

THE
Church Magazine.

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CONTENTS :

Doctrine of Christian Baptism, No.3,..67	A Ride to the Euphrates, No. 2.....73
Diocesan Church Society, No. 2.....69	Short Extracts.....75
Burial of the Dead in Jesus Christ,..70	Hints on Emergencies..... 75
Education of Divinity Students.....71	Colonial and Foreign Church News..77

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THE DOCTRINE OF CHRISTIAN BAPTISM.—3.

IN our last paper we briefly noticed several objections made to the Scripture doctrine of baptism. We now proceed to mention other contrary views which are occasionally advanced against this great fundamental truth.

6. Some persons urge that it is very difficult to believe that we are born again in our baptism, because we see so many who are baptized grow up and live careless and ungodly lives. And this is felt to be a great difficulty with many serious people. But we should remember that we ought to expect that difficulties will arise in the mysteries of the faith, and that if we refuse to believe a doctrine until we can clear up all difficulties about it, we must give up many doctrines of the Christian revelation. The difficulty must not be set against the express words of our Saviour, which say that our entrance into His kingdom is by a new birth, and that new birth is "of water and of the Spirit," which must refer to the Sacrament of Baptism. Our Lord's words were express, and our difficulty merely arises from our own partial knowledge of Divine truths. Consider, the sowing of good seed does not of necessity imply the gathering of a good harvest; nor does the being born into this world necessarily imply that we must live and grow up to manhood. And just in the same way our new birth into the kingdom of God does not necessarily imply that the end of that new birth must be attained, or that we cannot fail to grow up into Him in all things Who is the Head: for just as our natural life is tender, and very often fails at its beginning, even so is our spiritual life. The Holy Spirit, we know, may be grieved, and vexed, and resisted, and may leave us, so that no good fruit of our new birth remains.

7. Again, it is often objected that baptism is not necessary to salvation, because St. Paul said, "Believe on the Lord Jesus Christ, and thou shalt be saved." It is said by some that salvation is promised on condition of faith only. But surely this is greatly to misunderstand the words of St. Paul. He was speaking to a heathen, and told him to believe on the Lord Jesus Christ, and so he should find salvation.

But he did not say that salvation could be obtained without the use of those means and instruments which the Saviour Himself had appointed, but only in the use of them. And as a matter of fact, the very man to whom St. Paul addressed these words, "was baptized, he and all his house, straightway," which makes it reasonable to suppose that the Apostle in "speaking to him the word of the Lord," must have explained to him at the very outset the absolute necessity of baptism as being a positive institution of God. An objection based upon St. Paul's words could only be made by one who separated the words from what follows.

8. A difficulty arises from some passages of Scripture which we ought not to overlook. It is written, "Being born again not of corruptible seed, but of incorruptible, by the Word of God which liveth and abideth for ever:" and "In Jesus Christ have I begotten you, through the Gospel." Hence some have been led to think that our new birth is rather by the Word of God than in Holy Baptism. But we should consider that *several means* often concur to *one end*. Take a familiar illustration. A man holds out a pole to a drowning man, he grasps it, and is saved. Now the question might be asked, "What saved him?" and many *different* answers might be given, and yet all of them true. The *pole* saved him, or the man's *strength* in laying hold of it, or the *man* who held the pole out to him, or the man's *compassion* in going to his help, or *his* strength who helped, and so on. The truth is, that in most actions several means concur to one end. And we may often distinguish between the *remote* and the *direct* means. In the case of the heathen, to whom is preached the Word of God, conversion, repentance, and faith are all necessary before baptism. All are means, more or less remote, by which the heathen are brought to their new birth. The difference between these means is accurately shown in the original Greek, though not always in our translation. In the original we are said to be born again "of God," of water and of the Spirit," but "by or through the Word," "through the Gospel." It is not therefore in the same sense that we are said to be born

again "of God," or "of water and of the Spirit," as when we are said to be born "through the Gospel." One is the more direct, the other the more remote means.

9. Lastly, some persons profess to believe that if any one has once received the new birth he can never fall away so as to perish eternally. And if this were true, it would, of course, be a very serious hindrance in the way of our believing that our new birth takes place in our baptism. But then our Saviour's express declaration that our new birth is "of water and of the Spirit," would be unintelligible. This objection, however, may be met by saying that there are passages in Holy Scripture which do plainly declare the possibility of our losing the benefit and virtue of our new birth in Christ. Our Lord speaks thus, "Every branch in Me that beareth not fruit, He taketh away." (St. John, xv.) Here we mark that there are *branches in Christ* (who is the true vine,) which yet *do not bear fruit*, and God, the great Husbandman, will take away all such after a proper trial, and cast them into the fire. We are then plainly taught here that we may be made members of Christ's body, and yet never bear any fruit unto life eternal, but at last be cast out. So that we may conclude that this objection has no force to set aside the express words of our Saviour respecting our new birth, connecting it as they plainly do with the Sacrament of Baptism.

In short, no objections whatever, however plausible they may appear, can be set against that plain declaration of our Saviour, or against other equally plain declarations of His Apostles concerning the nature of Christian Baptism. There are *difficulties*, indeed, belonging to this article of our Christian faith, as well as to every other article. But thus much is clearly revealed to us concerning the Holy Sacrament of Baptism; an infinite and heavenly Gift is granted us in it; we are then, and at no other time, born again. Before our baptism we are children

only of the First Man, Adam, and as such inherit all the consequences of the fall, having the original sin cleaving to us as part of our nature. In our baptism we are made children of the Second Man, members of a New Head, even of the Eternal Son of God. We then enter into the kingdom of God, even His Church on earth, and the *guilt* of that original sin in which we are born is then put away, and the blessings of a redeemed state are then put around us. All the means of grace, especially prayer and the Holy Eucharist, together with the right to share in the blessings procured by the Incarnation and Passion of our adorable Redeemer, are then laid open to us. We are then lifted up from the ruins of the fall, and are put on the road to the glories of eternity.

Thus we are called upon to think of the graces and responsibilities of Holy Baptism,—for if the blessings connected with this Holy Sacrament are great, so great are its responsibilities. As we have in our baptism been "made members of Christ, children of God, and inheritors of the kingdom of heaven" so let us remember that we then undertook "to renounce the devil and all his works, the pomps and vanities of this wicked world, and all the sinful lusts of the flesh, to believe in all the articles of the Christian faith, and to keep God's holy will and commandments, and to walk in the same all the days of our life." In this age and country we see, alas! the sad results of an unbelief in the reality of this divinely-instituted means of grace; but let it be the earnest endeavour of all members of the Church of Christ to show by their daily life, and daily remembering of their baptismal responsibilities, that they recognize the truth of the Apostle's reasoning, "Know ye not that so many of us as were baptized into Jesus Christ, were baptized into His death? Therefore we are buried with Him by baptism into death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life."

CHOOSE the plainest road, it always answers best. For the same reason always choose to do and say what is the most just and the most direct. This conduct will save a thousand blushes and a thousand struggles, and will deliver you from those secret torments which are the never-failing attendants of dissimulation.

DIOCESAN CHURCH SOCIETY.—No. 2.

IN our last number we placed before our readers a view of the relations of our Church Society with the Society for the Propagation of the Gospel, so far as they are at present ascertained. Our Church Society, with the aid of a certain block sum, to be reduced within a given time until it ceases, must now assume the payment of the salaries of all missionaries in the diocese, and provide for future pensions. We trust that every intelligent member of our Church is now aware of these facts, and that many of our clergy and parishes are already beginning to look about them to provide means whereby the Church may be made self-sustaining. We have had timely notice of this proposed reduction of aid from home. The burden whatever it is, or is to be, will not have been laid upon us unexpectedly. The aid also that we have actually received is of that extent, and so long continued, that it might be reasonably presumed we are quite *able* now to provide for our own Household of Faith. Our Bishop in his last charge, which we earnestly commend at this time to the careful perusal, or re-perusal of our fellow members, clearly shews the extent to which we have been aided by the liberality of the Society for Propagating the Gospel. "The following list," he says, "has been handed to me by the Secretary, of the Society's payments up to 1861, at intervals chiefly of ten years:—

1795, grant to the province, £	500	stg.
1805, " " "	590	"
1815, " " "	2,140	"
1825, " " "	3,885	"
1835, " " "	3,757	"
1845, " " "	4,302	"
1855, " " "	4,831	"
1859, " " "	4,531	"
1861, " " "	4,172	"

On a survey of this list of payments you will see how enormous is the increase in its gifts. Even supposing (which is probably far from being correct) that the augmentation every ten years only began at the tenth year, and was not continually augmenting from the first year of the new decennial period, the whole sum granted would not fall far short of £200,000. And if we suppose (as seems likely) that the increase

was made gradually during the intervals of the decennial period, the sum granted in aid would exceed £200,000."

We think it must be admitted that instead of the abundance of our fellow churchmen at home supplying our want, it has happened in some cases that their *want* has supplied our *abundance*. For much of this charitable aid to us has been undoubtedly gathered from the poorer classes in England, and some of it has been applied to our towns or small centres of wealth hardly contemplated by the Society's subscribers and managers, and to the injury, rather than benefit, of the parishes that were content to receive it. However, be this as it may, the Society for Propagating the Gospel now seems to say to us "I have been your mother, and, you must admit, a generous mother, long enough. I have helped you so far as is conducive to your good. You are no longer infants or children needing such fostering care as I have hitherto given. I have ministered of my substance to several generations among you; you have now your own fathers in the flesh and in the faith to make known to *their* children God's truth, without further aid from me. You are no longer weak and distant members of the Church in *Foreign Parts*, like those whom it was my professed intention to help; you are near to us in the spiritual Household of Faith; you have received our literature, theology, and often educated missionaries; your churches throughout the land are, in outward adornment or inward appliances, not inferior to some parish churches of your fatherland where Gospel truth has been set up and told from one generation to another, the Church has been planted and established among you, though not by the State; it has grown under *our* care, we now expect fruit, and if such fruit is not found we can only warn you of the judgment of Him to Whom we both and all are answerable."

It is not our present intention to point out any new or untried methods by which these just claims must be met. Certainly very much would be effected if the contributions to our Diocesan Church Society were more *numerous*. Every one who is a member of the Church by baptism should be a

member of our Church Society by his or her offerings. Our clergy and lay collectors should see to this. Those offerings are Church dues. We should also endeavour to raise the different local committees, appointed under art. xiv of the Diocesan Church Society, from the great apathy in which they seem half buried. This will perhaps be done as missionary intelligence is distributed throughout the parish, as the laity are interested in the collecting as well as the giving of the subscriptions, and when the clergy unflinchingly and repeatedly speak "as unto wise men," concerning their duty to supply many of those wants and necessities of the Church, which it does not require words to point out.

A continual dropping will wear the hardest stone. Or when those efforts are mixed with the regular services of the Church, and the earnest prayers of Christ's members, the "continual dew" of God's blessing will descend upon all porcions of His Vineyard.

We have no space for more at present than the following words of one of our oldest colonial bishops. The Bishop of Toronto in his charge of the year 1851 truthfully says:—

"There is an energy indigenous to new countries which, if directed under the influence of religion, can do wonders.

The self-reliance and enterprise which enable an emigrant to quit the endear-

ments of his home, and the comforts of more civilised society, for a life in the woods of America, amid wild animals, sometimes wilder men, pestilential marshes, and innumerable privations, are of themselves a basis upon which we may securely build. Such men soon learn to disregard difficulties, to surmount obstacles which in other states of society would repel them, and to do many things which in happier circumstances they would expect others to do for them.

We must therefore teach our people to exercise the same energy, self-reliance and enterprise in the cause of religion, which they exhibit in their private and domestic affairs. * * *

Thus, when a new church is called for, we must induce them to consider whether they can build it without help. For to lean upon others is to a true settler offensive, and such a spirit when roused often leads them to discover that they can accomplish by their own efforts what at first they dared not hope for.

Moreover the solitude of the forest is favorable to reflection, and if improved it leads to the feeling that religion is necessary even to the temporal well-being of society. Hence, we have some elements furnished in the most unpromising localities, which, if tenderly touched with humble reliance on our Lord and Saviour, may be followed with abundant fruit."

THE BURIAL OF THE DEAD IN JESUS CHRIST.—No. 2.

GOD'S ACRE. Yes! that is the name for the resting place of the bodies of those who fall asleep in the Lord. How quiet our speech, how subdued our minds, when we walk in the garden where the bodies of the Faithful rest in peace! Why, the very monuments speak. And yet alas, not all, for some are engraved with words of the world, even in this unworldly spot. The stones in God's Acre ought themselves to tell the sanctity of the place, that it is a CHRISTIAN'S rest. The letters we carve on them will hardly be read by our children's children, but the symbol of our redemption, "the sign of the Son of Man," may be there,—then the very stones will immediately cry out, and declare that it is a CHRISTIAN'S burial place, although the name of the de-

ceased has become time-worn and vege-tated so as not to be revealed.

Reader, it may fall to your lot, God only knows how soon, to lay some loved one in mother earth. Now what self-denial will you not show for the memory of a brother or sister in Christ? Of course the near of kin will arrange that some mark shall identify the spot where the cold body was lowered. (O would that we might feel as certain about a faithful, humble, inscription); but Christian reader, do not lay this short paper aside before allowing it to present to your mind one or two considerations.

1. Has the Church where you were admitted into the "Congregation of Christ's flock" no FONT? Then in memory of a departed friend, would not such an offering prove acceptable to our common Lord, in token of His

loved mercies to one of His own?

2 When you and the deceased "took sweet counsel together, and walked in the House of God as friends," were the HOLY VESSELS brought from some distant settlement on every occasion of the celebration of the Holy Communion? Such is frequently the case in our large country missions with several churches for one clergyman to serve. "If thou hast much, give plentifully;" offer chaste and costly memorial vessels, (as one good layman has repeatedly offered); "if thou hast little, do thy diligence gladly to give of that little,"—for where gold and silver plate cannot be procured, God does not despise. He as graciously accepts less costly offerings.

3 Through the goodness of God, you may dwell in one of our old estab-

lished parishes, where all the essentials of a well-arranged church are provided. Is there no suitable way left for you to commemorate those whom you still love? There is. You may have noticed at the foot of some CHURCH WINDOW a narrow inscription, which runs somewhat to this effect:

"This window is erected to the memory of _____, who fell asleep, A. D., 180—."

O then, reader, as you love those who are removed for a season, as you love your church, think of the humble suggestions of the writer, who, (among many others), has found it a most blessed privilege to assist in beautifying one of God's Holy Houses of Prayer with a memorial of one, whose short pilgrimage here below was, as far as man may judge, an answer to the question, "What of life, if death bring life eternal?"

EDUCATION OF DIVINITY STUDENTS.

WHENCE do the Divinity Students of this province receive the Theological instruction by which they are prepared for Holy Orders? for we cannot suppose that any are presented to the Bishop for ordination who are not prepared by a regular course of training in the different departments of Theology.

The question here proposed is one which must be often asked by those who at all interest themselves in Church matters; and how is it to be answered? Can we, in reply, point to a Divinity School in the province to which young men can resort when they have finished their course at the University? Can we point to any particular clergyman whose business it is to give instructions to, or superintend the work of Divinity Students, and say from them they can receive that instruction which will fit them for that great and Holy office? There is indeed no visible means provided for the training of candidates for Holy Orders. It is left to the energy of each individual to make such preparation as he shall have time and opportunity to make, and then, if properly qualified, he is admitted to Holy Orders. The method now most generally adopted is this:—When the Student has finished his course at the University, he applies for a situation as master of a school, or as

a lay reader in some remote part of the province, and while engaged in his duties, makes such progress in his studies as time and circumstances will allow, and when he has attained the canonical age, is admitted to Holy Orders. Thus the qualifications requisite for admission to this, the highest and most important of all professions, are made lower than those required for admission to either of the less important ones. The student of medicine is required to go through a regular and systematic course of training of four or five years, before he is allowed to practice his profession. The law student is required to study the same number of years before he is considered fit to superintend the temporal concerns of men. But the student of divinity, whose business it shall be to look after the eternal welfare of men, to teach them those things which concern their eternal salvation, is admitted to his profession without any systematic course of theological training.

Now is it right that, seemingly, so little importance should be attached to the qualifications of a clergyman, who is of a profession the most important that ever existed? It must be admitted by all to be of the utmost importance that candidates should be thoroughly trained in a systematic course of Theology, and well prepared in every way, before they are admitted to the

the sacred office. How then are we to gain the desired object, and what means can be provided for its attainment? This is the question which now remains to be solved.

As it must, I think, be admitted that it is expedient that candidates should be specially prepared before they are presented to the Bishop for ordination; and since it is also to be desired that they should not go abroad to receive the necessary education, (for thus many have been lost to the diocese); some means must be provided by which they may receive this instruction within the limits of the province. In order that they be instructed, there must be some persons who are prepared and ready to instruct them; and, if these can be obtained, we have at once the foundation of what we want, viz., a Divinity School. Now what project can be more practicable than that of establishing a school at Fredericton, the object of which should be to educate young men for the sacred ministry? The Bishop would be ready and at hand to superintend and give instructions; there are also several other clergymen in and near the city, who, no doubt, would willingly lend their aid in supplying the professorships, and in forwarding the interests of the institution; and the University is near at hand, from which, those who are designed for the sacred ministry, could be received and instructed in the special duties of their profession.

It is not the wish of the writer to dictate to those whose opinions and experience may be much superior to his own; but the probable method of establishing a Divinity School with any possibility of success, he conceives to be as follows:—

Let the Divinity Students be gathered together under the direction of the Bishop, and be instructed in Theology. But it is not intended that the whole care and responsibility should fall upon the Bishop. Surely money enough can be obtained in the province to pay one man whose sole business it would be to take the lead in the affairs of the institution, and upon whom the great burden of responsibility and instruction

should more particularly fall. Thus a foundation will be laid, but it need not stand here. Let the assistance of as many of the clergy of Fredericton as will willingly lend their aid in giving instruction in Theology, be obtained, and thus from time to time the arrangements may be improved until the institution is established upon a firm foundation. Thus far no great pecuniary aid can be required, for, of course, it is supposed that these professors would perform their duties gratuitously, as the amount of time required each day would not be enough to hinder them in their other duties. Some pecuniary resources may, afterwards, be required, in order to improve the working accommodations of the institution; but it is needless to be perplexed upon this score, for I fear if we wait for the solution of this difficulty, our Divinity School will be a hopeless case. If an attempt be made in the way proposed, I doubt not that resources will, through God's blessing, develop themselves as occasion may require; but if nothing be done until sufficient means be provided for every emergency, we need not expect to see our wants fulfilled until a far distant day. Under the proposed plan we have a Divinity School established, which in due time can be endowed with those privileges which are necessary for the permanent welfare and prosperity of such an institution.

Theological Schools, in other countries, have been established in the way above mentioned, and I do not see why a school could not be begun at Fredericton, which, in time, might make its influence felt throughout the length and breadth of the land,

I hope that these suggestions may have the approbation of those who have it in their power to move in the matter; and that any who exert themselves to obtain the much to be desired object, may have the hearty co-operation of those who can give their aid; and may an increase of clergymen well prepared to perform their duty in extending the kingdom of Christ, be in due time with God's blessing the happy result.

R.

It is more from carelessness about truth, than from intentional lying, that there is so much falsehood in the world.

He that rises late in the morning must be in a hurry all the day, and scarce overtake his business at night.

A RIDE TO THE EUPIRATES.—2.

OUR little bivouac was soon surrounded by a crowd of half naked villagers, and the Sheikh himself offered us the hospitality of his hovel; but his appearance did not look promising, and we were not tempted by his offer. We were annoyed by the curiosity of the inhabitants of the village, it is true, but we knew what misery we might expect from the ravenousness of the inhabitants of the gorgeous silk mattress which was destined to do us honor, so we wisely remained where we were. We had not much leisure, however, as the westerly sun warned us that we had yet a long half day's journey before us, so we scrambled reluctantly into our saddles again, though with less alacrity than in the morning, and with the sort of feeling with which one resigns one's self to a friendly bore who must be endured. But the horses had apparently been making good use of their short halt, for they cantered on with a dogged persistence positively insulting to our flagging spirits and aching bones. We were travelling eastwards, and perhaps they were striving to catch up their own shadows and get out of the sun; but whatever the reason of their energetic gait, we soon began to lament our good fortune in possessing such well bred and high spirited animals. We were again falling into a selfish state of self-commiseration over our little sorrows, when our attention was aroused by a mounted Arab staggering towards us as it seemed, zig-zagging from side to side as if looking for some track he had lost. It was the Arab style of implying a flag of truce. He had seen us from a distance, and had evidently not liked the looks of us, and so had made up his mind that prevention was better than cure, and that he had better make friends with us. I felt hurt that our appearance of eminent respectability should have impressed him with so erroneous an estimate of our character, but we unanimously gave him leave to enlist in our escort under the banner of Mohammed Ali, and wondered in our hearts what he was afraid of being robbed of. His whole dress consisted of a long white shirt, or rather more like white than any other colour, and a

handkerchief on his head. He carried a large wicked-looking spear over his shoulder, and rode bare-backed a beautiful thoroughbred little mare, which he guided with a rope halter. A sharp spike was strapped on to one of his bare heels, and did duty as spur, and conscientiously too, if one might judge by his mare's bleeding side. He was one of the tribe of Adwan, which had recently been driven northwards from the heart of Arabia, and possessed the purest breeds of Arab horses, but nothing else, except what they could steal. He had been to Aleppo and was now returning to his tents, and as we looked at his black blood-shot eye, scowling brows, and sharp villainous countenance, we felt that his society was much more agreeable than would have been that of some ten or twelve like him, and that one could have too much of a good thing, in the way of Adwan companions. I confess that this my first experience of a pure Nejd Arab did not inspire me with a very romantic idea of that estimable form of human nature. A half naked, dark brown savage he was, cowering and suspicious when in the presence of those he could not rob, and withal an accomplished and importunate beggar. In the course of a conversation with him into which I entered in the hope of gaining some information about those fabled towns in the heart of the Nejd, where such as our friend before us live in marble palaces, he adroitly managed to ask me successively for my saddle, my cloak, my pistol, and, more or less, every part of my attire, and his spear quivered nervously as he made these humble requests, as if longing to back its master. I parried his asking for my saddle by remarking incidentally that it was made of pig-skin, upon which he edged off from me, and from that moment regarded me as something worse than an unclean animal. These desert Arabs, though so to speak they know their religion only by sight, have the most sacred reverence for all such superstitions as this. He evidently began to think that he had got into bad company, and rode apart in a most incommunicative mood; but we were bound to be civil to him, as he had put himself under our protection by the zig-zag canter with which he had

approached us. Had he in a fit of forgetfulness ridden straight up to us, we should have been held justified in shooting him, or showing him any other of the triumphs of modern civilization. In the desert, it is a general rule that if two parties of unequal strength meet, the stronger are robbers, and rob the weaker, who next day may rob back from a section of the robbers of the day before. Once, when jogging along on a very hot day, with Mohammed Ali for my only companion, we were refreshed by the sight of a well some distance on, and three men drinking from it, armed with long villainous-looking rifles. We cantered on, but I was surprised by Mohammed Ali stopping suddenly when within earshot of the men, presenting his gun at them, and ordering them to move on. The men saw he had the advantage of them, and went off, and we drank our fill. In explanation he told me that he made it a rule never to pass an armed man on the road. If he was strong enough to order him off until he had passed, he would do so; if not, he would go off himself. He added that one determined well armed man could lay down the law to half a dozen, if he gets the start of them: for such is the well regulated philosophy of Orientals, that they would rather go fifty yards out of their way than resent what an Englishman would call impertinent interference, when it might lead to disagreeable consequences. Our Adwan friend seemed to be fully alive to the spirit of this principle, and rode his little mare apart ready to show us her heels in case we should fall in love with her. A beauty she certainly was, and made one feel, like the old man in the fable of the "Miller and his son," that the Arab should carry her, and not she the Arab. But no gold would probably have tempted him to part with her, unless he were dying of hunger, and even then, for not less than two or three hundred pounds. Small wonder too, for his daily plunder, nay, his life, depends upon the fleetness and good blood of his mare.

We were now fairly in the desert, beyond the region of villages and tilled lands. The sun set at last, and we began to regret him as much as we had before longed for his setting, for it was December. However much the resistless sun may mock the cold of winter during the day, Father Frost

resumes his sway at night, and we were further favoured with a fall of snow, an unusual occurrence in those latitudes. We were, moreover, some fifteen hundred feet above the level of the sea, and we were delighted beyond measure when distant fires and the barking of dogs gave us promise of a warm meal and comfortable night. We now looked upon the cheerful side of things, and each other we should feel more hardened to it on the morrow, entirely ignoring the inference from this last remark. But the question now was to get into the camp safely. A herd of savage hungry dogs rushed out, biting at our horses' legs, and richly earning the reproving blows we showered upon them; for a few minutes we were as in a pandemonium, and it is was only by a concentrated and determined charge that we at last passed. Our preparations for comfort did not take us long. We unsaddled our horses, hobbled them and turned them out to get their own living, while we stretched ourselves on the ground before a fire of camel-dung, thankful that there were no chairs, or other conventional modes of resting.

And now, having exhausted our expressions of inward peace, and cheerfully greeted each other as if we had not been together all day, and after having of course exclaimed "Well, here we are!" we desisted from the introspection of our comfortable feelings, and looked about for fresh food for pleasurable musing. We were lying on carpets on the floor of a large shed-like tent of black camel's hair, fashioned very much like a marquee tent open on one side. Half of it was screened off with carpets, and we conjectured that that half was sacred to our host's domestic happiness, and better halves; for the desert Arabs are good enough Mahometans to give themselves the full benefit of polygamy. Three spears were stuck into the ground in the middle of the tent, and protruded through a hole in the roof. The tent or house as they call it was worth three fighting men. On either side of our tent, and in rows behind us stretched out some thirty tents, while an efficient police force of dogs marched up and down among them. Beyond were grazing a hundred mares, and, as far as the eye could see, herds of camels and flocks of sheep dotted the plain. Our host was the chief of a rich pastoral tribe. He had come to this

not two days before, and now his flocks and herds had cropped the place bare, so that on the morrow he would have

to strike his camp and seek fresh pastures.

(To be continued.)

"THERE came a leper and worshipped him, saying, Lord, if thou wilt, thou canst make me clean. And Jesus put forth his hand and touched him, saying, I will; be thou clean." "Yet was it not impurity to touch a leper?" It was. But *His* touch, so different from every other, showed how he could join Himself to us, even in our very nature, without receiving our impurity. He had been able to cleanse by a word, or by a mere act of will; but he was pleased to *touch* that leper; and he showed therein, that to the All-Pure, nothing was impure, and that he would fulfil the law and not be subject to it. His servant Elisha was bound to the law as a servant, and went not to touch the leprous Naaman; He spake the word only. See how Christ heals, not as servant, but as Lord; His body was not made unclean by the leper's touch, but the leper made clean by His pure hand."—*St. Chrysostom on St. Matthew viii.*

"HEAVEN helps those who help themselves," is a well-worn maxim, embodying in a small compass the results of vast human experience. The spirit of self-help is the root of all genuine growth in the individual; and, exhibited in the lives of many, it constitutes the true source of national vigor and strength. Help from without is often enfeebling in its effects; but help from within invariably invigorates. Whatever is done *for* men or classes, to a certain extent takes away the stimulus and necessity of doing for themselves; and when men are subjected to over-guidance and over-government, the inevitable tendency is to render them comparatively helpless.—*Smiles' Self-Help.*

A MAN should never be ashamed to own that he has been in the wrong, which is but saying in other words that he is wiser to-day than he was yesterday.—*Pope.*

HINTS ON EMERGENCIES.—No. 1.

DIRECTIONS FOR RESTORING THE APPARENTLY DEAD FROM DROWNING.

Until the year 1857 the directions for this purpose were inefficient and erroneous. During that year Dr. Marshall Hall proposed a much better and more scientific course of proceeding, which was adopted by the "Royal National Life-Boat Institution," and by the "Royal Humane Society," but has since been modified by Dr. Henry Robert Sylvester, of London, whose modifications have for some years been acted upon by the "Royal Humane Society," and approved by the "Royal Medical and Chirurgical Society of London."

It is from Dr. Sylvester's method, chiefly, that the following directions are taken:—

Send immediately for medical assistance, blankets, and dry clothing; but proceed to treat the patient INSTANTLY on the spot, in open air, whether on shore or afloat. The points to be aimed at are,—

First and *immediately*, to restore breathing, and prevent further diminution of the heat of the body; and secondly, after breathing is restored, to promote warmth and circulation.

The efforts to restore breathing, and prevent further diminution of the heat of the body, must be kept up several hours, until natural breathing is established, or a physician pronounces the man absolutely dead.

TO RESTORE BREATHING.

To clear the Throat.

RULE 1.—Place the patient on his *face*; open the mouth; cleanse the mouth and nostrils; draw the tongue well forward, and keep it there; an elastic band placed over the tongue, and under the chin, answers well. Remove all tight clothing from the neck and chest.

To adjust the patient's position.

RULE 2.—Place the patient on his *back* on a flat surface, inclined a little from the feet upwards; raise and support the head and shoulders on a small firm cushion, or folded article of dress, placed under the shoulder-blade.

To imitate the movements of breathing.

RULE 3.—Grasp the patient's arms just below the elbows, and draw the arms gently and steadily upwards until they meet above the head, (this is for the purpose of drawing air into the lungs); then turn down the patient's arms, and press them firmly for two seconds against the sides of the chest, (this is for the purpose of pressing air out of the lungs.) Pressure on the breast-bone will aid this. Repeat these measures alternately, deliberately, and perseveringly, fifteen times in every minute, until a spontaneous effort to respire is perceived, immediately upon which cease the efforts to promote breathing, and proceed to induce *circulation and warmth as below*.

* * * The above directions are placed in parallel columns to avoid confusion, and to ensure efforts to obtain both objects at one and the same time.

 During the above proceedings the body should be rubbed continually, the limbs always being rubbed *upwards*.

And now an effort at respiration having been observed, proceed as follows:—

TO INDUCE WARMTH AND CIRCULATION.

1. Place the body in a warm bath up to the neck, and in twenty seconds raise the body and dash cold water on the chest and face, and press ammonia under the nose. The patient should not be kept in the warm bath more than five or six minutes.

2. Dry the patient and wrap him in warm blankets, and continue the friction upwards. Apply bottles or bladders of hot water to the pit of the stomach to the feet, under the arms, between the thighs, &c.

3. When the power of swallowing returns, give occasionally a few teaspoonsful of warm water, wine, or brandy and water, or coffee. The patient should be put to bed so as to encourage a disposition to sleep.

During reaction mustard plasters to the chest and below the shoulders will greatly relieve the distressed breathing.

TO PREVENT DIMINUTION OF HEAT.

1. Expose face, neck, and chest, except in severe weather.

2. Dry face, neck, and chest, at once, and then dry the hands and feet.

3. As soon as a blanket can be procured, strip the body and wrap it up, or take dry clothing from bystanders, but do not let the efforts to restore breathing be interfered with.

N. B.—Do *not* use means to promote warmth too rapidly, as the patient is endangered if warmth and circulation are established before the breathing is restored.

OTHER CAUTIONS.

1. Do NOT roll the body on casks.

2. Do NOT rub the body with salts or spirits.

3. Do NOT inject tobacco smoke, or infusion of tobacco.

4. Do NOT place the patient at once in a warm bath.

5. Do NOT hold the body up by the feet.

6. Do NOT in any way use the body roughly.

COLONIAL AND FOREIGN CHURCH NEWS.

We are sure that all our readers will be glad to learn that his lordship the Bishop had made arrangements to leave England on Aug. 19, and in all probability will have reached Fredericton by the time this magazine is in the hands of its subscribers. The visitation of the clergy will (D. V.) be held on the 13th and 14th of September, when the Bishop's charge to the clergy will be delivered.

The condition of the Church in Nova Scotia seems the most suitable subject for the first number of a periodical, the main object of which is to advance its interests. Believing, as we do most sincerely, that its doctrines are sound, its form of worship scriptural and promotive of true devotion, its government primitive and Apostolic, and, therefore, that it possesses every possible title to its claim of being a pure branch of the universal Church of Christ, we are decidedly of opinion that any want of success with which it meets must proceed either from defects in the carrying out of its principles, or from ignorance of its nature, its claims and its position. We do not look for perfection in any results brought about by human instrumentality, however perfect may be the system of operation, but we are confident that all will be ready to acknowledge that much more might be effected if the efforts of Churchmen were carried on in a more systematic manner; if the intercourse between the clergy and laity in the different parts of the Diocese were more intimate, and the sympathy more complete. No doubt the establishment of a Synod will prove of great benefit in this respect, and make each individual more conscious of his duty to concern himself in the welfare of the diocese in general, as well as of his own parish in particular. And this feeling, once roused thoroughly, will not stop there, but will lead him to regard with deep interest all branches of the Church of Christ; to mourn, if necessary, over their faults or their failures; to rejoice in their progress and success; and to pray for that blessed consummation, when all that profess the name of Christ shall be one.

But, in order to excite and foster this feeling, an accurate acquaintance with the position of ecclesiastical matters is necessary. To afford this, as far as possible, will be one of our principal objects. To many of our readers our remarks may not contain anything new but we feel sure that they will look on them with favour, or, at least, with forbearance, for the sake of the good cause which we all have at heart. Let us briefly glance at our present position, reserving for a future occasion the practical inferences to be drawn from it.

The general statistics of the Church, (exclusive of the Archdeaconry of Prince Edward Island, to which we will take another opportunity of referring) are as follows. By the last Census, in 1861, the number of members of the Church of England was 47,744. According to the average rate of increase (nearly one-fifth in ten years,) the number at present would exceed 51,000; it will therefore be perfectly safe as well as convenient to set it down at the round number 50,000. The number of clergy in active service is 67.—The number of parishes and ecclesiastical districts, is 56; the churches, over 140; other places where divine service is held uncertain, probably over 120, eight parishes giving an average of three and a half.

On comparing the number of clergy with that of the members of the Church, we find that, on the average, each clergyman has the charge of about 750 persons, a very favourable state of things, as compared with many other countries, and even with many parts of

England, if it were not for the scattered condition of our population. But it will be easily understood that a clergyman can more efficiently manage a parish of 1200 or 1500 persons within a circumference of a mile radius and assembling in one church, than he can of 250 or 300 persons, within a circumference of 20 miles radius, and assembling in three or four churches. It is evident that the extent of the parishes forms an important item in estimating the efficiency of our parochial agencies. We regret that we are not in possession of any statistics which will enable us to introduce this element even approximately; to do so would require not only the length and breadth of each parish, but also the distance of the various dwellings from the residence of the clergyman. In fact each parish would have to be examined separately and for this especial purpose. We must, therefore, for the present content ourselves with the county divisions, and the results of the late Census, making the moderate increase of one-fifteenth for the four years that have elapsed since the Census was taken.

We find that about 15,000 members of the Church, or three-tenths of the whole number, are to be found in the county of Halifax alone, and of these nearly 8000 are in the city of Halifax and in the town of Dartmouth. There are 15 clergymen engaged in the active discharge of their duties in the county, giving an average of just 1000 to each.

In the county of Lunenburg, which comes next in point of numbers there are some 7500 members of the Church, or just half that of the county of Halifax, under the charge of eight clergymen, each extending their labours over very large districts. This would give an average of 940 to each clergyman, apparently less than in Halifax, but really requiring more labour to minister to them effectually; because, as we saw, more than half of the population of the latter county are congregated within a few square miles.

The extensive counties of Annapolis, Hants, and Guysborough may be set down as having an average population of Churchmen of 3600, the total number giving as about being 10,971; the Churchmen actually in charge of missions, being six in each of the counties of Annapolis and Hants, and four in that of Guysborough, exhibiting a very great disproportion against the latter.

We must rapidly sum up the remaining counties, apologizing for these dry details on the ground that they may be useful hereafter in the practical conclusions to be drawn from our condition.

Cumberland, Cape Breton and Digby each contains over 2200 each: the sum total being 6716, with four clergymen in Cape Breton and three in each of the others.

The five counties of Colchester, Pictou, King's, Shelburne and Queen's give a total of 7222 Churchmen, or an average of 1450, Pictou and King's having three clergymen, and each of the others two.

The remaining five counties all average under 1000, the whole number of members of the Church being 2434. There are at present two clergymen in the county of Yarmouth, one in each of the counties of Sydney and Richmond, and none in either Inverness or Victoria, although some of the clergy in the adjoining counties occasionally extend their labours into these destitute localities.

We have thus briefly drawn the attention of our readers to the numbers and geographical position of the Church population. We shall endeavour in a future number to turn these details to some practical benefit. The only inference we propose to draw on the present

occasion is one that can be reduced to practice without waiting for another article from our unworthy pen, and that is that 50,000 persons possessing such advantages, as we believe we do possess, ought to exercise a vast influence over the remaining 200,000 among whom they are scattered. Let each of us take heed that we are doing our share, by duly making use of those opportunities, those privileges, those means of grace, to which we are admitted.—*Nova Scotia Church Chronicle.*

THE arrangements for the forthcoming Church Congress at Norwich have been completed. The proceedings will commence on Saturday, Oct. 3, when there will be full cathedral service, with a sermon by the Archbishop of York. The president (the Bishop of Norwich) will deliver an address "On the Education of the Poor in its Relations to the Church and the State." The following are the main subjects to be discussed during the three days the conference will last:—"The Court of Final Appeal," "The Cathedrals and Capitular Bodies, and how to Increase their Usefulness," "The Duty of the Church towards the Home Population," "The Duty of the Church towards Foreign Christians," "The Division of Sees in England and Wales," "The Spirit in which the Researches of Learning and Science should be Applied to the Study of the Bible," "The Duty of the Church towards the Heathen," "The Position of the Church in Ireland," "Preaching: its Adaptation to the Present Times," "Church Music," &c. Amongst those who are to read papers and to take part in the discussions are—Dr. Jacobson, Bishop elect of Chester, the Bishop of Grahamstown, Archdeacon Lord A. Harvey, the Right Hon. Joseph Napier, the Dean of Chichester (Dr. Hook), the Rev. H. Bailey, Warden of St. Augustine's College, Canterbury; Mr. A. J. Beresford Hope, M.P., the Dean of Canterbury (Dr. H. Alford), the Earl Nelson, the Rev. J. L. Cloughton, M. A., vicar of Kidderminster; the Rev. Dr. Pusey, the Dean of Ely, and the Dean of Cork. There will be a *conversazione* in St. Andrew's Hall on the second evening of the congress.—*Clerical Journal.*

CONVOCAION OF YORK.—On Wednesday, the 19th July, the Convocation of York assembled in the Chapter-house of York Minster. Archdeacon Creyke moved that the 30th Canon be repealed, and the substitution of another, in which was a declaration to be subscribed by any person entering the ministry, that he assented to the Thirty-nine Articles of Religion, and to the Book of Common Prayer, and ordering of bishops, priests, and deacons, and believed the doctrine of the United Church of England and Ireland, as therein set forth, to be agreeable to the Word of God. The ven. Archdeacon Long seconded the motion, which was carried. The 5th and 28th Canons, with verbal alterations, were adopted. Archdeacon Creyke proposed that in lieu of the 30th Canon another be substituted to the effect that the party making the declaration had not, by himself or any other person on his behalf, made any payment, contract, or promise which to the best of his knowledge or belief, was simoniacal. Archdeacon Churton seconded the motion. The Rev. J. Bell, on behalf of the clergy of the archdeacon of Craven, presented a petition against the alteration of the 30th Canon. This concluded the business.—*Ibid.*

THE CHURCH IN THE SOUTHERN STATES.—It is cheering to find that the Church in the Southern states is beginning to rise from the desolation into which she has been plunged by the civil war. Communications have been received from some of the most influential Bishops in the Confederate States, to the effect

that they anticipate no difficulty in the way of a fraternal reunion with their brethren in the North, at the next meeting of the General Convention, in September next. The Bishop of Virginia has taken the initiative by the publication of an address, in which, recognizing the return of the State of Virginia under the jurisdiction of the United States, he says— "Obedience to the powers that be" for conscience' sake, is the duty of all who profess to call themselves Christians. And as such are also enjoined to make prayer and supplication for their rulers, it is incumbent upon them to implore the blessing of Almighty God on those in authority over them. For this purpose the form to which we had long been accustomed is for obvious reasons most advisable.

"Therefore, I do not hesitate to recommend its use in public worship by the good people of this diocese, and to express the hope that it will be true and faithful to its spirit in all their action and intercourse with their fellow-citizens—that the resumed civil relations may be happily maintained, and redound to the glory of God and the temporal and spiritual welfare of the nation."

That the desire for reunion manifested in the South will meet with a fraternal response at the hands of the bishops and churches in the North, we may conclude from the proceedings of the Convention of the Diocese of Kentucky, which met at Louisville on May 24th. The Bishop, in his opening address, expressed "the hope that all might be received back again with open arms, and with as perfect an oblivion of the past as the most sanctified natures of Christian men can attain unto, and with as full a recognition of the unity of the Church as ever before."

A committee of five having been appointed to consider and report upon this portion of the Bishop's address, the following resolutions were unanimously adopted:—

"1. That the sentiments expressed in the foregoing extracts from the Bishop's address are, especially in the present crisis of the Church and country, a very noble illustration of the true spirit of the Gospel of Christ eminently worthy of a Bishop in the Church of God, and have the cordial approval of this Convention."

"2. That this Convention disapproves of uncharitable sermons, addresses, and Church newspapers articles, against the bishops, clergy, and laity of the South, as tending inevitably to greatly impair, if not to defeat, the truly Christian policy enunciated in the Bishop's address."

The West India mail steamer *Tasmanian* lately arrived at Southampton with the Sandwich Islands flag flying, in consequence of the ex-Queen of those islands being on board. Her Majesty was conveyed to Panama from Honolulu in the British war steamer *Chio*, to which point the Bishop of Honolulu accompanied her. The ex-Queen has come to England to visit Queen Victoria. She is accompanied by her native chaplain, Mr. Hopkin, and his wife, who is lady of honour to the ex-Queen. Her Majesty has also a courier in attendance, in a green dress, the royal livery of the Sandwich Islands. The secretary of State for the Sandwich Islands, the Hon. C. J. Hopkins, has accompanied her Majesty, and a British commissioner. The ex-Queen has brought over two adopted children to be educated in England. Her Majesty is about twenty-seven years of age. Her complexion is dark, and she has full lips and large bright eyes. She appears to be of a pensive disposition. Her hair is black and straight. She lived so long on board the *Tasmanian*, and was treated with the honours of royalty. She speaks English fluently. The chaplain is very dark, a gentlemanly and intelligent man, a descendant of the savages who killed Captain

Cook. The wife of the chaplain is tall, and is a most interesting and intelligent woman. The two children which the ex-Queen has brought over are also very intelligent. The *Thermastan* met the Channel fleet cruising off Portland, and her Majesty's flagship *Edgar* saluted the Sandwich Islands flag with royal honours. The Queen landed on Saturday morning and proceeded to London for the residence of Lady Franklin, with whom her Majesty will remain for a few days until she has recovered from the fatigues of the voyage. She was dressed in black, and there was no display made at the time of her landing. Great masses of persons were present. Captain Sawyer escorted her Majesty to her carriage. She is accompanied to London by Mr. Follet Synge, her Majesty's Commissioner to the Sandwich Islands; Major Charles Gordon Hopkins, aide-de-camp to Queen Emma; the Rev. Mr and Mrs. Hoapili; and Mr. John Welch, her Majesty's confidential attendant. A salute was fired from the battery when the Queen landed.—*Guardian*

On Sunday evening week the service at Westminster Abbey was attended by Queen Emma of Hawaii, accompanied by Lady Franklin and her Majesty's suite. The reverent demeanour of the widowed Queen, devoutly kneeling at the prayers, was an exemplary pattern, and (we must add) a tacit reproof, to some English ladies, who were content to sit listlessly in their chairs at the same time. On Tuesday her Majesty, accompanied by her suite, and by the Bishop of London and Mrs. Tait, visited the Abbey and its precincts, under the guidance of the Dean of Westminster and Lady Augusta Stanley. Among the objects of interests shown to the Queen there, one appeared to affect her very deeply. It was a copy of the Book of Common Prayer, translated into Hawaiian by her Majesty's husband, the late King, and sent by him as a present, with an autograph inscription, to one of the Canons of the Abbey (Archdeacon Wordsworth). To that book a preface is prefixed, written by the late King, which, as many of our readers know, evinces an intelligent appreciation of the excellences of the Liturgy and Church of England. It is one of the gratifying signs of the realisation of a larger desire for Church communion, that a Queen of Hawaii should meet with a copy of the English Prayer-book, translated by her own husband, in the cloisters of Westminster Abbey.—*John Bull*.

BOMBAY MISSION.—The revived Bombay Mission of the Society for the Propagation of the Gospel appears to have been very successful in its work among the heathen, judging from the report of the local committee. That it does not neglect Europeans, appears from a letter of one of its missionaries, who says that abundant work could be found for seven additional pastors to occupy the ground now worked by itinerating missionaries, who however find the work grow upon them beyond their power of doing it. If only the men be of a right stamp, hard-working, zealous, sound Churchmen, not a farthing of funds need be asked from England.

CENTRAL AFRICAN MISSION.—Extracts from a letter written by Miss Toser to a lady in Brighton, dated Seychelles, May 25th, 1865:—"I must tell you all about the Queen's Birthday, which I suspect made more sensation here than either in Brighton or Drewsteignton. It certainly made me perfectly happy, and you shall hear. Almost before light, flags were flying all over the Island—not one or two, but

trophies and designs in flags; the ships in harbour were covered all over, and every dhow had a gay colour, mostly jacks. Alas, for us individuals! our flagstaff came down in the night; as it was rotten there was no putting it up again; but before eight in came a boat's crew from the *Syra*, bringing the first lieutenant to know what could be done. They found the staff past repair, so the kind fellow-rowed back to the ship and brought a spar and heaps of flags, and in ten minutes we were the gayest of the gay. About ten o'clock a strange sail was seen on the horizon, and in an hour she proved to be a man-of-war; the excitement was great because she was a stranger; we all watched her through glasses; thought there was a very odd look about her, and felt very curious. Dr. Brook's boat was getting ready, and he and I stood looking and wondering who she was. I said the *Lightflyer*, and some said the *Orestes*, but he was clear she was a stranger, and thought she had slaves on board. Off he went in his cutter to ascertain all particulars, and Mrs. Brooks and I stayed watching. I was trying to write my journal, but somehow this mysterious ship disturbed us so much we could do nothing. At last we saw the doctor's boat arrive. There was a kind of tent we could make out on the fore-castle, and we fancied she was a hospital ship and expected to see the yellow flag go up in token of quarantine. Presently, before the Doctor could have been on board ten minutes, a man-of-war's boat was seen pulling in to shore, and we made out there were two men in her, and we became more and more disturbed and went out on the balcony with a glass. Instead of landing at the end of the long pier, they pulled close in; a wild hope shot through my heart making me quite cold for a minute, and I saw them step on shore; then Mrs. Brooks exclaimed, 'Ah! it is the Baron Von der Dicken; ah, yes, I see him.' I was not so sure. We ran down the steps and went to the gate; they came fast along and were not twenty yards off. He smiled and began to run:—the next moment I was in my brother's arms. Was not it blessed to have him again! He then turned to shake hands with Mrs. Brooks, and we were quietly walking up the garden. He came up to my room. The vessel was her Majesty's ship the *Wasp*, and the cause of her arrival as follows.

"After the *Wasp* landed the Bishop on the 5th of May, she stood out to sea again in search of dhows, and about the 12th met a large one from the north with about 270 slaves on board, in charge of the fierce Arabs from the upper coast. The fight was terrific, the prise enormous; they fought like lions, the carnage was very shocking, men killed and wounded on both sides—three officers badly wounded. Taking the slaves on board, they sank the dhow and came back to Zanzibar, to which they were close. Captain Bowden having no chaplain, and being obliged to bring his cargo to Seychelles, begged the Bishop to accompany him and act as his chaplain. Of course the Bishop could not refuse. They rigged up a hospital on deck for the wounded, and there in sight as I write they lie: one officer cut almost through the neck, his jaw-bone saved his life, three fingers off one hand; another a spear-wound through his arm and wounded in the knee; the third also very bad; the sailors the same. The Bishop buried one at French Island on Sunday morning,—a beautiful service at daybreak. All this we learned by degrees. The slaves were to come ashore at once, and Captain Bowden wished me to take my choice of as many as I could: of course we must be guided by tribes and races.

Just before dark came a boat-load of officers from the *Wasp*, and were brought under our tree to be introduced, and Captain Bowden asked us to walk down to another pier further off to see the first cargo of slaves. I went down with them, the Bishop and some six

officers and the boat came on shore with its dusky load. Oh, how can I describe that landing! Tenderly lifting the tiny baby things out, with rough, kindly words, the sailors set them down, and they squatted patiently on the ground, some no more than three years old, but the most about six. Then came a poor little girl, wounded in the battle, lifted so tenderly in a carpet by two sailors, who set her down as if they had been nurses. Then I saw the Bishop handing out a mother and baby, the great tearful eyes looking wildly about as she clutched her child close and he in few words consoling, telling her, "No more *slavery*; English ground now; no one hurt her more." It was almost too dark to see their faces, but the sight of these fifty little creatures squatting round so patiently was quite touching, and I think you would have done as I did—sit down and cry. It was the first realisation of slavery, the first coming face to face with it. After a pause, the sailors took the children up, those who could not walk, and the procession moved on up to the place where they were to sleep and eat, and this morning I am to go there and choose my ten little girls."

ORANGE FREE STATE MISSIONS.—Mr. Mitchell, a student from St. Augustine's College, has arrived out, accompanied by Samuel Moroko, son of a Basuto Chief, who has also received his education at the College. Mr. Mitchell was ordained at Christmas, and will forthwith commence a mission among the Basutos. The church at Philippolis is proceeding, and the Bishop is about to commence the restoration, or more properly rebuilding, of the ruined church at Bloemfontein. The Bishop also proposes to build a small house for his own residence, hoping, hereafter, to add to it a college for young men intending to enter Holy Orders. The receipts of the Mission Fund for the last year have been 434*l.* and 50*l.* for Bloemfontein Building Fund, for which special subscriptions are solicited. £50 for three years has been offered by a clergyman, if three similar amounts can be obtained, to form the stipend of an additional Missionary, specially for the Northern district lately visited by the Bishop. One 50*l.* has been promised in reply, and some sums towards a second, but one whole 50*l.* and part of another, is still required to enable the offer to be claimed, and the time specified has nearly expired.

THE DAILY SERVICE OF THE CHURCH, considered from a Missionary's Point of View. (London: Rivingtons. 18mo, pp. 12.)—Though written by one engaged in foreign service, this is admirably suited for those town missionary clergy whose number is increasing among us. To shut up a church all the week except on Sunday and perhaps one evening besides, is the sure way, we think, to impede progress, and to train up the people to nonconforming tastes and habits. The following extracts contain important truths—

One argument for the use of daily prayers is based on the authority of the Church, and the order still remaining in the Prayer-book—still binding upon us. But in these days we do not think much of Church rules which have for centuries been in general disuse, and are never attempted to be enforced by the living voice of the Church. Do Bishops tell men at ordination to use daily Morning and Evening Prayer, "privately or openly?" No. This argument, then, of itself, will have weight with few, only with those who take a very high view of what is binding in the letter up to them. The general spirit of the living Church seems to agree with the spirit of the age, in the view that the old rule is not fitted for our time.

The formation of a Christian Priest is a

matter of vast importance. In these days the world tries hard to do away with the sacredness and authority of the office. There is a tendency on all sides to treat a clergyman simply as an individual, or an independent minister, whose influence is only personal; and many clergymen feel the need of some counteracting influence, to keep before them day by day their office in the sight of God, their "high dignity" as "messengers, watchmen, and stewards of the Lord," and as shepherds of the flock of Christ,—their position as members of a vast brotherhood, stretching over the world, and reaching back through distant ages. What can supply so heavenly an influence, what can bring them more into union with the Church Catholic of this age, and of all other ages, than the use in common with the Church of all time of a daily Morning and Evening Office?

There is the reason of the country pastor, "It would be absurd there is no one who would come, or could come." This may be true of all beyond the vicarage walls. But the priest can come to do his office, and his family can join him in the church just as well as round the breakfast-table; and after a time, two of three will be found to come from the village, moved by the example of their parish priest's faith, and his "diligence in prayers."

In this far-of land I seem set on a high mountain, and able to see, as I never did before, the special wants of the Church at home; and I long to have a voice which should reach my reverend brethren throughout England, urging them to the faithful and loving fulfilment of their priest's office, "daily throughout the year." It is no hard task—dry duty put before them, but a privilege, full of blessings to themselves and to their parish. The daily service is at once an act of worship, and an act of faith and hope and love. We may all gain untold strength from *anionis* performance. In our missionary life here, we say the Morning and Evening Services in strange places—in a waggon, a cart, a miserable *firra* house, a *hartebeest* hut, amid the ruins of a deserted village, by the banks of a river, or under the shadow of a great rock, seeking shelter from the fierce African sun. But any where, and any how, sooner than omit the service.—*Clerical Journal*.

ITALY.—The *Esaminatore*, a periodical established at Florence, "for promoting concord between religion and the State," contains in its June number the programme of a National Association, having for its object the reform or restoration of the Church upon its primitive model, on the following basis:—

1. The right of the laity to elect the sacerdotal clergy and to administer the temporal affairs of the Church. 2. Election of the Bishops by the clergy and laity, saving the rights of the Crown. 3. Restoration of the ancient rights of Bishops and Metropolitans, putting an end to the present servile dependence on Rome, and abolishing the oath of allegiance to the Pope. 4. The celibacy of the clergy not compulsory. 5. Free circulation of the Holy Scriptures among the laity. 6. The liturgy in the national language, "understanded of the people." 7. Confession no longer obligatory, but voluntary, and Communion in both kinds."

A strong feeling appears to be gaining ground in Italy that nothing is to be expected from negotiations between the Italian Government and the Court of Rome; and that the cause of reformation should be taken in hand forthwith by the people, with the assistance of such members of the clerical body as may favourable to the movement.—*Colonial Chronicle*.