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THE

Church Magazine.

JUNE, 1865.

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FOR TRINITY SUNDAY.

To think upon the great truths of our religion must ever be the duty as it is the privilege of every Christian. God has made these truths known to us through His Church, and written them in His Word, and so they have become the birthright of every one of the baptized. Every Christian may thus take to himself, as God's gift, the glorious truths set forth in the Creeds; and as such will try to realize more and more the responsibilities they lay upon him, as well as the blessings they convey.

First in order is the doctrine of the Ever-Blessed Trinity. For the Catholic faith is this: that we worship one God in Trinity, and Trinity in Unity. We believe that the Father is God, the Son is God, and the Holy Ghost is God. And yet they are not three Gods, but one God. And this is in exact agreement with Holy Scripture, where we find our Lord charging His apostles "to baptize in the name of the Father, and of the Son, and of the Holy Ghost;" and where we also read, "There are three that bear record in heaven, the Father, the Word, and the Spirit; and these three are one." See also 1 Tim. iii. 16; Acts x. 36; Heb. i. 8; and Acts v. 3, 4; 2 Cor. iii. 17; Heb. ix. 14.

This, then, is the doctrine of the Catholic Church, that there is one God, and in the unity of this Godhead there are three divine Persons, of one substance, power, and eternity,—the Father, the Son, and the Holy Ghost. This is a great mystery, far too high for us to understand, yet not too high for our souls to adore. But just as in the natural world, there are many things which we cannot understand, but which we believe, and act upon, and benefit by, so it is in this great article of our faith. We believe, and act upon it, and from it we receive benefit to our souls.

In God the Father we behold that glorious Being, who has ever existed, who created heaven and earth. He who is our God is our Father also. To Him, therefore, we owe filial love, and child-like devotion and obedience. Our heavenly Father "so loved the world, that he gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

To the Lord Jesus Christ, the second Person of the Holy Trinity, we owe the blessings of redemption and salvation. He who was God of God, condescended to take our human nature upon Him, to suffer and die in our stead, and for our salvation. As the Scripture says, "He took upon Him the form of a servant, and was made in the likeness of sinful man; and being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross." By thus bearing in His body the weight of our sins, and dying, to satisfy the justice of the Godhead, the Eternal Son was our Redeemer.

The Holy Ghost, the third Person of the Holy Trinity, dwells in the Church of God, and in each member of it severally. When we were "born again of water and of the Spirit," in holy Baptism, He first descended upon us; and in the Holy Communion, and other means of grace, He continues to us fresh supplies of His precious gifts. Thus He is our Comforter, our Guide, and our Helper.

In this way may we contemplate the awful majesty of the Godhead. Meditating upon God the Father, we shall be led to love and obey Him with all our hearts, and souls, and strength. Looking to God the Son as our Redeemer, we shall trust to Him for pardon and acceptance; and, while we think of His

humiliation, strive to be ourselves conformed to His likeness. Thankfully remembering the blessed work of God the Holy Ghost in the work of our regeneration, we shall watch lest we grieve that Spirit whereby we are sealed to the day of redemption. With such thoughts as these of the God whom we worship, we may well ascribe to the ever-blessed Trinity, all honour, praise, might, majesty, and dominion, now and for evermore. Amen.

ON THE NATURE OF A SACRAMENT.

THE Holy Sacraments of the Gospel are the positive Institutions of God Himself, and are the chief rites of the Christian religion. It surely therefore moves every one who calls himself a Christian most seriously to attend to them, and most reverently to consider their nature.

And yet how often are they neglected! How many so-called Christians pass through their lives, as ignorant of the nature and use of the Sacraments as if God had never instituted them. Let us consider, as briefly as the subject will permit, the nature of these divine institutions.

A Christian Sacrament is an institution ordained by God Himself when manifested in the flesh, for the purpose of conveying to us some grace or heavenly gift. It consists of some outward and visible substance, which we are commanded to use; and also of some inward and spiritual gift, then communicated from God to all who are duly prepared to receive it.

There is no *natural* connection between the two parts of a Sacrament. The inward gift is joined to the use of the outward sign only by virtue of the Divine Institution. The outward substance has not the least power of its own to give us the inward grace; but the spiritual gift is conveyed to us only from God by the power of the Holy Ghost.

As when the Lord God Himself appeared in this world, He came among us in the outward form of lowliness and poverty, just so is it in a Sacrament. The Holy Sacraments are like Him who instituted them. There is an invisible heavenly virtue concealed beneath an outward form of a common appearance. There is "an outward visible sign of an inward and spiritual grace given unto us, ordained by Christ Himself, as a means whereby we

receive the same, and a pledge to assure us thereof."

Since then God has appointed the two Holy Sacraments—Baptism as the means of our regeneration and so the beginning of our spiritual life, and the Holy Communion that by which our spiritual life is sustained—how sad it is that men in their modern systems of religion ignore the Sacraments as means of grace, and substitute for them "cisterns that hold no water." For example, there are those who think that if they have some good feelings, they are safe; not considering that neither repentance, nor faith, nor holiness are life, nor do they give life. Life is the gift of God, conveyed to us in the ways that He has been pleased to appreciate. If then Christian people regard the Sacraments as Divine appointments, how can they conscientiously neglect them, either by delaying unnecessarily the baptism of their little ones, or by themselves keeping away from the Holy Communion? Could an Israelite, under the Jewish dispensation, have worshiped God acceptably if he neglected the appointed sacrifices? How then can a Christian now worship acceptably, who neglects the Sacraments which have been instituted by the same God? Are not the Sacraments of the Christian religion of far greater importance and use than the sacrifices of the Jewish religion? Oh! what little real reverence must they have for the Lord Jesus Christ, who suppose that He ordained mere outward ceremonies, of no use towards our salvation, without which we may be saved just as well as with them.

Should this meet the eye of any one who may have been led to look on the Holy Sacraments as mere ceremonies, without regarding them as great means whereby God communicates His grace to our souls, he is earnestly entreated to ponder well the following words

from Holy Writ: "He that believeth and is baptised shall be saved." "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration and renewing of the Holy Ghost." "For as many of you as have been baptised into Christ have put on Christ." "The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh but the answer of a good conscience towards God) by the resurrection of Jesus Christ."

"The cup of blessing which we bless is it not the communion of the blood of Christ."—"And he took bread, and gave thanks, and brake it, and gave unto them saying, this is my body which is given for you; this do in remembrance of me." "This is my blood of the New Testament, which is shed for many for the remission of sins."

"Except ye eat the flesh of the Son of Man, and drink His blood, ye have no life in you." "I am the bread of life: he that cometh to me shall never hunger; and he that believeth in me shall never thirst." "Whoso eateth my flesh and drinketh my blood, hath eternal life; and I will raise him up at the last day." "He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him."

Reader, whoever thou art, remember that these words last written are not the words of man, but the words of God: and then bear in mind that in vain wilt thou draw near to the presence of God in the Sacraments, unless the heart be filled with Repentance towards God and Faith towards our Lord Jesus Christ. For it is not the mere reception of Sacraments without the graces required by God of all worthy partakers, that can benefit the soul. Let this then be thy aim in the reception of the Sacraments,—believe, obey, and love.

CHURCH WORK AND CHURCH PROSPECTS.—No. 2.

IT may seem tedious, perhaps, to dwell longer on the hindrances to our work, rather than on the success we have met with, but your readers will, I hope, remember, that in order to a complete view of the subject, it is essential to note the obstructions which lie in our path. Some, possibly, we may avoid, and thereby gain progress, and it is something to see clearly what does hinder us, and what does not. I have noted three especial hindrances to Church-work. 1. The first largely affects the Church as a body, at the present moment, though the evil was not felt at first. *It is the want of a thorough organization.* Nothing could be more deplorable than the manner in which England dealt with her Colonies in religious matters. The State either steadily refused to sanction a Church-organization, or tardily, and with evident reluctance, appointed a single Bishop, to oversee five large countries, at that early period seldom accessible from his residence. And it was long before any direct and frequent communication could be had by the clergy with the Bishop, or with each other. Each missionary was, there-

fore, thrown on his own resources for a considerable time. He was supplied with the means of living from the Mother Country, and though the Society which supported him, stipulated that he should have a house, and £50 a year furnished him by the people, yet in too many instances, the latter part of the stipulation was totally disregarded. Nor was any well-conceived scheme so much as thought of, of gradually making the Church a self-supporting institution. Had this been done at first, our position would be far less perilous than it is. There was a time, when under the system of high official salaries, and high protective duties, large sums of money circulated in the country districts, and if then a regularly organized system had been set on foot, what is now a matter of great difficulty could have been accomplished with comparative ease. One has only to see what the Free Church of Scotland has effected in a few years, entirely by its own unaided exertions, to know what is the value of perfect organization.

2. A second hindrance has affected the standing and usefulness of the clergy themselves. Few greater trials

of a man's sincerity, depth and reality of character, and sterling piety, can be imagined, than a position as the spiritual head of a parish, in a district wholly without literature, without a sound public opinion, with scanty intercourse with clerical brethren, and a total absence of supervision by the acknowledged and appointed head. All the surroundings, all the belongings of the place, are "of the earth, earthy." Of books he has but few. His neighbours are scattered, and all engaged in business. His mind revolves incessantly on its own axis, and never comes within the attraction of a nature superior to itself; and the objects of excitement are all tending to lower, rather than to raise the moral and religious tone. He must indeed be a man of unflagging watchfulness, of earnest prayer, and of more than ordinary resolution, who can, for many unbroken years, contend successfully against such temptations; and that some have fallen under them is saying no more than they are men—men of like passions, and subject to like frailties with their lay brethren. Nothing, in short, but the highest motives, the most constant and humble reliance on strength from above, the most vigorous efforts to find in our proper work our chief delight, and the daily determination to improve our minds, and strengthen ourselves with all divine and human knowledge within our power, can rescue us from the imperceptible, but certain deterioration of our moral and religious tone.—And unless we keep up the *tone* of our minds, the performance of necessary duties is apt to degenerate into mere routine, the very occurrence of which incessantly helps to conceal our defects from our own observation.

3. A third hindrance has been the *spirit of party*, not more observable, or more violent in this province than elsewhere, but still a sore obstruction to strength and unity in good works, an effectual bar to charity, and a most efficient planter of that suspicion, which can never heartily co-operate with others, because "it believes in no goodness but its own." Of this, however, it is not desirable to cite instances, lest we seem to fall into the error we deplore. But now to come to the more joyful part of our paper, we may proceed to name some of the tokens of

success our gracious God has been pleased to afford us.

Among the first instances may be mentioned, that our Church has carried the means of grace to the remotest parts of the diocese, and has sent its labourers to the poorest settlers, often without any expectation of earthly recompense. From St. John to Grand Manan in one direction, and to Bay Verte in another; from Fredericton to the Flat-lands bordering on Canada, in one quarter, and to the river St. Francis in another, and among a vast number of outlying settlements on both sides of the river, the sound of the missionary's voice has been heard, the Sacraments of our Church have been administered, and the poor, the sick, and the dying have been blessed by the healing waters of salvation. And this is no doubt the great benefit which the province owes to the Society for the Propagation of the Gospel, that it has *preached the Gospel to the poor*. When we see in the neighbouring diocese of New Hampshire only eleven clergy, including the Bishop, a diocese whose population exceeds our own, we may imagine how many poor settlers must be left without the ministrations of the Church, which is a valued sister to our own, and we ought to learn what our gratitude should be for our Society's fostering care.

Another comfort granted to us has been, that as soon as the diocese was perfectly organized, the number of the clergy, and consequently of missionary stations, regular services, and all kinds of church work, have largely increased, and that the number of labourers, in spite of a great reduction in the help of the Home Society, has steadily kept up to the same point. It may be thought an easy task to find and ordain clergymen, if other people pay them; but it is not easy to keep up the number when the supplies are constantly diminishing. Yet, so far, this has been done. Not only so, but there has been a manifest developement of the healthy principle of dividing parishes, and of providing curates. In both cases, the great principle to which we owe all temporal comforts, the *subdivision of labour*, has been introduced and accepted by the Church as its true principle of action. In every one of the towns, except Chatham, the Rector has his assistant. In

St. John, where there were at one time five clergy, there are now nine in charge, and two others performing regular and occasional duties. But there can be no reasonable doubt, that if the country missions were largely reduced, the strength of our Church everywhere would be essentially weakened, and the body whose life's blood did not flow to its extremities, would soon suffer at its heart. It would be no sign of the strength of the Church, that St. John, and two or three of the larger towns, could keep up the number of their clergy as at present. It may, however, be said, I believe, with perfect justice, that there are few

towns in England, (especially making allowance for the immense immigration of Roman Catholics, and other persuasions,) where, in proportion to the number of members of our Church, a larger number of clergy is maintained than in St. John and maintained, for the most part, without foreign aid. That St. John has not done much as yet to sustain the country parishes, is true, but it is, I fear, also true, that they have done too little for themselves. But this is a subject which need not be discussed in the present paper. I must leave the notice of our Church Society to another.

(To be continued.)

WALKS IN A WOOD.

CHAPTER II.—JUNE.

"Our vernal blooms have faded now, for summer is abroad.
There's thicker foliage on the trees, and greener is the sod;
You cannot search a wood, or lane, or hedge, or copsey dell,
But ye shall find a store of flowers whose charms no song can tell."

—CALDER CAMPBELL.

DURING the month which has passed since the May-flower unfolded its little blossom, what a change has come over all nature! There is nothing left to remind us of winter; every shrub and tree has donned its summer robes, every little herb adds its leaf to the beautiful covering spread over the fields; the woods are fragrant with the breath of flowers, and the air noisy with the songs of birds, and hum of innumerable insects rejoicing in the warm sunshine which has waked them into life. We gladly leave the sunny road for the cool shade of a narrow path, arched over by the branches of giant beeches, whose spreading leaves allow only occasional sunbeams to slip through, and throw bright flickering shadows athwart the green moss, and on the broad fronds of fern which border the road. So many flowers greet us on every side, that it requires some resolution to pass by the lesser beauties, and reserve our attention for the more striking blossoms which June brings us. Among the cushions of moss, spread over the roots of an old stump, the fair blossoms of the Wind-

flower, or Wood Anemone, meet our eyes as they sway to and fro on their slender stalks. The foliage is most graceful, consisting of three leaf-stalks; each bearing three leaves, which are again notched into three divisions, and altogether they spread out below the stem which supports the exquisitely tinted blossoms. These star-like flowers vary from pure white to a deep purple, according to their situation. Looking at this bed of rosy-tinted wind-flowers, we can fancy how lovely must be the crimson Anemones of the Holy Land, which we read grow under the withered grass in dense masses. When a gust of wind sweeps through a cleft in the mountains, laying prostrate the withered stalks, the crimson flowers gleam out with startling brightness, and as suddenly disappear as the grass springs back. The ancient inhabitants of Syria, in common with many neighbouring nations, fancied that the Anemone owed its brilliant color to the blood of Adon or Tam-muz, one of their gods, who was slain while hunting with Astarte on the hills of Libanus. This was one of the myths which the Greeks adopted into their religion with a slight change, still retaining the poetic idea of the blood of the god dyeing the Anemones, while the goddess was supposed to tear herself on the briars in her grief, and thus stain the roses red. A feast was yearly held by the Syrians in honor of

Tammuz, and we read that sharing in this was one of the idolatries into which Judah fell.

"Hear Judah's maids the dirge to Tammuz pour.
And mark her chiefs yon orient sun adore."

Leaving the Wind-flowers untouched, as they would be certain to wither ere we reach home, we proceed in our search, clambering over fallen trees, and pushing through underwood, till we come upon a perfect garden. Here the *Convallaria*, commonly called Solomon's Seal, waves its branches of pointed glossy leaves, growing alternately on each side of the stem, while underneath, at the back of each leaf, hangs a little bell-like flower deeply cleft. Two varieties are growing side by side, one bearing pink, the other white flowers; the berry of both is scarlet. It was formerly considered to have the virtue of knitting together, or sealing, broken bones, from whence, possibly, it derives its name. A quaint old writer tells us that the root stamped while it is green, quickly "taketh away any bruises, black or blue spots gotten by falls, or woman's wilfulness in stumbling against their *hastie husband's fistes*," which is certainly a masculine view of such hurts. Near at hand is another plant of the same species, *Convallaria Borealis*, or Wild Lily of the Valley, whose two delicate, translucent leaves enclose a spike of feathery white blossoms which have a faint perfume. This flower is very abundant, carpeting the ground for yards. A stronger scent now guides us where the long trailing wreaths of *Linnaea Borealis* festoon a fallen, moss-covered tree, sending their shoots far and wide in wild luxuriance, and bearing slender stems from which are pendant two pink flowers. It is an evergreen plant, its leaves roundish, and opposite. We used to call these blossoms almond bells, on account of their perfume, but the usual country name for them is twin-flowers; there being always two bells on each stem. Its botanical name was given by Linnaeus, who honored this humble little flower, one of the first which blossoms in Sweden, by bestowing on it his own name. I cannot pass the Wood Sorrel, or *Oxalis Acetosella*, without gathering a few of its delicate blossoms,

"With its light green leaves
Heart-shaped, and triply folded; and its root
Creeping like beaded coral."
Its old English name was Hallelujah

plant, and by this name it is still known in Germany, where it is taken to church on Trinity Sunday, and from very early time it seems to have had a religious interest attached to it. Pious souls of old loved to trace in Nature's work symbols of their faith, and if these were sometimes fanciful, yet the very names given to flowers seemed to call up a remembrance of Him who has so wonderfully and beautifully adorned this world. Nowhere could a fitter emblem of praise have been found than this little flower, which outlasts most of the summer flowers, and when autumn winds are blowing, still raises its head above the withered leaves, telling us of the past pleasures of summer, and seeming to point us hopefully towards the spring. It was a strange coincidence that the ancients should have chosen the trefoil for an emblem of Hope, which we have dedicated to the Holy Trinity. A bushy shrub grows plentifully along the path, whose flowers are meet company even for the lilac-streaked Wood-sorrel. The shrub is called Sheep-Bane; its botanical name I do not know. It is supposed to be poisonous, as sheep are observed carefully to avoid it. The leaves are oval, slightly pointed, of very thin texture, and light green. The flowers which hang by a short stalk from the under part of the plant, grow in pairs, and are of a pale buff color, the pistil and stamens are of a brighter shade. The flower is funnel-shaped, and the seed vessels are curious, growing together somewhat like a pair of horns. The ground is almost carpeted by a quatrefoil plant, called in some places Pigeon-berry. The leaves are evergreen, and grow round the stalk, while the flower is at the top, the four creamy white petals forming a cross, with the green points of the sepals showing between, and the dark stamens in the centre. We must now leave the dryer part of the wood, and follow the course of a little stream which goes leaping over stones, and creeping under mossy logs, till it ends in a marsh. High above hang the feathery blossoms of the Wild Pear, a sight more beautiful than I can describe. The snowy, fragile flowers, cover the large tree like a delicate veil, a spray of red-brown leaves every now and then relieving the mass of bloom, while the lower part of the branches are clothed with bright green leaves.

Each attempt to bend a bough within reach covers us with a shower of snowy petals, till at length we succeed, though somehow the piece we have, never looks quite as full of blossoms as the branch beyond our reach, on which text each one can preach a sermon to himself. The Wild Cherry also grows in abundance, with its bunches of compact little flowers along the branches, and at the foot of these trees, the Moose-wood, or Dog-wood, (*comus florida*), may be seen, its large blossoms shining through the undergrowth of small spruce trees and large ferns. The leaves are ovate, very thick and soft, the flowers white, growing in heads, and in the autumn when the leaves are marked with deep red and purple, and the berries hang in crimson clusters, this shrub is very showy. Here, too, we find the Trillium, a plant of which all the parts, leaves, petals, and sepals, are in threes: "Three times three" is the matter-of-fact name which has therefore been bestowed on it. In early spring the stem pushes up from the tuber-like root, bearing at the top its ovate leaves, and a terminal flower. Several species grow luxuriantly in our woods, but of these we will only mention two, Trillium Pictum, and Trillium Erectum. The former is extremely pretty, consisting of three white petals delicately tinted with lilac, growing like a triangle, the petals being pointed and wavy, and twice the length of the sepals, which form a smaller triangle. The Purple Trillium is of a reddish purple, and much larger. In the marsh the Wild Azalia, or Swamp Honeysuckle, makes the ground look gay and bright with its clusters of pink flowers; but its greenhouse relation

would scarcely feel disposed to claim connection with it, as its dusky leaves, brown stalks, and ragged flowers, give it a very untidy aspect. However, for the sake of its cheerful look and gay color we add it to our bouquet, and then break a few pieces of the Ledum, or Labrador Tea-plant, whose white blossoms, growing in a compact cluster on the top of each branch, are very showy. The leaves are used by the Labrador fishermen as a substitute for tea, and it is said the drink so made is not unpleasant. We must now bring our walk to a close, leaving, with great regret, several other flowers unnoticed; but we must not gather a bouquet in this month without adding a few fronds of Fern. Fern was far and wide considered a magical plant, both in Judea and Europe. On the Thursday after Trinity Sunday, it used to be the custom in Wales to strew a certain sort before the houses. Both Trinity Sunday and St. John's day have a host of floral superstitions connected with them. But all these floral customs would take too long to tell, so we will only quote a few stanzas of an old ballad of the Spanish Moors, in which several are mentioned,—

"Come forth, come forth my maidens, 'tis the day of good St. John,

It is the Baptist's morning that breaks the hills upon;

And let us all go forth together, while the blessed sun is new,

To dress with flowers the snow-white lamb, ere the sun has dried the dew.

"Come forth, come forth my maidens, we'll gather Myrtle boughs,

And we shall learn, from the dews of the Fern, if our lovers keep their vows;

If the lamb be still, as we advance o'er the hill, and the dew hangs sweet on the

flowers, Then we'll kiss off the dew, for our lovers are true, and the Baptist's blessing is ours.

FLORA LYON.

ERUPTION OF THE GREAT GEYSER IN 1862.

PEOPLE in general imagine Iceland to be a wretchedly cold, inhospitable country totally devoid of attraction to the tourist, and so defended by its climate from geologists and naturalists, that its objects of interest are known only to a few who have braved the difficulties of research; but, as is often the case, people are wrong. I propose in a short paper to give the readers of this magazine a brief account of an excursion to Iceland in

1862, when I was fortunate enough to witness an Eruption of the boiling spring known by the name of the Great Geyser.

Summer in New Brunswick is hot; summer in the neighbouring States hotter; but I found summer in Iceland hotter still. Actual comparison of temperature by the thermometer I had no opportunity of making; probably the mercury does stand some degrees higher in Pennsylvania than at Reijakavick in July. But if you

rise under a blazing sun at 5 a. m., break your fast and break up your camp, ride on pony-back for forty or fifty miles, and camp again in the evening under the same blazing sun, you will find it warm. That cheering luminary only goes to bed for two hours in the twenty-four in Iceland during the height of the summer, but he makes up for his dissipation by doing exactly the opposite during the winter. I found a towel rolled round my hat as necessary in Iceland as a kefiak in Syria.

On July 31, 1862, a party of travellers were meandering along the road leading to the Geysers from Thingvall. It consisted of nine persons and thirty-two ponies; half of which latter were off work, and trotting quietly along ahead enjoying the reflection that they had done their share of the day's work before noon. The rest were progressing, a few with ease, but most with difficulty, under their respective burdens. A cool evening succeeded a hot day, and when in sight of a small hill and the stony plateau in which the Geysers are formed, one of my companions and myself galloped forward, fearful of missing an eruption which might take place any moment.

It was a strange place. Imagine a tract of land of a few acres in extent totally devoid of vegetation, covered with petrified moss and twigs and siliceous *debris*: on one side to the north or north-east was a hill of volcanic structure, its rocks of every colour in the rainbow, its base one mass of variegated fragments. Far away on all sides for miles lay a beautiful grassy plain watered by rivers, and in the far distance east-ward the peak of Hecla stood out on the horizon with the faintest cloud overhanging it. On one side of the hill was a small farmer's hut, made of turf, very thick and very stuffy. The inhabitants stared stupidly at us on our arrival, and then took no further notice. We camped about one hundred yards to the west of the Great Geyser. Due north of us was another pool, boiling but not eruptive, to which we gave the name of "the kitchen," on account of the culinary purposes to which we put it.— West of us, about one hundred and fifty yards off, was the Strokr, a small eruptive spring; and still further off the Lesser Geysers. Here and there were little insignificant pools and steam vents, but none of them subject to

eruptions like the Great Geyser. I find it hard to give the dimensions of this wonderful spring from recollection, but I think the basin, which is partially smooth inside, is about twenty-five feet across from edge to edge, and in the centre is a hole about seven feet in diameter. The basin is always full of boiling water, intensely blue and transparent, except for a few hours subsequent to its sudden emptying by an eruption. When the sun begins to be less powerful towards evening, and during the nights which are sometimes quite chilly, the whole plateau where we encamped is covered with masses of steam. There is a kind of sulphurous taste and smell about it all, and the *debris* of former camps, and a few scraggy ravens hopping about and screeching, give it an unearthly appearance, something like the scene in Macbeth before the witches come on.

By nine o'clock, p. m., we had all settled down for the night, with our blankets over us and our heads on our saddles, six of us under a waggon tilt which served as a tent, covering a space about eight feet by five. After a considerable time spent in accommodating ourselves to our rather uncomfortable quarters, we managed to get to sleep, but our slumbers, however, were of short duration. Rumbling sounds under the ground and vast shocks as it were on the floor of our tent turned us all out half awake and half asleep to see the eruption. But it was always a false alarm, and in we turned again, grumbling. If this happened once that night it happened seven or eight times I verily believe, till we got so sick of going out that we said "the Geyser might go off by itself for all we cared; but turn out again till we had had a good snooze, no! we would not."

We had resolved to wait an unlimited time for an eruption, and not go away without seeing one, so it may be taken for granted that no one got up at 5 a. m., on August 1, 1862. When we did get up, we found it blazing hot, not a breath of wind blowing, and no apparent signs of an eruption. I rigged up an awning of towels and handkerchiefs, but to no purpose. I bathed in the river, but in vain, I could not get cool. The time hung heavily on our hands, so we sent our things to the wash, there being a first-rate open air laundry from the Geysers down to the river. Towards evening a breeze

sprung up from the east, and drove the steam which had been going straight up all day into our camp. This gave us a little employment in moving more to the southward, but damped all our things which we had hung out to dry on the tent poles. However, we should probably have all to-morrow and all the next day to dry our things, and to wash and dry them all over again.

By way of amusement that evening we made the Strokr go off. The method was as follows:—Each man collected a quantity of turf and rubbish in heaps close to the edge of the hole. There is no basin to this spring, but merely a shaft, down which you can look and see the dirty water seething like beer in a vat. At a given signal we all pushed our heaps of stuff in, and effectually stopped up the passage for a while. A tremendous disturbance evidently took place inside. The Strokr became enraged, and boiled and seethed angrily in his pipe. We watched for the water to rise with great anxiety, craning over the edge of the shaft and looking down. Suddenly it did appear to rise, and away we ran in all directions, but it was a false alarm. With cautious steps we re-approached the monster. He appeared already pacified, and we began to walk away disappointed, but it was the lull preceding the storm. Before we were all of us beyond its reach, a column of dirty boiling water, full of rubbish we had thrown in, rose heavenward with a rushing noise, and one of our party, a Highland gentleman, who dabbled in the 'ologies, got a quickener on his heels from the scalding water. The *debris* left by the water, which receded in a very few minutes, served again as a second dose on the following day. Having purchased a sheep from the natives, we proceeded to boil it in quarters in "the kitchen;" consequently cold boiled mutton was the staple of our subsistence for the next three days.

The shades of night again closed in upon us, and everything around partook more and more of the unearthly. The subterraneous knockings continued at intervals, but we heeded them no longer. I found myself very loth to get up on the following morning, but the hearty congratulations of my friends roused me completely. It was my birthday, the first I had ever spent away from England. After a

delicious bathe in the river, we attacked the cold mutton for breakfast; and afterwards while washing up "the things," a violent knocking began, and the water in the basin of the Great Geyser was unusually agitated, and waves commenced flowing in gradually increasing circles from the centre. "She's going off" was the cry, and up we started. I seized my drawing-book, another his thermometer, a third his geological hammer, and away we ran to windward of the monster. The underground knocking continued but for a few minutes, and no further change took place in the water, so that its temperature was tested by the thermometer, and found to be considerably above boiling point. At last a dome of water rose in the centre of the basin about a foot high, and burst, followed immediately by a rapid succession of others, increasing in size and height till they arrived at the elevation of ten or twelve feet, and then with a roar the whole mass shot up some eighty or ninety feet into the air; and so constantly were the jets thrown up from the pipe that the *tout ensemble* was as if a column of scalding water about twelve feet in diameter at the base, gradually tapering upwards, stood before us. The wind was blowing gently from the east, carrying off the masses of steam in graceful curls towards the hill. The natives seemed to take it pretty coolly, but I must confess we who had waited so long for this grand display, got very much excited. We gave vent to our feelings in a cheer, *more Britannorum*. The eruption must have lasted about seven minutes. Its termination was very picturesque. The jets became gradually less frequent and as they rose spasmodically the water was thrown about in fantastic shapes, the whole resembling for a few moments the snow-laden boughs of a spruce in midwinter. Suddenly, the motive power, whatever it was, ceased, and the whole mass that remained, together with the water in the basin, receded with a loud gurgling sound down the pipe. The silence immediately succeeding this uproar was for a moment unbroken as we looked at each other in semi-bewilderment; then as if by common consent we ran up to and entered the basin. It was as dry as a bone, and quite hot. We broke off bits of the rock, made measurements, plumbed the pipe with

a lead attached to a salmon line, and stood gazing down the pipe for the water to re-appear. By degrees it became visible, apparently boiling over at intervals of ten or fifteen minutes and rising a few feet; until at last after a few hours the whole basin became as beautifully silent as it had been grandly uproarious. We sat down to my birth-

day feast with much satisfaction, and amidst the congratulations of my fellow-travellers, who declared that the whole thing went off in my honour, a compliment which I would fain have acknowledged by improving the bill of fare, but this unfortunately could not be in such a place.

The next day we left for Swisthelhr.

POETRY.

A CHILD'S ANSWER.

I met a fairy child, whose golden hair
Around her sunny face in clusters hung;
And as she wore her king-cup chain she sung
Her household melodies—those strains that bear
The hearer back to Eden. Surely ne'er
A brighter vision blest my dreams. "Whose
child
Art thou," I said, "sweet girl?" In accent mild
She answered, "mother's." When I question-
ed "where
Her dwelling was?" again she answered
"Home."
"Mother!" and "Home!" O blessed igno-
rance!
Or rather blessed knowledge! What advance
Further than this shall all the years to come.
With all their love effect? There are but given
Two names of higher note,—“Father” and
“Heaven.”

—REV. PREBENDARY CORNISH.

TIME.

The Past was thine when Past and Present
met:

The Future may be thine, but is not yet.

The Present, vanishing away so fast,

Is but the Future melting into Past;

The Present, ere we think or speak, is
gone:

What is it that man lives and acts upon?

Man lives by faith. His life's continuous
chain

Returns to God's Almighty hand again.

Still winding round Eternity's vast wheel,

And binding fast the Present's good or ill.

Forgotten Past is Present with the Lord;

Future, God's Present, in prophetic word.

Bethink thee, man—fleet though the Present
be,

It sets its seal on thine eternity.

—From the *Dove on the Cross*.

DIOCESAN CHURCH SOCIETY.

The Anniversary meeting of this Society will be held (D. V.) at Fredericton on the 6th of July next, in the evening at 7 o'clock.

The General Committee will meet at the same place, on Tuesday and Wednesday the 4th and 5th of July, at 6½ o'clock.

The Clergy are respectfully requested to forward their reports to the Secretary early in June, or at least in sufficient time before the annual meeting, to have an abstract prepared to lay before the General Committee. Much confusion and labor may in this way be spared. It is altogether impossible to have the report properly arranged, when many of the returns of the local committees are handed to the Secretary on the first evening of the meeting.

The importance of the present time, and of the approaching meetings, cannot be too deeply felt by every one interested in the welfare of the Church in this diocese. Should the Bishop, by his personal influence avert for a time the threatened reduction in the grants from the Society in England, we may rest assured only a brief respite will be afforded. This reduction

when made cannot in many instances be made up from local sources. Where, then, can any parish look for aid, but to this Society? And how can any aid be afforded, when our present income (as that of last year) is wholly absorbed by the missionary expenditure, and by a few grants to other pressing objects of the Society? To make any additional grants, our income *must be increased*. Without this increase, no new mission can be opened, no matter how much the wants of the ministrations of our religion may be felt.

This is a plain but true statement of facts which surely ought to appeal to the conscience of every Churchman in the diocese. It should help to give a ready and encouraging response to those who are now engaged in soliciting contributions. The rich should give more of their abundance,—many of the present subscriptions should be increased, every Churchman should become a zealous and active member of this Society. Then our present difficulties might be met, and the truth of these words would be felt, "it is more blessed to give than to receive."—*Communicated*.

HUMAN happiness is, on the whole, much less affected by great and rare events, whether of prosperity, of benefit, or of injury, than by small but by perpetually recurring incidents of good or evil.

COLONIAL AND FOREIGN CHURCH NEWS.

THE Bishop of Fredericton before he left the province for a short visit to England, issued a printed notice to the Clergy of his diocese of the Triennial Visitation to be holden at the Cathedral about the end of August, or beginning of September next. It contains one paragraph which we wish to bring before the notice of our lay-readers. It is as follows, "Should any of your Church-wardens think proper to attend, I beg that you will inform them that their presence would be most acceptable." Now there are many Church-wardens for the country parishes near Fredericton, such as those from Maugerville, Douglas, Kingsclear, Prince William, and Stanley, who might surely attend without inconvenience or expense. Matters of the greatest possible importance to the very continuance, nay existence, of the Church in some country districts must be fairly met before long, and for this reason, that on the first of April last the S. P. G., refused to honor the quarterly bills presented at head quarters by two missionaries of this diocese. Now who should be more interested, who be more deeply anxious about the Church's welfare than those lay-guardians annually appointed by the body of the parishioners to represent them and watch over the Church's manifold concerns? Some of our readers may not be aware that the custom of English Bishops summoning the Church-wardens together with their clergy at Episcopal Visitations is no modern innovation. We hope to see the laity voluntarily coming forward, and fairly represented at the approaching Visitation. The clergy in the meanwhile will doubtless ventilate the subject among their parishioners. —Communicated.

On Saturday, May 6, his lordship the Bishop left Fredericton for St. John, on his way to England. We are sure that all in the province heartily wish him a prosperous voyage, and a speedy return. Among other matters connected with the interests of the Church in New Brunswick, the Bishop hopes to be able to make satisfactory arrangements with the Society for Propagating the Gospel relative to the gradual withdrawal of their grants now made to many of the parochial clergy of this diocese. As his lordship intends to hold his Visitation about the latter end of August, we may hope to welcome him on his return early in that month.

We understand that the Rev. Edward Medley has been nominated and inducted to the Rectory of St. Stephen's, vacant by the death of the late Rev. Dr. Thompson. Mr. Medley has for the last two years been serving as assistant curate of this parish, and it is in no small degree due to his skill and personal self-denial that the newly-erected church presents the noble appearance it does, and may fitly answer as a model for that part of the country. As a numerous signed address from the parishioners was presented to the Excellency the Governor asking that Mr. Medley might be appointed rector, we are glad to be able not only to congratulate him upon his appointment, but the parishioners of St. Stephens upon the fulfilment of their wishes, and to express our earnest hope that the connexion now entered into may prove a blessing both to minister and people.

On Wednesday, May 3, his lordship the Bishop of the diocese consecrated the new Chapel of St. John the Evangelist at Rusiagornis, in the County of Sunbury, but in the

mission of Maryland. The Bishop was accompanied by the Rev. C. Lecroft, rector of Fredericton, the Rev. T. E. Dowling, rector of Douglas, and the Rev. John Pearson, sub-dean of the Cathedral, in whose mission the new church is. The usual consecration service began at eleven o'clock, and notwithstanding the very wet and disagreeable weather, most of the members of the church in that scattered district were present. The Holy Communion was celebrated by the Bishop, assisted by the clergy present, and nearly all the adult members of the church remained to communicate.

The chapel itself, standing in a small churchyard, which is the gift of Mr. William Whittaker, is a neat building, oblong, with an apsidal termination, and will accommodate about ninety worshippers. The altar is elevated on a platform of three steps from the floor of the nave; and on the first elevation of the platform, on the south side, is placed the reading-desk; on the north side a lectern, which also serves as a pulpit. The font is near the door. However plain and homely the work, (and it is so,) no one entering this church could by any possibility suppose it to be anything but what it is,—a place of worship for the use of the Church of England.

Rather more than twelve months ago, the Rev. Charles Medley, who at that time had charge of the mission, succeeded in erecting a new church at Maryland, and under his direction the members of our communion at Rusiagornis transported so much of the frame of the old church as could be used, and re-erected it. Then the men went to work and cut down trees to make boards and shingles, and re-erected the frame and covered it in and shingled it. Afterwards the churchyard was cleared and fenced, and planted with trees, and the building underpinned. Nearly all the work has been done and the material contributed *gratuitously*; in fact, the whole money expense, as the accounts show, is less than ninety dollars, and of this a great portion has been spent in paying carpenters for the skilled work about the windows, in buying nails, lime, hair, oil, and other necessaries. The small balance of money required to pay for these things was contributed by generous friends in Fredericton, and the result was that the new chapel was presented for consecration, strongly built, neatly finished and furnished, and *entirely free from debt*.

We are glad to record that the communion plate and linen, the books, a velvet covering for the altar, a cushion, texts for the walls, and a surplice and stole, have all been given by different persons, so that there is everything necessary for the reverent celebration of divine service in this little home in the wilderness. We trust this house of prayer may be a blessing to those who enter its walls, and that the praises of God, from thankful hearts, may thence ascend for all generations.

NEWFOUNDLAND.—The Bishop lately consecrated a new church in the Mission of Brigue; the church consists of a nave and aisles. The inhabitants of the district (nearly all fishermen) with the families made an effort to attend and appeared in their best, but in too many instances sallow faces and sunken cheeks gave unmistakable evidence of pinching poverty, consequent upon the failure of the fisheries. The collection, for the purchase of Communion plate, amounted to £13. In the course of the same tour the Bishop consecrated three other churches.

AN anonymous donation of £4,000, which has been given to the Bishop of London's Fund, has been applied, at the donor's wish, to the building of a permanent church in the district of St. Andrew, Haverstock-hill. The population of the district is between eight thousand and nine thousand, of whom five-sixths are very poor, and is increasing very rapidly.

A general meeting has been held at Lambeth Palace to promote the raising of a special fund, similar to the Bishop of London's Fund, to be called "The South London Church Extension Fund." The Bishop of Winchester presided; and the Archbishop of Canterbury expressed his hearty concurrence with the objects of the meeting, and his desire to identify himself with the suburban parishes. Mr. G. Cubbitt, M.P. for West Surrey, advocated the offertory as a convenient and legitimate means of raising funds for the objects they had in view; the Archdeacon of Surrey moved that a special fund be opened for the objects of the fund, viz.—1. Additional clergy; 2. New churches, and buildings which may be temporarily used for divine worship; 3. Parsonage houses; 4. Schools; 5. Additional lay agents, under the superintendence of the clergy. After some other resolutions.—The Rev. W. Lingham read a list of subscriptions, at the head of which stood the name of the Bishop for £2,000, in addition to which his lordship had given during the last three years £13,200, for increasing the endowments of poor benefices, besides an annuity of £3,200 a year for the period of his life for the same object.

It is currently stated—and, without vouching for the truth of the report, we mention it as probable—that the Cabinet has determined to advise the Crown to grant license to the two English Convocations to carry into effect the desired alteration of the Thirty-sixth Canon. If this is so, it is a courageous as well as a really liberal act—for a really liberal policy towards the Church requires courage in any Government, and not least in one which is Liberal by profession—and it will make this year a memorable one in the annals of the Church.—*Guardian*.

THE Church Extension Movement appears to be entered into with great zeal at Sheffield. The Sheffield subscription list already amounts to about £19,000, including a donation of £5,000 from Mr. John Brown, and other sums varying from £1,000 to £5 5s. There are only four items of the latter sum, more than half of the subscriptions being for £10 and upwards.

DIO YORK.—The Bradford Church-building Society has recently held its fifth annual meeting. Besides seven churches completed within the last five years, there is now an eighth in progress. Several parsonage houses have also been erected, and schools established. A number of clergymen and Scripture-readers have been appointed to the special duties of parochial work.

THE diocese of Illinois is remarkable for a flourishing Scandinavian congregation in union with it, ministered to by a priest in Swedish orders; and it has also attracted attention during the present year by the episcopal re-ordination of Dr. Reynold, a learned and much esteemed Lutheran divine. Bishop Whitehouse has sanctioned a handbook for the provisional use of the Scandinavians under his charge, "until," as he says, "the proper authorities of the Church shall make arrangements sanctioning the Swedish Ritual, of which the Collects, Epistles, and Gospels correspond with those of our own."

THE Metropolitan of Australia has been holding his first Visitation at Brisbane. In his charge he recalls the time when the Bishop of Calcutta was Bishop and Metropolitan of Australia; and contrasts the present growth of the colonies and of the Church there being in Australia, New Zealand, and fourteen bishops, and between four hundred and five hundred clergy. He speaks of the great need of missionary efforts on behalf of the Australian aborigines.

THE long-contemplated new bishopric for New South Wales has been formed, and is to be called the bishopric of Grafton and Armadale, forming part of the present diocese of Newcastle. The Secretary of State for the Colonies having placed the nomination of a Bishop in the hands of the Archbishop of Canterbury, his Grace recommended for the appointment the Rev. John Hodgson Iles, late Fellow of Lincoln College, Oxford. The *Oxford Herald* states that Mr. Iles has declined the bishopric. The Rev. R. Macrae, Bishop-elect of Rupert's Land, has had more than one interview with Mr. Cardwell. But it is said the Colonial Secretary declines issuing any more letters patent till their authority is better defined.

FRIDAY, the 16th of December, 1861, being the fourteenth anniversary of the foundation of the Canterbury Settlement, New Zealand, was appropriately chosen as the day for the laying of the corner-stone of the cathedral. Much and careful preparation had been made for the due celebration of the event; the assistance of the Canterbury Musical Society had been kindly offered; and the attendance of the various public officers and bodies, both of the Church and of the community at large, had been invited. The proceedings of the day commenced with Morning Prayer at St. Michael's Church, at half-past nine a. m. The church was quite full, and the service was heartily joined in by all; just as it began the rain began to fall heavily, and scarcely ceased for the rest of the day. Despite, however, of the unfavourable weather, the procession formed after prayers, and walked in excellent order to the site, where the usual ceremonial was witnessed by great numbers. The stone was laid by the Lord Bishop of the diocese, who offered the prayers and made an address to those assembled; the Lessons were read by the Venerable Archdeacon of Christchurch and the Rev. B. W. Dudley, Rural Dean; and the Musical Society, with the choirs of the churches of St. Michael and St. Luke, chanted the 132d and 122d Psalms at the commencement of the service, and sang with a powerful instrumental accompaniment the Hallelujah Chorus just after the laying of the stone, and "Worthy is the Lamb," with the Amen Chorus at the close.—*Guardian*.

THE third Synod of Christ-church, New Zealand, was held lately. The Diocesan, in his opening address, regretted that his Clergy amounted only to seventeen. There had been a gradual increase in the contributions for Church purposes, especially in those derived from the offertory. Six new churches have been finished since 1863.

CONSECRATION OF THE FIRST ENGLISH CHURCH IN ITALY.—The Naples correspondent of the *Morning Post*, writing on the 15th ult. mentions that the first English Protestant church had just been consecrated. He sends a description of the ceremony, which was conducted by the Bishop of Gibraltar. The Italian press has commented at some

length on this interesting subject. The *Po-polo d'Italia* contained a lengthened description of the ceremony most flattering to English feelings.

NEW ZEALAND.—The correspondent of the *Morning Post* tells us that belief in witchcraft is universally prevalent among the Maori race. The most intelligent chiefs believe in it, though they are ashamed to avow that belief in public. Most of the Maori prisoners who died on board the hulk believed themselves to be the victims of witchcraft. They were labouring under no disease, but they refused all sustenance, and died of terror and weakness:—

There has been much sickness among the natives lately, the result, probably, of insufficient food; one southern tribe, in particular, has suffered greatly from this cause. The mortality was ascribed to the baneful influence of a sorcerer, who wished to destroy the tribe and serve himself heir to their possessions. To avoid this, it was resolved that the sorcerer should be put to death. Two members of the tribe were chosen to conduct the experiment. While one of them engaged him in conversation, the other stole behind his back and struck him on the head with his tomahawk. The sick soon recovered on learning that the cause of their sickness was removed.

Soon after intelligence of this event reached the nearest resident magistrate, who resolved to apprehend the murderer and bring him to justice:—

Accompanied by a native policeman he went to the village where the murderer resided and demanded his surrender. About 200 armed men, with the chief at their head, assembled to meet him. He was treated with respect, but they refused to give up the murderer; they even denied that murder had been committed. The magistrate quoted Blackstone, but the tribe declared they knew no Pakeha of that name. He then quoted a book familiar to them all, "Whoso sheddeth man's blood by man shall his blood be shed." The chief opened his Bible and read another passage to the effect that no witch shall be suffered to live. The magistrate was more versed in law than theology, but he did not despair, he only shifted his ground. "That maxim," he said, "was once in force; it formed part of the Mosaic law, but it has now been set aside by the law of the Gospel." The chief, nothing daunted, quoted the passage in the New Testament where witchcraft is denounced as one of the deadly sins. Meanwhile his followers began to brandish their tomahawks; the magistrate did not deem the moment advisable for pushing his argument any further, and left the field of victory to his opponents. The murderer is still at large, and likely to remain so.

WHEN the great "Mutiny" was at its height, it seemed as if all the efforts made for the Evangelization of India were likely to be thrown away. It is cheering, then, to learn from accurate sources of information many signs of intellectual and religious progress in that great country.

1. We note, that one great obstacle to Evangelization, the multiplicity of tongues, is diminishing. The natives have introduced English words into their own language. Hindustani or Urdu is understood and spoken everywhere, while other languages remain restricted to their respective localities.

2. The spread of education has created a public opinion among the Hindoos, in spite of their natural indifference. Among recent books in Hindustani, one, called "The Nougay of Flowers," is said to contain almost all the arguments of modern writers on Natural Theology. At Calcutta, a literary society has been set on foot by a learned Mussulman, who is the author of a Commentary on the Old Testament, written in vindication of its historical truth. It is a strange spectacle, at once sad and happy, to see a Mussulman of India defending the veracity of the books of Moses against one who still claims to be a Bishop of the English Church.

3. To one of the great native Literary Societies, the Metropolitan, Dr. Cotton, once head master of Marlborough College, delivered a lecture on the "Clouds of Aristophanes." What an immense advance in literary knowledge compared with that of our own people is implied in the very notion of such a subject interesting the public mind! Bishop Cotton pointed out with gentleness, but clearness, to the young Brahmins, the parallel between their position and the youth of Athens, described the teaching and character of Socrates, and when the plaudits of his hearers had subsided, urged them to follow in the footsteps of the old philosopher, and seek earnestly for truth.

4. But what is still more interesting, there has been seen the striking spectacle of the white-robed Bengalees gathered beneath the lofty arches of the Cathedral, listening to a series of defences of Christianity; and one of their own distinguished countrymen, well-versed in the language of their own teachers, invited them in Jesus Christ to seek the same rest from their toilsome wanderings which he himself had found. This is a crisis in the history of the Cathedral, and we hope is an earnest of that light which other circumstances lead us to believe is dawning on that heathen land. The native members of the Church in the diocese of Calcutta, under the care of the Society for the Propagation of the Gospel, are set down as four thousand seven hundred and forty-four, and under the care of the Church Missionary Society, as eight thousand two hundred and seventy-five; total thirteen thousand and nineteen. It is something, then, to say, that a century of missionary work, miserably inadequate in extent, has created a church of thirteen thousand souls; it is more to say, that the better half of that century has set in motion leavening forces, which will, we hope and pray, eventually bring all India, a land with nearly the area of Europe, and more than its varied population, to the feet of Christ.—[Abridged from the *Church Chronicle*.

WE are sure that the following able sketch of Church of England Mission work, under the auspices of the Church Missionary Society, will be interesting to our readers. We only regret that want of space obliges us to omit much that we should desire to re-print. If the members of the Church in this country would do as much, in proportion to their means, for the support and extension of religion, as these Hindoo Christians, there would be no need for the Society for Propagating the Gospel to contribute towards the support of our parishes. We commend the extract to the thoughtful consideration of our fellow-Churchmen:—

"I desire to lay before you on this occasion some of the chief encouraging circumstances in our work abroad which strike me as most

characteristic of the period under review. I will select four.—1. The extension of the area of our Missions. 2. The introduction of the principle of self-support into Missions. 3. The native ministry. 4. The movement in the public mind of heathendom towards Christianity."

The speaker proceeded at considerable length to enumerate the various stations of the Church Missionary Society in Africa, the Mediterranean, Western, Northern, and Southern India, Madagascar, China, and North-West America. He then proceeded:

"A second marked characteristic of missions during the last twenty years, is the introduction of the principle of self-support in the older missions of the Society. In Sierra Leone, during the second decade, the experiment was made of casting upon the people the support of their elementary schools, for which the Society was paying eight hundred pounds a-year. This sum the Society proposed to reduce gradually by one-fifth each successive year. The people assembled in their several congregations, and determined to raise the whole sum in the first year, which they have continued ever since. During the third decade, the support of their native pastors was thrown upon them. They willingly undertook the responsibility of nine native pastors at six hundred pounds a-year, and immediately raised their stipends by a considerable increase. And after thus nobly providing for the education and ministrations of the native Church, they have contributed more liberally than ever to the Bible Society and the Church Missionary Society, raising for these works two hundred pounds a-year over and above their native pastoral funds. Such pecuniary exertions surely bespeak a people of some wealth. Undoubtedly the negro has a head for business and a heart for religion; and let the facts which the West African Mission discloses answer the silly speculations of the present day as to his position in the intelligent creation. (Cheers.) In New Zealand the native contributions in land produce, and money, for, the endowment of the native Church have been very liberal in proportion to the means, and to the fact that up to this time all the unordained native teachers, amounting to several hundred, are gratuitous, working for their support in their cultivations while they minister to their countrymen. (Cheers.) Their contributions are, therefore, in the form of endowments for an educated ministry and for a native bishopric. In South India the contributions of the native converts have been hitherto devoted to various benevolent and missionary purposes for it was thought better to introduce among them the habit of giving in that form. But within the last few years the support of native pastors has been proposed to them, and they have willingly responded to the appeal; so that in one district the veteran missionary Thomas reports seventeen congregations ready to support as many native pastors, and other neighbouring districts would more than double that number. The native churches in Tinnevely raise thirteen thousand five hundred and seventy-four rupees annually for religious and benevolent purposes, which according to the value of money estimated by the wages of labour would be equivalent to seven thousand pounds a-year in this country, or seventeen and six-pence for every Christian family among a rural and labouring population. In one village containing four hundred families, the contributions last year amounted to a sum equivalent to two pounds for each family. I need not dwell on the prodigious advance beyond the first stage of Missions which such results exhibit, nor up-

on the healthy tone, independent action, and self-extension which will always characterize self-supporting churches. The great worth, indeed, of our native congregations in other Missions have not reached the measure of contribution in Sierra Leone or Tinnevely. But the principle being established in the Missions of the Society, the practice will gradually prevail as churches are able to adopt it. I now come to a third great missionary result which has occurred during the last twenty years—the success of the experiment of the native ministry. At the commencement of the period now under review a native ministry was regarded as an experiment, to be cautiously entered upon, with a long diocese and a European superintendent. The Society has now had the experience of about eighty ordained native teachers in nearly all the Missions of the Society, and every year has given accumulated proof that they are enabled to fulfil the ministry they have received of the Lord. Some have proved powerful preachers, able to hold the attention and to edify the largest congregations, others have been skilful and wise pastors of a flock and the helpers of their faith. Judged by the Anglo-Saxon ideas they are sometimes pronounced unable to stand alone, but judged by a larger and wiser rule, they are found to be fully qualified for standard careers in a native Church, and their efficiency will increase in proportion as they are instructed in biblical knowledge, and accustomed to co-operate in council and in the ecclesiastical administration. (Cheers.) In New Zealand three annual Synods have been held in the diocese of Waipapu, at which native ministers and lay members of the Church sat in deliberation, and passed canons, and the Bishop pronounces these Synods a great success. But the crowning success of the native ministry is the appointment of a negro minister to be a Bishop of the United Church of England and Ireland consecrated under the Royal licence. The first year of Bishop Crowther's episcopate has not yet closed; but it is not too soon to speak of the admirable humility, wise forethought, and large-minded spirit in which he has laid out his plans, and won golden opinions from all who have had the opportunity of judging of his administrative powers. (Cheers.) The effect of this appointment upon the whole of the native ministry throughout our Missions has been remarkable. It has given them a lively demonstration of the truth that a native Church is not to be kept too long in a state of dependence, but that the mother Church will commit the superintendence to a native Bishop as soon as the native Church is ripe for such a measure. By this a great impulse has been given to cultivate a manly independence of mind and to recognise the responsibilities of their position. A remarkable proof of this has been given in Tinnevely, where the senior missionary, Mr. Thomas, has brought before large assemblies of the head men and catechists the proposal of a native Bishop to superintend the native churches, and has met with a cordial and intelligent response. I will now allude to a fourth remarkable result of missionary labour which has characterised the period under review—namely, the indications of the rising of a public sentiment in favour of Christianity which are every where visible. The missionary is now generally recognised as the trustworthy friend of the native race, and exercises an indirect influence over the multitude who witness his behaviour, though they cannot accept his teaching. The Indian mutiny argues that out this fact beyond contradiction. The internal wars in Africa and New Zealand have proved it, the native newspapers of India confirm it."