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THE

Church Magazine.

AUGUST, 1865.

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SAINT JOHN, N. B. :

W. M. WRIGHT,

DESPATCH PRINTING AND PUBLISHING OFFICE,

PRINCE WILLIAM STREET.

TO SUBSCRIBERS AND CORRESPONDENTS.

The Editor respectfully requests that all communications may be accompanied by the name of the writer, *in confidence*: without this, no paper can be inserted.

Subscribers who reside in Saint John, are requested to pay their subscriptions to the publisher, W. M. Wright, Esq., Prince William Street. Those who reside in Fredericton, or in other places, are requested to remit the money to the Rev. John Pearson, Fredericton, the Editor.

The names of subscribers as well as all other communications should be addressed to the Editor, post-paid.

Terms,—60 cents a-year, in advance.

Received, with thanks, Flora Lyon;—Rev. S. D. Lee Street; Rev. W. H. Tippet; Rev. W. Ketchum.

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THE DOCTRINE OF CHRISTIAN BAPTISM.—No. 2.

AFTER having plainly stated the doctrine of Christian Baptism, as grounded upon the Holy Scriptures, it is necessary now to consider some prevailing mistakes and popular objections.

1. Some think a great deal more about the time when they joined themselves to some sect than when they were joined to the Church of Christ by means of the divinely instituted sacrament of Baptism. They never consider that our Saviour has instituted Baptism to be the true bond of union and of Church membership amongst all his disciples throughout the whole world. They have lost sight of this sacrament of Christ. They think that at best it is a mere form and a barren ceremony. But since Baptism is a *divinely instituted* means of grace, they who deny or overlook its use and power and virtue, need to be instructed again in the first principles of the Christian Religion.

2. Others say that the new birth and conversion mean the same thing; and into this mistake they fall through overlooking the word *water* in our Saviour's express declaration about the new birth. They always *carefully exclude that word*, or else explain it away in an unlawful manner. According to these people, it would seem that our Lord used the word *water* by accident, that it has no real meaning in the matter, that it is quite useless. But this we dare not think for a moment. Our Lord most solemnly and distinctly says that *two* means are necessary to our New Birth, viz., *Water and the Spirit*. Who of us shall dare to say that the *water* is needless. Neither let us confound together the *two* distinct doctrines of the new birth and conversion. They are two separate and distinct truths. The new birth is "of water and of the Spirit," and therefore cannot in ordinary cases take place at any other time than at our Baptism. But after Baptism a person may fall into sin, or he may spend many years in carelessness or ungodliness: if so, he needs to be *converted*, that is, turned from his bad ways to the paths of religion; and this is the case with nearly all of us, for we all have some sin or other which we need to forsake. Still, this conversion is not

the new birth, and must not be confounded with it. Perhaps we shall best understand the difference by remembering that our regeneration is *change of state*, that is, a taking us from the state of original sin, and consequent wrath of God, in which we are placed by our natural birth as the offspring of Adam, and placing us in a state of grace, when by the merits of our Lord we are made "members of Christ, children of God, and inheritors of the kingdom of heaven;" and on the other hand, *that our conversion from sin is a change of heart*, when we turn from sins which we have committed, and desire to make our peace with God through our Lord Jesus Christ. Our regeneration can take place but once; but conversion must take place as often as we unhappily fall into sin.

3. Some say, what good can pouring a little water on any one do? Surely that cannot change his spiritual condition! But when people talk in this way does it not show that they are ignorant of the nature of a sacrament? This is to be like Naaman who scorned the little stream of Israel appointed for his cleansing. This is to undervalue the institution of God. In the case of Naaman the cleansing came from God, not from the river Jordan, yet, until he washed in that river, God would not cleanse him. So it is in this sacrament. The outward part is common and lowly, but the inward part is of the power of God. What God has joined together in a sacrament of His institution, man must not put asunder. Let us not despise the simplicity and lowliness of the outward part of the sacrament.

4. Others object that it is very dangerous to tell ungodly men that they were born again in their baptism. But why is it dangerous to tell them so, if you tell them at the same time, as you ought to do, that the divine gift of their new birth lays upon them infinite responsibilities, which if they neglect, they will be lost? Why is it so dangerous, if you tell the ungodly man that unless he is converted he must perish under the heaviest of all condemnations? Besides, the question is, is the doctrine true? If true, (and we shewed it to be so in our last paper,) it must be taught: the result is in the hand of God.

5. Others contend that the blessings conferred on us at our Baptism are only outward and nominal. More than once have we been deeply grieved to hear one who had sacrilegiously allowed herself to be immersed, having been previously truly baptised, flippantly remark, "but I dont consider Baptism a saving ordinance," forgetting that the Scripture says that "Baptism doth now save us." But surely when people argue that a divinely instituted sacrament is only an outward thing, it is to turn the whole matter into a solemn farce and foolish ceremony. What would be said if a ceremony were appointed for giving a man great gifts and large estates of this world only outwardly and nominally not in reality? Would it not be at once felt to be a ridiculous ceremony? What respect should we have for the wisdom of him that appointed it? Even so, to suppose that when God was manifest in the

flesh, He instituted the sacrament of Baptism to convey to men certain gifts only outwardly and nominally and not really, is to entertain the most unworthy thoughts of the divine wisdom and goodness, and to turn the sacrament of Christ into a barren and foolish ceremony, for in that case it is really worth nothing. In that case it might very well have that name of *Water Baptism* which is so contemptuously applied to it by some, a name which might perhaps have been properly given to the Baptism of John, but which ought never to be applied to the Baptism of the Lord Jesus Christ, except by the infidel or the blasphemer.

In another paper we shall conclude our notice of the popular objections to the true doctrine of Christian Baptism, as taught by the Holy Scriptures and held by the Church of England.

DIOCESAN CHURCH SOCIETY.

THE usual meetings of the General Committee of the Diocesan Church Society were held at Fredericton on the fourth and fifth days of July, previous to the anniversary meeting, which was held in the Council Chamber on Thursday evening, July 6, presided over by His Excellency the Lieutenant Governor. A report of the annual meeting, and the minutes of Committee, will be found on another page. Our object in noticing the meeting in this place, is to call attention to the present relations of this diocese with the Society for Propagating the Gospel, and to the changes which are about to take place in those matters.

It is well known that since the foundation of this province, the Propagation Society has contributed largely towards the support of the clergy. How far it was desirable or wise to do so in those cases where there was a sufficient number of Church people to sustain the ministrations of religion among themselves, we need not now stop to inquire. It is sufficient to say that since 1834 there has been taking place a gradual reduction in the stipends of all clergymen who were placed on the Society's list, while many of the cures, especially in the towns, have

been left quite without help from the Society for Propagating the Gospel. About five or six years ago the Propagation Society proposed to the Diocesan Church Society, through the Bishop, to pay their various grants to clergymen in one large sum, which the Treasurer of the Diocesan Church Society would draw, and distribute among the clergy. This block sum it was intended should be decreased at the rate of £100 per annum. A similar arrangement was proposed to the dioceses of Montreal and Nova Scotia, and gladly accepted by them, and an effort made in each case to provide a general endowment, to take the place of the Society for Propagating the Gospel on the total cessation of their grant. To a very great extent these efforts have been, we are happy to say, crowned with success.

In this diocese, owing to causes which need not be here recorded, the scheme of a diocesan endowment was not adopted by the members of the Church generally. And through some misunderstanding, the subject of the Propagation Society's letter was allowed to stand over, without any definite action being taken. But last year, shortly before the annual meeting of the Church Society, his lordship the

Bishop received a communication from the Society for Propagating the Gospel announcing their determination at the end of 1864 to cut off the sum of £75 from the aggregate stipends of eight of their missionaries, and at the end of 1865 to make a further reduction of £100 in the amount of their grants, (reserving the salaries of certain of the elder clergy, who are named,) and that this reduction would be continued at the rate of £100 per annum.

This letter from the Rev. Canon Hawkins was laid before the General Committee of the Church Society, and was printed in the Report of 1864. As would be supposed, the subject was gravely considered, and a committee appointed to confer with the Bishop, and make such arrangements with the Propagation Society as might be thought necessary. Negotiations have been going on since then, and his lordship thought that on his visit to England he might be able to secure more advantageous terms. That he has been partially successful, the following abstract of the resolutions of the Society for Propagating the Gospel will show:

1. No missionary is to draw separately on the Propagation Society after Dec. 31. 1865.

2. Grants to certain elder missionaries (six in number,) of £150 per annum, to be continued for life.

3. A block grant of £2,860 for three years, to be placed at the disposal of the Bishop and Church Society, they undertaking all the pecuniary responsibilities of the Propagation Society to missionaries within the diocese, including all future claims for pensions.

4. Present pensions will be continued and paid by the Propagation Society.

5. The salaries of the eight missionaries specified in Canon Hawkins's letter, (see the Diocesan Church Society's Report for 1864, page 33.) are to continue until July 1, 1865, without abatement. From July 1, 1865, to Jan. 1, 1866, an aggregate sum of £250 will be allowed towards the support of these eight clergymen: after that date their salaries will come into the block grant.

6. Grant of £120 per annum for Divinity Students renewed for three years, and at the disposal of the Bishop.

There are various matters of detail, connected with the above, which need not be here quoted, but which we intend to publish as soon as the Propagation

Society has issued its proceedings of Committee. In the meantime, these resolutions will serve to show to every Churchman the great necessity there is for increased exertions and enlarged contributions, if the ministrations of religion are to be maintained on their present footing. Whether the object to be striven for is to be a general endowment, or an enlarged sphere for the Diocesan Church Society, or parochial endowment, must be, and probably will be, determined by-and-by. One thing is certain, that more *general* as well as increased contributions will have to be made among the members of the church in this diocese.

We say more *general* contributions, and we say this advisedly. Looking at the last Report there appear to be about two thousand five hundred subscribers to the Church Society. How far this is commensurate with the number of professed Church people in this province any one can judge? The truth is, and there is no use in trying to conceal the fact, there are hundreds of people who do not contribute to the funds of the Church Society at all. Now this is a state of things which all who wish for the maintenance and extension of the Church would desire to see remedied; and which must be remedied, if the Diocesan Church Society is to take the place of that benevolent association to which we have hitherto been so largely indebted for the support of religion among us.

We earnestly commend, then, the claims of the Church Society to every member of the Church in this diocese, not so much asking those who contribute to increase their subscriptions, as to induce all of their friends and neighbours who have not yet subscribed to begin doing so. It is by thus enrolling *all*, "high and low, rich and poor, one with another," that we may hope to see increased provision for the extension of our holy religion.

We trust before long to return to the consideration of this subject. In the meantime, we beg every one under whose eye these lines may fall to bring the claims of the Diocesan Church Society to the notice of all his friends, and to use his utmost endeavours in all proper ways to increase its funds, that the blessings of true religion may be extended to the most remote corners of the diocese.

WALKS IN A WOOD.

CHAPTER IV.—AUGUST.

Gorgeous flow'rets in the sunlight shining,
Blossoms flaunting in the eye of day.

Everywhere about us they are glowing,
Some like stars, to tell us Spring is gone;
Others, their blue eyes with tears o'erflowing,
Stand like Ruth among the golden corn.

—LONGFELLOW.

THE woods now begin to wear a parched and dusty aspect; only the Ferns retain the cool glistening appearance which a few weeks ago lent a peculiar beauty to every little leaf, and were it not for the berries, some of which are now fully ripe, there would be little to relieve the somewhat monotonous green. There are fewer flowers belonging to this month, than to the two preceding ones; the year is growing old, and the time for flowers is almost past. The fields, however, are still in some parts gay with the Ox-eye Daisy, and Yellow Weed, both of which are species of *Chrysanthemum*, and even the bleakest hill-side is now made beautiful by the blue blossoms of the Harebell, or *Campanula Rotundifolia*. There is another species of the *Campanula* which is sometimes found, but is not as common as the "Blue-bell of Scotland," which is found everywhere, and braves cold frosts and winds till late in the autumn, frail and delicate as it looks, another flower, particularly Scottish in its associations, is now in bloom, but the butterflies are usually left to the sole enjoyment of it, as despite the beauty of its prickly coronet, and soft purple tuff, the Thistle is scarcely a tempting plant to touch.

There are several species, one of which is really a very handsome plant, the leaves being beautifully shaped, much pinnated, and armed with long spikes, and the flowers large, and of a deep purple. It is a pretty sight to watch the variously-colored butterflies which assemble round this plant, now making the air bright with their gay wings, and then all settling on the leaves and blossoms, till the plant seems covered with them. The reason that the Thistle was chosen as the badge of Scotland is not known, but there is a story that a Dane, at the head of an invading army, while stealthily approaching a Scottish camp in the dead of night, suddenly trod upon a Thistle, and by his cry of pain aroused the

Scots, so that his attempt at surprising them was frustrated. This may, or may not be true; but this plant was at all events the device of the House of Stuart. In the meadows a few blossoms still linger of the beautiful Meadow Sweet, whose feathery flowers and sweet scent make it worthy of a place in the garden. In a few favored spots the Wild Clematis, or Traveller's Joy, twines its wreaths of star-like flowers among the bushes; and the Morning Glory, (*Convolvulus Repens*), also hangs its white blossoms in the hedges. The only striking flower in the woods is the Golden Rod, (*Solidago*), which pushes up its bright spires through the tangled brushwood, affording food for the wild bees who are buzzing round the graceful mass of yellow blossoms. There are nearly fifty varieties of the *Solidago* on this continent, and several are common inhabitants of our woods, but they differ very little from each other, the chief variety being in their leaves. The *Solidago Odora* possesses a delightful fragrance, which distinguishes it from the other kinds. It is sometimes called Aaron's Rod. For brilliant colour we must have recourse to the berries, and the most handsome is also the most abundant; the ground being in some places thickly covered with the bunches of coral-like berries belonging to the Pigeon berry plant. I accidentally mis-described the flower of this plant in a former number, calling those petals, which are really the divisions of the calyx, the blossom consisting of a number of tiny flowers contained within these sepals, which stretch out on each side like four white wings. The berries are extremely pretty to look at, but not of much value in the way of eating, being very glutinous, and sweet, and each containing a great seed. If after touching them you put your hand to your face, a very disagreeable tingling sensation will be felt for some time. The Solomon's Seal is now adorned with a row of large crimson berries, each hanging singly on its stalk down the length of the stem: and from a creeping plant called *Empetrum Nigrum*, or Crow berry, we gather a Black berry, which is more curious than inviting-looking. The Tea berry, or Winter berry, is

found everywhere, its long branches of shining oval, dark-green leaves, running over every old stump, and fallen tree, and from the under part of the stem hang white egg-shaped berries, each on its own little stalk. The Blue-

berry also is ripe now, and that completes this month's bouquet. Next month we shall be reduced to flowerless plants, which, however, form no small part of the beauty of the woods.

FLORA LYON.

THE BIBLE AND SCIENCE.

Some persons are forgetful of an important truth, which, once stated, they would all, I suppose, accept, that what we suppose the Bible to say concerning matters of science, and what we understand as the record of the rocks, is one thing, and that what the Bible really says, what the rocks do in truth record, may be far other.

I cannot better illustrate what I say than by two examples. In the account of the Creation given in the opening of the Book of Genesis, there are two or three expressions of cardinal importance, of which the following may be specially noted:—"In the beginning;" "God created;" "the earth was without form and void;" "in six days." Take the first of these, "In the beginning." It is undeniable that the words so rendered might mean, that which most persons probably still suppose that they do mean, in the beginning of the six thousand years, or thereabouts, during which as commonly believed the world has been in existence. But is there anything in the Bible itself which assigns to the words this particular meaning? Absolutely nothing. Taken by themselves the words may apply, as in the opening words of another inspired writer they do apply, to a period inconceivably remote. "In the beginning was the Word, and the Word was with God, and the Word was God."

Accordingly a moment's thought will be sufficient to show that if there be reason to conclude (and to many there appears irrefragable reason for concluding) that the primal creation of the earth dates from a period inconceivably remote, and that the "was without form and void" has reference to a vast space of time, thereupon ensuing, beyond the power of our imagination to embrace, then will there be nothing in the language of the Bible itself (so far as we have now considered it) inconsistent with such a conclusion. So far from it, it may be stated without fear of contradiction that an interpreta-

tion first suggested by independent study of what is inscribed on the rocks is more strictly in accordance with the language of written revelation than that which, till a quite recent period, had been without question generally accepted.

I might apply a similar analysis to the much-mooted question of the "six days." But this is less necessary, and I would rather ask space for a brief comment upon another passage of singular interest, which has hitherto been little, if at all, noticed in connection with the present subject.

If one were asked to sum up in the fewest possible words, consistently with exactness the best established results of modern research concerning the formation of the earth's crust, he would reply, I suppose, in some such words as these—that the earth has existed from a period of indefinite antiquity; but that as regards its now outwardly solid form, it was brought into its present consistency out of water (the older sedimentary or stratified rocks to the Chalk inclusive) and by means of water (the Tertiary deposits). Now precisely this is, in less than twelve words, accurately expressed in the original language of 2. Pet. iii. 5. which, exactly rendered, is as follows:—"This they willingly forget, that from very ancient times the heavens were, and the earth" [brought into its then consistency, composed] "formed out of water and by means of water."

Here again, therefore, we see that after independent study of the language of written revelation, and of the language of the rocks, we may find ourselves arriving by two independent routes at precisely the same conclusion.

In face of facts such as these, when seeming contradictions meet us between written revelation on the one hand, and the testimony of history or of science on the other, we may surely be content to say, "The Bible as we now understand it, the facts of history or of

natural science, *as we now interpret them*, point to conclusions apparently in contradiction the one to the other. But as our knowledge of the true meaning of those written documents has been ever increasing with ever superadded study, though yet confessedly imperfect, so may we believe that the voice of history and the language of nature will be better known by far with every

century of earnest study, while the world shall yet endure, and that sooner or later it shall be found, as in part we have already learnt, and do now without doubt believe, that God, the Creator of all, speaks but one consistent message, though it be written in diverse characters, by diverse means revealed, and only in imperfect measures understood of men."—W. B. M.

CHURCH NEEDLEWORK.

IT has been the custom of all ages to offer to the House of God such things as would add to the beauty of its ornaments, and the solemnity of its worship.

Nor has such work been confined to men alone. It has been the especial privilege of women to devote their skill in needlework, and their taste in adornment, to beautify the Church; and societies, in order to encourage and distribute such work, have of late years become general.

The "Ecclesiastical Embroidery Society" in England has been at work for many years. Its members have freely given their time, their skill, and their means to prepare and send out altar cloths, and other articles of Church furniture, to some of the most distant parts of the world. In English churches, as well as in the Cathedrals of Auckland and Nelson, New Zealand, Natal, on the coast of Africa, and in our own Cathedral Church of Fredericton, the work of these devoted daughters of the Church may be seen, the skill and care bestowed on their beautiful work showing their sympathy with all who are striving to build up the Church in distant colonies, and their own largeness of heart in adorning Houses of God, which they have never seen, and may probably never enter.

The recently consecrated Bishop of Niger, Dr. Crowther, in writing from his diocese to his friends in England, says:—"My old parishioners, and their earnest desire to help me in my new work, are brought vividly to my mind whenever I put on any part of my robes, and my spirit is cheered and strengthened by the recollection of their kindness and assistance."

These robes were doubtless made by the ladies of his parish, by whom he was highly esteemed.

The accounts of work done by the ladies of England, received here from time to time, stimulated the desire of a few earnest-minded Churchwomen to attempt a similar society for the benefit of the churches in this diocese, many of which are scantily provided with even the common decencies of worship. Similar it is, as regards its objects, but not similar in the sort of work executed by its members. The elaborate and expensive altar cloths and carpets suited to cathedrals, and in keeping with their other ornaments, are not required for the humble mission churches of New Brunswick: the decent surplice, the fair linen cloth, the suitable napkins for the communion of the sick, the hood, stole, or bands for the clergy, and in the more flourishing parishes, with richer congregations, the comely altar-cloth, pulpit-frontal, and bags for collecting the alms, are the chief wants, which the society is endeavouring to supply, and for which it desires the help and sympathy of Churchmen.

About two years ago a few ladies in Fredericton agreed to make for the church then building at New Maryland, (a mission within six miles of the city,) an altar-cloth and chancel carpet. The design for the carpet was supplied by the architect of the church; it is worked in wool, in various emblematical devices, each intended to convey some Christian truth, and on the steps facing the kneeling communicants, are two scrolls, with the texts,—*"I am the Vine,"*—*"Ye are the branches,"* thus reminding them of Him through whom alone any sacrifice or service is acceptable to their Heavenly Father.

Great interest was felt in the work by all who were engaged in it, and though it proved more expensive than was at first expected, yet it showed how many were ready and willing to

share such work, and to it probably the society owes its formation.

Church-work was, however, a novelty, and, as such, presented many difficulties, and some opposition. Both, it is hoped, may be overcome, especially the latter, when the objects and works of the society become better known. Many ladies had previously been engaged in preparing fancy and ornamental articles for bazaars, the proceeds of which were to be devoted to Church purposes, but their own amusement and pleasure were chiefly consulted in such work, and the far higher, purer pleasure of devoting their time and skill in direct offerings to God's House and service was unknown. Soon after the ladies had agreed to unite their efforts and form a society for the continuance of the work so well begun, a copy of its rules was sent to every clergyman in the diocese. Many responded by sending subscriptions, and bidding the work "God-speed." Within a few months numerous applications were made, and work done by the members of this society has been sent to various parts of the diocese.

Those who have travelled into the more distant parts of the province, have seen how much is required to enable the service of the mission churches to be conducted with that decency and order so earnestly enjoined in Holy Scripture.

In some of these churches not even a white cloth for the communion-table is kept, but the clergyman, or one of his more wealthy parishioners, is compelled to take an ordinary table-cloth. This is surely wrong; an article used for such a purpose ought not to serve for common meals.

Individual effort could hardly provide all that is needed that "everything be done decently and in order,"

but united co-operation may effect a desirable change.

During the first year of the society's existence, the sum of \$120 has been received in subscriptions. Few have refused when its aims and intentions have been fairly and fully stated. All the subscriptions have not been confined to Fredericton, where the work was started; and the members are most anxious that its influence should increase by becoming more generally supported, more widely known.

A few of the articles made by the members may here be enumerated, and from time to time the readers of the Church Magazine may look for, it is hoped, an extended list:—

Altar-cloth and carpet for chancel of the church at New Maryland, with kneeling-cushion and alms-bags.— Utrecht velvet altar-cloth for Moncton. Four sets of linen napkins for communion of the sick, consisting of three to the set, embroidered with crosses and monograms, in oil cloth case. Six linen surplices have also been provided, and four more are ordered, and will shortly be made by the members. Altar-linen, hoods, stoles, and kneeling-cushions, have also been provided, and the members have several pieces of work now in hand, some ordered, and others ready for any applicant who may require them. The society undertakes to supply such articles at two-thirds of the cost price of materials to those unable to pay the whole. It is hoped that it is almost unnecessary to add, that this society of Churchwomen has no desire to interfere with the province of the clergy, but only to supply them, *on their own application*, with such articles for their use in the service of the Church, as either the Prayer-book prescribes, or decency and reverence suggest.

THE BURIAL OF THE DEAD IN JESUS CHRIST.

YES. Once we have a' been thoughtful. It was when we laid "our dear brother" or "sister" in the grave. But what was buried? Think, reader! was it *all* that we once knew and loved so well? Think again. Surely not. It was the **BODY** that was laid so gently in the deep earth. But where is the **SOUL**? Absent

from the body, "in Abraham's bosom," "In Paradise," "Waiting beneath the altar." The body is in another earth, or in the sea, or on the sands, or on the rocks, or on the battlefield, perishing yet imperishable; corrupting yet incorruptible. We have not seen the last of that body now absent for a season. The separation of body and spirit is but for a while.

There *will* be a reunion in God's good time, we know not how, we know not when, we know not where. But we do know by Whom. It will be by the highest power of the Lord Jesus Christ.

Holy Scripture often points to the departure of the faithful, if not in very words, as a sleep. Removal from earth is a temporary rest from employment; we are sure, at least, that the eyelids of the body are closed, we are not so sure about the state of the soul. When God has not spoken let not man be rash. "To be with the Lord" is to be nearer than our present existence allows. And that is "far better." It is better for the *body* to be removed from this vale of tears when Christ wills, that it may hereafter "be like unto His glorious Body, according to the mighty working, whereby He is able to subdue all things to Himself." It is better for the *spirit* to be relieved of the burden of the flesh, in order that it may return to its vessel hallowed for its presence.

Why then, dear reader, should we see so many bewildered faces when one of these many loved ones falls asleep in Jesus? Have not the black coffin, the black crape, the black gloves, gotten the mastery over our Christian hope? Have we not indulged a *natural* feeling when we have allowed the urn,

and the obelisk, and the broken pedestal, and the weeping willow to be placed over the bodies of the faithful departed? Yes, but where have been our deep Christian *principles*, when all that is gloomy and mortal fills our inmost souls?

True, nature rebels, when God summons. But that body which has been regenerated, adopted, and renewed by the good Spirit of God has become the temple of the Holy Ghost. It no longer belongs to us, nor to earth. Praised be God! It is bought with the precious blood of Christ. Rather rejoice in the Lord that another body has been sown in God's acre to be raised in incorruption. "O grave, where is thy victory? Thanks be to God, which giveth us the victory through our Lord Jesus Christ."

When then, dear reader, the still small voice of God next speaks to you through the removal of a brother or sister in the Lord, do not give way to grief. Look above to your ascended Saviour now pleading at the right hand of the Eternal Father for you and yours—and pray for that bright and glorious Resurrection hour when all faithful bodies and souls will be knit together, again, and for ever, in Him their Head.

*Collect for Christmas Day.

NATIONAL OBLIGATIONS.—By the grace and good providence of God, England has become, in these latter days, much as Jerusalem was of old, a centre of religious light and knowledge. And, as throughout all the provinces of the Roman empire there were Jews of the dispersion, so is there no quarter of the habitable globe in which our colonies are not found, and to which our enterprising countrymen have not penetrated. Hence the responsibility of this country towards her colonies in the first instance is enormous. Entrusted as she has been with the pure faith, unleavened by superstition, and with the most primitive and soundest form of ecclesiastical discipline—she has a debt to her widely-spread dependencies, of which she cannot acquit herself without the most zealous and unremitting efforts on the part of her sons.—*Dr. Goulburn.*

NATIONAL PROGRESS is the sum of individual industry, energy, and uprightness; as national decay is of individual idleness, selfishness, and vice. What we are accustomed to decrie as great social evils, will, for the most part, be found to be only the outgrowth of our own perverted life; and though we may endeavour to cut them down and extirpate them by means of law, they will only spring up again with fresh luxuriance in some other form, unless the individual conditions of human life and character are radically improved. If this view be correct, then it follows that the highest patriotism and philanthropy consist, not so much in altering laws and modifying institutions, as in helping and stimulating men to elevate and improve themselves by their own free and independent action as individuals.—*Smiles' Self-Help.*

CHRISTENING.

Oh, if there be a sight, on earth,
That makes good angels smile,
Tis when a soul of mortal birth,
Is washed from mortal guile:

When some repentant child of Eve's,
In age, is born anew:
Or when, on life's first buds and leaves,
Falls the baptismal dew,

But all the same! The soul that, in
That laver undefiled,
Is truly washed from wrath and sin,
Must be a little child.

Children alone that grace may claim,
Whether to babes be given,
Or to the child-like heart, the name
Of all the sons of Heaven!

See, then, the font, the church's door,
The group with gladsome look,
The waters, and the priest to pour,
The sponsors, and the book!

What light is on all faces now,
As low they bend to pray!
How kindly on the grandsire's brow,
Each furrow smoothes away!

How fond the pale young mother's eye
Lights up, with tearful charm,
To see her babe enfolded lie,
Upon the surpliced arm!

And he, of innocence, that wears
That sign and spotless vest,
How Shepherd-like! Like Him that bears,
The humblest in His breast!

But hark! the tiny Christian's name!
Hush! 'Tis the Mystic Trine!
The Water, and the Spirit, came,
And, there, is life divine!

The Cross is signed—mysterious seal
Of death our life that won:
And Christ's dear spouse, for woe or weal,
Hath borne her Lord a son.

For woe or weal! The grafted shoot
Alas! may fade and die;
Though long the fatness of the Root
This shower of grace supply!

But JESU! take Thy child from earth,
Ere sense and guile begin,
If, only so, this second birth
May 'scape the death of sin.

—BISHOP COXE.

COLONIAL AND FOREIGN CHURCH NEWS.

According to notice, the meeting of the General Committee of the Diocesan Church Society was held in the Madras School-room, Fredericton, on Tuesday, July 4, and was attended by a considerable number of the clergy and lay delegates. In the absence of his lordship the Bishop of the diocese, the Rev. Canon Peter Peckinsistical Commissary, occupied the chair.

The Secretary, the Rev. W. Ketchum, read the reports of several missionaries, and of the local committees; some returns had not been sent in, but it was found that the income from subscriptions and collections would be a little less than that of last year. The total income reported, including interest of investments, amounts to about \$6,000.

The report from the Auditors of the Treasurer's accounts was found to be satisfactory. The amount of investments is about \$12,500.

The Rev. the Chairman then read a communication from his lordship the Bishop, relative to the proposal of the Society for Propagating the Gospel to reduce their grants to this diocese. The substance of this communication will be found in a preceding article. It appeared that the reduction contemplated by the Society for Propagating the Gospel will require during the coming year an extra expenditure by the Church Society of at least \$600 to keep faith with those clergymen who depend upon the Society's grants.

On Wednesday morning the Sub-Committee on appropriations was occupied in arranging the schedule of grants, which was the same as that of last year, except that no recommendation was made for the importation of books, or towards the erection of new churches, all available funds being required for the support

of the Society's missionaries. In the evening, at the meeting of the General Committee, the report of the Sub-Committee was unanimously adopted, and the usual grants to the missionaries and to the widows of the clergy, passed.

After notice given a year ago, it was resolved that the constitution of the Society be altered by providing for the annual appointment of the Treasurer, Secretary, and Auditors of the Society by the General Committee, and also that the lay members of the Executive Committee shall be annually appointed by the General Committee, instead of at the anniversary meeting.

A remarkably good and kind feeling was manifested throughout the whole of the business, and the greatest attention shown. A vote of thanks was passed unanimously to the Rev. Canon Coster, for his able and impartial conduct in the chair.

On Thursday evening the anniversary meeting was held in the Legislative Council Chamber, his Excellency the Lieutenant Governor presiding. There was not a very large attendance of those interested in the work of the Society. The proceedings commenced with the usual prayer, being read by the Rev. Secretary, after which his Excellency addressed the meeting and explained the present position of the Church of England in the province, its connection with the Propagation Society, and the alterations which that Society is about to make in its relations with the Church in the diocese of Fredericton.

The Rev. W. Ketchum then read the Annual Report, after which the Rev. John Pearson, sub-dean of the Cathedral, moved the first resolution, that the Report be received and published under the direction of the Execu-

ive Committee. The speaker showed that from the first foundation of our religion it had always been a recognized principle that Christianity must first support and then reproduce itself, and he appealed to the missionary exertions of the Church in all ages and countries in proof of this; he thought it was high time that Churchmen in this province should support the ministrations of religion among themselves, and by means of the organization offered by the Church Society extend the same blessings on all sides.

The Hon. R. D. Wilnot seconded the resolution, and by way of following up the previous speaker's arguments, spoke of what had been done in one parish at least, where the deficiency caused by the gradual withdrawal of the Society's grant had been readily made up by the parishioners, and this in addition to an expenditure of a large sum in the erection of two new churches.

The Honorable the Master of the Rolls then moved a resolution, which out of respect to the memory of those mentioned, was passed in silence, expressive of the regret of the Society at the death of the Rev. Dr. Thomson, and the Rev. J. Armstrong; also at the sudden death of the Hon. J. A. Street, and William Wright, Esq., all of whom for a long time had been tried friends of the Society, and the latter two of whom had been most active executive officers. His Honor in very feeling terms spoke of these gentlemen whom he had known for many years, expressing his earnest wish that all, according to their means and abilities, might follow their good example in promoting the interests of true religion.

The Rev. H. Pollard, rector of Maugeville, seconded the resolution, and having been Dr. Thomson's curate, he was able to bear ample testimony to that departed clergyman's kindness of heart and devotion to his duty. He spoke also of the counsel and advice which he had received from Mr. Armstrong, whose loss he deeply deplored.

Cap. and Raymond, of the Woodstock militia, then moved the usual vote of thanks to the officers of the Society for their services during the past year, and in doing so made a warm-hearted speech in favour of the Society, whose interests he has much at heart. He showed how very important it was that the laity should everywhere assist the clergy in putting the claims of the Society before the members of the Church, and that the Church Society ought not to be regarded as a clergyman's matter alone, but as closely affecting the best interests of the laity, both for time and eternity. Mr. Raymond's excellent speech was followed by a few words from Mr. Keans, of St. John, seconding the motion, which was carried with much applause.

The Rev. Canon Coster was then called to the chair, and the thanks of the meeting given by acclamation to His Excellency the Lieut. Governor for his kindness in presiding, and conducting the business of the meeting,—a compliment which was gracefully acknowledged.

On the whole, the meetings passed very satisfactorily, and with every feeling of kindness. We cannot refrain, however, from expressing our regret that the anniversary meeting was so thinly attended. But it may be hoped that on another occasion earlier notice will be given of the time and place of meeting, and that more members of the Church may attend to show by their presence the interest which they feel in the temporal welfare and extension of their religion.

It gives us very great pleasure to acknowledge the receipt of No. 1 of the "Nova Scotia Church Chronicle," a monthly magazine of the size of our own. It is published at Windsor, N.S., under the editorial care of the Rev. Canon Hensley, and the Rev. G. W. Hodgson. As it

aims at disseminating information relative to the Church generally and the diocese of Nova Scotia in particular, together with a discussion in a liberal and kind manner of matters interesting to Churchmen, we cordially wish it every success. It will give us sincere pleasure from time to time, to extract any articles of interest, like that on "The Condition of the Church in Nova Scotia," if we are permitted to do so. We trust that the "Church Chronicle" may be firmly established, and be productive of great good.

A MEETING of the clergy of the deanery of Woodstock was held in that town on Wednesday June 21 at which all the members were present; morning prayers were offered at St. Luke's Church at 11 a. m. after which the Rev. C. F. Street preached, and the Holy Communion was administered; several of the laity remained to communicate with the Clergy. The musical parts of the service were merely led by a small but excellent choir under the direction of the Rev. R. Nelson, the curate of Woodstock, Mr. Bourne presiding at the organ. The Clergy after service adjourned to the hospitable residence of the Rev. S. D. L. Street, the rural dean, and after partaking of an excellent dinner, and disposing of some routine business, listened to an interesting and instructive paper on Church music prepared by the Rev. R. C. Nelson.

The meeting was both agreeable and profitable, and it was proposed to hold the next at some convenient time in the autumn in the mission of Andover.—Communicated.

THE Annual Synod of the Diocese of Montreal assembled on Tuesday, June 20, at 1 o'clock, in Christ Church Cathedral, where full morning service was celebrated. The prayers were intoned by the Rev. Mr. Wood, the lessons were read by the Rev. Canon Bancroft, D.D., the Ante-Communion service by the Most Rev. the Metropolitan, the Gospel by the Very Rev. the Dean, and the Epistle by His Lordship. The sermon was by the Rev. Canon Anderson, of Sorel. The Holy Sacrament was afterwards administered.

The members of the Synod assembled in the school-room in the rear of the cathedral, at two o'clock in the afternoon, for the transaction of business. The Lord Bishop and Metropolitan, who presided, opened the meeting with prayer, and afterwards addressed the Synod upon various topics of interest, dwelling especially upon the late decision of the Privy Council, showing that it does not in the least affect the Canadian Church, in consequence of the Colonial Act under which the Synods have been held, and in consequence also of the Act of Incorporation, which has recognized the Letters Patent under which the Bishop of Montreal acts. His Lordship then went on to speak of the Provincial Synod to be held in September which he considered of great importance, and hoped that in any changes which it might at any time be necessary to make in the canons or the services of the Church, such alterations would originate from the provincial Synod, and not from the local Synods of the province.

The Synod was then occupied in hearing an able advocacy of a scheme for the establishment of a school for the education of clergy men's daughters. Afterwards a committee was appointed to confer with the Bishop upon the subject.

The Rev. Canon Loosemore moved, seconded by the Very Rev. the Dean—That whereas it is known to the whole Church that the Right Rev. the Lord Bishop of Cape Town, Metropolitan of the Church in South Africa, has made a noble stand against the open attacks of heresy and error made by the late Bishop of Natal, for the maintenance of the Catholic

faith in its integrity as ever taught by the Church of England, the Most Rev. the Metropolitan, clergy and laity of the Diocese of Montreal in Synod assembled do most cordially offer their united thanks to His Lordship, and pray that in God's Providence His Lordship may have many years of health and strength given him to preside over the Church in South Africa, till the present anomalies affecting the Colonial Church are clearly adjusted, and the Colonial Church is placed in a position which shall be worthy of her as a faithful branch of the Church of England.

The motion was received with acclamation. The mover said the reason why they should offer a vote of thanks to the Metropolitan of South Africa, was that, being placed in a new and untried position, with no precedent to guide him, he was found to do the right thing, receiving the support of his Synod in so doing. He told the Crown of England that the orthodoxy of the Church could not be overruled by the heterodoxy of the Privy Council! (Applause.) The Metropolitan of South Africa was the man for the crisis, and his Synod nobly supported him. (Applause.)

The motion was put and carried unanimously.

The Synod of the Diocese of Ontario held its meetings at Picton on June 20, and the following days; from the Bishop's address we extract the following:—

Nothing has occurred within the diocese of an extraordinary character, or which calls for special notice on this occasion, within the past year. The minds of many among us have, it is true, been again disturbed by the decision of the Judicial Committee of the Privy Council; but I rejoice in that decision, because it emancipates the Colonial Churches from all fetters on their progress. The judgment scarcely affects the Canadian branch of the Church at all. Although my consecration was delayed nearly a year in waiting for the Crown Patent, yet I felt at the time that so much of that document as purported to give territorial jurisdiction over fifteen counties was illegal, and it is satisfactory to know that such an injury cannot again be repeated in any diocese of a Colony under a responsible government, and that for the future either no Letters Patent will be issued, or if issued, will be confined in their tenor to those privileges which they are competent to confer, namely titles of honor, and pre-eminence in rank to a metropolitan, and the constituting a Bishop a corporation sole.

And here it may be proper for me to observe that there exists among some members of the Church an idea that the recent decision of the Judicial Committee has rendered the territorial subdivision of Upper Canada into three dioceses illegal, or at least reduced it to the nature of a compact entered into between the old and proposed new diocese. But whatever may be the territorial status of the other dioceses, there can be no doubt whatever as to the perfect legality of that of Ontario, because the Act of Parliament incorporating the Synod of Ontario recognizes and legalizes the diocese in the manner and with the limits and boundaries in the said Letters Patent mentioned, so that, though the Letters Patent have been adjudged incompetent *per se* to establish a territorial jurisdiction, yet the Canadian Statute gives the force of law to them, so far as the territorial limits of this diocese are concerned, by incorporating the Bishop, clergy and laity within certain specified boundaries—another evidence, in my opinion, of the wisdom of preferring the Incorporation of Synod to that of a Church Society.

But if there be much cause for thankfulness in the free and unfettered position of the Church, there is also need of a more solemn sense of our responsibilities. There are scarce-

ly any ecclesiastical matters except those which by our original declaration we debarred ourselves from legislating upon, which we may not discuss and regulate in our Synods, even to the extent of sub-dividing dioceses, but it requires no great foresight to see that the whole tendency of recent decisions is to make us drift as a Church into the status of the Episcopal Churches of Scotland and America in our relations to the United Church of England and Ireland. This result is more to be apprehended because the Convocations of Canterbury and York have at length been permitted to assume their legislative functions, and by a canon lately enacted and probably by this time embodied in an Act of Parliament, the oath to be taken and subscriptions to be made at ordination are altered, and inasmuch as the new statute and canon will not extend to Canada, we shall have the anomalous spectacle of the same Church exacting different obligations from candidates for the ministry in different countries, unless our Provincial Synod thinks fit to adopt the alterations made by the English Convocations.

I now turn to a subject of the greatest possible importance to the diocese—our Sustentation Fund. The response that has been already made to my appeal, warrants me in hoping that the sum I expected to be raised will be subscribed, but I would urge upon the Synod the necessity of haste, and of practically aiding my exertions.

The sum already subscribed and partly invested, together with the probable Whitsunday Offering, and the half of the balance available at the end of the year from the Mission Fund, will amount to nearly \$12,000. We have thus \$8,000 yet to raise before we can appeal to the Society for the Propagation of the Gospel for the handsome grant with which they supplement our exertions, namely, \$5,000; and when I say that the amount already contributed has been solely in answer to my Pastoral Letter, and given without the pressure of personal solicitation or public meetings, surely there ought not to be much difficulty in securing the balance wanting. Indeed, the diocese cannot as yet be said to have been canvassed at all in behalf of this important cause, as you will see at once when it is considered that I have received only eight subscriptions altogether from Ottawa, Brockville, Perth, and Belleville; and if these leading parishes would just contribute in the same ratio as some others, all our difficulty would soon disappear. It therefore might be useful if the clergyman and lay delegates of each parish formed a committee to forward the interests of this fund, and I have no fear that the necessary balance of \$8,000 will not be subscribed before the end of the present year, if we were but alive to the absolute necessity of exertion, and impressed with our grave responsibility as a Synod.

The Synod of the Diocese of Toronto held its annual meeting in the month of June, in the city of Toronto. There were present eighty-five clergymen and one hundred and four lay delegates. We copy the following from the address of the venerable bishop:—

To turn to our own diocese, I find much for thankfulness and encouragement. With all her drawbacks and difficulties, the Church here has been extending her borders, and penetrating to the remotest of our back settlements. My recent confirmation journey extended to eighteen days, and during the whole time we were happily blessed with most favourable weather. I found the clergy diligent, active in their work, and kind and hospitable—often perhaps beyond their means. Nor were our lay brethren less earnest in testifying their warm interest in

what was going forward. The congregations were more numerous than on any former visitation, and the result was that nearly six hundred were confirmed from twenty three stations. It is well known that the greater portion of the clergy have on each Sunday three full services and are obliged to travel on horse-back or in a light carriage more than twenty miles in order to perform them. This is of itself a great labor, and when you take into account the general state of the roads—though these have been much improved of late years—and the exertions he has to endure during a long day, you will feel that he ought to be able to ride to a home and to the enjoyment of comforts more bountifully provided than, it is to be feared, the generality of the clergy now possess. The inadequate support of the clergy is a subject, my Christian brethren, which engages my deep and anxious concern. Some years ago, you will recollect, I pressed this subject very strongly upon the laity of the diocese in a pastoral letter. This I believe, was not without its effect at the time, and produced some temporary amelioration of the hardships they were in many cases enduring, and if the improvement was not so great or universal as might have been expected, I am willing to ascribe this not so much to absolute indifference or disinclination, as to an unfortunate habit of carelessness and neglect into which, in face even of the most solemn duties, people will oftentimes allow themselves to fall. But a little consideration of the duty on equitable as well as religious grounds, would help undoubtedly to check the growing evil. The people served with religious ministrations of such paramount value to their soul's good should remember the solemn stipulation into which they have entered—the specific engagements they have made, to afford a certain support to their clergyman. Is this a contract to be slightly heeded? is it a responsibility which they may with safety neglect? Is it not sinful to promise, and not to pay? to affirm a debt in the sight of God, and virtually refuse to discharge it? If this would not be tolerated in the common transactions of life, but provoke a penalty adequate to the offence, let it be remembered that there is One above who witnesses this injustice and unfaithfulness, and Who will, in his own awful way of reckoning, sooner or later, punish the great sin that has been committed. It may be regarded as His own cause,—it is essentially connected with His majesty and honor, and He will be sure to vindicate it perhaps in this world,—certainly in the next. It were strange if Christians entertained a lower view of religious obligation like this than Jews felt and acted on. They, by the command of God, made a bountiful provision for the Priests and Levites, and for the service of the temple; and this they did, as a rule and for ages, without grudging or murmuring. They met these claims cheerfully, and the faithful discharge of them never entailed any personal hardship upon them. Fruitful seasons and national prosperity followed, while they were conscientious in the fulfilment of this duty; and when they ventured to relax, the Almighty felt it a robbery of Himself, and He speedily deprived them of even more than they had in this way kept back from Him. Christian people must look at this example, and rouse themselves to a more faithful exercise of this high duty. They should be systematic and conscientious in their offering, setting a proper share of their worldly means apart, according as God had prospered them. In this way they would always be prepared for their duty to their clergyman, and for other sacred objects, and by this righteous and religious consecration of a part of what they have, they might expect God's blessing upon the whole.

The Sub-Committee on appropriations appointed by the Society for Propagating the Gospel agreed upon their Report, which was presented to the Committee on June 17, and from it we extract the following minutes affecting this and the neighbouring dioceses.

The Sub-Committee recommend a renewal of the block-grant for *Nova Scotia* and *Cape Breton* for three years, on the same conditions as before, but at the reduced amount of £2,500 per annum. The Sub-Committee remark that the weekly offertory (according to the Bishop's letter) is established in several parishes; and they venture to suggest an inquiry, whether it might not be extended to all.

In recommending a renewal of the grants for *Prince Edward Island*, the Sub-Committee suggest that it might be a more economical mode of administration to place the whole amount, £500, like the grants for *Nova Scotia* and *Cape Breton*, at the disposal of the Bishop and the Church Society (if any exist in the island) as a block-grant for three years. The suggestion as to weekly offertory might also be repeated here.

Fredericton.—In pursuance of the Society's resolution (May 20, 1861, p. 2) to reduce its grants to this diocese by the amount of £200 per annum at the end of 1865, the Sub-Committee recommend that a block-grant of £2,500, for three years, be placed at the disposal of the Bishop and the Church Society, they undertaking all the pecuniary responsibility of the S. P. G. to missionaries within the diocese, including all further claims for pensions. The amount to be drawn (as in the case of *Montreal*, June 17, 1853) by the Treasurer of the Church Society, with the counter-signature of the Bishop, in quarterly bills, and a yearly account to be rendered to the Society.

They also recommend that the grant of £120, for Divinity Students, be renewed on the condition that a yearly account be sent to the Society of the details of its expenditure, and of the persons to whom it is appropriated, also of the name, age, and nation of each student, his destination on leaving college, and the general condition of the students as regards morality, discipline, and progress in knowledge.

Quebec.—The Sub-Committee recommend the renewal of the block grant, for three years, to the Bishop and a Committee of Synod at the reduced amount of £2,100; including therein the grants for a clergyman in *Labrador*, and the Rev. Mr. Ward, of *Upper Ireland*; the reduction being £43 less than was contemplated in 1859 by the Society. They recommend also the renewal of the grant of £300 for *Diocesan Students*, but only on the conditions already specified in the case of *Fredericton*.

They suggest that it should be made a condition of this block-grant, that the assessments levied on the several parishes by the Diocesan Board be required to be paid up by the parishioners, before the allowances from the S. P. G. are paid to the clergy of those parishes. Also that the Diocesan Board be advised to enforce, as soon as practicable, the building of parsonages in the ten parishes, on the Society's list, where there are none, and the raising of an endowment, or procuring of a glebe, in the sixteen parishes which need them.

Montreal.—The Sub-Committee cannot advise that the suggestion of the Bishop (see Ann. Report, p. 117) for the renewal of the block grant, without reduction, for six years, be complied with. They recommend its renewal for three years at the reduced rate of £2,700 (for 1866), £2,600 (for 1867), and £2,600 (for 1868).

Toronto.—The Sub-Committee recommend

that the small grant of £50, in aid of the Indian Mission at Manitoulin, paid to the Rev. T. Jacobs up to the time of his death, be renewed and continued for three years to his successor.

Huron.—The Bishop has applied for four distinct grants, (1) the renewal of the block grants at the increased amount of £1,200 per annum, (2) a grant of £275 for Indian missions, in addition to the £100 allowed to the Rev. Mr. Jameson, (3) a grant for the endowment of a college, and (4) a grant in aid of Diocesan and Parochial Endowments.

Considering the great influx of emigrants (estimated by the Bishop at more than 10,000 annually) into this diocese, and the general liberality of local contributors, the Sub-Committee recommend the renewal of the block grant at the increased amount of £1,200, with an understanding that the conditions of April 10, 1888, be strictly enforced, and their fulfilment duly reported at the end of three years. The Sub-Committee cannot recommend either the additional grant (2) for Indian Missions, or (3) a grant for the college, without disregarding superior claims from other dioceses. The application for (4) Diocesan Endowments has reference to the *Colonial Church Endowment Fund*, with which this Sub-Committee are not authorised to deal, and it must be referred to the Standing Committee.

Ontario.—The Sub-Committee advise the renewal of the grant of £550 for another period on the same conditions as before; and they suggest that the Bishop be called upon for a detailed account of the fulfilment in the last three years of the conditions on which the last grant was made in July, 1892.

At the Synod of the Diocese of Huron, held in the last week of June, several important matters were discussed.—A new proposed "Church Temporalities Act" for the Upper Canadian Church, securing the rights of the clergy in the freehold of the church, in the vestry, &c., and preventing fluctuations in pew rents, none to vote who are in arrears, nor to lower the rate, without the consent of two thirds of the vestry and the Bishop; the churchwardens to be communicants if so ordered by Synod, &c. An earnest discussion took place also upon denominational schools, which though postponed to next year, showed decided progress; in fact the people are beginning to tremble before our godless juvenile mobs. A rule was passed re-insisting on the prerogative and duty of the Bishop to appoint the incumbent to all vacant parishes and missions, in opposition to their election by vestry, into which we have been in danger sliding. I feel convinced that as Episcopacy is a divine reality, so one of its most important functions is the appointment of cate pastors, and that in its exercise wisely managed, the Great Shepherd sustain them. There can be not radically mischievous in principle congregation sitting in judgment on the fitness of the man whom Christ is sending them as His ambassador! Just matter a step further, and the inconsistency of Episcopalianism is once visible; only imagine a trying their clergyman for some proposed offence! And then the choice makes the matter still more palpable; fancy he restricts would throw the fit great Apostle of the being weak, and h. One of your Now the other day adv our old Engl matters.—*Cont.*

SPEAKING of the Clerical Subscription Bill which has recently passed through the House of Commons, the *Guardian* says:—

"We cannot but rejoice that it has given occasion to the sensible, temperate, and manly speech of the Attorney-General upon the rights and privileges of Convocation. Some of his hearers must have felt his remarks—guarded though they were—to be a severe rebuke of the ignorance and illiberality of their own language. That Convocation is as much a part of the institutions of this country as Parliament itself,—that it is summoned by the Queen's Writ, as often as Parliament is called together,—and that it has been from very ancient times the particular mode by which the English clergy have met together as a representative body, acting under the authority of the Crown, to do that which, according to the law of the Church, they are entitled to do,—are propositions which do not indeed require the learning and ability of so high an authority as Sir Roundell Palmer to establish. But it is well to have these familiar truths re-stated by the Attorney-General in his place in Parliament, in opposition to the ill-tempered nonsense which certain Members address to their anti-Church constituents. And it is better still to have from the same source a calm declaration of the true policy of any honest Government in relation to the Church and her clergy. It may suit the purpose of the *Times*, with that peculiarly delicate, liberal, and conciliatory turn of phrase which it habitually employs on ecclesiastical subjects, to describe the action of Convocation as "the intermeddling of a number of busybodies, who, if not silenced, should at any rate be disregarded." Men who have some reputation for candour, good sense, and political wisdom to maintain, could not afford, even if they were that way inclined, so to express themselves. Perhaps the enemies of Convocation themselves would hardly be betrayed into such language, if they were not a little more afraid of its influence than they like to confess. The truth is, that Convocation has disappointed the expectations of its foes. They prophesied, and hoped, that it would make shipwreck of its own interests by the exhibition of violent partisanship and disorderly discussion. On the contrary, its debates have been moderate in tone, the reports of its Committees useful in their treatment of practical subjects, and the general interest of Churchmen in its proceedings every year more apparent. All this is very galling to those who are never pleased but when the Church suffers some humiliation or loss. If Convocation became ridiculous, its opponents could afford to

over its

an idea exist it is a natural and appropriate to young White, but to give them all lawful facilities for free and open discussion.—*Guardian.*

At a late meeting of Convocation the royal licence was received to rescind the Thirty-sixth Canon, upon Clerical Subscription, and also to enact a new canon in its place. Permission was further given to amend the thirty-seventh, thirty-eighth, and fortieth canons. The Lord Bishop of Oxford then moved for such an alteration of the twenty-ninth Canon as would have the effect of removing the prohibition of parents standing as sponsors, and the prohibition of urging the parent to be present at the baptism of his children. It was proposed by the Bishop of Oxford, and unanimously agreed to, that the object of the motion should be communicated to the lower house, in order to ensure strict formality in their course of proceeding. This motion, on being sent down to the lower house, was agreed to after little discussion, having been previously considered.

The Bishop of Oxford then proposed that the house should agree to the address to his Grace the President, praying him to communicate to the Bishop of Capetown the expression of the house's sympathy with him under the great trials his defence of the Church has subjected him to, and their admiration of the courage and loyalty to the truth which had marked the conduct of his whole course with regard to the great invasions of the faith which had been attempted. The position of the Bishop of Capetown was such that he deserved support at the hands of that Convocation. The Bishop had acted under the letters patent drawn out by very high legal authorities, and purporting to convey to him metropolitan jurisdiction over the Bishops of the province which they constituted. His lordship proceeded to detail the proceedings taken by the Bishop of Capetown as Metropolitan, with the concurrence of the Bishop of Grahamstown and the other colonial Bishops, and the painful position he was placed in by its afterwards being found that he had not the power which it was supposed the letters patent appointing him conferred. He thought it right that the house should express their sympathy with the Bishop of Capetown in the hardship of the circumstances in which he had been thus placed, and their thankfulness that in such perilous times there should be found in our distant dependencies those who did not fear to stand up for the truth of God. The address he proposed was as follows.—

To the Lord Archbishop of Canterbury.

It please your Grace—

the saints. All which we pray your Grace to communicate to the Lord Bishop of Capetown.

The Bishop of Llandoff seconded the address, and expressed his entire concurrence with what had fallen from the Bishop of Oxford, and his conviction that the sentiments contained in the address would be concurred in by the Church at large both in this country and in the colonies. The address was agreed to unanimously by the bishops, and afterwards passed the lower house.

The Bishops were next occupied in the consideration of the training of candidates for Holy Orders, a most important subject brought forward by the Bishop of Oxford, in consequence of a message from the lower house, where the matter had been thoroughly discussed. The general opinion was, that it is desirable to add to the University education a special theological and pastoral training, or that the Universities themselves should increase the amount of theological instruction given in their ordinary course.

When the Convocation which is on the point of expiring was first assembled, it was still among the questions of the day, whether the "Synodal action of the Church" could be revived. Debates, indeed, had been held in the Jerusalem Chamber, and the silence of a century had been broken: but it was the opinion of unfriendly observers that Convocation would never be allowed to do more than talk, and it was probable that, if it only talked, it would cease in course of time even to talk. Not that Provincial Synods, if they were held only for counsel, would, in our opinion, be without influence, nor that it is unnecessary to have an authoritative expression of the mind of the Church, even where she is forbidden to express it in formal or legal terms. Yet it is true that most men are indisposed to deliberate, where their deliberations are constantly checked by an external control, and the reproach of being unpractical is peculiarly hard for Englishmen to bear. Whilst Convocation debated under the condition of a disability to put the result of its deliberations into the form of a Synodal Canon, its revival was incomplete, and its continuance doubtful. The Session which closed last week has witnessed the formal repeal of old Canons, and the enactment of others in their place, with the full assent of the Crown. In one case an important ecclesiastical rule has been changed, affecting the feelings, domestic as well as religious, of the majority of Churchmen: in another the terms of clerical conformity have been submitted to the approval of Convocation contemporaneously with their revision by the authority of Parliament. Thus the old constitutional relations of the Convocation of clergy to the Crown and people of England have been recognized and acted upon: every where whose election writs will shortly may enter upon its functions with a clear and sense of authority which it had no sufficient reason to entertain.

of Dr. Jacobson for the See of Unquestionable one. Unquestionable, and solid learning, a candid and genuine kindness, simplification of character, the most habits, and a long and extensive with the clergy of all degrees, for that important diocesan ecclesiastical appointments to the Government—and they in this time—the Church, son to complain. Dr. ves the vacant position and perhaps more professor of Divinity