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THE

Church Magazine.

 JANUARY, 1866.

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THE SEASONS OF THE CHURCH.

EPIPHANY.

IMMEDIATELY after the season of Christmas, and closely depending upon it, is that of the Epiphany, when we commemorate the making known of Christ to the Gentiles: at which time the "wise men" who came from the East to Jerusalem, were permitted to pay to Him their worship, and to offer to Him their gifts of gold and frankincense and myrrh,—they being the first of the Gentiles who came to Him, and as such representing all the nations of the earth whom He came to save by the might of His holy Incarnation.

This is the *fact* of the Epiphany. But there is more than this intended, we may be sure. It is meant that we should learn that He who, born into the world on Christmas-day, was truly a man, was also, and ever had been, truly God. As then we were taught by the Christmas services that our Lord was "man of the substance of His mother, born in the world;" so now, by the Epiphany services, we learn that He was "God of the substance of the Father, begotten before the worlds." Of these two natures "is one Christ, very God, and very Man."

The great humility, in which our Lord as at this time came to visit us, is a wondrous circumstance. Yet we are not to think of this to the exclusion of another truth, equally important. We must not forget that our Lord is also our Creator, our God, and will hereafter be our Judge. May it not be that, to impress *this* truth upon us, the Gospel records those glorious sights which accompanied the Nativity of our Blessed Lord? Shepherds are keeping watch over their flocks by night, and the Angel of the Lord stands before them, surrounded with that wondrous glory which belongs to the Divine Redeemer: and after announcing to them the birth of the Saviour there appears a multitude of the heavenly host praising God. And at the Epiphany a meteor in the heavens had gone before the wise men who came from the East country, until, "standing over where the young Child was," it designated Him to whom they in adoration offered their gifts of gold and frankincense and myrrh, "thus showing,"

as says one of the old fathers, "their belief that He to whom they knelt, was a King, was God, and was a Man."

Nor must it be forgotten that this mysterious birth had been heralded by the Angel Gabriel; that the spiritual Elijah had been sent to prepare His way; and that now while the Infant Christ withdraws into Egypt, he leaves at Bethlehem a band of infant martyrs behind Him. All this, we think, should serve to rescue our Lord's nativity, and His Person, from that *familiarity* with which it has, unhappily, been treated.

And it cannot be doubted that the teaching of the Epiphany, which is, that the Man born at Christmas is still, as He always had been, and always will be, truly God,—it cannot be doubted that this teaching will help to guard us from an undue familiarity, at the same time that it keeps before our minds one great truth of our religion. The Epiphany is the manifestation of the Almighty God through the veil of the flesh. And so, on the festival itself, in the Holy Gospel we hear of the manifestation by the star; in the second morning lesson we have brought before us the acknowledgement by God the Father of the Eternal Son while the Holy Ghost visibly descends from heaven; and in the evening lesson we have the Saviour manifesting forth His glory by the first miracle at Cana of Galilee.

And so in the Gospels for the following Sundays, we have (1) our Lord's wonderful discourse with the doctors in the temple; then (2), a repetition of the miracle at Cana; (3), the healing of the leper and of the Centurion's servant; (4), the stilling of the tempest and the cure of the demoniac; all doubtless intended to impress upon our minds the one great truth,—that He who did such mighty works was Perfect God, as well as Perfect Man; that He "who was born of the Virgin Mary," and whose nativity we have just commemorated on Christmas-day, was also "God, of the substance of the Father, begotten before the worlds"; thus completing the statement of the catholic faith upon the subject of the Incarnation,—"that our Lord Jesus Christ, the Son of God, is God and Man." G.

ILLUSTRATIONS OF HOLY SCRIPTURE.

IT is one of the most instructive and comforting proofs that our Lord is watching over His Church, to find every year the number of evidences of truth in the Bible increasing. This has been lately shown in a most interesting book, published by the Society for Promoting Christian Knowledge, but from its expensive form, not accessible to our readers in general. The work is called the "Land of Israel," and contains the latest researches by a traveller of great learning and general information, especially of a geological kind, in Palestine. Some of the illustrations we propose to lay before our readers. Our first illustration is the Assyrian and Egyptian *rock-tablets*, which, cut in the hard lime-stone, still attest the march of the various invaders of Palestine. Mr. Tristram, the traveller just mentioned, after leaving Beyrout, the place of his embarkation, says, "On one occasion we rode by the shore for six miles, skirting the Bay of St. George (the traditional site of the slaughter of the famous dragon), up to the point where a little headland pushes into the sea at the height of about 100 feet, on the very edge of which is hewn the ancient road, so often travelled for the last 3,000 years by the invaders of Syria, Egyptian, Assyrian, Roman, or Turkoman.

On the highest point of this promontory, facing the sea, and a few yards behind and above the wood, and also a little lower down, where the path rapidly descends to the mouth of the river, are hewn those tablets which were first brought to the notice of modern times by Henry Maundrell, in A. D. 1697, and which have ever since been considered the most attractive monuments of antiquity in Northern Palestine.

As every writer on the country has fully described them, it is needless to repeat their accounts, but it was not without a feeling of the deepest interest that we gazed on those rock-hewn figures and inscriptions, and remembered that those monuments which to the old traveller of 160 years ago were merely "perhaps the representation of some persons buried hereabout, whose sepulchres might probably also be discovered by the diligent observer," have been ascertained by the actual re-

searches of Lepsius and Layard on the spot, to be the records of the progress of the successive oppressors of Israel, both Egyptian and Assyrian. Here Sennacherib has left the verification of his proud boast, 'By the multitude of my chariots am I come up to the height of the mountains, to the sides of Lebanon: and I will cut down the tall cedars thereof, and the choice fir trees thereof, and I will enter into the height of his border. . . . I have digged and drunk water:' and, did the Hebrew text admit, one might feel disposed to add the gloss of the Septuagint, 'I have made a bridge,' and apply it to the noble structure which spans the stream below.

Close by the tablet of Sennacherib is the Egyptian sepulchre of Rameses, a monument of hoar antiquity, even in the days when the Assyrian chariots drove beneath it, and on which probably Herodotus (II. 107), more than 2,200 years ago gazed with the same longing as ourselves to pick up the broken tradition. And though but one of the Assyrian tablets still retains any legible cuneiform characters, may not the remaining sepulchres, however closely the figures resemble each other, be the records of other invasions of Palestine, of which no less than five are recorded in Holy Writ? After these old figures how strangely modern reads the inscription of Antonine at the foot of the pass. Yet the Roman had conquered and put his stamp on Syria, of which the very road we trod was an evidence. That road, as every traveller and his stumbling horse knows full well, is but a wreck of upturned paving stones. Pity that those Gallic legions, who in the year A. D. 1860, appropriated an Egyptian tablet to record the unresisted presence of the troops of Napoleon III., had not, like the Romans, employed the hammer of the engineer before they gave licence to the chisel of the engraver."

We have only space for another "illustration," interesting at this holy season. He says, "I found the old sheik waiting for me at the church door; he invited me to accompany him to his house, which consisted of a large lofty barn, the lower part of which was half granary, half stable, the granary open to the top, and a few steps lead-

ing up to the dwelling portion, these steps forming in part the manger and hay rack of the camel and two cows which were feeding there. It has sometimes occurred to me that a house of this form and arrangement illustrates more fully than any other the circumstances and the humiliation of our Lord's birth at Bethlehem. Shut out from the already crowded khan, His earthly parents were compelled to take refuge in some poor cottage close by, (for it is only in houses of the poorer sort that this community of shelter for man and beast exists). There, either from their poverty or humble appearance, they were not received on the upper platform, where every guest, bidden or unbidden, ought to be constrained to rest, but were left below, in the portion usually allotted to the cattle, where the infant, when born, was naturally laid at once in the long earthen trough which serves for manger, and into which the fodder is pushed from

the floor; no other place of safety could have been found, supposing the family to have been refused the ordinary courtesy of accommodation above.

Thus, in the unchanging East, every custom bears witness to the truth of Scripture narrative, and enables us more fully to enter into the depth of His humility, "who, being in the form of God, yet emptied Himself, and took upon Him the form of a slave, being made in the likeness of man."

O Saviour, whom this holy morn,
Gave to our world below;
To mortal want and labour born,
And more than mortal woe!

If gaily clothed, and proudly fed,
In dangerous wealth we dwell;
Remind us of thy manger-bed,
And lowly cottage cell.

If prest by poverty severe,
In envious want we pine,
Oh may the Spirit whisper near,
How poor, a lot was thine!

A LEARNER.

THE CONVERSION OF ST. PAUL.

JANUARY 25TH.

MORNING LESSONS—WISDOM V. ACTS XXII. TO VERSE 22.

EVENING LESSONS—WISDOM VI. ACTS XXVI.

"MAMMA," said Hugh Clifton, a thoughtful-looking boy of eleven, "why did Mr. Paget this afternoon give out the appointed service for to-morrow? we never used to go to Church till he came, on week days."

"I know we did not, my dear boy," replied his mother, "still the services were always appointed, and often and often I have felt very grieved to be deprived of them, and now that we are permitted to have them, we must look on it as a great privilege, remembering that God's blessing is always with those who worship Him rightly, and that where two or three are gathered together in His name there He will be in the midst of them.' You know what to-morrow is?"

"Yes, Mamma, the Conversion of St. Paul. I have read about that; but why should there be days and services appointed for the Saints. It must be wrong to pray for or to them, and we cannot do them any good?"

"Certainly not, nor is that intended. But days have been set apart by the Church from the earliest times of

Christianity to commemorate the lives and deaths of holy men of old, and a special prayer for each day that we may so follow their good examples. that hereafter, for the sake of their Saviour and ours, we may with them be made partakers of everlasting life. Suppose you read the collect for to-morrow to me, and then I think you will better understand this."

Hugh brought his Prayer-book to the table and reverently read the following—

'O God, who through the preaching of the blessed Apostle St. Paul, hast caused the light of the Gospel to shine throughout the world: grant, we beseech Thee, that we, having his wonderful conversion in remembrance, may shew forth our thankfulness unto Thee for the same, by following the holy doctrine which he taught; through Jesus Christ our Lord. Amen.'

"Now tell me, Hugh, what was the doctrine he taught?" The boy hesitated; and Mrs. Clifton opening her Bible read the 15th verse of the first chapter of the first epistle to Timothy:

'This is a faithful saying and worthy of all acceptation, that Christ Jesus came into the world to save sinners.' And then Acts xvi. 31 'Believe in the Lord Jesus Christ and thou shalt be saved.' "This," she continued, "is the holy doctrine which flows through all St. Paul's epistles; the faith he taught during his life, and sealed with his death; and which our Church would have us pray that we may follow."

"I understand it now, Mamma, quite. Will you tell me something more about St. Paul. He was called Saul at first, I know, and was born at Tarsus, in Cilicia."

"Yes, a citizen of no mean city, evidently of higher birth than any other of our Lord's apostles, clever, well educated, and brought up in the strictest sense, a Jew. He studied under Gamaliel, one of the most learned of the Jewish doctors, and was held in such esteem at Jerusalem that when quite a young man, we find him taking a prominent part at the martyrdom of St. Stephen, and very soon after it was that he went to the High Priest desiring letters to Damascus that he might bring all Christians bound to Jerusalem. The account of his wonderful conversion on the way will be read three times in the services for to-morrow. Once as the Gospel, twice as the second lessons."

"Not all the same, surely, Mamma?"

"No, the Gospel contains the real incident. The morning's lesson, St. Paul's own account of it to the Jews at Jerusalem. The evening one, his repetition of the same in his noble defence before King Agrippa."

"How astonished every one must have been at the change."

"They were indeed. The Jews were very angry. The disciples were afraid of him, and would not believe in his conversion, till St. Barnabas brought him to the apostles, declaring to them that it was all true, and how boldly he had preached at Damascus in the name of Jesus. It is impossible for me to tell you now all that St. Paul did and suffered for the sake of Christ during the remainder of his life. First, in company with St. Barnabas, then with Silas, then with St. Luke, he carried the Gospel far and wide, through Asia Minor into Greece—to Rome where he preached—before the Emperor and to the far West; some even believe he

went to England. He endured stonings, beatings, revilings, persecutions, imprisonments, perils by land and sea—counting all joy for the sake of Christ, and in his deep humility disclaiming all praise to himself. 'For,' he writes, 'I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the Church of God. But by the grace of God I am what I am.....' During his wanderings he wrote the epistles or letters which bear his name, to the different Churches he had established in Europe and Asia, and thus, as the collect beautifully expresses it, 'caused the light of the Gospel to shine throughout the world.'

At length his work was accomplished; he went to Rome for the last time, and was there thrown into prison by order of the Emperor Nero, together with St. Peter. One loves to think how these two great Apostles must have strengthened and comforted each other; how bright and loving for their great Master's sake the intercourse of those few last months must have been. Whether they suffered together is not quite known, but it was about the same time, between sixty and seventy years after the birth of our Lord. St. Paul was beheaded, and for that reason he is generally represented with a sword."

"When and why did St. Paul change his name?"

"That we are not told—some think it was in remembrance of his first convert, Sergius Paulus; others, that Saul was the Jewish name, Paul, the Roman one, and that he adopted the latter on being sent more particularly to the Gentiles."

"Thank you, dear Mamma, very much for all you have told me. I should like to follow St. Paul in his humility and love, but it seems sad that after all he gave up, and all he suffered, he should be killed at last."

"Do you think so, Hugh? *He did not.* To him to die was gain. And when the hour of his departure was at hand, he was enabled to say, 'I have fought a good fight; I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them that love His appearing.' God grant, my own dear boy, that we may be among them." L. H. B.

OUR ANNALS.

MORE than eighty years have now passed away since the Province of New Brunswick received that large body of loyal immigrants to whom many thousands of its forest covered acres were granted by the crown, as some compensation for the services they rendered, and the property they lost, in defence of their allegiance to it in the neighbouring States; and we have nearly lost from among us all who were members of that energetic and high-principled band; even those of the next generation are becoming very few and scattered. The writer of this paper has yet in his parish one of the former, between ninety and a hundred years of age, whose memory carries her back to the period when Fredericton was a bush-covered flat; when its earliest and only religious services were performed in the loft of a provision store, and before its burial ground received its first tenant, and who with the keenest and most lively intelligence still relates some of the earliest incidents connected with the settlement of her own and other families there and in that neighbourhood. Of the latter class, the earliest born in the province, he has also two or three left, who still connect us with the past, and bridge over the period of early settlement with all its hardships,—its bridle paths, its rude instruments of culture, its period of almost unbroken forest, its well nigh oneness of faith and worship, its high tone of honour, its paternal sympathies, and the zest of its social reunions, —with the present period of good carriage roads and steam navigation, extensive clearings, lumber expansion, religious diversity and straighter social forms.

Members of these classes are probably still to be found in nearly all our older parishes, and as they are generally members of the Church, would it not be worth while before this living connexion with our early past is quite gone, to gather from them and preserve any information they can furnish as to how and to what extent their spiritual wants were supplied by the Church in those early days? what means of religious instruction and public worship they had in common with her? where they worshipped? when their first churches were

built? and how and by whom served? These early parochial annals are certainly worth preserving, and cannot fail to be of interest to such of us as love the Church, and they may be instructive, too, and show us where we must lay the blame for ground lost; why many of our people have declined from the Church, as they have; and what course is necessary, when settlements are formed, to keep them in the faith of their fathers. The Church in every parish has its history; our present circumstances and necessities will probably lead many to enquire for information concerning it; and the writer of this paper is satisfied that if many wealthy Churchmen living in towns, both here and in the mother country, could know more of our past history and present state and the heavy burden which the present action of the Society for Propagating the Gospel will throw upon the members of the Church in most of our country parishes in order to have the means of grace, they would cheerfully aid us in providing against our impending destruction. If other parishes are like that in which the writer lives, it is plain enough that without aid from beyond their own borders, much beyond anything that the Diocesan Church Society at present does or is likely to do, the churches must be closed, the congregations scattered, the Sunday school dispersed, and all the influence for good which is promoted by a resident clergyman brought to an end. The country parishes as a rule, notwithstanding any endowments in land they possess, cannot support a married clergyman in decency without large help; annual subscriptions may be increased, doubtless, to some extent, but not, I believe, so much as many of our town residents suppose; the impression of large and abundant crops in the country of which newspapers often speak is all imaginary; as a rule the mass of our farmers get a *very* moderate living by very hard labor, and can hardly carry themselves and their families through the year by the produce of their farms, and a winter's lumbering. Such is the honest judgment of the writer after nearly twenty years of observation in a country parish. Sprinkle here and there you may indeed meet with an exceptional case, and in the parishes near

our larger towns these instances are doubtless more numerous; but anything over and above what meets their necessary wants the generality have not; money is so rare that many months pass with many of them without seeing such a thing.

How, then, is such a population to endow the Church? to make up a deficiency of fifty, sixty, seventy-five or a hundred pounds a year in a clergyman's income? The thing is impossible. Their wealthier brethren, in the great centre of our trade and commerce *must*

help them if the thing is to be done at all.

I have been almost insensibly led away from my original purpose into these remarks. But to return, would not the printing of such annals as I purpose corae within the design of our magazine? Might not contributions towards them come from the resident clergy? and in time a body of our early Church history be formed which those who come after us will read with probably greater interest than ourselves. Q.

CHURCH NEEDLEWORK.

WE are sure that it is at all times a great pleasure for our readers to hear of any exertions, however humble, which have for their object the adornment of the House of God. Not that any one supposes religion to consist in this; or that those who give up their time and labour to such works hope by these means to win for themselves a place in heaven (as some slanderously affirm.) Those who devote their time and skill to such works would be the last persons in the world to believe anything so absurd. Indeed, such a foolish notion could never be imputed except by that little narrow puritanism which is now, we are thankful to say, in a fair way to be extinguished.

It is necessary to say these few deprecatory words as we cannot forget the storm of derision and obloquy which burst over the diocese about two years ago, when it was discovered that certain ladies had formed themselves into a society, whose object was to make decent and necessary things for the service of God. Stoles, surplices, cassocks, hoods; altar linen, altar cloths, pede cloths; carpets, alms bags, and embroidery in general. What a sensation the very mention of these things made! Dirt, neglect, slovenliness in the House of God, might go on for years, and not a voice be raised against it. There might be no "decent carpet of silk" to cover the altar, a black bottle might appear near the table; that which ought to have been a "fair linen cloth" might have to be borrowed from the nearest house; nay, (alas! that it should be so!) a common plate and glass might even have to be used in the celebration of

the Holy Mysteries! and no one seemed to care; perhaps no one did care, except the lonely priest in his out-of-the-world mission, whose poverty alone hindered him from supplying that "lack of service" which ought to have been rendered by the rich. Well, it was to remedy this state of things, as far as they could, that a few ladies in Fredericton formed themselves into the Church Needlework Society, determining to devote both money and time and labour to this object.

Of course, it was not to be expected that any attempt in this direction could be made without meeting some opposition. And so correspondents wrote angry letters, the editors of so-called religious newspapers kindly lent their aid to swell the storm of unkindness and misrepresentation, and even the great ecclesiastical Jupiter itself thundered forth its "*ipsissima verba*," causing the echoes of the mighty Atlantic to awake in terror! But after a while the storm subsided; and the result has been that the wicked ladies of the Church Needlework Society have had quite as many calls for their work as they have been able to answer. Clergymen have actually been found so benighted as to prefer decent covers for the altars of their churches, rather than see them old and neglected, nay, they have gone so far as to wish their own ministerial dress to be what the Church orders, and have had the boldness to use surplices, stoles, and hoods which have been made by the hands of the members of the Church Needlework Society. We congratulate the Society upon this result; and especially thank the editors of those religious

newspapers who, by their kind and disinterested exertions in giving publicity to the existence and objects of the society, have so much helped to swell its funds and increase the number of its members.

We must not conclude without mentioning what gave great pleasure to many persons in Fredericton, the other day,—the new and beautiful altar cloth which has lately been embroidered for the Church at St. Stephen's, by two members of the Needlework Society. It certainly is, we think, the most handsome piece of work of the kind yet done in the province; and though we know that those who have devoted so many hours to the adornment of God's house and His altar have not thought of themselves, we are sure that those who will see their work in the house of prayer will have them in grateful remembrance, and, it may be, pray that they may be "remembered for good" for this pious work. The cover is composed of crimson cloth embroidered in green, blue, and gold; The frontal is divided by upright bands of green and gold into three compartments, in each of which is worked a group of lilies,

the centre flowers expanded, those at the sides but partially open. these are embroidered in white silk, and the effect on the rich crimson ground is very striking. The super-frontal is enriched by a row of stars in blue and gold embroidery, and both this and the frontal are edged with a handsome parti-coloured silk fringe.

There were also exhibited at the same time a good many kneeling cushions of needlework, which have been made for different churches by various ladies; also stoles, surplices, hoods, and sets of linen, both for use in church, and in private, at the celebration of the Holy Eucharist. Every one who saw these things must have felt how very much the Church generally is indebted to these excellent ladies for their skill and devotion; and we hope the time is not far distant when they will meet with a better return for their labours than the misrepresentation and abuse which are still occasionally heaped upon them. In the meantime, we commend the Church Needlework Society to the sympathy and support of our readers.

B.

BAZAARS

FOR THE BUILDING AND ADORNMENT OF CHURCHES.

MANY an earnest member of the Church of England in this province says,—"I know that Bazaars for religious objects are not quite right, but what can be done? that is the question."

Now I want to meet this question in the present and following number of our magazine. Will you bear with me, good reader?—and at least give these short papers more thought than time that will be spent in reading them.

Let me, at least, hopefully suppose that if you do not set your face against the principle of Bazaars, and tea meetings, and concerts for religious purposes, you feel doubtful how our Blessed Lord, now in heaven, may regard them. If the motive of Bazaars for religious purposes is good, will it be graciously accepted by that Lord of Glory? Now I do not think that the motive is a very high one, and I cannot for the following reasons believe that our Lord regards them with favour. Look at the matter thus:—

1. What is a Church? It is God's most Holy House of prayer, and praise, and worship. It is His earthly dwelling place. It belongs to Him, and not to us. It is solemnly dedicated and consecrated for unceasing worship to Him who is King of Kings, Lord of Lords. We think a church is wanted. We set about the work. The architect charms us with his design. The cost will be many hundreds of dollars. We know at once that the whole of so large a sum cannot be raised within the parish. So we apply to all our friends. Still the design cannot be carried out for less than the sum stated, and then many, many dollars must still be forthcoming. Some one suggests a bazaar; it is held; the deficiency is supplied.

What is a "Religious Bazaar?" It is a market of varieties. In itself it may be harmless; its consequences at times are anything but sober. Young ladies prettily dressed, tastefully arranged behind a temporary counter, coaxing every passer-by, the tent or room gar-

nished with flags, wreaths and flowers; a band playing; the gay promenading;—so much rustling, chatter, and excitement: such extraordinary prices given for trifles,—all this would surely lead a novice in such nineteenth century occupations to imagine that the company were spending a pleasant day in most agreeable society. More might be added, but can any one really believe that the All-Powerful and jealous God considers this as an offering of “the sacrifice and service of our faith?” (Phil. ii. 17.)* It cannot be. One thing is certain,—our forefathers built glorious cathedrals through the length and breadth of Great Britain, but historians have never informed us that their “work, and labour of love,” (Heb. vi. 10.) was in any way connected with—I must add—*amusement*. Because since a church is from the day of its consecration God’s own Holy House, amusement should never be allowed to lend her aid.

2. A church is for use of the poor man as well as for the rich. He should help to build it. It is his duty to give of that which costs him something. He may only have a cent to offer. That will be acceptable in God’s sight if cheerfully and ungrudgingly presented. Bazaars to a very great extent shut out the poor from uniting with those who are more blessed with means in building their common church. Practically, they ignore any co-operation on the part of the poor.

3. God approves in Holy Writ of those who offer Him gifts in an unostentatious manner. Self-denial is acceptable in His sight. We are told that our “righteousness should exceed” (in the most scrupulous regard to the system of tithes and offerings, as in all other respects) “the righteousness of the Scribes and Pharisees.” And St. Paul alludes to a system of weekly contribution in God’s House, as a part of Divine worship, which if observed at large would remove the excuse for Bazaars. (1. Cor. xvi. 1. 2.)

4. We are not all blessed alike with means. Wealth is a loan from God. If we are poor in this world’s goods, God does not expect costly offerings. If our people are few in number, and they cannot lawfully build a grand and imposing church, God does not require

it. It is sinful to attempt any large, expensive religious undertaking, and implore God’s continued blessing to rest upon it, when we are not in a position, nor likely to be, to “pay that which we owe” when payment is demanded. All that is required of us is that we do our best,—though that best is rude and plain compared with our neighbours, then we may expect God’s blessing will rest upon it; and what more can we want? Why not give up a Bazaar, and sacrifice our taste, and modify our design, if we believe that a larger portion of God’s blessing will be vouchsafed to our own prayerful and unaided efforts, small though they be.

5. I will not press the occasional accompaniments to “Religious Bazaars” of raffles, Christmas trees, wheels of fortune, lucky cakes, together with a tea meeting, and charades, and occasionally boat races and gambling, as additional reasons why Bazaars are unsuitable for procuring funds upon which the Divine blessing will be implored, for some of these, of themselves, may not be absolutely wrong. Nothing can be so harmless as a “social tea party,” where the conversation is improving and gossip avoided. But excitement and noisy amusement are not Bible recommendations for fostering the great Christian duty of almsgiving;—rather the contrary.

6. Those who are experienced in the practical working of “Religious Bazaars” well know that money is frequently dragged out of the unwilling pockets of those who are not in communion with the Church, and who in the course of time unwillingly find out that they have assisted in building a Church, into which they have not been received, nor “wish good luck in the Name of the Lord.”

7. But there are many single ladies and old people whose incomes are small. It is asked again and again why may they not employ their talents and unoccupied time by designing scrolls, working carpets, book-markers, &c., for a “Religious Bazaar,” as they cannot contribute of their penury? But would it not be better to offer their handiwork direct to the Lord, in His Sanctuary; or at least, request some tradesman to dispose of them in the usual way, at a reasonable price, on behalf of the object in view?

E.

*See “A Charge delivered at Fredericton in 1859,” paragraph on “Bazaars,” by the Lord Bishop of the diocese.

THE CIRCUMCISION.

THE festival of the Circumcision is part of Christmas, and in considering it we shall not have occasion so much to speak of any peculiar doctrine connected with it, as to point out the duty which it teaches, and this not the less plainly from our Blessed Lord's own example. That duty is *obedience*. Christ took our nature upon Him—this is the general doctrine of the season. We who call ourselves by His Name, bind ourselves to put on Christ—this is the general duty.

In putting on Christ, we bind ourselves to follow Him *implicitly*, whenever we can. It is not for us to say, *this is a matter of importance, I see the use of it, and here I will do my best; but in that, as I do not see any use in it, I will please myself.* To follow implicitly is to follow step by step; and want of faith is shown all the more plainly in the neglect of easy matters, because there can be no doubt of our being able to perform such things: and therefore if, in these things, we do not follow the pattern of Christ, it is because we will not.

Now apply this to those means of grace by which our individual Christian life is begun and sustained,—the Sacraments of Baptism and of the Holy Communion. These things, appointed by God, are indispensable to us in our earthly nature. We cannot follow our Saviour without His help. He has thought fit to convey this help through the Sacraments; and we are not trying our best unless we follow Him in this His first and easiest step—obedience to the ordinances of that religion to which we belong, as He, our Example, was obedient to the ordinances which then existed in His Church.

Faithful obedience does not mean obedience because we understand a

thing, and see the use of it; but it means obedience whether we see the use of the thing or not,—doing it because it is commanded, and trusting that there is a use in it, though we cannot see it. Was not this the lesson which our Lord taught us by His circumcision? What was circumcision to Him? He was obedient to the law for man, for our sakes, and to teach us the lesson of obedience to the ordinances of the religion which He was about to establish.

True it is, that the outward ordinances of our religion are not themselves grace and salvation; but they are the means of grace, and the instruments of salvation. The soul is not cleansed by the water of Baptism; but the soul, by God's grace, is then and there cleansed of its sins, as the body is cleansed by water. The soul is not strengthened and refreshed by the bread and wine in the Eucharist; but the soul is then and there strengthened and refreshed by the Body and Blood of Christ, as our bodies are by the bread and wine. All this may not be clear to the understanding of those who stand aside, and reason; but it is all known to those who humbly obey the words of our Blessed Lord, and follow in His steps. Reason hesitates and loses the help of God; while faith obediently follows in the way of salvation which Christ has appointed, and inherits the blessing. "Almighty God, who madest thy blessed Son to be circumcised, and obedient to the law for man; grant us the true circumcision of the Spirit; that, our hearts, and all our members, being mortified from all worldly and carnal lusts, we may in all things obey thy blessed will; through the same thy Son Jesus Christ our Lord. Amen."

A.

"WHY DO I TAKE MY CHILD TO BE BAPTIZED?"

1. Because I am commanded to do so by that branch of Christ's Church, called the Church of England, of which I am a member, and in which I was myself baptized.

2. Because that Church has, in her Twenty-seventh Article, declared her

deliberate opinion, that "the baptism of young children is in any wise to be retained in the Church, as most agreeable with the institution of Christ."

3. Because I learn that there is not in the whole Christian world any Congregation of Christians, whose children

are not baptized in infancy, the Anabaptists and Quakers excepted.

4. Because the opinion of two sects, which have not existed three centuries, is of no weight, when set against the universal practice of the Christian Church in all the preceding centuries.

5. Because, within sixty years after the death of St. John the Evangelist, I find it recorded,* that there were persons then sixty or seventy years of age, who had from infancy been disciples of Christ, and having been made disciples in infancy, I conclude that they must have been baptized in infancy, in obedience to our Lord's command, "Go ye and teach (or make disciples,)—baptizing them," &c. Matt. xxviii. 19.

6. Because another Christian writer,† thirty years later than the time last mentioned, speaks of "Infants as by Christ born again unto God," an expression which implies that infants were in his time baptized; for, according to that writer's way of speaking, to be regenerate, or born again, is the same thing as to be baptized.

7. Because another Christian writer,‡ whose father and grandfather were Christians, and who was himself born only eighty-five years after the death of St. John, speaks of infant baptism as then practised, and says that the custom was *established by the Apostles*.

8. Because, in the fifth century, when disputes took place about the matter of original sin, the Church held§ that original sin rendered it necessary that infants should be baptized.

9. Because a writer || of that period declared it to be his opinion, that the baptism of infants had been established by Divine authority, since he found that the whole Church practised it, that it was not first instituted by any council, but had always been retained, and therefore must be believed to have been delivered to the Church by the Apostles.

10. Because, though I find many early traces of young persons baptized in infancy being brought to the Bishop to receive Confirmation, I find no trace whatever of any custom of bringing the

children of Christians to be baptized when grown up.

11. Because, when I inquire how far the ancient and present practice of the Church agrees with the Scriptures, I find no one passage of Scripture which directly, or otherwise, forbids baptizing infants.

12. Because I understand our Saviour's words, "Go and teach (or make disciples of) all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost," to be a command to baptize every person admitted as a disciple into His Church, and because I think that our Saviour's words, "Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of God" (Mark x. 14), to be a direction to the Church to admit children into the number of his disciples: and because I find in the Acts of the Apostles that "households" were baptized on the reception of Christianity by the head of the house.

13. Because I understand our Saviour's words, "He that believeth and is baptised shall be saved, but he that believeth not shall be damned" (Mark xvi. 16), as a declaration of the rewards and penalties attached to the acceptance or rejection of the Gospel: and that they are unfairly interpreted to exclude infants from baptism on account of want of faith: for if the authority of this text excludes them from Baptism for want of faith, by the same authority they are excluded from heaven, whether baptized or not, since "he that believeth not shall be damned;" an interpretation which will scarcely be contended for by any party.

14. Because, though there is no precept which, in so many words, orders *the baptism of infants*, yet the declaration of our Saviour, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God" (John iii. 5), is quite general, and there is nothing in any other part of Scripture to limit it.

15. Because infants, as well as others, *must* be born again, and there is no other way of the new birth but by water and the Spirit.

16. Because there is nothing unreasonable in the belief that God, who "first loved us" (1 John iv. 19), may confer spiritual benefits on His creatures before they are of an age to do Him spiritual service.

* By Justin Martyr, who addressed his Defence of the Christian Religion to the Roman Emperor Antoninus Pius A. D. 140, and who suffered martyrdom A. D. 165.

† Irenæus, Bishop of Lyons, A. D. 180.

‡ Origen. He was born at Alexandria, A. D. 186, and died A. D. 254.

§ In Council of Carthage, A. D. 418.

|| St. Augustin, the chief opponent of Pelagius's opinion on original sin.

17. Because the circumstance of children being admitted into a covenant with God by circumcision, under the Law, proves that there is nothing in the nature of children which unfits them for being admitted into covenant with Him; and it is unreasonable to think that children had greater privileges under the Law, than they now have under the Gospel.

18. Because, since it is clear that infants are capable of admission to the bliss of heaven, there can be no reason why they should not be capable of being admitted into the Church. For if they can go to heaven without faith, why not to the font? Why should the conditions of their being baptized be

harder than the conditions of their being saved?

19. Because, since infants are under the curse of Adam before they can commit actual sin, it is reasonable to believe that they may be admitted to the blessings and privileges of redemption before they can exercise faith and obedience.

20. Because, as Christ required faith in those who came to Him in behalf of others who required healing, and allowed their faith to benefit the sufferer even so it may be presumed that Christ may be satisfied with the faith of those who appear before Him to solicit the grace of baptism for their children.

ON THE DAILY SERVICE OF THE CHURCH.

Revelation xxi. 2, 25.

A LAMENT AND EXPOSTULATION.

The following lines were kindly contributed by a clergyman, the Rev. Prebendary Ford, to whose liberality in providing them with copies of his valuable commentary on the Gospels, the Acts of the Apostles, and the Epistle to the Romans, many of the clergy are so much indebted. The lines will be read with increased interest, because they were suggested by Mr. Ford's reading an article in the Magazine taken from Dean Goodwin, on "Worship."

O holy City, heavenly Bride,
How far thy portals open'd wide!
All through the one eternal day,
The glorified their homage pay.

And is the Church on earth to shine
With reflex of the light divine?
Do heavenly things a pattern shew
Of worship, due to God below?—

Yes: and our holy mother blest
Full well the duty has express:
"Morning and Evening Daily Pray";
Her faithfulness and love declare.

But oh, strange sight, that pains mine eyes,
Where now her order'd sacrifice?
Her temple-gates, reared through the land,
Fast clos'd and quite deserted stand.

Oh, grief to see Christ's poor denied
That blessing, which their Church supplied,
God's House their home, wherein t' enjoy
The calm of prayer without annoy.

Yet, did we not last Sunday cry—
"Thee *day by day* we magnify?"
Pardon, good Lord, the mockery vain,
And turn our hearts to Thee again:

As when the Jewish incense rose
At morning-light, at evening's close;
As when the Saints, on prayer intent,
Up to the Temple daily went.

For lovely is that union sweet
Of contrite hearts at Jesus' feet:
It needs no crowds assembling there:
A "little flock" the promise share.

Some sad, some aged souls receive
Sweet peace, the world can never give:
Shame on that world, its giddy stir
And guilty pleasures to prefer!

When Anna sought the house of prayer,
The infant Jesus met her there;
To Paul, who in the Temple pray'd,
"The mighty Lord" Himself display'd.

But, if misled we keep away,
What can our certain loss repay?
With Thomas if we absent be,
Christ comes, but not for us to see.

Oh! paltry love of earthly things,
If any such, God's worship brings!
The time, which in God's House we spend,
Makes, of itself, our full amend.

Thus to approach our God more near,
Thus to "shew forth" His praises dear,
To be refin'd for Heaven's bliss—
What has the world, compar'd with this?

Say, Heavenly meetness can we find,
While unattun'd the carnal mind?
Or, how endure an endless song,
To whom an hour in Church seems long?

Our private prayer availeth not
To fit us for our future lot:
'Tis in a city we shall dwell,
And jointly there God's goodness tell.

Your gates, ye priests, then open wide,
Gather the flock, the food provide:
God will your faithful zeal reward,
When *day by day* ye praise the Lord.

And oh, may He, our glorious head,
Send forth that power which lifts the dead;
Revive us, as in ancient days,
To seek His face, and sing His praise.

CORRESPONDENCE.

MONTREAL, C. E., Dec. 14, 1865.

MY DEAR MR. EDITOR,—I hope to send you occasionally some Church news of the Diocese of Canada in general, and of the Diocese of Montreal in particular. Although now somewhat after date, I am desirous that the readers of your magazine throughout a diocese in which I laboured for many years, and in which I shall ever feel a lively interest, should have some account of the last meeting of the Provincial Synod of the Church in Canada, which was both interesting and important with reference to its own objects, and its bearing on the question now agitated as to the present *status* of the Colonial Church and her relation to the Church of the mother country.

The Provincial Synod of the Church in Canada assembled for the third time in the city of Montreal, the Metropolitan See, on Wednesday the 13th of September. The bishops, clergy, and lay delegates of the several dioceses met at the appointed hour in the school-room of the Cathedral buildings, and, forming a procession, marched in order to the Cathedral for divine service, previous to the opening of the Synod. The procession was led by the laity, followed by the clergy, and closed by the bishops. When the procession reached the West entrance of the Cathedral, it was opened to allow the bishops to pass, and all entered in reversed order.

After Morning Prayer, Litany, and Ante-Communion service, a most acceptable and appropriate sermon was preached by the Prolocutor of the lower house, the Rev. James Beaven, D. D., a venerable and respected presbyter of Toronto, who holds the chair of Theology in University College. The text was from Isaiah, "In returning and rest shall ye be saved; in quietness and in confidence shall be your strength." At the present juncture of the Church in Canada, and the present position of the whole Colonial Church, it was considered a most aptly-chosen subject, and discreetly and ably treated. The closest attention of the Synod was given to the whole discourse. After the sermon the four bishops, the Metropolitan and the bishops of Huron, Ontario, and Quebec, proceeded to the administration of the Holy Communion. The venerable bishop of Toronto was prevented attending from the infirmities of advanced age, and the illness of his wife, who has since died.

All the members of the Synod partook of the Holy Communion. Divine service was followed by the formal opening of the Synod, which I shall now proceed to describe, giving you such information of the details of debate as are likely to be of interest and importance to the members of the Church in the Diocese of Fredericton. I shall here presume to add some reflections of my own as acquainted with, and interested in, the *status* which the Church holds at the present time in Canada and New Brunswick.

It will be remembered by all who have taken any interest in the onward movement of the Church here, that after the power of

election of our own bishops was granted to Canada, the Diocese of Toronto was subdivided, and Huron and Ontario became separate sees. At the first meeting of the Provincial Synod, all the dioceses were duly and fully represented, and without let or hindrance all worked together for the general good of the Church. When the notorious heretodox judgment of the Judicial Committee of the Privy Council was given to the Church and the world, which brought out the noble championship of the Bishop of Capetown, Metropolitan of South Africa, and induced the Colonial Church throughout its length and breadth to consider how far it would consent to be ruled by such a judgment, or act upon the independence and self-government rapidly being thrust upon it, the Bishop of Huron was led to suppose that the Provincial Synod of Canada was organized upon an illegal basis, and that consequently all past Acts of the Synod were legally null and void. His lordship was induced by legal advisers to act upon this erroneous supposition, and for a long time, through counsel in Canada and advice at home, strenuous exertions were publicly used to upset an ecclesiastical institution, which had been so happily constituted for the good government of the Church. During all this time, the legal advisers of the Metropolitan, eminent men both in Canada and England, assured Churchmen that the Church in Canada, with its Diocesan and Provincial Synods, was in a better position than any part of the Colonial Church, and on an impregnable legal basis. Owing to these doubts, which had been thrown on the power and standing of the Provincial Synod, it was feared that the Lord Bishop of Huron would feel himself unable to work harmoniously with the other dioceses. Before the Synod was opened by the Metropolitan, the Bishop expressed his desire to join if his mind could be set at rest concerning the legality of the past acts of the Synod. He proposed, therefore, that a resolution should be passed declaring their validity before the Synod was formally opened. Members objected on the ground that they had no power to do anything until the Provincial Synod was properly opened by the Metropolitan taking the chair, and that then to satisfy the convictions of the Bishop of Huron, such a resolution would be unanimously carried. Accordingly the Metropolitan took the chair, the Bishop of Huron withdrew under protest, the bishops proceeded to the upper house, the Prolocutor of the lower house was re-elected, and the roll of clergy and lay delegates called. When the names of the Huron diocese were called, almost every clergyman and layman answered the call, and each name was received with acclamations of welcome by the Synod. The resolution to satisfy the Bishop was passed, and communicated to his lordship, who forthwith took his seat in the upper house, to the healing of any past grievance, and the establishment of thorough harmony and peace and the representation of all the dioceses of the

Canadian Church in general Synod assembled. I give you this circumstance somewhat at length to show the satisfactory legal *status* of the Provincial Synod, which has thus been tested, and has stood the trial. During the whole of the sessions of the Synod, amid the utterance of every variety of opinion, the definite and distinct avowal of conscientious convictions, and some difference of sentiment on important points affecting the more independent position of the Church in the colonies, I believe there never was an ecclesiastical assembly in which the bane of party spirit was tempered so happily and successfully by a generally manifested desire for mutual active co-operation as was the case at our recent Provincial Synod. There are one or two questions, which occupied much of the time of the Synod, which may be of interest to your readers. The first which came up had reference to the severance which had been thrust upon us from the Church at home by recent enactments and judgments, thereby giving us unlimited liberty to govern and direct ourselves. Long, temperate, but earnest debates ensued. A strong conservative feeling was evinced, running through all the speeches. This was evidenced by the significant fact that any resolutions to multiply set forms of prayer for special occasions, which it adopted according to the motions of one or two movers, would render necessary an appendix to the Prayer-book, any resolution to divide the services under authority of Synod, or to make any alteration which might approach to a semblance of desire for a division of the Liturgy, so as to interfere with the uniformity of public worship, or touch the book of Common Prayer, which is the Churchman's bond of union, whether he is in England or Canada, in New Brunswick or at the Cape, was thrown out by a large majority, and in most cases, after discussion, unanimously negatived. The general desire was to avoid being brought under the power of such judgments as have been given recently at home, and at the same time to adhere closely to the doctrine and example of that mother Church which has nurtured us so long; to take no step which should seem to manifest a desire of severance. The original resolution, upon which the whole discussion was based, was therefore unanimously carried, which appointed a committee to confer with persons in high office in the Church at home to ascertain our true position since recent judicial decisions with reference to the Church of the mother country, and to report to the next meeting of the Synod.

Another gratifying and important resolution, interesting also to the Church in the sister dioceses of Fredericton and Nova Scotia, emanated from the House of Bishops, bearing on the foregoing subject, and was sent down to the lower house, where it met with full concurrence, and was received with demonstrations of hearty acceptance. It was resolved that a committee of Provincial Synod, be appointed to confer with the Archbishop of Canterbury and other dignitaries of the Church to ascertain what steps may be taken to secure a General Council of the Anglican Church, by which the Colonial Church in the distant dependencies of the British empire may preserve her connexion with the mother Church in its integrity. These resolutions and opinions will sufficiently indicate the tone which prevailed at the Synod. Matters of local character were discussed, and a most important Synod was brought to a close by the members of the lower house repairing to the upper to hear the closing address of the Metropolitan with the usual benediction.

I now wish to point out to you the advantage of our position in having incorporated Synods, in the earnest hope that Fredericton will no longer be content to be so behind the

times, and so indifferent to the necessity of Synodical action being undertaken without any further delay. When judgment was given adversely to the Bishop of Capetown, which led to the declaration on the part of the Metropolitan of South Africa and his suffragan bishops, with their Synod, that they would call themselves by a distinct title, "The Church of South Africa in union and full communion with the United Church of England and Ireland," the opinion of the highest law officer of the Crown in England, Sir Robert Phillimore, the Queen's Advocate, was given in a private letter to the Metropolitan of Canada, since made public, that the word used in the judgment of the Judicial Committee of the Privy Council, viz., "that the Church in the colonies is in no better but in no worse position than that of any other religious body," do not apply to the Church in Canada! and that we are in a better position than any other portion of the Colonial Church. The Bishop of Capetown, as *Bishop*, had his *Diocesan* Synod, but it was not incorporated and so was only a voluntary association not binding by the law of the local legislature; as *Metropolitan* he had his *Provincial* Synod recognized by the heretical Bishop, Dr. Colenso, and to which he is amenable in a certain sense. Now the Church in Canada is on an undoubted legal footing. I shall refer you, as a speaking proof of the advantage of Synodical action, to the practical working of an *Incorporated Diocesan Synod* in the diocese of Ontario, and that of an *Incorporated Provincial Synod* in the province of Canada. The Bishop of Ontario, whose administrative capabilities I believe none will deny, when he assumed the duties of the diocese, instead of having that weak, inefficient substitute for a Synod, an incorporated *Church Society*, wisely procured from the legislature a bill for the incorporation of the *Synod* of the diocese; thus carrying on the whole work of his missionary diocese at far less expense, and vastly more efficiently, by one uniform machinery, instead of two. And I can testify from an experience of more than two years in that diocese, with close watching, that the "Board of Missions" constituted by the Synod, carries on all the work which any Church Society could do, and that the organization has been eminently successful in practice, which is the best proof of its efficiency. And every diocese in Canada is alive to the importance and value of its Synod. In short, no member of the Church here ever dreams of uttering an objection to a Synod. Such a prejudice, I assure you, is but a vision of the past in this part of the world! Then, as to the value of the Provincial Synod. Its acts have been again and again recognized by the legislature of the country; the bishops have been severally recognized as presiding over their respective sees, and whether the Queen had, or had not, the power to confer letters patent, it matters not so far as we are concerned, for, as I have pointed out to you, the legislature of the country has given to our Synods the force of law, and accented the authority of our bishops over those who belong to their jurisdiction. Consequently you will observe that together with the election of bishops vested in the several dioceses, the *Synod* law is binding on any clergyman who enters any of the dioceses where it is in force; and the Provincial Synod has the power of law to take any measure for the good government and discipline of the Church, for the trial of offenders, and even for the trial and deposition of a bishop. We are all convinced of the value of our Synods, especially at the present eventful crisis of the Church's history. And I must be bold and say that it is a matter of regret that no step has yet been taken in your diocese for the formation of a Synod. Why not organize at once? I venture to say that

if a Synod had been called ten years ago, when I had the privilege of entering on my ministerial labours in the diocese, or even five years ago, there would scarcely be a parish which would not now be represented. Supposing some parishes at first held aloof, many would at once obey the bidding, and if the Synod were but a voluntary association, it would at least be the proper method of Church government for the management of local and diocesan affairs. And anything is better than the long-continued state of inaction in the matter. An endowment fund was spoken of more than ten years ago, and you have not yet done anything in the matter. Why not begin? If the rich laity of St. John refuse to do the part which belongs to them, it is not correct in principle to deprive willing hearts in many portions of the diocese of the opportunity of laying by in store, as God hath prospered them, to meet the evil day in pecuniary matters which has now come upon the diocese.* All the dioceses in Canada have formed funds which have been increasing year by year. They began with a little—all were invited to give. Most gave, few refused. In days of Confederation, in stirring times in the political world, the Church in the colonies is up and doing also. Some bond of union is felt to be necessary for preserving the united action of

the Church. The Church in the States has cemented again the bond which binds together the Church of the Northern and Southern States. The Bishop of Honolulu, feeling a desire for some co-operation and fellowship, sought admission to the Council of the Convocation, proving the existence of the strong desire I have mentioned for some ground of mutual counsel, whatever may be the opinion formed of the act itself. Excuse me for saying that if something is not done by you in Fredericton diocese, you are very likely to be left by the wayside. But we shall hope to hear better things for the Church through the united vigorous action of Church members and ministers.

I am, dear Mr. Editor,

Very faithfully yours,

P. W. L.

*[We beg leave to remind our readers that it is still open to them, as always has been the case, to provide in each parish a fund for its local endowment. His lordship the Bishop, in his late charge, points to this method as likely to be the most successful and satisfactory.—
ED. CH. MAGAZINE.]

COLONIAL AND FOREIGN CHURCH NEWS.

ON the Fourth Sunday in Advent, the Lord Bishop of the diocese held an ordination in Christ-Church Cathedral, Fredericton, when the Rev. I. P. Sheraton, missionary at Welford, was admitted to the priesthood. The candidate was presented by the Rev. John Pearson, who, with the Rev. G. G. Coster, joined the Bishop in the imposition of hands. The ordination took place at 11 o'clock, morning prayer having been previously said at half-past eight. The Holy Communion was celebrated, and the ordination sermon preached by his lordship the Bishop.

WE are happy to hear that, in several churches, zealous laity have been diligently employed during the last two weeks in adorning the houses of God for Christmas. In the Cathedral, and in the Parish Church, the workers exceeded their former efforts and in St. Paul's, Portland, and Christ-Church, St. Stephens, we hear that good work has been done; though we are sorry to say, no account has reached us. On Christmas morning the usual service was held in the Cathedral at half-past eight, A. M. At the service at 11, a carol was sung by upwards of thirty children. The music was well performed, and 121 communicants remained to "keep the feast." A collection was made for the poor, amounting to \$44.24.

AT a meeting of the Liverpool and Birkenhead Open Church Association, the Rev. Dr. Baylee (the chairman) said that in the previous year the Offertory at his church amounted to £355, and that in the ten months of this year it had amounted to nearly £400. It was satisfactory that of the £355 only £10 was in sovereigns, and that by far the largest part was in coins under sixpence. He had not yet entirely adopted the unappropriated system, but he now felt disposed to do so.

CEYLON.—The Bishop of Colombo has summoned the Diocesan Synod to meet on 20th of last month and following days, to consider various important matters affecting the welfare of the Church in Ceylon. Every clergyman in priest's orders is entitled to vote, and each sends one or more lay represen-

tatives, who must be in full communion with the Church.

ITALY.—The following appears in the *Guardian* as the basis of a Reformation of the Italian Church:—

1. The Pope to be Bishop of Rome and Primate of the Universal Church; and the Œcumenical Council, presided over by the Pope, to be supreme judge in questions of faith.
2. The Bishops, Archbishops, and Metropolitans to be reinstated in the full rights of their diocesan jurisdiction as exercised up to the end of the tenth and beginning of the eleventh century.
3. Integrity of the ecclesiastical hierarchy, and of the free vote of the clergy and people in the election of Bishops, parochial clergy, and of the Pontiff himself.
4. The Liturgy in the national language, with the free circulation of the Scriptures in the vulgar tongue.
5. Sacramental confession to be voluntary on the part of the penitent faithful, and in accordance with the canons of the third and fourth century as regards the priestly jurisdiction.
6. Restitution to all ordained priests of the consultative and deliberative vote in the Diocesan and Provincial Synods.
7. Abolition of obligatory celibacy.
8. Full and complete liberty of conscience.

AN influential meeting was held at the Liverpool Town-hall in November, under the presidency of the ex-Mayor, Mr. Edward Lawrence, on the subject of Church extension in that town. The Bishop of Chester, the Rev. Rector Campbell, Mr. S. R. Graves, M.P., and a large number of clergymen and merchants were present. After some preliminary explanations as to the great want of church accommodation in Liverpool, it was unanimously resolved, on the motion of the chairman, and seconded by the Bishop of Chester, to form a society. A sum of over £20,000 was subscribed, including ten subscriptions of £1,000 each, and several of £500. In the course of the proceedings, the Rev. Dr. Hume stated that in the new districts of the town there were 160,000 people, with only twelve churches.