Apostle' signifies 'sent'; sent with power from on high to preach and teach the glad tidings of the kingdom of God."

"Mamma," whispered Hugh, drawing closer to his mother's side, "if ever I am 'sent,' I hope I may be a faithful servant like St. Matthias, and

always teach and speak the truth even if I suffer for it."

"Need I say how fervently the mother answered, 'Amen.'"

ICE AND ITS WORK.*

"All the rivers run into the Sea; yet the Sea is not full; unto the place from whence the rivers come, thither they return again."—ECCLESIASTES, CH. I., 7.

THUS beautifully and briefly is expressed one of the fundamental truths of Natural Science, and one of the most important doctrines in Geology. The vast mechanical force involved in the increasing circulation of the waters of the earth described in the above passage has been mainly instrumental in changing its surface, and in elaborating the great series of rock masses which form the crust of our globe. By erosion and denudation every hill is brought low and every valley filled up. But water is not the only agent which has been instrumental in moulding the surface of the earth and preparing it for the abode of man. Ice, in the Arctic and sub-temperate regions has exercised extraordinary influence in grinding down rocks and preparing soils for the growth of plants.

North of the 40th parallel of latitude there is scarcely a single square mile of undisturbed rock which does not show the action of Ice masses passing over it, and leaving their tracks in the form of grooves, scratches, polished areas, lake basins or escarpments. All this, however, in the temperate regions, is the work of past times, and it is only in Greenland and in Spitzbergen that we can become eye-witnesses of the *modus operandi* by which Ice has modelled so large a portion of the earth's surface.

In Greenland we find a continental mass of Ice from eight hundred to two thousand feet thick, covering a vast area from east to west, but limited towards the north by a dry region which affords no moisture for the formation of Ice. This glacial map is always moving slowly towards the sea, and when it reaches and projects over the cliffs forming the coast line, or makes its exit through the numerous fiords

it has excavated, it gives off continually large masses which floating away constitute Icebergs, so numerous in Davis Straits and the North Atlantic during the summer season.

Dr. Rink who has resided many years in Greenland and studied glacial phenomena in their grandest development as it now exists, calculates the yearly amount of precipitation on Greenland in the form of snow and rain at twelve inches, and that of the outpour of Ice by its glaciers at two inches. He considers that only a small part of the remaining ten inches is disposed of by evaporation, and argues that the remainder must be carried to the sea in the form of sub-glacial rivers. The vast mass of Ice appears to act as a cloak to the earth, so as to prevent its heat being radiated into space. Hence, even in Greenland the bottoms of the glaciers are constantly thawing, and sub-glacial rivers convey the products of the thaw to the sea. Copious springs of fresh water constantly boil up at the edge of the Ice where it meets the sea, and their positions are pointed out by vast flocks of sea birds which hover over them in search of food, which they find there.

The glacial masses bring down large numbers of boulders, worn on all sides by the enormous pressure to which they have been subjected, together with mud and gravel which they have ground from off the rocks over which the Ice slowly makes its way to the sea.

A similar condition of things prevailed in New Brunswick and indeed over all British North America as far as Barrow Straits, during past geological periods of time. Whenever the loose covering of clay or sand is swept off the solid rock in this province, glacial striæ are visible, or the rocks are seen to be polished, or sometimes deeply grooved. These grooves and polished areas occur at all altitudes even as high as two thousand feet above

* An abstract of a lecture delivered at Freetown by Professor H. Y. Hind before the Literary Association in March, 1865.

the level of the sea; and in New England nearly six thousand feet above the ocean level. The gigantic rounded boulders of granite and other hard rocks have been removed from the parent strata and worn round by glacial Ice, no known current or exposure to the atmosphere, however much prolonged, being sufficient to round them on all sides and to produce striations on masses many tons in weight. An inspection of a good map of New Brunswick and Maine will show that the axes of all the lakes have a general direction from north to south, or from north towards the south east, or south west, the directions of their excavated basins being determined by the Ice-flow.

The great Canadian Lakes from five hundred to one thousand feet deep and surrounded by unbroken rocky ruins are excavated in the soft strata on the edge of the hard Laurentian rocks which form the back-bone of the American Continent. The general direction of the Ice-flow in New Brunswick at the close of the glacial epoch was about ten degrees west of north. The stripes or grooves on the rocks are found at all altitudes, and even the summits of the highest mountains are grooved and polished, showing that the Ice masses which once covered the province with a glacial pall exceeded two thousand feet in thickness. In order to account for the southerly flow of the Ice, it is necessary to suppose that an elevation of the northern part of the continent took place to the extent of several hundred feet, and of this phenomenon ample evidence exists. In Barrow Straits sea shells are found one thousand feet above the present ocean level. At Montreal the shells are found four hundred and seventy feet above the sea; on the shores of Lake Champlain, four hundred feet, and on the coast of Maine two hundred feet, showing an increasing elevation towards the north similar to the change in level of the earth's crust which is now taking place in Sweden. Among the most striking results of Ice action

are the great inland escarpments without beaches on their slopes, which form so characteristic a feature in many parts of America. The Niagara escarpment, which on Lake Huron rises seventeen hundred feet above the present sea level is a familiar illustration. These escarpments were formed originally by sub-glacial rivers excavating and washing away laterally the face of the cliff in advance of the glacial masses. There are three great escarpments north of the fortieth degree of latitude, running roughly parallel to one another, and rising towards the west from six hundred to three thousand feet above the sea, and following the course of isothermal lines. These are first, the Niagara escarpment; second, the Riding Mountain escarpment west of Lake Winnipeg, and third, the escarpment of the grand Coteau de Missouri. These wall-like boundaries are about seventeen hundred miles long, they vary from four hundred to one thousand feet in abrupt altitude, rising suddenly from plains which lie to the north of them, and they are thought to represent the boundaries of three great continental masses of glacial Ice, like that which now covers part of Greenland. The immense hydraulic power of the sub-glacial rivers was competent to cut away the soft rock in advance of the glacial Ice. The lower portions of these escarpments have been remodeled by the sea, or by interior fresh water lakes. All the phenomena of striated and polished rocks, lake basins, many inland escarpments, inland beaches, "horsebacks," the formation and partial distribution of huge boulders, and the origin of the unstratified drift clays are among the varied results of the power of glacial Ice, and manifestations of the work it has accomplished on the earth. It is an interesting subject in connection with Ice-work to notice the supposed existence of glacial moraines on the surface of the moon, and the recently announced diminution in amount of snow about one of the poles of the planet Mars.

CORRESPONDENCE.

TORONTO, Jan. 17, 1866.

MY DEAR MR. EDITOR,—I was very glad to hear from you, and will answer your questions with pleasure.

1. I do very decidedly "think a Church Synod desirable for a North American Diocese." I think it more than desirable. I hold

it to be well nigh essential to the vitality and progress of the Church.

2. "Canadian Synods," both Diocesan and Provincial, are, in my judgment, "working satisfactorily." I am not aware of the least jar having taken place in their working since the day of their institution, when the first

Diocesan Synod of the Colonial Church was held in the Church of the Holy Trinity in this city. Some very disgraceful rioting indeed took place at Quebec at the election of delegates to the first Synod of that diocese, but it was on the part of those who were opposed to Synodical meetings.

3. I do not think that "the lay influence requires" either "to be encouraged or restrained." It requires simply to be allowed its proper weight and scope, when it will, as a general rule, be found to be sound and healthy. It seems to me to be a great mistake to be afraid of the laity.

It seems to me surprising that you should have gone on so long without a Synod, because quite apart from any necessities of Church legislation, the indirect benefits are quite great enough to warrant their assembling. It is astonishing how asperities are softened down, and how better acquaintance promotes mutual respect and good feeling. People used to say that if men were brought together the bitterness of party spirit would be so increased that schism and all its attendant horrors would be the result. But experience has in the most marked way falsified these sage predictions. It was the almost universal remark during the last session of the Provincial Synod, that the best possible spirit characterized the members, although very great differences of opinion prevailed among them, and questions of a very exciting character were likely to be brought up, and were, in fact, discussed and decided upon, and that without a single shadow being cast over the general cordiality by which the proceedings were marked. The same results are observable in our Diocesan Synods, and one great

good arising from the introduction of the lay element, is, that while they teach the clergy the laws and usages which regulate all deliberative bodies, and thus help to promote order and to facilitate business, they also teach invaluable lessons touching the position and necessities of the Church, and in many a lay delegate who comes to the Synod with little or no interest in its proceedings, goes back to his parish filled with new views, both of his duty to the Church and the necessity of fulfilling it. Thus I have known men become centres of influence for everything that is good in their several parishes, who, before their attendance at Synod, were amply content with a very perfunctory discharge of their duty.

The whole tendency of the laity is strongly conservative. The Bishop of Huron has taken some strange ground, and on several occasions has advised his Synod not to send delegates to the Provincial Synod, but in every case he has been coerced by the moral weight of his laymen, who would not allow themselves to be cut off from their brethren, or have their Diocese placed in a position of seclusion. I hope very much that you will organize your Synod without delay, and whatever becomes of the question of Confederation, in a political sense, I hope ere long the lower dioceses will be ecclesiastically united with us, and that the province will consist of all the Dioceses of British North America. We should then have a House of Bishops, which would carry great weight. I write more hurriedly than I could wish, and you must therefore excuse its haste, but some fifteen years of Synodical experience makes me very certain of the value and necessity of such assemblies. D.

COLONIAL AND FOREIGN CHURCH NEWS.

ANOTHER faithful, hard-working clergyman has just left this diocese. The Rev. Charles F. Street, M.A., who succeeded the Rev. P. W. Loosemore at Prince William and Dauphins, resigned his charge last month, and accepts a curacy in the Diocese of Ontario. It is sad to know that this mission has no regular services for the present, but we hear that the Churchwardens are making exertions to secure the services of another clergyman.

THE local newspapers record Christmas offerings to the Rev. G. G. Roberts, Rector of Sackville and Dorchester; the Rev. M. Swabey, Rector of St. Jude's, Carleton; and the same have been made to the Rev. W. W. Walker, Rector of Hampton, and the Rev. E. A. Warneford, Rector of Norton. We have since heard that the Offertory collections on Christmas Day, at Christ-Church, St. Stephen, amounted to \$100 on behalf of the Rector, the Rev. Edward S. Medley.

MANY of our readers are aware that the Bishop of Fredericton has for some years been labouring to endow the Cathedral. It must have cheered his heart and encouraged others who see the necessity of Church endowments, to learn last month that Mr. John Harding, a resident in Fredericton, had left the sum of £500 towards supporting the Cathedral services.

AT the present time, when our relationship with the Society for the Propagation of the Gospel in Foreign Parts is undergoing serious changes, it is invaluable to find so able a defender of the Lower North American Dioceses in the person of the Bishop of Newfoundland. The Bishop has lately issued "a Plea for Colonial Dioceses," to which we shall gladly draw the attention of our readers in a future number.

WE are glad to be able to record any Church improvement of whatever kind, at all times, but particularly so when a feeling of dissatisfaction arises among the laity with some of the barn-like structures used for sacred purposes in many of our country missions. Thirty-one years ago, at a trifling cost, the inhabitants of the Upper Keswick in the Parish of Douglas, erected a homely-looking structure for the use of the members of the Church of England. Repairs and alterations have for some time past been necessary. Contrary to all expectation, a unanimous wish has lately been expressed at a public meeting at Upper Keswick to build a new church more worthy of the honor and glory of Almighty God. A beautiful site has been chosen on an elevated piece of land adjoining the Church of England burial-ground. The Church people propose, and are now taking active measures to build the church *with their own hands*. The designs have been kindly supplied by the Rev. E. S. Medley. About \$230 have been already subscribed within the district, but the "Labor and Material List" is the most satisfactory feature about this undertaking. Many a poor man can offer a week's labor and 1500 shingles who has not a single dollar at his disposal.

As no grant will be received from the Society for Promoting Christian Knowledge towards this work, and the people have shown a praiseworthy determination to be guided by the good Nehemiah when he says, "The God of Heaven, He will prosper us; therefore we His servants will arise and build," contributions, however small, will be received and forwarded by the Editor of the *Church Magazine* to the clergyman in charge of the Upper Keswick.

CANADA.—The following is the reply of the General Convention of the Church in the United States to the address received from the Provincial Synod of Canada:—

Right Reverend and dear Brethren—We, the Bishops, clergy, and laity of the Protestant Episcopal Church of the United States of America, in General Convention assembled, beg to return our united and hearty thanks for the fraternal expressions toward our branch of the Church which you have been pleased to convey to us by your worthy and highly esteemed Metropolitan, the Lord Bishop of Montreal.

In consenting to be with us and to preach the sermon at the opening of our session, his Lordship afforded us another gratifying proof of those friendly sentiments which have so manifestly animated him since he first came, soon after his succession to the see of Montreal, to participate in our services and to unite in the consecration of one of our Bishops.

Recently, and for the third time, he kindly took part with us as one of the co-consecrators of a Bishop of our Church, thus presenting a visible demonstration of the union of the Mother with the Daughter—admingling again the Anglican with the American element in the succession originally derived by us from Christ and His Apostles, through your branch of the Church.

His Lordship's presence in our House of Bishops and the kindly words spoken by him there and the interesting address of the venerable Dr. Beaven, Prolocutor of your Lower House of Convocation, in our house of Clerical and Lay Deputies, together with the part taken by the Ven. Archdeacon Leach, his Lordship's chaplain, in several of our most solemn services, have all contributed to the interest of this session of our General Convention, while at the same time they have greatly strengthened the feelings of fraternal regard and sympathy which we are always so much inclined to cherish toward our brethren in your province as well as toward all the members of the Anglican communion.

Our late distinguished visitors were witnesses to one incident in our General Convention which, it is trusted, they and you will regard with no ordinary interest. We refer to the emphatic expressions of sympathy with the noblehearted Bishop of Capetown, in his stand against error, which were unanimously adopted in both branches of our body. It is an incident to which we look back with peculiar satisfaction.

For while it makes manifest our sympathy with your branch of the Church, it gives additional weight and large catholicity to that condemnation of error, which has already been pronounced in so remarkable a manner by nearly the whole body of the Anglican Bishops and clergy, it also suggests the thought of the great benefits which our two branches of the Church may derive in times of trial from united action in support of the faith once delivered to the saints, and we earnestly hope and pray that our communions may ever be found standing together against every assault upon the truth as it is in Jesus.

With grateful acknowledgements to you for the sympathy with which we look upon the happy circumstances of our present meeting, and with fervent prayer that our Churches may ever be united in the bonds of peace, and that the grace of our Lord Jesus Christ, the love of God, and the fellowship of the Holy Ghost may be with you, with us, and with his whole Church, we remain your faithful brethren in Christ.

THE launch of Archdeacon Reibey's Missionary Yacht, is thus described in the *Church News* for the Diocese of Tasmania. This paper is forwarded to us regularly, and we shall hope very often to quote from its interesting columns. On St. Luke's Day, after a short religious ceremony, the Venerable Archdeacon Davies read some very interesting extracts from the published Reports of Bishops Nixon, Archdeacon Reibey, and several others as to the social and religious state of those far off islanders in Bass's Straits among whom the little vessel is for the most part to pursue her labor of Christian charity, and also spoke in grateful terms of those to whom this work is to be attributed, mentioning especially Bishop Nixon, Lady Franklin, and other friends in England who had contributed the greater portion of the funds; the passengers of the London who, at the end of Archdeacon Reibey's last voyage from Melbourne to England had presented him with one hundred guineas for his Mission Boat; Dr. Moore, of New Norfolk, who had kindly allowed a legacy of £100, left for Church work by his brother to be devoted to this object; and last, but not least, Mr. Ross, her builder, who had generously made his work a labor of love, and had built the vessel for £600, when, if he had wished to make any profit from her, he might reasonably have charged £1000. It was quite evident, said the Ven. Archdeacon, that all who saw the vessel, saw that she was not made for a pretty pleasure yacht, but rather that she might prove a really good and serviceable sea boat capable of battling with the sudden storms that sweep our coasts, and that she would, if all were well, carry the ministrations of the Church to the most desolate and storm-girt portions of the diocese of Tasmania for many a long year.

The address of the Ven. Archdeacon having closed arrangements were made for the launch in the presence of a large company, who had by this hour assembled in the yards, on the deck of the *Derwent* steamer lying on the slip, and in the boats in the harbour. The display of bunting, and the attendance of so many visitors imparted altogether a very animating appearance to the scene. Upon the first movement of the ship towards the water the flag bearing her name was hoisted, Mrs. Davies pronouncing the name to be "The Gift; and the vessel, as the shores were knocked away, glided rapidly down the ways into the water amidst loud huzzas and wishes of "God speed." We may mention in connection with the launch, that it is intended to celebrate a more complete Dedication Service as soon as the vessel is ready for sea, when it is hoped that the Ven. Archdeacon Reibey will be present. The vessel is built as a fore-and-aft schooner, and has a keel of 47 feet; beam 13 feet; depth of hold 7 feet; length on deck 53 feet. The bottom is blue gum plank-ing, with pine top-sides, decks, &c., copper-fastened throughout.

THE Parish Church of St. Mary, Datchet, near Windsor—an edifice which, since the year 1857 has been completely restored, almost piece by piece—was lately opened for Divine worship by the Bishop of Oxford in the presence of a crowded congregation. Her Majesty has contributed liberally to the funds; the east window of the chancel, and one on the south aisle, the west window of the small north aisle, and the vestry window were all put in by public subscription in memory of the late Prince Consort.

ON the 27th of December last, there was a service at Westminster Abbey in celebration of the 800th anniversary of its completion by its first founder, Edward the Confessor. Dean Stanley gave an eloquent historical sketch on the occasion.

AT a Meeting held in the Mayor's parlor, Manchester, it was resolved to erect a church, with schools and parsonage, in Salford, and to raise one or more exhibitions to the University of Oxford, as suitable memorials "of the eminent labors, zeal, and consistency of the late Canon Hugh Stowell, during forty years."