

THE

Church Magazine.

APRIL, 1866.

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THE SEASONS OF THE CHURCH.

EASTER.

WHEN the Son of God came down from His throne of glory to take upon Him our nature there was, so far as we can judge, a twofold object in view,—a suffering for and with us in our humanity, and the fitting and preparing that humanity for the presence of God in heaven. Our Redeemer suffered humiliation by His union with our manhood in its weakness; but it was for the purpose of exalting that manhood by its union with the power and glory of God.

We have traced this vein of thought running through the seasons of Christmas, Epiphany, and Lent, and we now have brought before us, at Easter, our Lord's triumph over death by His mighty resurrection,—the first step in His exaltation, and in our exaltation through Him. How full of light, and joy, and hope is this truth to all faithful hearts. During the Holy Week we followed, day by day, our Lord in His mysterious sufferings, knowing that they were the means of our redemption, yet looking with awe upon that sad sight of suffering love when He, our divine Saviour, bare in His own body on the tree the sins of the world: but to-day He comes forth from the tomb, a conqueror over death. "Christ is risen from the dead, and become the firstfruits of them that slept."

At this time, therefore, the sacrifice had been completed, though our Lord had not as yet "ascended to His Father" to plead before the throne of God the efficacy of that sacrifice. And though the sacrifice was complete when He died on the cross, and the victory complete when he rose from the dead, His mission on earth was not accomplished until he had explained to His disciples "the things pertaining to the kingdom of God."

It has always been understood that

in this interval of time, between His resurrection and ascension, our divine Lord was engaged in "opening to His disciples the Scripture," in "expounding to them in the Scriptures the things concerning Himself," showing them how the prophecies concerning His passion and death had received their fulfilment and had been crowned by His resurrection: and then instructing them in the worship which was to be offered, wherever His Church should extend, by means of which His One Great Sacrifice of Himself should be commemorated in the Holy Eucharist, as it had been anticipated in the Jewish sacrifices. And so it was that in every place where the Gospel of Christ was preached, and His Church established, whether at Jerusalem, or Ephesus, or Corinth, or Rome, or in Spain, or in Britain, or in Egypt, or in India, there Christians joined in that act of worship, which was, and is, and ever will be the distinguishing mark of our religion, by which the Gospel is preached both to the Church and to those without,—the shewing forth the Lord's death until He come again.

And the organization necessary for this our Lord was doubtless engaged upon during this interval between His resurrection and ascension. The Church of Christ is this organization: and this Church is called the Kingdom of God. Now a kingdom implies government, laws, judges to interpret those laws, officers who execute them, and the privileges of citizenship. All this is set forth in the season between Easter and Whitsuntide.

The proper lessons during Easter Week speak of the types of the Holy Sacraments—the water from the Rock, and the Manna—whereby the Church is nourished: of the laws whereby it lives, and of the institution of the Jewish priesthood. The first lesson on the

next Sunday contains an awful warning against unordained men taking upon themselves to minister before God, while the Gospel contains the actual commission granted to the Christian priest, which form of words has always, everywhere, been used by the Catholic Church. The Gospel for the second Sunday speaks of the Good Shepherd and the hireling, and of the sheep who are under the hireling being scattered by the wolf, and not kept in the one fold. The connection between the Gospels for the first and second Sundays would seem to be this,—that there are men authorized by God, acting in His Name, and also men acting without God's authority and in their own name: while the Gospel for the third Sunday, as compared with the first and second, shows us that our Lord told His Church of the time when, though He should in the body be away from them, yet that in Spirit He would be present with them. As if He should say "ye have sorrow now," (at my departure,) but after the Comforter has descended upon you, "I will see you again" (that is spiritually and invisibly in the sacraments,) "and your heart shall rejoice, and your joy no man taketh from you." The fourth Sunday speaks plainly of that "gift for men," the abiding presence of the Holy Ghost, without which the Church, its promises, its sacraments, would have been what many alas! would try to make them, a body without a soul, an outward visible

sign without an inward spiritual grace.

This, then, would seem to be the general aim of the teaching of this season. The setting before us "the things pertaining to the kingdom of God," it is of the Christian Church, and our duty as members of it. "The Church" is not a sect of man's designing, or a mere "denomination" springing out of man's opinion or fancy, or exaggeration of truth; but it is an institution of GOD, formed for the regeneration of mankind, visible to the eyes of men, having its faith, its sacraments, and its duly ordained clergy; and to bring this before us seems to be one object of the proper scriptures for Easter-tide. In connection, then, with this, we must think of the commissioned ministers and stewards of Christ's Church; the dangers of unauthorized ministers; the transmission of authority by regular succession; the necessity of the Christian sacraments; and the gift and grace and comfort of the Holy Ghost. Who alone gives life to the whole Christian scheme. There are no doubt other gifts for men which the Lord has purchased by His death, and obtained from heaven, and bestowed upon each one of us; but this restoration of His presence to His people, in and through the means of grace in His Church, is the gift from on High, for which preparation had been made, and which will continue for the exaltation and salvation of men until the end of the world. A.

THE SPIRITS IN PRISON.

"By which also He went and preached unto the spirits in prison."—I. St. Peter, iii. 19.
(Epistle for Easter Eve.)

WHERE was the soul of our blessed Lord on this day? We know that his body was laid in the tomb in the garden, and that the stone which covered the mouth of the tomb was sealed up, for safety. But where was His soul? The creed says "He descended into hell." St. Peter tells us that David 'spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption." But what place is this *hell* spoken of in the psalm and in the creed? It is the place of the departed, the unseen world, the abode of the of the spirits of the dead. Perhaps it

would be better if we had a different word in the English language for this place, for "hell" often means the place of torment; while in the original language the place of torment, and the hell in the Psalm and in the Creed, are called by quite different names. If we did not know this, we might be very much perplexed to understand how our Lord could tell the penitent thief on the cross that he should be with him that day in "Paradise," "paradise" and "hell" sound so very opposite to us. When, however, we know that the "hell" into which our Lord descended was not the place of torment, but the place of departed

spirits, and when we also know that "Paradise" was the very word which the Jews used to describe the place where spirits of good men are awaiting in rest and peace for the resurrection of the last day,—then we see that these two words "hell" and "Paradise," which sound so opposite, mean, in reality, the same place. So the truth which the Bible and the Creed declare to us is this, that the Spirit of Christ went, after death, among the spirits of the dead.

But *why* did our Lord then visit the abode of the dead. Holy Scripture throws some light on the matter. "He went and preached unto the spirits in prison." These words are part of a very hard passage, which requires some attention to understand.

St. Peter tells us that Christ was 'put to death in the flesh, but quickened by the Spirit.' It would be more exact to translate this passage, "dead in body but alive in spirit,"*the word "quickened" or "made alive," not being spoken of the resurrection, but of the state of our Lord's spirit when it left the body. It was then, *in this spirit*, that He "went and preached unto the spirit in prison."

Now, two words require explaining in this verse. First "preached." This word simply means "proclaimed." It does not imply that He preached to the spirits to *repent*. It does not imply that those spirits could *change* either their nature or their state then. And secondly, "prison." This sounds to us a word of punishment. It is not so in the Greek, in which St. Peter wrote. The word there simply means "safe keeping." So that, to put the passage thus far into other words, we learn that Christ was dead in body, but alive in His spirit, in which spirit He went and proclaimed some tidings to the spirits of the dead, who were in safe keeping in the unseen world.

But what, we may ask, were those tidings? This we are not told. But there was in the early ages of Christianity a wide spread belief that our Saviour there proclaimed to the souls of the dead who had in their life "desired to see His day and had not seen it" that their redemption had been fully effected, that Satan had been conquered, that the Great Sacrifice had been offered up. We know that many

who died under the old covenant, "knew the great truth that redemption was to be wrought for all men by the sufferings and death of the Messiah." And "if angels joy over one sinner that repenteth, may we not suppose Paradise filled with rapturc, when the soul of Jesus came among the souls of His redeemed, Himself the herald of his own victory."†

There is, however, another difficulty remaining, and that no light one. The "spirits in prison" are said to be those "which sometime were disobedient, when once the long suffering of God waited in the days of Noah, while the ark was a preparing." Why are *these* named only of all those who had died before the Saviour's coming? It is hard to answer this question; and this difficulty has led some persons to think that St. Peter is not speaking at all in this place of our Lord going amongst the dead, but only of his spirit having, through the preaching of Noah, striven with the wickedness of men before the flood. This, however, is so forced a meaning that it is hard to believe it can be the true one.

Perhaps we may see a reason for the mention of those who perished in the flood. There is no reason to think that *all* who perished in that fearful destruction perished *for ever*. Many may have repented at the preaching of Noah, and found mercy and pardon. And these may, perhaps, be named as a type of a class. They may be mentioned as the most striking *instance* in the Old Testament of men cut off by a sudden destruction, for whom, nevertheless, there was mercy in store. It may be meant thus to teach us that in wrath God remembers mercy; and that though to us the flood seems so awful and sweeping a judgment, yet we are not forbidden to hope that for some who thus perished there might be salvation.

We may, then, understand this passage thus: that our divine Lord, while dead in body, went in spirit to visit the spirits of the dead, kept as yet in the place of waiting, and that there He proclaimed the accomplishment of His work of salvation to those who having sinned on earth, yet died in the hope of pardon and mercy, such as many of those would be, who were so awfully cut off by the flood.

*See Bishop Horsley's sermon on this text.

†Bishop Browne on Art. iii.

But this mystery we shall know ere long. This life will soon be over, and we shall then awake to find ourselves in Paradise, among the spirits of the dead. And then, a little longer, a brief waiting time of rest and peace, and we shall on the world's Great Easter morn arise to new life, new

powers, and to endless bliss with our Saviour in heaven.

O Prince of life, I know
That, when I too lie low,
Thou wilt at last my soul from death awaken.
Wherefore, I will not shrink
From the grave's awful brink:
The heart that trusts in Thee shall ne'er be shaken.

W. H.

APRIL 25TH.

ST. MARK THE EVANGELIST.

LESSONS—ECCLESIASTICUS IV. ECCLESIASTICUS V.

IT was the 25th of April, a bright Sunday afternoon, and Hugh and his mother lingered on their way from church to watch the lambs sporting in the meadows, and listen to the birds rejoicing amid the newly regained foliage of the trees. All nature seemed in harmony with the glad peacefulness of the holy day, and none were more alive to this than the two who were now slowly walking along the path by the river which skirted the lovely little village of Seaford. They had been speaking of the services of the day, and ere they reached home, Mrs. Clifton had gladly promised Hugh one of what he called their *festiva* talks, and that she would that evening tell him all she knew of the saint to whose honour the church has for so many ages dedicated the 25th of April. "In the meantime, my dear boy," she added, "search your own Bible and Prayer-book, before we meet for our talk, and see that you yourself can tell me of St. Mark the Evangelist."

"I have not found out much, mama," said Hugh, an hour or two later, "neither the lessons nor the Epistle, or Gospel speaks at all of St. Mark, and I do not quite see why they were chosen."

"Very few of the lessons for the Saint's days are chosen with any reference to the Saints themselves, they are chiefly taken in order from two books of the Apocrypha, Wisdom and Ecclesiasticus, and all inculcate the moral principles we may be sure they, the Saints, would both have taught and practised. The Epistle for to-day speaks of the work and calling of an Evangelist, the Gospel, of the Church, which, being built on the foundation of the Apostles and Martyrs, has Christ

for its head, and is united to Him, even as the branches to the vine.

But if your Prayer-book has not much assisted you, you have found mention of St. Mark in your Bible, have you not?"

"Oh yes, mama, several times in the Acts of the Apostles, first in the 12th chapter, where St. Peter is spoken of as going, after his release from prison, to the house of Mary the mother of John whose surname is Mark, and in the last verse of the same chapter, we are told that St. Mark went with St. Paul and St. Barnabas on their first journey. The next chapter tells of his departing from them at Perga; and the 15th, of the sharp contention of the great apostles about him, and their separation in consequence, St. Paul taking Silas, and St. Barnabas sailing with Mark to his own island of Cyprus."

"Do you know why St. Barnabas was so anxious that St. Mark should have a second trial," asked Mrs. Clifton.

"Yes, mamma, because he was his own nephew, his sister's son. How sad it was there should be such a quarrel."

"It was indeed, Hugh; no doubt it is transcribed for our warning, and instruction; first, that we beware of turning our back on any work God would have us do; and secondly, that we be not highminded, but fear. 'Let him that thinketh he standeth take heed lest he lest he fall.' If the Saints, let us say it with reverence, so transgressed, how much more likely we. I cannot but feel that two such good and holy men, so full of love to God and their fellow-creatures, would not long be kept apart; and we know that St. Mark returned

to his duty, and became afterwards most zealous for the faith; for St. Paul writing to Timothy, expressly says 'Take Mark, and bring him with thee; for he is profitable to me for the ministry.' and St. Peter some years before this, speaks of him as 'Marcus my son'; indeed it is supposed that St. Peter was the means of his conversion. They travelled through many countries together in close companionship, and when at Rome, it was by St. Peter's direction, if not actually at his dictation that St. Mark wrote his Gospel.

"I am so glad, mama, that he became such a good man, and that he was reconciled to St. Paul; can you tell me what became of him afterwards?"

"He is not mentioned again in the Bible, but early Church history tells us he was sent by St. Peter to preach the Gospel in Egypt, and that he founded a church at Alexandria a city in that country, of which he was the first Bishop. He afterwards travelled through Lybia, converting many souls to Christ, and then returning to Alexandria was there martyred about the year A. D. 68. It was at Easter-tide, the people were much excited at the time by solemnities, which were being celebrated in honour of their god Serapis, and bursting into the church where St. Mark was conducting divine service with the Christians, they bound his feet with cords, and so dragged him through the city; at night they thrust him into prison, and the next day dragged him about in the same manner,

till God released him from his sufferings, and called him from a life of trials to His own glorious kingdom."

"What a dreadful death, mamma."

"Dreadful indeed, Hugh, beyond our conception: but I firmly believe that not only were the martyrs strengthened beforehand by the thought that 'the sufferings of the present time were not worthy to be compared with the glory that should be revealed in them;' but also, that at the very hour of trial, they were supernaturally supported by God Himself, whose they were, and whom they served, and whose 'strength is made perfect in our weakness.'"

I ought to mention one thing, namely, that some writers think 'John, surnamed Mark,' was quite a different person from Mark, the companion of St. Peter, and the author of the Gospel; but nearly all of whom I have read, look upon them as the same, and as such I have spoken of them.

And now, dear Hugh, I would bring our talk to a conclusion by reminding you in the words of the Collect for the day, that it is 'Almighty God Himself who has instructed His holy church with the heavenly doctrine of His Evangelist, St. Mark;' and when you open your bible, may you pray that 'He will give you grace, that being not like a child, carried away with every blast of vain doctrine, you may be established in the truth of the Holy Gospel, through Jesus Christ our Lord. Amen."

L. H. B.

LOYALTY.

A SKETCH FOR THE THIRD SUNDAY AFTER EASTER.

"Fear God, honour the king." Two commands are thus put together in the Epistle for the day, which are equally binding on all; and the close connection in which they stand shows the high ground on which Holy Scripture would place the duty of reverence and submission towards those set over us by God. There have been times when this duty of honouring the king was too little thought of, but in these more happy days all classes of her subjects are united in a feeling of dutiful and affectionate loyalty to our Sovereign. And how easy is the duty now compared to what it must have been in

St. Paul's days. The monarch whom he honoured, for whom he ordered supplications to be made, was the Emperor Nero, a bloodthirsty tyrant, a cruel heathen; ours is a gracious Christian lady, the mother of her people, full of kindness and charity. We may learn a lesson of loyalty to her from the conduct of an English nobleman more than two hundred years ago to her ancestor, Charles I.

James, Earl of Derby, lived in troublous times, when the people were clamouring for more liberty, and the king tried to limit what they already had. As long as he could, the earl

kept out of the struggle. He went to court as little as he could, and led a quiet useful life with his wife and children, either on his English estates, or in the Isle of Man, where he was himself a sort of little king.

When, however, the people broke out into open rebellion, and the king was obliged to go to York because London was no longer safe for him, the Earl of Derby was one of the first to join him there, and place himself at his disposal. The king's difficulties were no doubt very great, but he certainly did use the earl hardly, sending him to collect troops, and then taking them from him and sending him to find more. Some men would have taken offence, but not so the loyal earl. He only thought of fulfilling his duty to his king and country, and when nothing was given him to do about the king, he went to his own home at Latham and fortified it for him. Meanwhile he heard that the rebels were planning an attack on his own Island of Man, which he had always thought of as a last retreat for King Charles in case of his being driven out of England. So off he started to defend it, leaving his wife with a few soldiers to take care of Latham. And well did she take care of it, brave and true-hearted lady as she was. Three thousand men came to besiege the place, but she held out against them for three months, although ill-provided with men, arms, or food, till her husband, having made the Isle of Man secure, came back and brought a body of troops to rescue her.

During the sad years of their monarch's imprisonment in the hands of his enemies, the Earl of Derby and his faithful wife lived on the Isle of Man, holding it in his name, and defying the rebels. When he was slain they acknowledged his son as their king, though he was an exile in foreign lands. Once the rebel generals got possession of the earl's children, and wrote him word that they would keep them till the Isle of Man was delivered to them; but he stoutly refused to give it up, and told them that dearly as he loved his children he would never redeem them by disloyalty.

When in 1651 Charles II. came to England at the head of a Scotch army to claim his father's throne, the Earl of Derby at once obeyed his call. With difficulty, and at some risk, he joined him at Worcester, although he did not

fully trust the men with whom he came. He fought gallantly by his side in the battle of Worcester, left the field with him when they were defeated, directed him to shelter at Whiteladies and Bosobel, and then turned to go home alone and sorely wounded. He was surrounded by enemies; they promised him quarter, and he surrendered to them; but they were base enough to bring him to trial, declare him guilty of high treason, and condemn him to be beheaded at his own town of Bolton-le-Moors. Meanwhile he was imprisoned at Chester, where his eldest son soon joined him.

One day a messenger came in suddenly, and told him to get ready for his journey to Bolton the next morning at six o'clock. He received this summons to the grave with great constancy, began at once to arrange his affairs, wrote a touching farewell to his wife and younger children, and spent the rest of the day in conversing with his son. The next day the whole party set out for Bolton, riding on horseback. On the journey the earl called Bagaley, one of his gentlemen, to his side, and reminded him of a conversation with his friend the archdeacon, in which he had told him that though the thought of death in battle, sword in hand, troubled him not at all, yet he feared it might somewhat startle him tamely to submit to a blow on the scaffold. "But," he continued, "tell the archdeacon for me, that I do now find in myself an absolute change in that opinion, (thank God for it!) and I can lay down my head on the block as willingly as I ever did upon a pillow."

When they arrived at their resting-place for the night he ate his usual supper, saying he would imitate his Saviour, *a supper having been his last earthly meal*; and when he went to bed and lay down to rest on his right side with his hand under his face, he said, "*Methinks I lie like a monument in the church, and to-morrow I shall be really so.*" The next morning while putting on a fresh shirt, he called it his winding-sheet, and said that the thought of that last robe had always been in his mind while putting on his clothes. The earl then called for a clergyman to pray with him, and begged him to read the Ten Commandments, and to pause after each one that he might confess wherein he had broken

it. He then received absolution and the Holy Communion.

A little later in the morning they went on to Bolton, arriving there between twelve and one: but the scaffold was not ready, for the Bolton men loved their earl too much to give any help in setting it up. So the prisoner was left with his friends till three o'clock, most of which time they spent in prayer. Then, all being ready, he gave his son a last blessing, and was led to the scaffold. The townsmen crowded round him weeping and praying, or which he said to them, "Good people, I thank you all. I beseech you to pray for me to the last. The God of Heaven bless you, the Son of God bless you, God the Holy Ghost fill you with comfort." He had prepared an address to the bystanders, and on reaching the scaffold began to deliver it, but some confusion arising, he left off speaking and gave the paper to his servant. He asked for the axe, looked at it, and kissed it. Then he tried the block, and observing

a church in the distance, he had it turned that way that his last look might be towards the sanctuary. Bidding the executioner do his work when he raised his hands, he knelt down and made a short prayer, ending with the Lord's prayer. After this he laid his head on the block, repeating aloud,

"Blessed be God's glorious Name for ever and ever.

Let the whole earth be filled with His glory. Amen."

and raised his hands; but the executioner not being ready, failed him, and he had to get up and remonstrate with the man. Again he lay down and repeated the same words of praise, and on his second signal the axe fell, and the soul was released from the body. He died October 15, 1651.

Such was the life, and such the death of James, the loyal Earl of Derby, and not in vain shall we read them if they impress on us his watchword, "Fear God, honour the king."

BAZAARS

FOR THE BUILDING AND ADORNMENT OF CHURCHES.

(CONCLUDED.)

3. Tithes and Offerings. 4. Handiwork.

3. **TITHES.** In the Holy Scriptures we find that Tithes were received by those who ministered in the Sanctuary.* The opinion that God demands a tenth of the annual income of every man under heaven has still its supporters.† And celebrated men, both of our Church and other denominations of Christians have contributed a tenth of their income to religious purposes. It will be sufficient to mention Lord Chief Justice Hale, Boyle, T'rotson, Potter, Hammond, Watts, Doddridge, Baxter, and Wesley. In places where the ministry do not require a stated portion from the laity, *although the Holy Scriptures may not enforce* yet, under the disorganized state of the Church in these days, many may find it desirable to devote a due proportion of their

Tithes to the building and adornment of churches.

We pass on to consider at greater length OFFERINGS for the building and adornment of churches. Moses invited the Israelites to offer gold, silver, and precious stones for the erection of the tabernacle. So liberally did they offer, that they "were restrained from bringing."‡ The temple to a very great extent was built on the same principle of free-will offering. The offerings *alone* amounted to fifty millions of pounds sterling.§ And yet the dignity of every Christian house of prayer is far greater than that of the Jewish temple.

The Church of England recognises and encourages "the offertory." She provides the place, time, and opportunity for alms and other devotions of the people.|| But what is the offertory but

*See Poller on Church Government, ch. v. on "The maintenance of the Clergy."

†See an excellent Tract entitled "What is mine? What is God's?" to be obtained at Mr. Miller's Book Store, Fredericton.

‡Exod. xxxvi. 6; §I Chron. xxix. 4-7.

||The "Oblations" refer to the offering of the bread and wine (not of money) in the liturgy.

a part of the act of Eucharistic Communion? It is nothing in itself; nothing when dissociated from that great "sacrifice, oblation, and satisfaction" which was once for all made by the ever-blessed Son of God, and is to be "shewn forth" by the Church in her highest act of worship, until He come again. So, then, the question of offerings to the Lord's service really depends on one of still higher importance. Instead of wondering that churches are in debt and falling to decay, ought we not rather to accept the fact as the consequence of the cold devotion, the infrequent communion of our clergy and people? If we wish for external and internal beauty in the building and adornment of our churches, shall we attain it by patching up some expedient of *amusement*? Shall we not rather succeed by going to the root of the matter, reverting to the love and faithfulness with which the primitive Christians "shewed their Lord's death," and trusting Him to bring about all necessary results? "Except the Lord build the House, their labour is but *lost* that built it." The Church may receive the riches and treasures of the world, yet gain no strength thereby, unless the Lord of the church accept the givers, and declare concerning them "They have wrought a good work UPON ME."

And now, Church-women of New Brunswick,—you who originate and work so indefatigably on behalf of Bazaars for religious purposes, I must have my last say with you. Isn't there something to be said on my side? Might not these sixteen pages be filled with suggestions on HANDWORK?

1. THE NEEDLE. In one of our parishes needle-work of all descriptions is gladly received by the Church-women in order that funds may be raised for building a new church. In another county, altar-cloths have lately been supplied to two churches, each cloth being made up by one lady. Another church in a far-off district is shortly to be enriched with a chancel carpet which is now being worked by the donors in wool. And in the heart of one of our woods may be seen a pall, the material of which has been paid for and finished by those whose needles are always ready. Here are hard facts. *Some of our needles do work for the Church*. Why should not their number be increased in every parish? Where the clergyman

wants a surplice, and linen for the Holy table is required, can there not be found one person to whom it would be a pleasure, as well as a privilege to lend the aid of her needle?

2. ILLUMINATING. As these remarks are being committed to paper, the writer's eye rests on three texts, painted on cardboard, designed by different Church-women in this province. The cost of cardboard is trifling, and yet how many a country church with its present bare walls might be adorned with passages from God's Holy Word, copied and illustrated by those whose natural taste assists them.

3. PHOTOGRAPHY ought not to be forgotten. At the National Society's Depository in London unframed photographs on religious subjects can be obtained for a few pence. Post office orders can now be sent to all parts of England, and fifty unmounted photographs forwarded by the book-post need not cost more than twenty cents. Would it not be a pleasing employment for many a young Church-woman, to mount these pictures on card, and bind a glass, within a paper or leather frame, around them? A picture which costs nine cents, including the charge for glass and frame, will easily fetch forty cents, for a religious purpose, at most of our book stores. Those who have tried this plan for raising church building funds, approve of it as the most desirable and remunerative. In a new country where pictures by the old masters are seen by few, photographs are doubly useful and valued.

4. WASHING. Does this heading provoke a smile? Well, fair reader, your needle is not taken up all day long with knitting and mending stockings, or weaving. But some poor church-woman may read or hear of these suggestions, and feel that they are not intended for her. As for illuminating, perhaps she can scarcely distinguish the characters. The two thousand photographs of our day are not in her "line." But is there no surplice she can wash without charge, no chancel-floor which requires a scrub, no linen which she might "take in" for the Church?

O! let no Church-woman say that she would like to work, only tell her how. "Where there's a will there's a way." When we know that Miss Yonge has sent a missionary vessel across the Southern seas through her pen; that

Jenny Lind has established schools through her voice; that Florence Nightingale has nursed the sick in crowded hospitals; that Miss Blencowe's fingers have adorned cathedrals, that Queen Emma is labouring to build a mother Church; that Miss Burdett Coutt's wealth has founded colonial

dioceses, and that all these are works of love,—let no one who loves the faith as it is in Jesus countenance *amusement*, or remain idle, when a proposal arises, which, with exertion and co-operation, will be almost sure to prevent those great evils of Bazaars for the building and adornment of churches. E.

TWELVE REASONS

IN FAVOUR OF A SYNOD OF CLERGY AND LAITY
FOR THE DIOCESE OF FREDERICTON.

1. It may be safely stated, that at the last visitation of the Bishop of the Diocese, the clergy as a body expressed a general opinion in favour of the establishment of a Synod.

2. The position of Churchmen in New Brunswick is thought by many to be unsatisfactory. In theory, the United Church of England and Ireland appears to be recognised by the laws of the province as established; in practice, Churchmen are united in acknowledging their anomalous position as a religious community. A Synod, incorporated by Act of Parliament, would define the present position, confirm the rights and privileges, or remove the difficulties which are attached to the title of "the United Church of England and Ireland."

3. A Constitution and Canon Ecclesiastical, treated upon by his Grace the Lord Archbishop of Canterbury, President of the Convocation of the prelates and clergy of the said province, and agreed upon with the Queen's Majesty's license in their Synod, was repealed on June 29th, 1865, and a new Canon was agreed upon instead thereof. In this far off Diocese, the members of the Church of England have not been informed, nor do they know how the alteration of the new 29th Canon on Sponsors affects them. After alterations in Canons, questions about the Book of Common Prayer and Ritual may arise. Would it not be an advantage to the Diocese, if periodical assemblies of the Bishop, clergy, and lay representatives met for the common welfare?

4. Her Majesty's advisers and the Crown lawyers have placed some of the Colonial Dioceses in a very uncertain position, through overvaluing, as it now seems, the powers of her Majesty's letters patent to the Colonial Bishops.

The Dioceses of Ontario and Quebec have elected their own Bishops, why may not the Diocese of Fredericton, following the example set by their brethren in Canada, in Synod assembled, make arrangements to supply the vacancy which will arise at the decease of the first, and any future Bishop of Fredericton, independent of the letters patent?

5. The faithful laity of the Church of England are not represented at present in any general consultations of the Church. When they were called together to consider the establishment of an endowment fund for the Diocese, that one subject only was considered. There are innumerable subjects requiring the cooperation and zeal of lay-communicants in a Synod together with the Bishop and Clergy.

6. The clergy are at present required to assemble together once in three years. About three hours are then spent in taking counsel, under their chief pastor, about the affairs of the diocese. It is now felt by many, that meeting once every year, *in different towns*, united with the laity, would draw the clergy and laity together, and, as one who writes with fifteen years of Synodical experience justly observes on lay-influence, make "men become centres of influence for everything that is good in their several parishes, who, before their attendance at Synod, were amply content with a very perfunctory discharge of their duty."^{*}

7. For thirty years Churchmen have been content with a financial Association, called the Diocesan Church Society. The Constitution of the society embraces nine objects and none

^{*}See a Letter from Toronto, "Church Magazine, Vol. I, No. 10.

other. † With perhaps one exception, every Churchman, remaining in his own parish, might assist in carrying out these objects single-handed. In the Diocese of the Protestant Episcopal Church a BOARD OF MISSIONS manages the monetary affairs of the Diocesan Convention. The three days in each July which are now more or less taken up with the salaries of missionaries might be safely left with a committee, acting in behalf of, and under, the Synod, during which time the varied interests of the diocese might occupy the general attention which they deserve.

8. Other religious bodies hold meetings for the welfare of their respective communities, what disallows Churchmen from doing the same?

9. The hands of the Diocesan would, it is believed, be strengthened by Synodical action.

10. Diocesan Synods are working satisfactorily in the Dioceses of Montreal, Toronto, Quebec, Ontario, and Huron. They have proved of service to the Canadian Church. If five dioceses, now knit together harmoniously

† See *Thirtieth Report of the Diocesan Church Society of New Brunswick, 1865*, page 6.

under a metropolitan, find Synodical action beneficial, does not this warrant the Diocese of Fredericton in making an effort to establish a Synod?

11. At present the members of the Church of England in this diocese are as much shut off from direct intercourse with their Nova Scotian neighbours, as those of their brethren in New Zealand. Synodical action would lead, it is hoped, to very close intercommunication with the Diocese of Nova Scotia, under the metropolitanship of that see. Ere long this diocese might also become ecclesiastically united with all the dioceses of British North America. Mutual consultation with other branches of the Church is out of the question, as far as the Diocese of Fredericton is concerned, without Synodical action.

12. Synodical action will give the Church of England in this diocese an independent position, which it does not now possess. It cannot then be treated by any as a mere creature of the state. There is good reason to believe that the General Convention in the United States has materially strengthened the Church in that land, and influenced the action of the State (especially of late) to a very great extent.

SPERO.

THE RESURRECTION OF THE BODY.

WITHIN the churchyard side by side,
Are many long low graves,
And some have stones set over them—
On some the green grass waves.

Full many a little Christian child,
Woman, and man, lies there;
And we pass by them every time
When we go in to prayer.

They cannot hear our footsteps come,
They do not see us pass,
They cannot feel the bright warm sun
That shines upon the grass.

They do not hear when the great bell
Is ringing overhead;
They cannot rise and come to church
With us, for they are dead.

But we believe a day shall come
When all the dead will rise,
When they who sleep down in the grave
Will ope again their eyes.

For Christ our Lord was buried once,
He died and rose again,
He conquered Death, He left the grave,
And so will Christian men.

So when the friends we loved the best,
Lie in their churchyard bed,
We must not cry too bitterly
Over the happy dead.

Because for our dear Saviour's sake,
Our sins are all forgiven,
And Christians only fall asleep
To wake again in heaven.

CORRESPONDENCE.

MARCH 20, 1866.

DEAR MR. EDITOR.—As his lordship has issued a Pastoral on the subject of Synods, allow me to set forth some of the benefits which I think would follow from the formation of an incorporated Synod composed of

clergy and laity, with the Bishop presiding.

1. The Church would be then seen to be a body, able to manage its own ecclesiastical and temporal affairs, having definite laws for governance, and every part thereof duly represented.

2. In the event of an unavoidable vacancy in the Bishopric, the choice of a successor may be orderly and legally made, so that the whole diocese might submit, and the revenues transferred to that successor with all other rights and privileges.

3. The missionary operations in the diocese will be regulated by a body which represents the Church.

4. We may then take action as a body in accepting or refusing the canons framed or altered, and in other changes made by the Church in the mother country, it being expressly declared that such alterations do not affect us, unless we receive them.

5. We shall be able to have a Judicial Board with coercive powers to try any causes which may be brought before us affecting the welfare of the Church, and for the prevention of scandal.

6. The diocese will no longer be the only one in British North America which lacks a Synod, but will be able to hold brotherly intercourse with our neighbours by means of duly appointed representatives, or otherwise.

7. Our union with the mother Church in Great Britain will become closer and more positive.

8. The cause of unity will be largely promoted, and the laity enlisted in the service of the Church, so as to teach them that her interests are also theirs.

9. As a natural consequence, we may hope, under the divine blessing, for greater vitality, increased exertions, and more prosperity.

That such benefits will follow from the formation of a Synod, is confirmed by the fact, that in all the dioceses where it has been tried, the consent is almost unanimous in its favour. Particularly do they agree that when clergy and laity so meet together, there is a tendency to lessen differences, smooth over difficulties, and to promote brotherly love and concord.

But a more direct result would be the definition of the Episcopal power. At present that power seems autocratic, but it is incapable of being used without exciting a question of legality; and though probably a Synod would encroach upon the Episcopal office in some degree, yet the laws which fetter a bishop's discretion would supply means for the better government of his diocese.

Y. D.

COLONIAL AND FOREIGN CHURCH NEWS.

WE reprint, with great pleasure, the following Pastoral lately issued by his lordship the Bishop of the diocese, and express our earnest hope that it may have success in stirring up all the members of the Church to an increased support of the Diocesan Church Society. It is a matter to be deeply regretted that at the present time any persons should be found to attempt the introduction of any other agency than that sanctioned by the Bishop of the diocese. The Church Society is entitled to the confidence of all, is supported by the Bishop, Clergy and laity, and is a proper means of helping ourselves. It is time for those who profess the same faith to draw more closely together, and work more together for their common Church. We earnestly trust that the Bishop's letter may have the effect of bringing this about.

Friederich, March 1, 1866.

DEAR BRETHREN.—The Executive Committee of the Diocesan Church Society have requested me to issue a pastoral letter to the clergy and Church Corporations of the Diocese, calling their attention to the withdrawal of part of the aid hitherto furnished by the Society for the Propagation of the Gospel, and urging on all Churchmen the duty of more strenuous and united efforts to supply the deficiency. I am always desirous to do what lies in my power to promote the interests of our Church, but I think it not unbecoming to observe that I have already issued such a pastoral letter, in an Address to the clergy and laity delivered at my visitation in the month of September last year. I have no other information to communicate beyond that already given to the Church, but if it be the wish of the Committee, I am quite willing to repeat it.

It appears, then, to be settled that,—

1. After January 1, 1866, no missionary on the Society's list in this diocese, is to draw directly from the Society for the Propagation of the Gospel, but on the Church Society of the province for his salary.

2. In lieu of the present stipends paid by the Society for the Propagation of the Gospel, the Society entrust to the Bishop and the Church Society the sum of £2,860 sterling, leaving it to them arrange with the clergy as to the sums to be paid to them.

3. This sum to be continued undiminished for the next three years, i. e., till January 1, 1869.

4. In addition to this sum, the Society charges itself with pensions to two clergymen and seven widows, amounting to £300 per annum, so long as these pensioners live.

This arrangement renders it certain, that, if the income of the Church Society be as large this year as it was last year, we shall have a deficiency of upwards of three hundred pounds currency to make up. And it is equally clear that this deficiency can only be made up either by increased subscriptions, or by withdrawing missions. The idea which has been broached of disposing of some portion of our investments, is as shortsighted as that of a man who lives upon his principal, in order to pay the interest of his debt, by which means ruin will only overtake him a little sooner. I would ask you, seriously and earnestly, to attend to the following considerations. First, has not the Society at home expended an enormous sum of money (at least £200,000 sterling) in helping the Church of this province? And is not the sum still granted annually a very large sum? Is not some of that money contributed by clergy, often as poor as yourselves, and by servants and labourers poorer than yourselves? Has the Church in this province, have the richer congregations in the diocese, who have almost all been assisted in turn by the Society, ever contributed to its funds one farthing? No! we have taken everything, and have given nothing in return. It must be admitted that this displays great ingratitude, and it would be still more ungrateful to take the Society's money, as we still intend to do, as long as we can, and make our return to some other Society. If we are independent of external aid, then we are at liberty to do what we please with our own money; but we are still dependent, and our only outcry is, that we have not all the aid we have been accustomed to receive. Clearly, in the sight of God and man, our first duty is to our own people, and if their wants be

sufficed, our next duty is to help the two Societies, which have so long, so generously, so extensively helped us—I mean the Society for Propagation of the Gospel, and the Society for Promoting Christian Knowledge, an almost equally liberal benefactor. But further, can it be said that the subscribers to the Church Society are in numbers, and the subscriptions in amount, what they ought to be, what they might be, if we were willing to do our duty? Clearly not. It is time that we should admit, what cannot in truth be denied, that our contributions fall far short of the average of other denominations. Some rich people among us give but poor assistance, and numbers of the poorer classes, who all give in other religious bodies, give nothing at all in ours; and many swell the amount they give by dividing it into a long list, which takes up a great deal of room, and costs something to print, but is, after all, a poor result. The real reason of this is, that we have had too much, not too little done for us, and our energy has been expended in talk, rather than in practical self-denying action. Objections may be raised to the working of every institution, but no Society was ever framed on a more liberal basis than our own. No alteration in its rules, no improvement in its arrangement, has ever been proposed without a full and fair consideration, and it has been always adopted, when it appeared to carry conviction to the majority of the members present, of whom two-thirds are by the constitution, laymen. Nor have I ever attended a meeting of the General Committee for the last twenty years, at which the laity have not outnumbered the clergy, nor one, in which the clergy as a body acted apart from their lay brethren. As then we have all one interest, and one only,—as the cause of the Church ought to be dearer to us than that of our own families,—as the Church must fail unless more earnest efforts are made, I ask you to do your utmost at this time to preserve yourselves from that disgrace which must fall upon us, if by carelessness, indifference, or division, we suffer the favourable moment to pass away, and it becomes necessary to withdraw all aid to some of our missions.

I have spoken very plainly, but it is my duty so to do, that I may not be unfaithful to your souls. And I make but one more request, that every clergyman will read this letter publicly and distinctly to his congregation in every Church in his mission, soon after he receives a copy of it; and will take care that every member of his vestry, and every member of his congregation, is made acquainted with its contents.

I am, dear brethren,

Your faithful servant and Bishop.

JOHN FREDERICTON.

To the Clergy, Church Wardens, Vestries, and other members of the Church of England in the Diocese of Fredericton.

P. S.—Probably a considerable addition might be made to our funds, if the clergy would endeavour to enlist the kind help of ladies as collectors in our parishes. In town parishes this would be most desirable.

THAT well-meaning but extremely short-sighted man, Lord Ebury, who for some years has been trying to get up an agitation having for its object such a revision of the Prayer-book as would satisfy the dissenters of England, lately waited upon the Archbishop of Canterbury for the purpose of presenting one of his foolish petitions. His lordship was accompanied by a few clergymen who feel their ordination rows sit heavily upon them. We can scarcely imagine what sort of a Prayer-

book we should have after everything had been cut out which is distasteful to Presbyterians, Anabaptists, Quakers, Socinians, Methodists, Congregationalists, Irvingites, Swedenborgians, and the many forms of religion with which "the liberty of private judgment" has made the world familiar. At any rate, it would not, we presume, be agreeable to the millions of Englishmen, and the twenty thousand English clergymen, who love and believe their Prayer-book: and, in dealing with the Book of Common Prayer, it is, we suppose, not too much to expect that the faith of Churchmen should have as much regard paid to it as the prejudices of dissenters. The petitioners cunningly took advantage of a subject which has lately been causing some excitement in England, but it will be seen, from the Archbishop's reply, that there is not much chance of the Church in Convocation acceding to Lord Ebury's modest request. His Grace said,—

My lords, my rev. brethren, and Christian friends,—On the topic with which your address opens—the introduction of certain ritualistic observances and the use of peculiar vestments—I have recently, and I trust with sufficient explicitness, declared my sentiments. Nor are you probably altogether ignorant of my views on the subject of liturgical revision. It may, however, be well that I should take this opportunity of explaining them more fully. You ask me to advise Her Majesty to appoint another Royal Commission to carry out a revision of the Book of Common Prayer similar to that which was charged two years since with the consideration of the terms of clerical subscription: but the cases are widely different. In consenting to the appointment of a royal Commission for the latter purpose I was persuaded that I was acting in conformity with the feelings and opinions of the great body of the clergy as well as of the lay members of our Church, and the result justified my belief. But were I to accede to your present wishes, I am certain that I should be affronting the convictions and disappointing the expectations of an overwhelming majority of both. Supposing, however, that I were to yield to your solicitations, and recommend a new commission for the revision of the Liturgy, you could hardly hope to have your own undisputed way in its counsels. Others, with very different views from your own, would gladly seize the opportunity of insisting upon changes to suit their own tastes and principles: would not rest satisfied without claiming their share of the spoils of the Prayer-book, and would carry the movement far beyond the intention of those who originated it: and when the work of reconstruction was accomplished, the reformed Liturgy would probably be such that a very large number of those who are now ministering in the Church of England would find themselves no longer able, consistently with truth and conscience, to retain their office in it. To this conclusion I have come, because from your own expressions I gather that the revision you contemplate is such as shall meet the views not only of those within the pale of our Church who think with you, but also of the general body of Nonconformists. The teaching of the Church of England must then be lowered to the level of their standard, the doctrine touching both sacraments entirely altered, and I know not how they could be content without the abolition of Episcopacy, and the separation of Church and State. You will not be surprised, then, that I incline to

counsels which shall not be pregnant with such grave consequences. I have always felt it to be my province to hold the balance impartially between those who are of different shades of opinion within the Church, provided they did not transgress what were believed to be her just limits of comprehension, and to give a triumph to neither party. To acquiesce in your request would be to destroy that balance, and to place in your hands that which might become an instrument for the ejection of a large proportion of the ministers of our Church. Not that I by any means wish to intimate that such is your desire. Each school of thought has since the days of the Reformation found a resting-place within the pale of the Church of England. She has been a loving mother to us all. May we still continue to repose together in her bosom, and cultivate that spirit of peace and goodwill which is quite consistent with earnest convictions of a different stamp on either side! May the Prince of Peace heal our unhappy divisions, and knit us together in the bonds of Christian unity and concord!

As Lord Ebury, however, is one of those people who think that Parliament is, after all, the proper body to settle matters relating to the Church, he next appealed to Earl Russell. But even that ancient enemy of the Church of England is afraid to give any support to the Revisionists, and declines to recommend a Royal Commission. The fact is, that during the last thirty years the Church of England has regained immense influence, and no statesman, not even a Whig nobleman, would now dare to use such language in the House of Lords as was used towards the Church when the Bill passed to suppress the Irish Bishops. The English Bishops were then told "to set their houses in order." Well, they have done so, though not in the way Lord Grey intended, and the result is that in 1866 even Lord John Russell is obliged to "put down," not the English Bishops and the Church of England, but Lord Ebury and his friends, who wish to alter and mutilate the prayer-book. We congratulate Churchmen upon this result, and beg to subjoin Earl Russell's reply to Lord Ebury, which shall speak for itself.

Downing-street, Feb. 12.

My dear Lord Ebury—After consulting my colleagues, and communicating with the Archbishop of Canterbury, I have to state to you the decision of her Majesty's Government not to propose the issuing of a Commission for the Revision of the Liturgy. The former Commission upon the terms of subscription arrived at a conclusion which gave greater freedom of opinion to every person in holy orders; but a Commission for the revision of the Liturgy would in all probability lead to heated discussions, and its report, if it framed any, would be sure to offend and irritate a large party in the Church. As her Majesty's Government are most anxious to promote peace and good-will, and not to open the way to discord, they must decline to adopt the proposal which your Lordship and the deputation which accompanied you have made. Thanking your Lordship for the manner and courtesy of your communication, I remain, &c.,

RUSSELL.

Some little time since we published an address from the Metropolitan Synod of Canada

to the Archbishop of Canterbury, asking his Grace to take steps to convene a national Synod of the whole English Church. Though, probably, some time may elapse before the proposed council is held, it is satisfactory to know that the Primate approves of the design, and still more so that he recognizes the Metropolitan Synod of Canada as the voice of the Church in that province. We trust that the Diocese of Fredericton may, after the formation of its Synod, be brought into ecclesiastical union with Canada. The following is the Archbishop's reply:

Addington Park, December, 1865

My Right Rev. and dear Brother,—I have duly received the address forwarded to me by your Metropolitan, from the late Triennial Provincial Synod of the Province of Canada, requesting me to convene a Synod of the Bishops of the Anglican Church, both at home and abroad, in order that they may meet together, and, under the guidance of the Holy Ghost, take such counsel, and adopt such measures as may be best fitted to provide for the present distress.

I can well understand your surprise and alarm at the recent decisions of the Judicial Committee of the Privy Council, in grave matters bearing upon the doctrine and discipline of our Church, and I can comprehend your anxiety, lest the recent revival of action of the two Provincial Convocations of Canterbury and York should lead to the disturbance of those relations which have hitherto subsisted between the different branches of the Anglican Church.

The meeting of such a Synod as you propose is not by any means foreign to my own feelings, and I think it might tend to prevent those inconveniences the possibility of which you anticipate. I cannot, however, take any step in so grave a matter, without consulting my episcopal brethren in both branches of the United Churches of England and Ireland, as well as those in the different Colonies, dependencies of the British Empire.—I remain, your faithful and affectionate Friend and Brother in Christ,

C. T. CANTUAR.,

Primate of All England.

IN the February number of the *Church Magazine*, under an article, "The supply of Church Books," attention was drawn to the Society for Promoting Christian Knowledge. It is, although some of our readers do not seem to be aware of it, the oldest Church Society in connection with the Church of England, and embraces amongst its objects almost every good and Christian work. It may be regarded as the fostering parent of the Church of England in New Brunswick.

The Society provides Bibles and Prayer-books in the English tongue, and supplies them either gratuitously, or far below cost price. In a single year, 1864-5, Bibles and Prayer-books in common bindings were sold below cost price at a charge to the Society's funds of £11,324 13s. 6d. The Society also issues Books and Tracts of a sound Church tone, suitable for Schools, Lending Libraries, Working-Men's Clubs, and Reading-Rooms, Hospitals, Workhouses, Gaols, &c.; also for the use of our Soldiers and Sailors, and for Emigrants, and for sale by Book-Hawkers. Free grants of the Society's publications were made in the last year to the value of £5,556-5s. 1d. The Society also places on its Catalogue, and supplies at reduced prices, works of a general nature having a Christian tendency, but not being on subjects directly re-

ligious—thus meeting, in some measure, the want of good sound secular literature of a simple character, created by the great increase of popular education.

Under the head of the Society's work for the Church abroad must be mentioned its care to produce trustworthy translations of the Bible and of the Book of Common Prayer in foreign languages. It also affords very considerable aid to Missionary efforts by making grants towards the production of works, such as grammars and dictionaries, in the hitherto unwritten languages of native tribes. There is not indeed a colonial or foreign diocese, in connection with the Church of England, which is not indebted more or less largely to the Society for Promoting Christian Knowledge. Grants in aid of the establishment of new bishoprics, for building new churches in remote and poor districts abroad, &c., &c., are frequently applied for, and always made in proportion to the means placed at the disposal of the Society. The sum paid upon these grants amounted, during the last year, to £1,029 2s. 5d.

The Society has carried on these and similar works for upwards of 160 years. Commencing in 1698-9 with five members, four of whom were laymen, it now numbers 11,500, a vast proportion of whom are clergy. There are also about 5,000 ladies, who are annual subscribers. The members are elected as attached members of the Church of England, and the whole management of the Society is in their hands. The General Committee meets once a month (August and September excepted), and receives the reports of the several Committees to whom they entrust the details of the various branches of their work.

The issue of the Society's publications during the last year, as compared with that of the two preceding years, appear to have been:

	1864 5.	1863-4.	1862-3.
Bibles,	182,424	210,777	178,449
New Testaments, ..	156,353	179,164	85,098
Common Prayers, ..	503,681	820,358	365,119
Bound Books, ...	2,530,734	2,552,405	2,267,292
Traacts, &c.,	3,250,527	3,382,391	3,393,456
Total,	6,625,719	7,145,235	6,289,414

THE English Government having declined to appoint a day of fasting in respect of the visitation of the cattle plague, the Primate has issued the following letter to his Suffragans:—

Lambeth Palace, Feb. 16th, 1866.

My dear Lord—As it is now understood that no day will be appointed by the Crown for national humiliation on account of the sore plague which is raging among our cattle, I feel it devolves upon the spiritual fathers of the Church to take upon themselves the responsibility of moving in this matter: I trust, therefore, that you will see fit to request the clergy of your diocese to invite their several congregations to assemble in the house of God, on such day during the present Lent as from local circumstances may be most convenient, that they may humble themselves under His mighty hand, may deprecate His judgments for their sins, and pray Him to avert our present calamity. I would fain hope the united supplications of the faithful may so avail through the merits and intercession of our Lord Jesus Christ, that in God's own good time the plague shall be stayed and our national distress alleviated.—I am, my dear lord, your faithful and affectionate friend and brother,

C. T. CANTUAR.

IN his address to the clergy of his diocese, the Bishop of Salisbury says—

I am persuaded that your parishioners will welcome such an observance, as expressing their own fear of God's just judgments—their confidence in God's mercy and lovingkindness—their faith in the power of prayer—their gratitude to God for their past and present exemption from this fearful visitation—and their sympathy with those upon whom this great calamity has fallen so heavily.

It would seem natural to select a Wednesday or Friday in Lent for such special devotions, but you will of course take counsel with your churchwardens and others about this; and you will do well to let your selection of the day have some reference to the Psalms and Lessons which are fixed for it in the table. I have no power of making any changes in this or any part of the Morning and Evening Prayer, but I can and do appoint for this day of humiliation the use of the Litany, and the Communion Office.

I leave all other arrangements to you, but it may help you to make them if you know what will be the services of the cathedral on Friday March, 2, which is the day fixed for our day of humiliation in Salisbury. They will be the following:—

Morning Prayer,	7½
Holy Communion,	8
Litany, Communion Office, and Sermon, with Holy Communion,	10½
Evening Prayer, Litany, and Sermon, ..	3

The alms offered at the cathedral will be given to the Salisbury Infirmary.

Although I do not suggest that the day should be observed as one of rest from labour, I have every confidence that there will be a general wish and endeavour to facilitate attendance at the services of the Church.—I remain your affectionate friend and brother,

W. K. SARUM.

AT the Conference called by the Bishop of Melbourne in September last, the Bishop of Sydney was present by invitation. A communication was considered from the Bishop and Synod of Newcastle, requesting the Bishop of Sydney, as Metropolitan, that "a Conference or General Synod" of the three dioceses of New South Wales should be held in Sydney, for "determining what form of constitution should be adopted for the Church in the colony; and also on what points it would be desirable or necessary to apply for legislative sanction." A difference of opinion was shown in the Conference as to the expediency of making any application to the civil Legislature; but it was unanimously agreed to join in the Newcastle request. The Bishop of Sydney promised that no time should be lost in the convening of the desired General Conference.—*Colonial Ch. Chronicle.*

MELBOURNE.—The "Order" of Bishop Perry against choral service continues to excite the liveliest feelings in his diocese. A writer in the Melbourne *Church Gazette* states that "the Bishop, in accordance with the Prayer book, has referred to the Archbishop in England with certain other Bishops," and suggested, "until their views are ascertained, the injunction should be withdrawn." Surely the Prayer-book, in the Preface "concerning the Service of the Church," means by "Archbishop" the Metropolitan of the province in which diocese where the dispute arises is situate, and it is equally certain by the grounds on which the Bishop of Capetown was refused a seat in the Convocation of Canterbury, that the See of Melbourne is in no other province than the Province of Sydney.—*Colonial Church Chronicle.*