

The Church Magazine.

Vol. 2.]

ST. JOHN, N. B., ~~MAY~~, 1866.

June 1866 [No. 2.]

CONTENTS:

THE MAYSTOKE CHORISTER, (concluded).....	17
Chapter 4.— <i>The Oratorio.</i>	
" 5.— <i>Death in Song.</i>	
SOME WAYS OF COLLECTING FOR THE DIOCESAN CHURCH SOCIETY,	20
HOLY DAYS OF THE CHURCH.....	21
NANTER, (With an Illustration).....	24
POETRY.—An Old Sermon with a New Text,	25
SYNODS,	26
CORRESPONDENCE,	27
COLONIAL AND FOREIGN CHURCH NEWS.....	28
EDITORIAL NOTICES,	31
Do. ANSWERS,	32

THE MAYSTOKE CHORISTER.

CHAPTER IV.—THE ORATORIO.

ABOUT a month after I reached England, when I was staying with some friends at Southwich, the principal town in ——shire, there was a musical festival held there. Since my husband's death I had lost all taste for public amusement, but the idea of again hearing the "Messiah" filled me with a strange pleasure, and I determined to go. For some time I listened to the overture, with my eyes closed for its better appreciation and to shut out from my sight the gay and uncongenial sight of the extravagantly dressed audience. Suddenly I heard a hum of muffled applause run through the hall; and on opening my eyes I saw the singer who was to take the parts allotted to the tenor being led forward to the chair that was set for him in front of the orchestra. He seemed an old man with long white hair, and was evidently blind. The moment I saw him I experienced a thrill which runs through you when conscious of recognizing something which you can't exactly bring to mind. This sensation always annoys me dreadfully, and I was quite oblivious of the air that followed, puzzling my thoughts to account for the strange impression; but when I heard the notes of a well-remembered voice commence the beautiful air of "Comfort ye, my people," looking up with surprise, I recognised so clearly, that I felt astonished I had not done so at first, the familiar face of our old chorister David, and noticed that he bore his arm in a sling.

Very little inquiry sufficed to find out the abode of the now celebrated singer. He was living in handsomely furnished lodgings, and was rejoiced when he heard my voice, recognizing it instantly. His wife had grown into a fine matronly woman, whose clothes, if they were of finer material, were as neat and unpretending as ever.

After the first congratulations were over, I asked how it was that he had be-

come a public character—knowing that such a thing would never have occurred to him under ordinary circumstances.

“This was the cause, miss,” he said, pointing to his arm in the sling.

I asked him to explain.

“Why, you see, after I became blind, I took to basket-making, and did not do so badly either, and basket-making I should have been now, if I had not had an accident which deprived me of the use of one hand. One day my wife had gone out for half an hour to get something she wanted in the village. She had forgotten to leave me sufficient withs to keep me employed when she was gone, so I got up to get some myself. They were kept in a locker beneath the window, and as I was stretching out my hand to feel my way, my foot caught a chair close by the window, and in trying to save myself I fell forward, and dashed my hand through a pane; and my whole weight resting on that hand, a splint of glass run through it, and completely severed the tendons of two fingers. I was now debarred from procuring the but-sufficient existence derived from basket-making; but still, somehow I felt that the bread that hitherto never failed would not fail now; and so, living on our savings, we day by day debated what was to be done, without being able to arrive at any satisfactory result. Still, however, we did not despond; and one evening when according to custom, we were singing before we went to bed, we heard a tap at the door, and a strange gentleman entered. He asked if it was I that was singing? I said, ‘Yes.’ And then he said that his name was Mr. Elliot, and that he was going to give a concert in the neighbourhood, and offered to pay me handsomely, merely to sing one song. I hesitated, scarcely liking to take money for what would be a great pleasure to do without; but my wife, more sensible, said ‘yes’ for me.

And so I went and sung my song. I had scarcely finished when I heard loud cheers and clappings. So unused was I to this sort of thing that I thought it was intended for disapproval; and when Mr. Elliot told me that they wanted me to sing it over again, I was fairly astonished. I was half displeased on account of the noise when I commenced to sing again; but when I had finished the song, and heard again the hearty applause that followed, and knew its meaning, I was so overcome that I felt my eyes grow moist as I bowed to show my thanks. Thank God, my eyes are still of some use to me.

I looked upon this as but a piece of luck, that would only put off the evil hour of pennilessness for a week or so. I had as yet no idea that I could obtain my living in this way, and if such an idea had crossed my mind I think I should have thought myself wicked to entertain it. The notion of being paid for doing that which was my chief delight was still so lateful to me. Indeed, when Mr. Elliot offered to take upon himself to procure me the tuition required for making my appearance in a large place, and to give me so large a salary, commencing at once, that six months’ pay sounded like a fortune, my brain was so confused that I could make no answer for some time, and then could only beg to be allowed a week to consider.

When I once more reached my cottage, and sat again in my old seat in the chimney-corner, I began to collect my ideas, and to ponder upon the prospect laid open to me. Thus my thoughts ran—“David,” said I, “you have hitherto lived by labour, now you are asked to live by play; hitherto, by dint of sheer hard work you have kept the wolf from the door, now, by small and pleasurable exertion, a fortune is waiting for you. David is it right for you to accept it?”

Presently there came other thoughts ; they were these—" David," said I, " if you don't accept it, what then? You have a wife and two children, unable to support themselves : for you it matters little how you end your days, but for them," and then my thoughts became confused again. Suddenly came the sense that by refusing this I should be resisting the will of Him who had reserved his best gift for the last ; that by scorning the hand that was held out to save me and mine from the brink of poverty, I should be guilty of robbery to them, and disobedience to God, and what for? merely to satisfy a feeling which, however nature's, was still false ; yes, at last I determined, pride, false pride ; I could scarcely realize at first how, I, poor humble being that I was, could be actually *prov'd*.

A little time soon convinced me that singing was harder work than I imagined, less a pleasure. Yes, now I seldom sing except when I am obliged, and even then, when in the midst of the sublimest of airs, and expecting applause from a gay audience, and how often do I think with regret of my humble cottage and the evening hymn.

For it is not with me as it is with others : the poorest audience would suit me as well as the proudest ; the open air better than the unknown brilliance of the concert room ; the finest clothes produce no effect upon me, except one of discomfort ; but still my blindness is a blessing even in this. I have nothing to distract my attention ; I cannot see, but I can feel, feel as I never did before, the beauty of music ; and it is scarcely too much to say, that my blindness has contributed, as much as my voice, to my success as a singer.

" But it will be soon over now," he said, sighing, after a pause.

" Over ! what ?" I said, with a dimly sad impression of his meaning.

" All my troubles, my earthly joys, my blindness, and my life ! One month and the blind singer will be no more."

I looked at his wife and children, to whom this sad intelligence was evidently too well known to call up aught but a sad smile. My long absence from them, much as I felt for, nay, wept for them, made me feel that I could not touch this tender wound with fingers gentle enough not to produce pain, and so with a heavy heart I took my leave.

CHAPTER V.—DEATH IN SONG.

It was nearly a month after this that I was told he was dying, and wished to see me. As I entered the house, already consecrated to death, I was sensible of a feeling of unutterable stillness pervading. The muffled knocker, the whispering of the cautious-footed maid, and lastly the tall, silent figure of Mary, with finger on her lips, all spoke one word in a noiseless voice, and it was—hush !

He was sleeping when I came in, and his hand was clasping that of his eldest child, who was kneeling by the bedside. Presently he awoke, and faintly thanked me for coming. He was so exhausted that he could scarcely speak ; he motioned me to his side ; and spoke to me in a low voice. I cannot repeat what he said—gratitude to me, love to his wife and children, and all, were the burden of the low voice, and he dozed awhile. Suddenly he rose up apparently without effort, in his bed, and with a voice betraying no symptom of weakness he called us to draw around him.

" My dear friends," he said, turning from one to another with calm eyes and loving smile ; " a little strength is mine now, to speak to you for the last time, and to bid you adieu for a little while. I have but little to say, and little time

to say it in : and with my last words I would wish to testify to the goodness of that God who has never deserted me here. Let me tell you once again, that it is my belief and experience that He will never take away aught, which He does not replace with a blessing as great : He took away from me the use of my feet, but He taught me to use my hands ; He took away the use of my eyes, but He gave me resignation ; He took away my hands, but He gave me my voice , and now He taketh my life, only to give me a better. Wife, children, friend, let us sing once more the dear old evening hymn.

With choking voices, which gained strength by his example, we sang the first verse. At the second his voice seemed to grow weaker and weaker, still we kept on, his voice fading, fading gradually, and the children, with difficulty, restraining their sobs. At the close of the last verse his voice died away, and he sank back exhausted on his bed, still, however, motioning us to continue. I saw he was dying, and strove in vain to sing ; his children wept piteously, but still his wife, with tearless eyes, and a voice that seemed to gather strength and sweetness in the struggle, bravely sang on, and the doxology rose loud and high, Suddenly she stopt, with raised finger, and head turned as if listening, " Don't you hear ? " she whispered ; " don't you hear him ? he is singing, singing among the heavenly host."

SOME WAYS OF COLLECTING FOR THE DIOCESAN CHURCH SOCIETY.

Now that the time of our summer campaign in behalf of the Church Society is at hand, it may not be amiss to offer a few suggestions as to the different ways in which money may be raised for the purposes of the Society.

1. With regard to the sermons, which the clergy are desired to preach twice a year advocating the claims of the Society, we would suggest that in those Churches in which service is held every Sunday the collections should be made on the Sunday following that on which the sermons are preached. This would give the well-disposed time to act on what they have heard, and to lay by, as God has prospered them, for the ensuing Lord's Day.

Wherever the collections fall short of those taken up at the same time last year, let there be additional collections until the deficiency is made up.

2. Where there are alms-boxes in a church it would surely, in the present crisis, be allowable to devote their contents to the general purposes of the Society after giving due notice to the congregation of such an intention. Where there are no alms-boxes, the case is plainer still : let them be at once put up avowedly in behalf of the Church Society.

3. In almost any mission the clergyman, or the church collector, would find ten or twelve persons willing to assist him by taking money-boxes in which to collect for the Society. These should have locks and the clergyman should keep the keys.

On a stated day, say the first Monday in each month, all those holding boxes should bring them to the clergyman who would open them in their presence, giving each collector a receipt for the amount contained in his box. Where there are no available funds for the purchase of such boxes, let them be paid for out of the first money collected in them.

4. Another way of raising funds, which the writer of this article has himself tried with success, is to enlist the services of the elder girls in the parish as col-

lectors, giving each a card ruled for twelve names, which she is to fill up from among her young acquaintances; letting it be understood that this is supplementary to the usual and regular list of subscribers. There are some girls in every Sunday school who would be gratified at being asked to undertake this work, and who would perform it well.

5. Why should not the clergy endeavour to give a more popular and missionary character to the Annual Meeting of the Local Committee, and either have a collection at the doors after the meeting, or else hold a missionary sermon in the church in connection with it?

6. Those who have no money to give, but who are able to give work, should sell their work privately, or else send it to a store to be disposed of in the regular way of trade, putting the proceeds into the offertory or the alms-box, and avoiding the humbug and trickery of a bazaar.

Brother Churchmen! what are we to think of those who at this most critical period of our existence as a Church, are seeking to weaken that Society, which is our main-stay, by the introduction of other and conflicting claims? The Diocesan Church Society is our own Society; it is that which has grown up amongst us; it is that of which the management lies altogether in our own hands.

Let us support it, then, with all our might. Let us remember that union is strength. Let us all pull together. Let us strive to do our part, not in self-seeking, but in humility and prayer, as for God's glory and the good of souls, and He, the All-Merciful, will not withhold from us His gracious blessing.

A COUNTRY CLERGYMAN.

Holy Days of the Church.

SUNDAYS AFTER TRINITY.

In the first half of the Church year, the Sundays take their character from some special events relating to the birth, life, deeds, death, resurrection, and ascension of our blessed Lord. On Pentecost, or Whitsun-day, His Holy Spirit descends to guide His Church into all truth; and on Trinity Sunday, the great doctrine of three persons in one Godhead is set forth. Then we enter on a new phase of the religious year, and through the Sundays after Trinity, lessons of duty engage our attention, and we are moved by the sublime precepts of our Master, to cultivate the graces of the Christian life.

ST. BARNABAS' DAY.

(JUNE 11.)

"The son of consolation, a Levite."—Acts 14: 36.

THE proper name of this saint was *Joses*; but the surname *Barnabas*, which means "son of consolation," was given him by the Apostles for his prophetic gifts, his skill in comforting the troubled conscience, or on account of his kindness and charity to the poor. He is supposed to be one of the seventy disciples chosen by our Saviour, and he proved his love and zeal in Jesus's service by selling all his lands, and giving the money entirely to the poor. He was of the tribe of *Levi*, and is called by *St. Luke* and early fathers an Apostle himself.

He first introduced St. Paul, after his conversion, to the Apostles, and convinced them of its sincerity; and he afterwards was a companion and co-labourer with St. Paul, in many places. He suffered martyrdom at Salamis, a city in his native island of Cyprus, being stoned to death by the Jews. St. Barnabas has left behind him an epistle addressed to Jewish converts.

NATIVITY OF ST. JOHN THE BAPTIST.

(JUNE 24.)

“Many shall rejoice at his birth.” ST. LUKE I: 14.

THE Church in commemorating her saints usually celebrates the day of their death, because it was in their deaths that they glorified their Master. But in the case of St. John the Baptist she departs from the rule, because his birth, like that of our Lord, was not only wonderful in itself but the occasion of great rejoicing to those who looked for the coming of the Messiah.

It was declared by the angel who foretold his birth to his father, that he should be the messenger to prepare the way of the Lord, and turn the hearts of the people to Him; and we know that by his holy life and earnest preaching, he converted multitudes of the Jews, and prepared them for the near approach of our Saviour.

He is called the Baptist, because he baptised all his converts, and had the honor, moreover of baptizing our Lord Himself. The Church exhorts her children to “repent truly, according to his preaching,” to imitate his holy life, and to follow his example of boldly speaking the truth, and patiently suffering for its sake.

[Written for *The Church Magazine*.]

ST. PETER.

(JUNE 29.)

MORNING LESSONS.—Eccles. xv. Acts III. EVENING LESSONS.—Eccles. xix. Acts IV.

“I am glad we are at home this evening,” said Hugh on the 29th of June; “we have already passed two Saints’ Days this month without our talk, and there must be so much to hear about St. Peter. I learnt a good deal from the services of the day, but will you tell me his whole history?”

“Willingly, my dear boy,” replied Mrs. Clifton, “as far as I can, and you may bring your Bible and find the places to which I shall refer. Simon, the son of Jonas, was like St. Philip, born at Bethsaida, and was first brought to Jesus by his brother Andrew. Our Lord who knew what was in man, and foresaw that he would be one of the boldest and most zealous of His followers, at once named him Cephas or Peter, which signifies a rock or stone, but He did not then call him to become a disciple; that was not till some time after, when He found him with his brother and the two sons of Zebedee fishing by the Lake of Gennesareth, and, after giving them the miraculous draught of fishes, as mentioned by St. Luke, chap. v, said to them, “come ye after me, and I will make you to become fishers of men, and straightway they forsook their nets, and followed Him.” From this time St. Peter was constantly with our Lord. He was one of His chosen Apostles, and being the eldest is always named first, and generally speaks for the whole body in their conversations with their Master; as in the Gospel for the day, where in the

name of all the Apostles, he makes that noble avowal of faith, which drew forth such high commendation from his Lord, and the declaration that he was indeed Peter, a rock strong and steadfast, and that on this faith the Church should rest so firmly, that nothing should ever be able to destroy it.

“Can you tell me now, some other instances where St. Peter is particularly mentioned in the gospel?”

“Oh yes, several; one of our Lord's first miracles was the healing of St. Peter's wife's mother; and together with St. James and St. John, St. Peter was present at the Transfiguration, the raising of Jairus' daughter, and during the agony in the garden of Gethsemane. He was one of the four too, St. Mark tells us, chap. xiii, who came privately to Jesus on the Mount of Olives; and then, St. Peter was the one who went to meet Jesus, walking on the sea.”

“Yes, he did not fear to go to his Master, and though when the waves became boisterous, his faith and his courage did begin to fail, it was to his Master he cried for help, and He saved him. Every passage in St Peter's life shews how his whole heart was given up to the Saviour; he was always foremost in professing his love for Him, in expressing his readiness to die for Him; yet we know he sinned most grievously, after Jesus had warned him; perhaps to teach us how humble we should be, how little we should trust and depend upon our own strength; for surely if we do, we shall likewise fall. But if this great Apostle is a warning to us in his sin, so is he also an example in his penitence. One look from his Divine Master recalled him to himself, “and he went out and wept bitterly.” His deep, sincere repentance brought full pardon from his merciful Lord, and after the Resurrection, he was singled out to receive a special proof of Christ's love and forgiveness. As his denial had been three-fold, so our Lord gave him three separate charges to “feed his sheep.” And well did he fulfil the trust. After the Ascension we find him foremost in every work for the Church. He it was who reminded the other Apostles of the duty of electing one in the room of Judas; and it was after his wonderful sermon on the day of Pentecost, that 3,000 souls were added to the Church. The second lessons for the day tell us of his going daily to the Temple at the hour of prayer; and of the healing of the lame man; and the portion of Scripture read for the Epistle describes the miraculous deliverance from prison, and from the power and malice of Herod. I cannot repeat all that is told us of this great Apostle; you can read for yourself in the Acts, chap. v, the sad history of Ananias and Saphira; and in chap. x of the sending of St. Peter to preach to the Gentiles, in answer to the prayer of Cornelius.

There is little known of his life after the dispersion of the Apostles abroad to preach the gospel; but it is said that he laboured for thirty years with great success in Asia Minor; some say he founded the Church at Antioch, where the disciples were first called Christians, and was himself the first Bishop of that see. He made two journeys to Rome, one in the reign of Emperor Claudius; the second in that of Emperor Nero, by whose order he was put to death, about the same time St. Paul was. He was first scourged, and then led to circumcision. At his earnest request he was crucified with his head downwards, not thinking himself worthy to suffer in the same way as his Divine Lord and Master. He has left behind him two epistles for the comfort and instruction of Christians in all ages, and a bright example of zeal and faithfulness which may God give us all grace to imitate.

“ Thank you ; but one more question please ; why is St. Peter always drawn with keys in his hand ? ”

“ In memory of our Lord's promise as recorded in the go-spel, that to him as representing the Church, He would give the keys of heaven. And in memory of Christ's earnest command to him to feed His flock, we pray more especially in the Collect this day for all bishops and priests, that God ' would make them diligently to preach His Holy Word, and the people obediently to follow the same, ' that so both we and they for our Saviour's sake, ' may receive the crown of everlasting life ' . ”

L. H. B.



VIEW OF THE CITY OF NANTES.

THE CITY OF NANTES, FRANCE.

The city of Nantes is situated on the river Loire, two hundred and eight miles Southwest of Paris with which it is connected by a railroad.

Some twelve bridges connect the town on the right bank of the river with the several islands at the confluence of the Erdre and Sevre—Nantaise, and with the superb Madelaine on the left bank of the Loire.

Nantes is a bishop's see, and has a tribunal of commerce, national college, normal school, public library of thirty thousand volumes, observatory, botanic gardens, and a magazine of munitions for the marine.

The chief building is the Cathedral with its two towers one hundred and seventy feet in height. There are also a castle of ancient dukes, prefecture, coin exchange, town-hall, and mint.

On the Loire there are numerous manufactories of cottons, as well as cannon

founderies, potteries, distilleries and ship-building yards. Though vessels of a thousand tons are built on the Loire, yet the port of Nantes can only admit vessels of two hundred tons.

The canal of Nantes connects the Loire and the Vilaine.

The celebrated Edict of Nantes by which Henry IV. of France granted toleration to his Protestant subjects was promulgated in 1598; but was revoked by Louis XIV., Oct. 24th 1685. This unjust policy was the means of fifty thousand industrious artisans emigrating to England; and upwards of seven hundred and fifty thousand other Protestants left France for other countries. Of thousands of them who were manufacturers of silks some settled in Spitalfields and others settled in Soho and St. Giles, (London), and followed their several arts of making crystal glasses, jewelry, and different fine works, at that time little understood in England.

Their descendants are now to be seen in these parts of London.

AN OLD SERMON WITH A NEW TEXT.

My wife contrived a fleecy thing
Her husband to unfold;
For 'tis a joy to woman true
To cover from the cold;
My daughter made it a new text
For a sermon very old.

The child came trotting to her side,
Ready with bootless aid
"A fly will make one for Papa"
The tiny woman said,
Her mother gave the needful thing,
And a knot upon the thread.

But, alas! the knot would not come through,
"Mamma! mamma!" she cried;
Her mother cut away the knot,
And she was satisfied,
And pull'd the thread right t'rough and
through,
And worked in joy and pride.

Her mother told me this; and I
Straightway spied something more
Great meanings often hide themselves
With small words on the doer;
And I brooded over this my text,
Till the seed a sermon bore,

And unto you I preach it now
A little sermon, low:
Is it not thus a thousand times
As through the world we go?
Do we not pull, and fret, and say,
Instead of "Yes, Lord," "No"?

Yet all the rough things that we meet,
That will not move a jot—
The hindrances to heart and feet,—
The crook in every lot,—
What mean they, but that every thread
Has at the end a knot.

All men must make a kind of clothes
To shield their hearts from frost;
And *circumstance* is God's great web
To clothe the trembling host:
Shall we, because our thread is fast,
Think all our labour lost?

If we should cut away the knot,
And grant each fancy wild,
The hidden life within our hearts,
His life, the Undeified,
Would fare as ill as I should fare
From the needle of my child.

For as the lines that hold the sail:
As my verse, the rhyme;
As mountains on the low green earth,
So fair, so hard to climb;
As a call of striking clock, amid
The quiet flow of time;

As blows of sculptor's mallet struck
Upon the marble's face;
Such are God's *Yea* and *Nay* upon
The Spirit's growing grace
So work His making hands with what
Does and does not take place.

We know no more the things we need
Than child to choose his food;
We know not what we may be yet,
So know not present good;
For God's Ideal, who but God
Hath over understood?

This is my sermon. It is preached
Against all useless strife;
Strive not with anything to wish
To cut it with your knife;
Thou art but pulling at the knot
That holdeth fast thy life.

GEORGE McDONALD.

SYNODS.

Probably there never was a good or desirable practice introduced into the Christian Church which did not, at first, meet with considerable opposition, as well as awaken a wide spread distrust. It is rational, perhaps it is right, that it should be so. At any rate, the writer is not among those who would be glad to see any and every change, or even improvement, adopted as soon as proposed. There is a strong *conservative* feeling always among Churchmen, which causes them instinctively to shrink from change, and this feeling is entitled to the greatest respect. Those of the coming generation may laugh at it, and call it old fashioned, and obstructive; but there it is, true in principal, though somewhat inconvenient in practice; and, we repeat, ought and must be treated with respect. Men are very apt to stereotype their ideas between the age of twenty-five and thirty; and it is not the fault of those whose opinions now deservedly carry weight, if their views of Church polity and worship were formed before the waves of the great Church revival in England reached these shores.

We ought not then, to wonder or be disheartened at the indifference, or even opposition which the proposal to reconsider the Synod question meets with. It is true that ten years have passed away since the proposition to hold a Synod in New Brunswick was negatived, through some undefined fear of popery, which the Right Hon. W. E. Gladstone, who lives in England and who framed a permissive Synod bill for the British Parliament, was thought to be about to insinuate amongst us. This absurd notion was sedulously fostered, and the result was that Synods, so far as the diocese of Fredericton was concerned, were indefinitely postponed. But ten years is a long time, bringing great changes, and it is not impossible that many persons may now see this question in a somewhat different light. At any rate, we are glad to know that the extremely silly example set by the parish of Woodstock, which was respectfully followed by the parish of St. Mark, has not had imitators, but that the majority, including even those at present opposed to Synods, have so far shown respect to their Bishop and clergy, and fellow Churchmen, as to discuss the question. Nothing could be more absurd than the "*Woodstock locutus est*"—sort of way in which the matter was settled in Carleton County. "We in our wisdom negatived that question ten years ago, and forever."

Well, the writer has taken some trouble to learn the objections which people advanced against a Synod, and finds them of the most opposite kinds. Most people who object have a vague, undefined idea that "it is going to increase the Bishop's power." In what way this will be done no one seems able to explain. It is supposed that the Bishop of the diocese is always on the watch to rivet the chains of popery, or something worse, round people's necks; and that if only once he gets a Synod, he is clever enough to influence the minds of fifty or sixty clergymen and twice that number of laymen, to make them do just what he likes, whether it approves itself to their judgment or not, and in this way all sorts of ecclesiastical tyranny will be introduced. The Bishop is an able man, certainly, as even the truly pious writers who occasionally insult him in religious newspapers admit; but he must be much more able than we think if he can control a Diocesan Synod in the way people say he will; and judging from what we have heard and seen of his lordship, we should imagine he would be the last person in the world to wish that public opinion should either be stifled or controlled. The truth is, that Synodical action, so far from *increasing* the episcopal power, has direct tendency to *decrease* it: for while, as at present, every clergyman takes oath of canonical obedience to the Bishop, an obligation based upon the canon law of the Catholic Church and which may be arbitrarily interpreted by the Bishop—which he is bound to observe: under Synodical government, no act can become of force which has not received the assent of the clergy and people as well as that of the Bishop. And so we see that this objection is a mere fancy, which reasonable men ought to be ashamed to put forward.

On the other hand, we know several excellent people who seriously object to the modern Synod on the ground of its tending to make the government of the

Church republican, or perhaps Presbyterian. Such persons say that the ruling of the Church was committed to the apostles by our Lord, and that those who succeeded the apostles ought to govern the Church; and that the clergy ought to obey their Bishop, and to rule their parishes according to his wishes. This, the primitive idea of Episcopacy, has after all many supporters, who are unwilling that any other form of government should be recognized.

But may it not be possible that the path of true wisdom is that of moderation, which accepts neither position assigned to these extremes; and which looking at the difficulties of our ecclesiastical existence, as laid down by the Colenso judgment, is prepared to face them, and to try earnestly to place our Church on such a footing that immorality can be corrected and extravagances restrained by a living power, composed of the whole Church, and sustained by the laws of the land. At the present moment it is doubtful whether any clergyman could for any cause, be deprived of the possession of the glebe to which he has been legally inducted. How far this is a desirable state of things we can judge for ourselves. It is to remedy this, among other things, that the supporters of the Synod desire that this diocese should adopt the same polity as that which every where else is established in the Church of North America.

The coming meeting in July is one of great importance. It is possible that the question may be again postponed; but it can only be for a time. Synods may have an uphill fight for existence, at first, but as to their final adoption there can be question. We are not prepared to admit that the Church in this province should be governed by rules made several hundred years ago for another country and another state of society. Such an attempt only has the result of adopting an obsolete code of laws which it is impossible to carry into effect; while the Church which ought to be, and is really, elastic enough to fit her services and ministrations to the wants of a new country, is cramped and hindered by the regulations of by-gone years. If we wish the Church to expand and grow, we must take care that the blood circulates to every part of the body; that the head is not separated from the trunk, nor it again from the limbs, Bishop, priests, and people, must be brought together, to see each other face to face: to find out the weakness under which we labour, and to apply the remedy. The narrow spirit of *party*, which insists upon its own little miserable shibboleth, must be exorcised, and men learn to recognize that others besides themselves may possibly have the honour of God and the welfare of His Church at heart. That a Synod would have this desirable effect, in whatever else it might fail, is our earnest belief; and for this reason we heartily wish success to the movement.

CORRESPONDENCE.

DIOCESAN CHURCH SOCIETY.

(To the Editor of *The Church Magazine*.)

MY DEAR SIR,—

At the present critical position of the Church in this province, it behoves every person who feels an interest in that Church's welfare, to do something however small for the preservation of the truth. Allow me through your Church Magazine to address a few plain words to the members of the Church; touching our position as part of the Catholic Church of Christ.

I take it for granted that most of your readers are aware by means of the Bishop's late circulars of our real position as a Church, and that we are from this time mainly dependent on ourselves. The Diocesan Church Society then is to be, nay must be, the great medium of the Church's support in this province. And it is to this Society, and the success or failure of its funds, to which we must look for a true estimate of the Church's progress.

At this present time, when the annual subscriptions and half yearly collections are being made, let us all do our utmost for this Society, so that when the yearly account is made up, we may have the gratification to find that the £300 currency of which the Bishop speaks may have been more than realised over last year's subscriptions.

This is not a trifling subject; for as the soul is of more importance than the body, so the welfare of the Redeemer's Church ought to transcend every earthly object, and are we not in danger, lest the great political strife which is going on around us, should draw us away from our duty to God's Church. Let us then, brother Churchmen at this exciting period of our history, not forget the claims which the mother Church has upon our love and gratitude; but in obedience to our Master, let us seek first the Kingdom of God and His righteousness "and all other needful things shall be added unto us. Oh! that men would be more careful of their duty toward God and His Church; then we might hope as a nation, that being under the peculiar favour of the Almighty. He would guard us from foes without and enemies within. But considering our lukewarmness in the cause of religion: looking on our own weak and childish differences compared with the magnitude of our own responsibility, can we wonder that we are distrustful of God's providence, that we are thrown into commotion as a people upon the slightest occasions, and that when we read such words as the following we feel that that they cannot be applied to us, "Happy are the people who are in such a case, yea, blessed are the people who have the Lord for their God."

Let us then during the month of June make greater efforts than we have ever done before for the collection of funds for the Diocesan Church Society there are various methods of raising this money, and I shall not take up any space in speaking of them. But let us aim at one thing, viz., induce every member of our congregations, young or old to become subscribers, and let us never refuse, but on the contrary solicit the smallest subscriptions: for even in this case we ought not "to despise the day of small things."

It only requires a united and combined effort of the clergy and laity, to show at this time that there is yet vitality and strength in the Church, and that by the blessing of God we are determined to work more earnestly for Him in the future.

A COUNTRY PARSON.

Colonial and Foreign Church News.

DIOCESAN CHURCH SOCIETY.—The general committee meetings are to be held at Trinity Church Sunday School Room on Tuesday and Wednesday evenings, 3rd and 4th July next, and the anniversary meeting on Thursday evening, 5th of July.

It is to be hoped that the clergy and lay-delegates from the country parishes will make every exertion to be present, more especially as the discussion respecting the formation of a Diocesan Synod will take place sometime during the week.

If necessary, special collections should be made in the various churches to defray at least the travelling expenses of the clergy and lay-delegates.

CONFIRMATION.—On the Sunday after Ascension Day the Lord Bishop of the diocese confirmed about thirty persons of either sex at St. Paul's (Valley) Church, Portland; and on the following day upwards of a hundred at Trinity Church, St John.

The extemporaneous address of his Lordship to the candidates after the administration of the holy rite, was over an hour in length, and was delivered in the Bishop's usual impressive and happy manner. It was one of the most comprehensive, instructive, and practical addresses on the subject which it has ever been our privilege to hear. The explanation of the origin, nature, and requirements of Confirmation was as clear and convincing as the words in which it was conveyed were simple, fitting and forcible. In the warnings against evil habits, and pernicious practices there was one—alas! too common in our province—upon which the Bishop somewhat enlarged. This was the habit of slander, back-biting, and idle gossip. We trust the good advice given on this point will not be forgotten by any of those who heard it—for assuredly all had something to answer for in this respect.

The Bishop also pointed out that a spirit of liberality towards members of other denominations should be cultivated. To be a good consistent member of the Church of England it was not necessary to abuse those who did not agree with us, however we might differ from them in the religious views we held. He, himself, he said, had learnt much from the other religious bodies in this province, and had still much to learn from them.

The closing portions of the address were most touching and eloquent.

We learn from the *Church Witness* that after the confirmation at Trinity Church the Bishop "delivered a sound practical address founded on the well-known words of Solomon—

*When thou vowest a vow unto God, defer not to pay it: for he hath no pleasure in fools: pay that which thou hast vowed.—ECCLES. V. 4."

On Trinity Sunday his lordship the Bishop of the diocese held an ordination in the cathedral at Fredericton, when Mr. Edward Hamington, B. A. of the University of New Brunswick, and Mr. Charles Mathew, B. A. of King's College, Windsor, Nova Scotia, were admitted to the diaconate. This impressive service took place at 11 o'clock, in the presence of a crowded congregation. The Holy Communion was afterwards celebrated by the Bishop.

We understand that Mr. Hamington has been appointed to serve the parish of Mungersville-cum Burton during the absence of the rector; and that Mr. Mathew has been licensed as assistant curate of the parish of St. Mark in St. John.

We are enabled to state on good authority, that eighteen of the parishes have elected delegates to discuss the Synod question; while eight have either declined to send representatives or have elected them with instructions to oppose the Synod. There are other parishes which in all probability will send delegates so that the subject will at any rate receive a respectful consideration.

NOVA SCOTIA:—On the subject of Synods the *Nova Scotia Church Chronicle* says: We may be thankful that we have a Synod already established, representing nearly all the diocese recognized by the Crown as the representative of the Church of Nova Scotia, and fully capable of handling such matters of interest.

But for the sake of uniformity in practice, it would be well for the several dioceses to act together. Why should not the Church in the Maritime Provinces do as they now do in Canada, elect their own Metropolitan, and have their Provincial Synod? Canada is too distant, and her district already too large, to make it desirable that we should be united under her Metropolitan; but we have Church members enough in Newfoundland, New Brunswick and Nova Scotia to form a province and act in unity for ourselves. The Crown will issue no more letters-patent, even of the partial character already given; and it appears to be the design of the English Government that in Church matters, as well as in politics, the colonies should think and act for themselves.

The General Annual Meeting of the Diocesan Church Society will be held in Halifax on Monday, the 2nd July next, at two o'clock p. m.

CANADIAN.—The Bishop of Western New York has recently paid a visit, by invitation, to Toronto, for the purpose of addressing the Church Society of the Diocese. He was met at the station by the Lord Bishop of Toronto, now nearly ninety years of age. Every attention was shown to the American Bishop during his stay, and his address to the Church Society was received with much approbation, the audience rising *en masse* to return their thanks.

There will probably be a Coadjutor Bishop appointed at the next meeting of the Synod of Toronto to assist the aged Bishop of that diocese, who feels that he cannot overtake the increasing duty.

St. Stephen's Church Toronto, recently destroyed by fire has been rebuilt at a cost of \$800. The internal arrangements are very similar to the old ones. The windows are said to be very beautiful.

BERMUDA.—The Bishop of Newfoundland has received the necessary recognition by the local Government of Bermuda. By the last census the Church population of the Bermudas was 974.

His lordship at his late visitation there, confirmed 123 candidates, and afterwards occupied himself in forming and instructing a "Choral Association." More clergy seem to be required on the island.

UNITED STATES.—The bells presented to St. Mary's, Burlington, in memorial of Bishop Doane, chimed out their first song of praise at sun-rise on Easter morning. It was the intention of the Rector to have a muffled peal on the 27th April, beginning at the hour when the great and good Bishop entered into his rest. It is intended that this shall be an annual custom.—*Church Journal*.

The Divorce Court in London has pronounced a Mormon marriage null and void *ab initio* on the ground that a polygamous marriage is no marriage at all.

The Eastern Church Association have issued two Tracts. One is the Rev. Wm. Stubbs's letter to a Russian friend on *The Apostolical Succession in the Church of England*, and the other is an extract from Dr. Pusey's *Eirenicon on The Essential Unity of the Church*. Both these tracts are in the course of publication in the Russian language.

The Bishop of Limerick, Dr. Griffin, died on the 5th of April, at Dublin, aged 80 years.

The Viceroy of Egypt has given the American mission "a fine block of buildings, worth \$10,000, for their mission houses, chapels, schools, and presses, and has ordered that the members and mission shall pass free of charge over the government railroads, and that all religious books and papers shall be exempt from duty." So should it be likewise with religious literature in every land; free always from tax or duty.—*Episcopal Recorder*.

The new Church at Inverness, in Scotland, is to be made the cathedral of the Bishop of Moray and Ross. Even Presbyterians subscribe to the building fund.

The new Bishop of Maritzburg, is to be the Ven. Hugh Hyndman Jones, Archdeacon of Demerara.

SIR J. T. COLERIDGE who was one of the late Mr. Keble's oldest and most intimate friends thus writes on the subject of his death:—

"I need not enlarge upon the feeling which the news of Keble's death excited through the land. I have known nothing like it—nothing so calculated in its character to soothe the hearts of sorrowing friends and relations: deep it was, tender, universal, testified not alone by those who had been his pupils, friends, or disciples, or who shared his opinions—not alone by Churchmen—not alone by the educated; it was the solemn and sincere sorrow of all who had come within the influence of his teaching or example; and what a comprehensive circumference is that! In these times of sharp division it is indeed a comforting thought to dwell on, and in regard to a man whose own belief was so decidedly pronounced, and who, humble and diffident as he was, never faltered for a moment in the strong expression of it, nor would have compromised an iota of what he believed to be the truth to gain a world of admirers, for a while all differences should be forgotten, and that round his grave all hearts should unite in love and sorrow for their loss of this true servant of our common Lord. Unimpeached sincerity, consistent virtue, remarkable ability and learning, great poetic genius, alone or all together could not account for this; but it flowed from all these, united to and mellowed and sanctified by uniform sweetness, humility profound as it was habitually apparent, active and ever loving-heartedness."

The following is an extract from a letter written by a distinguished American clergyman at Naples to Sir J. Coleridge who had introduced him and his daughters to the lamented poet in July last:—

"I look back on that interview of one short hour as a golden spot in memory: it was so in keeping with the gentle author of the *Christian Year*, with his winning and loving nature, that came out like sunshine upon us all, making us happier and better for being with him. We were all very much struck with the simplicity and childlike ease of his ways. His five parts were so wonderfully softened by the richer gifts of grace, that I thought I had never seen either scholar or divine so attractive.

This true poet has moulded more minds and hearts after the Church's way than any other of this, or perhaps any, age. His name is a favourite throughout our American Church. It is familiar to young and old. His mourners will be found in every land; and yet, as you say, those only who are strangers will look upon him as dead: as such only, I am sure, even through his grey hairs, and his bent form at the last, could fail to perceive the freshness of his youth."

FUNERAL OF THE REV. JOHN KEBLE.—The following extract of the account of the funeral we copy from the *London Guardian*:—The funeral of the Rev. John Keble took place in Hursley village churchyard on Friday. The body had been brought the day before from Bournemouth. At eight o'clock on Friday morning it was borne into the church from the vicarage upon the parish bier; a violet pall with a red cross covering it. The choir led the procession and chanted the sentences which begin the Burial Service. On being set down in the middle of the chancel. Holy Communion was celebrated by the Rev. J. W. Richards, senior curate; eighty-one persons communicated. The altar had its usual Easter hangings of white and gold, but the pulpit and lectern, the robedos, and Mr. Keble's stall in the choir were hung with black decorated with white—a wreath of white camellias occupying the vacant seat. At the conclusion of the Communion Service the body was left by his bosom friends in the church:—

The eye of Faith that waxes bright
Each moment by Thine altar's light,
Sees them e'en now; they still abide
In mystery kneeling at our side;

And with them every spirit blest,
From realms of triumph or of rest,
From Him who saw creation's morn,
Of all Thine angels eldest born,

To the poor babe, who died to-day,
Take part in our thanksgiving lay,
Watching the tearful joy and calm,
While sinners taste Thine heavenly balm.

The early train to Winchester brought many from London, and at half-past eleven o'clock the church was again filled by a large congregation. Morning Prayer and the Litany were sung by the two curates, Mr. Richards and Mr. Fincher, after which the Burial Service was continued from the point where it stopped in the morning. The service was choral, to Tallis's music by the village choir, as on Sundays, except that the organ did not accompany the responses; the Psalms and Canticles were chanted to the simple Anglican music with which the choir were well acquainted. After the Third Collect, the hymn No. 97 in the *Salisbury Hymn-book*, "Jesus lives," was sung to a Hursley tune which is not in print; the Burial Psalms were chanted to 2nd Tone in Helmore; in procession to the grave, Psalm 130, "De profundis," to Oakeley's Quadruple Chant in F; the anthem, "I heard a voice," to a Hursley setting, not in print; and finally was sung just before the blessing Psalm 23, in Mr Koble's own metrical version in the *Oxford Psalter*, and to the old tune "St. David's," the psalm and tune always sung at the grave side in Hursley whenever (which is the exception, not the rule) one is used. The chief mourners were the Rev. Thomas Koble, Junr., Mrs. C. Prevost and Miss Keble Master G. Keble, Master R. Champernowne, and Master John Koble; Mr. J. P. Young, the Rev. Peter Young, the Rev. R. Champernowne, Mrs. T. Keble, Junr., and Captain C. Prevost Mr. E. and Mr. G. Coxwell. After these followed a number of clergymen. The pall-bearers (surplices, stoles, and hoods, stood round the coffin during the service. The coffin is of polished oak, a long gilt cross at the top, and the inscription on a brass plate at the foot:—

I O A N N E S K E B L E

Dio Martii xxix

M.DCCC.LXVI

Ætat LXIV.

In Jesu obdormivit.

At the grave, which is near the entrance to the wicket-gate of the vicarage, at the southwest corner of the churchyard, there was a great concourse of people. Crowds pressed forward to take a last look at the coffin. At the conclusion of the service the bells of the church rang a muffled peal. And thus they—

Gently laid him down
Within some circling woodland wall,
Where bright leaves, reddening o'er they fall,
Wave gaily o'er the waters brown.

And let some graceful arch be there
With wreathed millions proud,
With burnish'd ivy for its screen,
And moss, that grows as fresh and green
As though beneath an April cloud.

We are pleased to announce that immediately after the funeral a few of his personal friends met together for the purpose of considering a suitable memorial of the revered author of *The Christian Year*, and we hope shortly to be able to speak more definitely on the subject.

EDITORIAL NOTICES.

Having already received so many evidences of the favour with which the first number of the new series was received it would be ungrateful in us not to take this opportunity of thanking our many friends among the clergy for their kind and prompt exertions on behalf of the magazine. It is very gratifying to know that the magazine now finds its way into every part of the diocese, and also into Canada, Nova Scotia, and the United States.

Remittances received during the month of May were as follows:—

From Buclouche \$4.80; Fredericton, Dumsfries, and Bathurst \$5.40; Kingston K. C. \$10; Richibucto \$6.30; Shediac \$7.20; St. Mary's \$1.20; Quebec \$5; Chatham \$9; Springfield \$6, St. George \$9; St. Stephen \$18; Prince William 60 cents.

There were some typographical mistakes in the last number, and we regret the omission of some small words in several paragraphs under the head of Colonial and Foreign Church news. These, however, were detected before the whole edition was printed.

The Rev. A. W. M., Quebec, will please accept our thanks for his kind offer. Contributions from "C." and others have been received, for some of which we shall try and find room in the number for July.

Much interesting matter in type has been crowded out of this number.

Mr. J. Jordan is duly authorised to act as agent for this Magazine.

ANSWERS.

"C. P." will be surprised to hear that the practice so prevalent in his part of the diocese, a little while ago, is still to be seen in churches in this city where in other respects those who worship in them are very particular. Choristers, even, have been seen to enter their churches and sit down without saying the customary silent prayer, while others invariably turn round facing the doors and pray looking as it were into their hats.

M. R. 1. We think solos in churches should be avoided as much as possible.—Duets, occasionally, are all very well, but choirs should strive to have their selections as much as possible made up of choral music. 2. "A Presbyterian Clergyman looking for the Church" will give you an insight into those matters you seek information upon.

We are sorry to be obliged again to hold over the paper on *Ritualism* kindly sent to us some time ago; but it could not be helped.

[ADVERTISEMENT.]

THE CHURCH MAGAZINE.

EDITED BY CLERGYMEN OF THE DIOCESE.

Publication Office 21 Prince William Street (opposite Ennis and Gardner's).

TERMS.—50 cents a year in advance; single copies, 6 cents, to be had at the Office of publication, or at the Book store of G. N. Beck, King Street, St. John, N. B.

All communications must be sent to the publisher, W. M. WRIGHT.

IN A FEW DAYS WILL BE PUBLISHED: (Price, \$1.50), A MEMOIR OF GEORGE JEHOSHAPHAT MOUNTAIN, D. D., LATE BISHOP OF QUEBEC. Compiled (by desire of the Synod of the diocese) BY HIS SON ARMINE W. MOUNTAIN, M. A., (with a portrait.) To Clergymen ordering not less than ten copies from the publisher, the price will be \$1.00 per copy, delivered in Montreal.

Montreal, 1st May, 1866.

JOHN LOWELL, Publisher.

P. S.—Messrs. DAWSON BROTHERS, Montreal, will receive orders for a volume of SERMONS, by the late Bishop of Quebec, published by Messrs. Bell & Dally, London. Price \$1.75.

SAMUEL J. SCOVIL, BANKER,

AGENT AT ST. JOHN FOR THE ST. STEPHEN'S BANK.

OFFICE,—No. 5, WATER STREET, MARKET SQUARE.

UNCURRENT FUNDS, Exchange, Specie, Dividends, Interest, and other Moneys collected. Investments made in and sales effected of Bank Stock, Mortgages, and Securities of every description. Sums of £10 and upwards received on deposit, for which receipts will be given, bearing interest at the rate of 6 per cent., and payable either at call or fixed periods as may be agreed upon.

CHURCH PUBLICATIONS

AT REDUCED PRICES.

COMMUNICANT'S MANUAL. Small 18mo. Stiff covers, cloth, red edges. Price 15 cents.

INSTRUCTIONS ABOUT CONFIRMATION. Enlarged edition. 5 cents each, or 50 cents per dozen.

BLANK CERTIFICATE CARDS OF CONFIRMATION AND FIRST COMMUNION—in red and black. 5 cents each, or 50 cents per dozen.

WM. M. WRIGHT, 21 Prince Wm. St., St. John.