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THE NEW CURATE.

CHAPTER II.—DISCORD FROM THE HARMONIUM.

“When the bough breaks, the cradle will fall;
Down comes baby, cradle, and all!”

PERIODICALLY, and with a dismal mirthfulness the refrain came up to the curate's ears from the kitchen, and although it was varied with other nursery beauties, there was something about those two lines on which the wheels of his fancy seemed to bite; and the man who had taken a “double first” surprised himself in the very act of repeating them aloud.

He might have seen in them a grim applicability to his own position, for the stipulated month had passed stormily; and when he thought of all the anomalies which had so disgusted him at first, and the changes he had effected, it seemed almost as if the whole edifice was coming down about his ears. He had gone about the reformation with a high hand. The grinding organ creaked and fell, and the church-wardens looked on in silent dismay, but agreed to let him alone. Indeed, he brooked no interference, and vouchsafed no explanation of his movements. As to respecting people's prejudices, or making allowance for old associations, he saw no necessity for that; it was a species of temporizing. If people's old associations were of such a motley character, the sooner they gave place to new ones the better. Two things were clear to the wardens, however. If he chose to abolish the grinder, he must find a substitute; and if the substitute were to be played with fingers, he, the curate, must find fingers to play it with.

For the new organ itself, it seemed to Ralph, that he had nothing to do but apply to his parishioners, which he did, not at all as though he were asking for something which might be refused, but as if he were reminding them of a privilege which they would gratefully exercise.

His way of speaking was not conciliatory. Out of that cloud-land of his wherein men and women were not a mixed assemblage of different opinions, but

a corporate body holding one and the same, and that one his own, he spoke to his parishioners, and the words fell upon them like words spoken through water. What was under the bubble and froth of this egregious arrogance? Was there anything or nothing? Did he mean to assert that they were all bound to succumb to his lightest word? Were white-haired men, who looked back through a long experience at the good old time which never is, but always was, and shook their heads over the degeneracy of the present—were these to follow meekly a lad like this as an infallible oracle?

The reverend Ralph did not understand his parishioners—did not attempt to understand them. If they did not think exactly as he did, then what they thought was unimportant, except that it must be put down as error. Just at present he had no space to attend to them, or their private opinions. He wanted—a great many things; but first of all, a new musical instrument of some sort. He even had resource to that importunate gadfly of clerical life, the subscription list; and to his utter astonishment and disgust, he was still put off. People did not like doing things in such a hurry. The old organ had done its work for many years, and surely there was no need for such hot haste in sweeping it away, they wanted time to think about it.

Time to think about it!

The curate called to mind the whistling and sneezing of the bellows, the spasmodic groans which heralded every fresh start of the unwieldy hymn-tune, with the jerking interlude perforce repeated between each verse, the listless yawns of the congregation, and twists and trills of the singers. Last but not the least, perhaps, his own misery under the infliction.

Time to think about it, indeed! He tore up the obnoxious subscription list and scattered it to the four winds; he walked up into the town, selected the very best harmonium procurable there for the money, and engaged the services of a professional player and choir-master.

After this specimen of his untiring energy, it was humiliating to find that he had made a mistake. Not in his choice of an instrument; his musical ear was too good for that; but in his utter disregard of the feelings and wishes of his parishioners. Of course, they had meant to subscribe for an organ; they had given him to understand that; no one had the least idea of refusing to give.

Then Ralph came down out of his cloud to listen, with a growing haughtiness and impatience that threatened to gain the mastery over his usual self-control.

“It is quite true, Mr. Smith. I believe I have made known my wish at every house in the parish before taking this step.”

“And no one in the parish meant to disregard your application.

“I am too accustomed to believe what people say not to unriddle a possible ‘yes,’ from a wordy ‘no.’ I met with what I interpreted as refusals in every direction. I dislike temporizing. If a thing is necessary, it should be done at once. I therefore purchased out of my private purse the best harmonium I could get; I am aware of its inferiority to a good organ, but, at present, I did not feel justified in——”

“If you had given us a little time,” remonstrated Mr. Smith. To him it was no palliation of the curate’s hot-headed rashness that the harmonium was paid for. For he took it, indeed, rather as an insult to the parish generally, and to himself as the richest man in the parish, and a church-warden. “If you had given us a little time, we—I speak from personal knowledge—should all have been glad to respond to your call upon us. As it is——”

"Yes?" said Ralph, interrogatively.

"As it is, I fear there will be serious objections to having a large-salaried organist thrust upon——"

"I shall be able to defray expenses also," interrupted Ralph, haughtily; "all that I can do, I will do. I have been accustomed to see the Church services conducted with reverence and order, and since the parish will not help me, since the people of St Peter's have nothing to spare for the Church, I can only be thankful that the means have been given me to make such improvements as I may judge necessary."

Mr. Smith went away angry and offended. The ministry of the new curate amongst them seemed to be a sort of "progression by antagonism." What it would end in remained to be seen, but certainly every word he uttered drove the wedge in farther, and widened the chasm which he had chosen to open between himself and his parishioners.

As for Ralph, in great access of bitterness, he threw open the little window looking upon the court—the Devil's Court, as it was called—and leaned out watching the pig piston at its work, and hearing the snatches of nursery rhymes from the kitchen. If people choose to say one thing when they meant another, was he to be blamed for believing them? Besides, he really could not see the reason for taking offence at what he had done. He was bound to act as he thought right, and if that did not please, it was no fault of his. He was not going to give way an inch to anybody's prejudices. He must maintain his authority, that is the authority of his office, and no one had any right to cavil at his proceedings. He would set the matter on one side entirely, and trouble himself no further about it. And forthwith he returned to the labours of study and composition, which the church-warden had disturbed.

Alas! his mind was crammed with the learning drawn from books; but the thoughts of others had not as yet helped to a right understanding of his own; and of the hearts of men and women he knew comparatively nothing. Neither had he a particle of that valuable attribute, tact.

By and by an interruption came to his studies. A note was brought to him; it was from the rich Mr. Smith.

The church-warden had probably repented of his anger. The meagre aspect of the curate's room recurred to him again and again; the man who not wanting means, could be content to live in that style after Repton Chase was, probably eccentric, and therefore to be pitied—for Mr. Smith knew and was well known at Repton. He had known Ralph as a little boy, and had held him on his knee—a fact of which it would have been daring to remind the haughty curate. It was a fact, nevertheless, which made the curate's authoritative manner and self-assertion harder to bear. In spite of himself, however, the church-warden could not help a feeling of respect for the readiness with which a young fellow like Ralph took upon his own shoulders an expense which of right belonged to the parish.

Mr. Smith was about to give a dinner party, to which, with an intimation that certain members of the Archaeological Society would be present, he bade Ralph—not with a formal invitation, but with the more cordial note written in the first person, and conveying in it a delicate forgetfulness of the recent misunderstanding.

Mr. Smith's parties were notoriously the best in the parish, and besides Ralph, having once looked with interest over his collection of Roman pottery,

bone pins, models of uncovered hypocausts, etc., felt that a double compliment was contained in this invite to meet the archæologists. It was, moreover, an opportunity whereby the curate might have regained at least a step or two of his lost ground.

“*bonne-bouche!*” exclaimed Ralph, mentally, “or a sop for cerberus.” And then he put down the note with a gesture of vexation. What was he to do? If he refused this, Mr. Smith would be still more offended, and accept: it he could not.

He never meant to go to parties: he had no time for it. He looked at the heavy volumes with which his table was loaded, and at these, their ponderous brothers, piled up in the corners of the room. If all his life was spent in study, he could be but a babe in learning at last. He did not confine himself to theology; there were those collateral studies to be attended to which, in his opinion, were as necessary to the divine as theology itself. Also, he was straining his powers to keep up with the philosophical and scientific literature of the day; to know what men said, and did, and thought in the world of letters which he loved, but which, it seemed to him, was the people of St. Peter’s foolishness

Over and above all this, there was his parish work; how, then, was he to waste his precious time at parties, listening to——?

There his argumentative reasoning came to a sudden stop. Go he could not, and would not. All he could do, he did, which was to soften, to the best of his power, the inevitable refusal. The answer to that note cost him nearly as much trouble as a sermon would have done, and when it was despatched he returned with a sigh of relief, to his work.

“An insufferable prig!” ejaculated Mr. Smith, when he got his note. “Well it’s the last time I’ll trouble myself about him however.”

“And I,” muttered the curate from his cloud, “must get up a choral class somehow. How shall I begin?”

(TO BE CONTINUED.)

Holy Days of the Church.

[Written for *The Church Magazine*.]

ST. BARTHOLOMEW.

AUGUST 24th.

MORNING LESSON.—Ecclesiasticus XXIV. EVENING LESSON, Ecclesiasticus XXV.

“I hope you will be able to tell me something about St. Bartholomew,” said Hugh Clifton, as he was sitting with his mother in their little garden, on the evening of the 24th of August, “there is nothing about him in the services of the day, and I cannot find him mentioned in the Bible, except in the list of the Apostles.”

“And as St. Bartholomew that is the only time he is mentioned; but you remember hearing of Nathaniel?”

“Oh yes, he was the good man St. Philip brought to our Lord who called him an Israelite indeed in, whom there was no guile’: but what has that to do with St. Bartholomew.”

“Every thing, it being nearly certain, as I will try and explain to you, that they are one and the same person. You see that while St. John joins Philip and Nathaniel as coming together to Christ, the other Evangelists always

speak of Philip and *Bartholomew*. Again St. John, chapter XXI, mentions Nathaniel of Cana in Galilee particularly as among the Apostles to whom our Lord appeared after His Resurrection at the sea of Tiberias. Now St. John speaks of nearly all the Apostles by name in some part of his Gospel, and of those whom he does not mention, there is some reason against each being Bartholomew, excepting Nathaniel. You may think the two names very different, and so they are, but then you must remember that Bartholomew is like what we should now call a surname. *Bar* meaning 'the son of'

"Ah yes, like the blind man Bar-timæus, or the son of Timæus."

"Yes, and again St. Peter is called Bar-jona; Joseph, Bar-sabas; and Joses Bar-nabas. So, you see, we know a little more of Bartholomew than you thought, though not much. That little, however, teaches us the blessing of a guileless, humble spirit. If you read the latter part of the first chapter of St. John, you will see that when Nathaniel was called by St. Philip to come and see Jesus though he doubted, he went immediately willing and ready to learn and be convinced; and when our Lord graciously proved to him that he was the Christ, he at once cast aside his doubts, and confessed Him, 'the Son of God,—the King of Israel': and this confession brought him the promise of eternal life.

We do not hear again of St. Bartholomew in Holy Scripture, except as I said before, that one time at the sea of Tiberias; but we learn from history that he went forth, like the other Apostles, to preach the Gospel in distant lands, and that he travelled as far as Judea, where he is said to have left a copy of St. Matthew's Gospel written in Hebrew. He afterwards joined his friend St. Philip at Hierapolis, and laboured with him to plant Christianity in Phrygia. When the persecution began which cost St. Philip his life, St. Bartholomew was also designed for martyrdom, and in order to this was fastened to a cross, but on a sudden conviction that divine justice would revenge his death, he was taken down and set at liberty. He remained with St. Philip to the last, and after giving the body decent burial, retired into Lycaonia. We hear of him lastly at Albanople, a city of Great Armenia, where he preached earnestly against the idolatry which abounded in that place. Here he was seized by order of the governor, and put to death in a very cruel manner. He submitted to all most cheerfully, comforting and exhorting with his latest breath those whom he had taught to believe, and love our Saviour; and so through much suffering, he also entered upon that reward which the Gospel for the day tells us Christ will confer upon all His faithful servants when He comes again to establish His kingdom.

Here is a picture of the Apostles which I found this morning, and brought out to shew you: this is St. Bartholomew holding a knife, one of the instruments of his torture. Can you tell me any of the others?"

"I will try. This is St. Peter with the keys; St. Paul with a sword; St. Andrew having his cross shaped like an X; St. James the Less with a fuller's club; St. Philip with scourge; St. Matthias with axe. I do not think I know any more."

"Perhaps not;" said Mrs. Clifton. "I will tell you the remainder. This is St. James the Great with a pilgrim's staff and shell, in memory of his going up and down preaching the word through Judea and Samaria; St. John the Evangelist with the sacred Cup or Chalice; St. Matthew with the Book of his Gospel; (sometimes he is represented with a halbert), St. Simon with the saw; St. Jude with the bludgeon; and St. Thomas with the lance. I advise

you to write them all down that you may remember them ; and now have you any more questions you wish to ask me, as it is nearly time we went into the house ?”

“ Only, will you tell me who was St. Athanasius ? and why do we read his creed on some of the Festivals, as on to day, and not on others ?”

“ Athanasius was a Bishop of Alexandria in the 4th century, he did not write this creed himself, but it was called by his name, because it speaks of those doctrines in our religion which he maintained and defended against the heresies of Arius ; some say that the creed was composed by Vigilius an African Bishop in the 6th century ; others that Hilary, Bishop of Arles wrote it. It has formed a part of our services for more than a thousand years, and if you study the rubric in your Prayer-book, you will find it there so arranged that it shall be read in our churches once a month upon some one of the Festivals which fall therein.

When you are older you will understand what a noble confession of our Faith the Athanasian Creed is, till then you must repeat and receive it in a humble childlike spirit such as Bartholomew possessed, and pray that you may ever love and obey that Word which he so faithfully believed and taught.”

L. H. B.

UNITY.

There are not many things in this world which are both *good* and *pleasant* at the same time, but we are told that “ it is good and pleasant for brethren to dwell together in *unity* ;” and if so in a family, how much more so is it in the Church of Christ. In the Church of Christ, if anywhere, unity should be found ; but unhappily here more than anywhere else it is least to be found, and here its loss is most painful and unhappy.

Unity was one of the very objects for which the Christian Church was instituted by our Saviour : but alas ; looking around at the jarring discord of sects, we can scarcely realize this great truth. Wherever we look, we see a grievous loss of unity ; and our age is marked by nothing more strongly than by its unhappy religious divisions. Those who call themselves Christians instead of living, together in unity, as brethren of one family, are now in many places living in separation and disunion, not even worshipping the one God together. This is neither good nor pleasant ; and yet we have in most cases grown so accustomed to this state of things, that we feel no pain at the sight ; our feelings and our principles are not shocked at it ; and in many cases we *agree to differ*, which is the mere *sham* of unity. That which in ancient times Christians would have thought one of the greatest evils, gives us very little concern.

One Sunday evening in the parish of—, in New Brunswick, the members of a certain family put on their things to go out to worship. There were six persons in that family,—the father, mother, two sons and two daughters ; and, unfortunately, in that place there are seven differing places of worship. And so the father left the company of his family at the turning of the road, and went into the old parish church. At the next turning one of the sons passed into the Presbyterian Kirk, one of the girls entered the Baptist-meeting ; the other two struck off to go, as they said, to other places, but really to find companions to take a walk ; while the mother went on by herself till she came to the Wesleyan chapel.

A sudden thought rushed that evening with surprising violence into the heart of the mother, after all her family had dropped off, one by one, one to go to one place, and another to another, and struck her with so much force that she halted as she was about to enter the chapel, and after a few moments she turned and retraced her steps. She thought for the first time in her life, the words of our Lord’s prayer, “ that they all may be one ;” and felt, after her children had

thus separated from her for worship what "a good and pleasant thing it would be if they dwelt together in unity" of faith and doctrine.

That night was the beginning of a new state of things in that hitherto divided household. The mother felt how much of the unhappy division of the family was due to her previous determination to follow her own way, after her own marriage; and she now laboured by precept and example to bring all her children back to the faith of their fathers, the good old way, where alone the clergy minister by the authority of Christ. She and her husband have not yet been successful with all, although three have in confirmation renewed the vows and promises of their baptism, and received the blessing of the Bishop. That the fourth may yet "come to the knowledge of the faith," is the continual prayer of his parents.

Reader, is the state of division above alluded to uncommon? Is it right? Ought we to be satisfied with it? Is it good and pleasant in the sight of God that families should be separated? Is not unity in worship the greatest means of unity in this world? We think all will agree that division is the work of Satan, and fraught with miserable consequences, at least in this world.

But how is the want of unity to be remedied? By a return to the old faith, to the true Church of Christ, which alone has authority from God to minister His Word and Sacraments, and which is the true home of once fallen but now regenerate man. "Stand ye in the ways and see, and ask for the old paths, where is the good ways, and walk therein, and ye shall find rest for your souls."

THE CONFIRMATION OF THE YOUNG.

In the ages preceding the Reformation it had been the custom for infants and quite young children to receive confirmation. At the Reformation, however, this was altered, and for it was established the "Order of confirmation, or laying on of hands upon those that are baptized and come to years of discretion," declaring that the "Church hath thought good to order, that none hereafter shall be confirmed, but such as can say the Creed, the Lord's Prayer, and the Ten Commandments; and can also answer such other questions, as in the short catechism are contained," and "children now come to the years of discretion, and having learned what their godfathers and godmothers promised for them in baptism." In making this profession, it is clear from the detailed history of the change that the Reformers did not by any means intend to depress the exhibition of the rite as a means of grace. What the laying on of hands had been in the ages preceding—"continued from the Apostles' times," "as stated in the sixteenth first canon—that it was still to be esteemed, but the rite was only to be administered to those who were of age to receive it with understanding.

This feature of Reformation action has been carried much further in recent times than it was carried by the Reformers; and one striking and painful consequence has been the diminution of the number of young communicants. * * *

* * * But if as, the first preface to the office stated, "confirmation is ministered to them that be baptized, that, by imposition of hands and prayers, they may receive strength and defence against all temptations to sin, and the assaults of the world and the devil," then these young persons are deprived for some years of a means of grace in confirmation, and of the higher grace of the Holy Communion at that time of life when they are passing from the innocency of childhood to the fullest capacity for, and knowledge of, sin. As this is a most critical period for the physical constitution, a period in which the healthiness of after-life is settled, or the seeds of disease sown for future development, so it is a critical time with spiritual nature when not only the care of parents and teachers is needed, but also the grace of God in its fullest available measure, to guard, strengthen, and develop the Christian faculties. Let the pastor, then impress upon parents and god-parents, the urgent need their children stand in of the help of God as well as of their own care and guidance; and let them bring before them the true reason for which confirmation is administered: let them tell the whole truth about the Holy Communion, that it is a means of grace, and not only a mark of Church fellowship, and he may hope that they will be more

ready "to bring their children to the Bishop to be confirmed by him," that thus they may (without parting with their own responsibility, which they cannot do) once again give those children up into God's hands at the outset of their responsible life as they gave them up before, when they brought them to Christ, in their baptism, according to His command.—*Abridged from the Directorium Pastorale, by J. H. Blunt.*

DR. PUSEY'S SPEECH

AT THE ENGLISH CHURCH UNION MEETING.

An esteemed correspondent has asked us to insert the following speech by Dr. Pusey upon being lately elected a member of the English Church Union.

Our correspondent seems much pleased that we do not consider this eminent man "one of the Devil's imps :"—

Dr. Pusey's first speech was delivered in proposing a resolution to the following effect :—“ That the Union desires to offer its heartfelt thanks to Almighty God for the success that has attended the operations of the English Church Union in defence of the Rubrics of the Book of Common Prayer ; and it would entreat all its members and associates earnestly to implore the Lord and Head of the Church to continue His gracious protection to the whole Anglican Communion.” On rising to speak, the venerable doctor was received with most enthusiastic cheering, the meeting rising simultaneously and prolonging the applause for some minutes. Dr. Pusey said that he had felt deep pleasure in joining the Union, although he had done so tardily. He had not held back from any feeling of distrust, but he had felt so painfully the break-up of a kindred institution, with which he was associated some time back, that he had wished to see the Union firmly established before joining it (hear hear). And he considered that the prudence and wisdom with which the Chairman and Council had administered its affairs justified the confidence he had placed in it. As to the resolution, he need scarcely tell them he was not a ritualist, and had never written a word upon the subject. But in the early days of the old movement (cheers) they were very anxious about ritual. The circumstances then were entirely different from what they are now (hear, hear). There was neither much good nor much evil in the then state of Church feeling ; it was simply pervading apathy ; people believed in very little, and in nothing deeply : it was one cold level of deadness. What they had to do then was first to arouse the Church to a sense of what she possessed, to change apathy into feeling, to touch the heart. They feared at that time lest, if they had taught high ritual, the movement would become superficial, since it was much easier to change the outward dress than to change the heart (hear, hear). And they shrank from caring for externals at the outset of their work, from introducing ritual before doctrine had taken possession of the hearts of their people. It was like giving children flowers which would fade, wither, and die almost immediately. They had laboured rather to plant the bulbs which in God's good time would send forth their flowers flourishing abundantly and everlastingly, (cheers). There was another point they had all to look to—that nothing could be done by the clergy without the assent of the laity. Had it been attempted to impose ritual without the assent of the laity, there would have been an outcry about clerical tyranny. Their maxim had been first to gain the people, and then to gain them over to wish to have what they [the clergy] wanted (hear, hear) ; just as St. Cyprian, who lived in a time of stupendous difficulty, and when the Church was just emerging from her trial of sorrow and persecution, had declared that from the beginning it had been his settled purpose to do nothing without the counsel of his presbyters and the good-will of the people, and thus it fell out that whatever was done was their act and not his. Thus, what seemed to him especially good in this movement was, that it was an association of laymen prompting and urging on the clergy. Thirty years of trial and persecution would prevent it from being superficial now. Then again, the fact of the 40,000 communicants who had signed the Union Memorial on the subject of Ritual was a convincing proof that the movement had enlisted the heart of the people (hear, hear). There was,

too, the important fact, that in almost every place where ritualism had been adopted the people had been of one mind, not by the voice of a bare majority; in fact, what the leaders of the old movement, had taught in theory, they now saw carried out in practice. As to the legal aspect of the case, that which was discussed ought never to have been discussed, and all that we claim now is the same toleration for reverence which is freely conceded to irreverence (loud cheers). The second half of the resolution needed little from him to point its meaning. They all knew the omnipotence of prayer, and the proof lay in the very success of the work in which they had been engaged thirty years ago, for it could not have prospered but with the favour of Almighty God. They began with a few cheap tracts, having but a very small circulation, and see the fruits now! It was in the minds of all his fellow labourers that it was God's work and not man's (hear hear.) They had had many seasons of trials, but what he had been most afraid of was too much ease, too much quiet—indeed, he had once remarked to a friend that “We want a good North Easter;” and a few years after, that friend reminded him, adding, “You've got it now.” Throughout its seasons of trial, the movement had been thoroughly proved, and now they found the *decennia* do the work of centuries, and a year that of *decennia*, and he thought that Almighty God called upon them to go on in the work to which they had put their hands by the signal favour and prosperity which He had vouchsafed to bestow upon it (loud and prolonged cheering).

APOSTOLICAL SUCCESSION.

Did you ever hear how it was that the celebrated Dr. Wolff turned Puseyite? I did not hear the story from his own lips certainly, but I heard it from one who did. You all know Wolff the great missionary; many of you have seen him. Well, Dr. Wolff was travelling in some out-of-the-way place in the far East, I forget the name of it, but that does not greatly signify; most likely I could not pronounce it if I remembered it. However it was in the diocese of one of the Bishops of the Eastern Church, and in the course of his wanderings Wolff fell in with the Bishop.

“Who are you?” said his Lordship, looking at him over-suspiciously.

“A poor missionary,” said the Doctor.

“A what?” said the Bishop.

“A missionary” said Dr. Wolff, pulling out his little black Bible. Any one who has ever seen Wolff fingering his Bible well remembers how it seems always to open of itself at the precise text he wants. “I am come to preach salvation to those poor people. How shall they call upon Him on whom they have not believed? Or how shall they believe in Him of whom they have not heard, or how shall they hear without a preacher?”

“That is all very well,” said the Bishop; “but why don't you finish the text? How shall they preach except they be sent? Who sent *you*?”

“Sent?” said Wolff.

“Yes, sent;” said the Bishop. “My Metropolitan sent me, and his predecessors sent him, and I send r priests and deacons. Now, who sent you?”

“The Spirit of the LORD” said Wolff; for he was not a man to be put out of countenance. “I hope you do not deny that Christ is able to send His messengers without human intervention!”

“God forbid that I should doubt it for one moment,” said the Bishop. “I know that he can. I know that He sent Moses and Aaron without human intervention to establish the Aaronic priesthood, and I know that He

superseded this very priesthood of His own ordination, by sending also, without human intervention, the Apostolic priesthood, and what he did once of course He can do again. God forbid that I should doubt that; I should be a Jew if I did. Still I do observe, that whenever God sends any one directly from Himself, and without human intervention, He is always graciously pleased to confirm His own appointment to the minds of His faithful servants by signs and wonders. Moses called down bread from heaven. He and Aaron brought forth waters out of the rock. And so, also, when God was pleased to supersede their priesthood, many wonders and signs were wrought by the hands of the Apostles. They did not go upon their own testimony, but appealed to these as witnesses: As in the case of their Master Himself, the works which they did testified of them. Now," continued his Lordship, "without at all doubting the possibility that a Wolfish succession may be commissioned to supersede that of the Apostles, where are your witnesses? I suppose you do not expect us to take your word for it; what supernatural powers do you appeal to in proof of your heavenly mission?"

This was a puzzler; it had been a puzzler to Mohammed several hundred years before. The prophet, however, got out of it cleverly, by saying he had written the Koran, which as every one could see, was a miracle in itself: but poor Wolff could not say he had written the Bible, so he fell a thinking.

The result was that he came home, I will not say a better man, for a most excellent man he was always, but by many shades a wiser man."
—*From Memoir of Rev. Henry Newland.*

EXTRACTS FROM THE COLONIAL BISHOPS BILL.

A Bill to remove doubts as to the effect of letters patent granted to certain Colonial Bishops; and to amend the law with respect to Bishops and clergy in the colonies:—

Whereas, doubts have arisen as to the effect of letters patent granted by her Majesty and her royal predecessors, by or under which Bishops have been appointed to exercise Episcopal functions for the benefit of clergy, congregations, and persons professing the religion of the United Church of England and Ireland in divers colonies and foreign possessions of this realm, within which legal jurisdiction could not be conferred upon such Bishops by such letters patent; and it is expedient that such doubts, so far as relates to the several matters hereinafter mentioned, should be removed; and it is further expedient that the laws relating to clergy ordained by Bishops not holding sees in the United Church of England and Ireland should be amended:—Be it therefore enacted by the Queen's most excellent Majesty, by and with the advice and consent of the Lords Spiritual and Temporal, and Commons, in this present Parliament assembled, and by the authority of the same, as follows:

Persons ordained by Foreign or Colonial Bishops not to hold Preferment in England or Ireland without consent of Diocesan.

3. No person admitted into the holy orders of Priest or Deacon by any Bishop not being a Bishop of a diocese in England or Ireland shall be entitled to be admitted or instituted to any benefice or other ecclesiastical preferment in England or Ireland without the consent and approbation of the Bishop of the diocese in which such benefice or other ecclesiastical preferment may be situated; and any such Bishop shall be entitled to refuse such consent and approbation without assigning reason for such refusal, any law or practice to the contrary notwithstanding; and every such person seeking to be admitted, or instituted to such benefice or other ecclesiastical preferment, or to be licensed to any curacy, shall, before being admitted, instituted, or licensed, make and subscribe before

such Bi-shop every such declaration and subscription as he would by law have been required to make and subscribe at his ordination if he had been ordained by a Bi-shop of the United Church of England or Ireland. provided always, that the provisions of this section shall not apply to any such person who shall hold or shall have held any benefice or ecclesiastical preferment in England or Ireland.

Episcopal Acts valid if such as might have been founded on voluntary consent.

8. All Episcopal acts which might lawfully have been done within any district or place by any Bi-shop lawfully chosen and consecrated by the free and voluntary consent of any clergy, congregations, and persons voluntary accepting him as their Bi-shop, without any letters patent, or royal mandate or license, shall be deemed to be and to have been valid and lawful if done by any such Bi-shop appointed under any letters patent, or royal mandate or licence, by which legal jurisdiction shall have not been conferred, unless it shall be otherwise declared by any law in force within such district or place for the time being.

Letters Patent may be surrendered.

9. Any Bi-shop exercising Episcopal functions in any of her Majesty's colonies or foreign possessions by or under authority of any royal letters patent may by writing under his hand and seal declare his desire to surrender such letters patent if he shall think fit so to do, and on the acceptance of such surrender by her Majesty, signified through one of her Majesty's Principal Secretaries of State, all letters patent appointing such Bishop or creating or purporting to create the diocese of such Bi-shop shall become and be from thenceforth null and void; but such surrender shall not operate to prevent any such Bishop from continuing after the acceptance thereof to exercise within the district constituting such diocese all such Episcopal functions and to do all such acts as he might lawfully have exercised and done respectively within such district for the benefit of such clergy, congregations, and persons as may voluntarily submit themselves thereto, if he had been lawfully chosen and consecrated Bishop by the voluntary consent of such clergy, congregations, and persons as aforesaid, unless it shall be otherwise declared by any law in force within such district for the time being.

Royal License may be given in lieu of Mandate for consecration of Bishops to exercise their functions out of the United Kingdom.

10. Notwithstanding anything contained in the Act passed in the session of the thirteenth and fourteenth years of King Charles the Second, intitled "An Act for the Uniformity of Publick Prayers, and Administration of Sacraments, and other Rites and Ceremonies: and for establishing the Form of making, ordaining and consecrating Bishops, Priests, and Deacons in the Church of England." or in any other law or statute of the United Kingdom, it shall be lawful for any Bi-shops or Bi-shop within the United Kingdom, if they or he shall be authorized so to do by license under her Majesty's Royal Sign Manual, to consecrate from time to time any Bi-shop for the purpose of exercising Episcopal functions in any of her Majesty's colonies or foreign possessions, or elsewhere beyond the limits of the United Kingdom, for the benefit of such clergy, congregations, and persons as may voluntarily submit themselves thereto, although no royal mandate in the form heretofore accustomed and required by law may have been granted for, or may be produced or read at, such consecration, and no such mandate or license shall be necessary for any such consecration elsewhere than within the United Kingdom.

Status, &c., of Bishop to be judged by ordinary Courts of Law.

11. All questions of law respecting the status, rights, powers, and duties of any Bi-shop exercising Episcopal functions in any of her Majesty's colonies or foreign possessions in which there shall be no ecclesiastical court established by law with jurisdiction to determine such questions in relation to any other Bi-shop, or to any such clergy, congregations, or persons as aforesaid, and of all such clergy, congregations, and persons in relation to any such Bishop as aforesaid, shall be tried and determined by the same courts [whether in her Majesty's

colonies or foreign dominions or in Great Britain], and in the same manner in all respects as any questions of the like nature arising with respect to the *status*, rights, powers, or duties of any ministers, clergy, congregations, or persons professing any other form of religion not established by law within the same part of her Majesty's colonies or foreign dominions are or ought to be tried and determined, and not in any other manner, or by any other courts or court, or authority, whatsoever.

OUR LATE MEETINGS.

When we look back to our Church meetings held in St. John during the last month, there is, in the first place, much for which all loyal, hearty Churchmen feel thankful. But we must draw attention to a serious omission. It ought not to have occurred in a city where there are so many resident clergymen. We imagine that many of our country readers will scarcely be prepared to hear that although, from all parts of the diocese, so many persons in full communion with the Church of England were assembled, there was no religious service held during the week, which the delegates were invited or expected to attend. Other places of worship were open, and *ours were closed*. We record this fact with sorrow and shame. If a country parson was happy enough to bring his two lay delegates from a religious corporation, his duty was finished when their attendance at the business meetings was no longer required.

It is now no longer a question whether the Diocese of Fredericton shall stand alone without Synodical action. At last we are to have a Synod. This was brought about not by a bare majority of votes in its favour at a packed meeting, but by the unanimous decision of clergy and laity attending for the very purpose of considering the object. None could have been more thoroughly at home than the Bishop who presided. With a few notes in his hand, he delivered, what was considered by some of the most talented of our clergy, a masterly speech. There was no misunderstanding it. No wonder if it influenced the meeting; and we are glad it has come before the Church at large from his Lordship's own pen.

The Church Society meetings, were satisfactory on the whole. The contributions from the country parishes have increased, and the funds of the Society appear to be judiciously distributed. One thing is clear. Our late meetings have shown that it is possible, profitable, and desirable that the clergy and laity should be brought together to consider Church work and Church extension, without which co-operation we may exist, but cannot flourish and abound.

Colonial and Foreign Church News.

DIOCESAN CHURCH SOCIETY.—The General Committee meetings of the Society which took place as announced on the Tuesday and Wednesday evenings of the first week in July, were characterised with much business zeal, accompanied with the greatest degree of harmony. The report of the Secretary contained extracts from the letters of clergymen most of whom were enabled to say that the collections in their parishes were larger than ever before.

It is worthy of note, that the recommendation of his Lordship the Bishop that young ladies should be employed to obtain subscriptions was acted on in very many parishes, and with the most gratifying result. Had this recommendation been tried in St. John this year, in all probability there would have been an *increase* instead of a *decrease* in the amount of subscriptions from several of the more wealthy parishes.

But notwithstanding the failure of Churchmen in St. John to do their duty towards the Diocesan Church Society this time, the total amount subscribed exceeds that of any former year.

The Anniversary meeting on Tuesday evening, July 5th, was a pleasant and an agreeable one. His Lordship the Bishop occupied the chair as usual, and was very happy in his remarks at the opening and closing of the meeting. *The speech of the evening* was delivered by the esteemed Rector of Fredericton, the Rev. C. Lee, whose fluency and impressiveness of style seems to increase with each succeeding opportunity afforded him of speaking on Church matters. His noble vindication of the Episcopal office, supported by the well chosen extracts

he read from the pens of Bishop Southgate and the late Bishop of Maine—his eloquent tribute of appreciation of our own Bishop's labours for the past twenty years—during which time the number of the clergy of the diocese has largely increased—and his felicitous allusion to the meeting held in the morning to consider the question of a Synod for the diocese were all most heartily received by the audience. At the opening and close of the meeting a hymn was sung by the choir of Trinity Church, in which most of the audience joined.

MEETING TO CONSIDER THE ADVISABILITY OF A SYNOD.—The following account of the meeting held in Trinity Church Sunday School House to consider the question of a Synod for this diocese was contributed to the Morning News of the 11th ult. :—

On Thursday, July 5th, a meeting of considerable importance to the members of the Church of England in this province was held in the School room of Trinity Church in this city. At the Visitation of the clergy, held in Fredericton last September, it was unanimously agreed that the Lord Bishop should take steps to ascertain what was the feeling of the members of the Church with respect to adopting a Synodical form of government. The Bishop therefore directed the clergy to bring the matter before their respective parishes, and invite them to elect delegates for the consideration of the question.

When the meeting took place on Thursday last it was found that thirty-five parishes had elected representatives and that thirteen had declined to do so. Thirty-two clergymen also, were present. There were twelve other clergymen, known to be favourable to Synodical action, who were prevented by various causes from coming to St. John on this most interesting occasion.

The Bishop of Fredericton took the chair, and offered up prayers for the Divine guidance and blessing, after which, at the suggestion of his Lordship, it was agreed that the Rev. John Pearson be appointed the Secretary of the meeting. The list of parishes, clergy and lay delegates was then called over, and those who were present answered to their names.

The Bishop addressed the meeting in a speech of great force and clearness, showing the exact state in which the Church stood with respect both to its own members here and the Mother Church at home; and set forth the possible and probable advantage of being organized as a Synod consisting of Bishop, clergy and people. We refrain from attempting any report of his Lordship's forcible argument, as it is intended that it shall be printed and circulated for general information.

It was then proposed by the Rev. Lee Street, Rector of Woodstock, and seconded by Rev. G. Schofield, Rector of Simonds, that whereas in accordance with the summons of the Lord Bishop, the clergy and lay delegates are here assembled to take into consideration the desirability of a Synod, therefore resolved that the clergy and lay members of the Church now assembled are of opinion that it is most desirable in the present state of the Church in this diocese that a Synod should be formed, and that preliminary steps should be at once taken for its organization—*Carried unanimously.*

Proposed by the Rev. Lee Street and seconded by the Rev. W. Ketchum, that a committee of five, consisting of two clergymen and three laymen, with power (if necessary) to add to their number in the same proportion, be appointed to consult with the Bishop, and prepare a scheme for the organization of a Synod in this diocese, and submit the same to a special meeting of the clergy and two lay delegates [being communicants] to be elected from each parish, to be called by the Bishop at such time and place as he may deem convenient—*Carried unanimously.*

Proposed by the Rev. Lee Street and seconded by William Wilkinson, Esq., of Chatham, that the Rev. W. Elias Scovil, Rector of Kingston, and the Rev. John Pearson, sub-Deacon of Fredericton Cathedral, be the two clergymen on the committee in accordance with the preceding resolution—*Carried unanimously.*

Proposed by the Rev. W. Scovil, and seconded by G. Garden, Esq., of Kingsclear, that the Hon. Judge Weldon, the Hon. Judge Allen, and Wm. M. Jarvis, Esq., be the three laymen on the same committee—*Carried unanimously.*

Proposed by George D. Street, Esq. of St. Andrews, and seconded by the Rev. W. Scovil, that the committee be requested, when the proposed scheme is prepared to have the same printed and circulated throughout the diocese at least two months before the time fixed by the Bishop for such meeting to consider the same—*Carried unanimously.*

Proposed by the Rev. S. Bacon and seconded by the Rev. J. S. Williams, that the thanks of the meeting be offered to the Bishop for his address, and that it be printed and circulated under the direction of the business committee above named.—*Carried unanimously.*

On motion the Bishop left the chair, and the same was taken by the Rev. W. E. Scovil, when it was proposed by Edward Simonds, Esq., and seconded by Edwin M. Sharp, Esq. that the thanks of this meeting be offered to his Lordship for his able and impartial conduct in the chair—*Passed by acclamation.*

The Bishop returned thanks, and then dismissed the meeting with his blessing.

The writer can not forbear remarking upon the unanimously good feeling which pervaded

this meeting. From the beginning there was not one to mar its peace; and although there were present both clergymen and laymen of different views and opinions, even with respect to the Synod, yet all were animated by one desire, the welfare of the Church to which they belong. All were evidently impressed by the free, able, and manly speech of the Bishop, which completely dispelled any fears which were entertained by some with respect to the desirability of Synodical action, and confirmed in their opinion those who had previously wished for it. We cannot but regard this meeting as one of the utmost importance to the Church of England in this province, and although a few parishes have not as yet given in their adhesion to the proposed scheme, we heartily trust that before long a change may take place in their feelings, and that they may join their Bishop and fellow-Churchmen in common consultation for the welfare of the Church which all so heartily love.

The rite of Confirmation was administered in several of the parishes of King's County last month. At Hampton and Norton on Sunday July 15, thirty were confirmed. Bishop Williams of Connecticut, who has been on a visit to the Rev. W. W. Walker, was present and preached after the Confirmation. In the afternoon, the Bishop of Fredericton accompanied by Bishop Williams and several clergymen proceeded to Norton, and there confirmed twenty-five candidates.

A large Sunday School House is being erected in the rear of St. Paul's (Valley) Church, and when it is completed it is intended that the congregation of the latter shall worship in it until a new stone church is built on the site of the present one. We understand the building committee will take every care that the new Sunday School House shall be built in accordance with the ecclesiastical design which has been selected.

NOVA SCOTIA.—The Annual General Meeting of the Diocesan Church Society was held on the 2nd of July. Among other things it was directed that £100 sterling be paid over for the next year to the block sum of the Society for the Propagation of the Gospel, and that the Executive Committee be authorized to pay \$125 more for the current year to the same fund. It appears that the block sum of the Society for the Propagation of the Gospel now falls £250 per annum short of the amount required to pay the clergy on the S. P. G. list.

The Synod met in Halifax on Wednesday July 4th, at 10 A. M., and continued in session for three days. Considerable business was transacted and much important matter brought forward for discussion. The Executive Committee are to take immediate steps to set on foot a "Church paper of popular style."—A vote of thanks was passed "to those who had first established, the *Church Chronicle*, and to those who had conducted it up to the present time."—Alterations were made in the regulations for the discipline of the clergy; and a form of proceeding for the election of a Bishop was adopted.—Notice of motion was given for the adoption or rejection at the next session of the alteration in the thirty-sixth Canon adopted by the Church of England. It was resolved that the twenty-ninth Canon lately passed by the Convocation of Canterbury "be not adopted by this Synod."—The Bishop gave notice that in future he would not administer any oath at the time of ordination of Priests or Deacons.

CANADA.—At the meeting of the Diocesan Synod of Montreal in June last, a motion passed to merge the Church Society into the Synod, as the general governing body of the Church in the diocese. One reason for this was the saving of expence in the working of the Society.

THE MAINE CONVENTION.—The forty-seventh Annual Convention of the Protestant Episcopal Church in the Diocese of Maine was held in Grace Church, Bath, on Wednesday and Thursday 11th and 12th ult. Our sister diocese, as most of our readers are aware, has lately been deprived of the beloved presence of the first Bishop (Dr. Burgess), who fell asleep on board the brig *Jane* on his homeward voyage from the West Indies. "He never dreamed when he lay down on that deck," (says his devoted widow) "that he would wake in Paradise; and what a joyful, glorious surprise it must have been to him!" From all parts of the United States tokens of sympathy with the Convention were read. Communications also from the Bishops of Montreal and Quebec were welcomed; but the strong, nervous, and deeply touching letter from our own Diocesan will never be forgotten by the present members of that solemn Council.

A wonderful unanimity of sentiment and action presided throughout the whole of the Convention. The Rev. A. Burgess, Rector of St. Luke's Church, Portland, and brother of the late Bishop, presided. He showed by the admirable manner in which the business part of the proceedings were despatched, that the selection was not one of mere courtesy. Of course the chief point of interest was the election of another Bishop. This took place after early Morning Prayer on the morning of Feb. 12th. It was arranged that there should be no nomination or discussion. The clergy of the diocese at once removed to the southern position of the house; the laity occupied the opposite side. The clergy belonging to other dioceses, with the congregation at large, were placed within the aisles of the church. Then all fell on their knees for silent prayer. This was broken by the President reciting the *Lord's Prayer* in which all

joined. It was a solemn preparation for a most solemn undertaking. At first, fourteen of the clergy voted by ballot. The result of this vote was in favour of Mr. Burgess, who received the good wishes of a decided majority. But when the President expressed his unwillingness to be elected, the result of the next clerical vote was announced in favour of the Rev. Dr. Huntington, (Boston). The lady then proceeded to vote, and thirteen parishes were represented by delegates who returned eleven votes on behalf of Dr. Huntington. The Rev. Asa Dalton (Portland) then proposed that the Bishop designate should be unanimously welcomed into the diocese, whereupon, the motion being approved of by both orders, without the least delay, the whole Council arose, and sang, as our brethren in the United States alone do sing, that hymn they love so dearly, and sing out so heartily, the *Gloria in Excelsis*.

May it please the good SPIRIT of God to bestow His manifold gifts upon the second Bishop of Maine, that he may lead thousands and tens of thousands to the knowledge of that Lord into whose Church he himself has been brought, like one, Saul of Tarsus, and shines as a pleasant light from Harvard over east and west, north and south of the whole Protestant Episcopal Church.

T. E. D.

A deputation of ladies, headed by Lady Louisa Bernard and the Hon. Mrs. Locke-King, waited on Saturday (30th June) upon the Princess Helena, to present her with a Bible, subscribed for by 7,786 "daughters of England." Her Royal Highness, in accepting the gift, replied—

"Accept my warmest thanks for your beautiful present; it is most valuable to me in itself; but it is rendered still more so by the kind words with which you have accompanied it, and by the proof thus given that you, daughters, like myself, of our dear England, can appreciate the feelings which bind me to my native land and to my beloved mother, and can sympathise with the joy that fills my heart to think that it will still be my happiness to live amongst you."

EDITORIAL NOTICES AND ANSWERS.

We must remind such of our subscribers who have not forwarded their subscriptions for the current year to lose no time in doing so.

Those who live in districts far away from their clergyman may remit the amount in postage stamps.

A letter is anxiously expected from our correspondent in Woodstock.

In the next number will appear some practical hints on the subject of *Church Music*, with special reference to its present condition in the diocese. Our pages are open to those who wish to offer any suggestions for the improvement of our choirs generally.

N. D.—We were certainly not prepared to hear that any clergyman could be found in this diocese who would not, and did not, follow the custom of bowing in the Creeds. Why, in the very church you speak of in St. John, there are not a dozen people who do not bow when repeating the name of our Saviour in the Apostles', and the Nicene Creed. It cannot be that the two clergymen named are so weak as to imagine they can, by their example, cause their congregations to give up a sacred custom to which they have been used since their childhood.

We would remind the publisher of the *N. S. Church Chronicle* to address the numbers of that periodical to the office of this magazine, St. John.

The June and July numbers of the magazine were duly mailed to our subscribers in Canada, and upon enquiry at the Post Office here we find that they were forwarded as usual. We regret that they have miscarried, but shall try and hunt up other copies to supply their place.

The following notice is clipped from a leading paper in Portland, Maine, and is from the pen, we believe, of a distinguished Congregationalist:

THE CHURCH MAGAZINE for June, 1866, No. 3, Vol. 2; 60 cents a year in advance. This clever little unpretending publication ought to be enlarged; and with a large subscription, such as it deserves, might be enlarged with little or no additional cost to the subscribers.

Among the flashy, extravagant and generally short-lived periodicals of the hour, this little household pamphlet comes like the letter of a friend, sure to be welcome, and sure to plead gently with all who read it in the spirit of Christian fellowship. * * *

It seems to have a wide circulation, not only through the diocese, but to be finding its way into Canada, Nova Scotia, and the United States.

N. A.—Certainly not. A choir should not sing or chant any selection which they know to be distasteful to any large number of the congregation. We have heard the chant in question and it has a most disagreeable effect. But it is quite impossible for an organist or the leader of a choir always to choose such music as will be satisfactory even to the choir, and the congregation should be not only tolerant but liberal.

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SUPPLEMENT TO "THE CHURCH MAGAZINE."

ADDRESS

OF THE

LORD BISHOP OF FREDERICTON,

AT A MEETING OF CLERGY AND LAY DELEGATES,
CONVENED BY THE UNANIMOUS DESIRE OF THE
CLERGY PRESENT AT THE LATE VISITATION OF
THIS DIOCESE, AND HELD AT ST. JOHN,
JULY 5th, 1866.

At a meeting of Clergy and Lay Delegates from thirty-five parishes in this Diocese, called by the desire of the Clergy to consider the desirableness of Synodical action, I was unanimously requested to publish, and allow to be circulated the remarks which I then addressed to the meeting. I have much pleasure in giving what I believe to be the substance of what was said, but as the Address was not written, but delivered from scanty notes, I am unable to recall the exact words.

We have met together to-day to consider whether, under the present circumstances of the Diocese, and with reference to the late decisions of the Judicial Committee of the Privy Council. Synodical action is desirable or no. Some years since, you may remember, the attention of the Diocese was called to a permissive Bill introduced into the Imperial Parliament by Mr. Gladstone, with the full concurrence of the then Archbishop of Canterbury, which would have enabled us to have Synodical action, had we been so minded. All that the Bill provided for was to enable Colonists to do that which in all parts of the world, especially in those parts where there is abundant freedom of speech and action, large numbers, and great intelligence, they have since done. Without further discussion of this Bill, I would simply remark, that no greater mistake was ever made than to suppose, that to prevent the application of the Bill was to defeat any scheme of mine. I was not at that time anxious to have a Synod, and when action under the Bill was refused, I was just as well pleased to let the Synod alone. Since that time, I have never moved in the matter. It is, however, very important to observe that, within the last year, the position of the Colonial Church is wholly changed. In former times, as soon as the Bishop was consecrated, he was furnished by the State with Letters Patent, under her Majesty's sign and seal, which designated him by his title, professed to give him authority over a special See, and to endow him with the power of coercive jurisdiction over the Clergy of the Church of England in his Diocese, authorizing him to establish and hold courts, to try causes, and visit spiritual offences with suspension, or even deprivation after legal trial, and proof of the commission of the offence having been established. Power was also given to appoint various officers, and to do sundry other matters, on which it is not necessary to dwell. The Letters Patent did not, however, appear to legal authorities in this province to be worded with sufficient exactness for the purposes named in them, and I was

advised not to come to trial upon them.—advice which I took care to follow. It was not, however, supposed that the chief blow to the Letters Patent would come from the Imperial Courts of law, yet such has now been the case. The late Attorney General of England thus sums up the effects of the late Privy Council Judgments on the Colonial Church. He understood it to be determined, first, “that no legal Dioceses were created by these Letters Patent in the Colonies to which the questions had reference; secondly, that the Letters Patent created no legal identity between the Episcopal Churches presided over by the nominated Bishops, and the United Church of England and Ireland, thirdly, that the Letters Patent did not introduce into those Colonies any part of the Ecclesiastical law of England; and fourthly, they conferred on the Bishops no legal jurisdiction or power whatever, and added nothing to any authority which the Bishops might have by law acquired, or by the voluntary principle, without any Letters Patent or Royal sanction at all. There remained, therefore, nothing which Letters Patent could do, unless to incorporate the Bishops or their successors with the ordinary incidents of a legal corporation. But he saw it stated in the recent judgment, that these Letters Patent were not valid for the purpose of creating Ecclesiastical corporations, whose status, rights, and authority the Colonies should be required to recognize.” Let us endeavour calmly to consider in what position this decision (if the interpretation of one of the first law-officers of the crown be correct, and it is as yet uncontradicted) places the Bishop, the Clergy, and the Laity of the Colonial Church, in all Colonies, which have Representative Institutions. As to the Bishop—the mandate for his consecration is admitted to be valid, and is undisputed. His consecration was performed according to the rites of the English Church, and his power to administer spiritual functions according to the office of a Bishop, was lawfully bestowed on him by the imposition of the hands of the Archbishop and Bishops present. The Episcopal office, which no act of Parliament bestowed, no act of Parliament can take away. But even in respect of his ordination vow, this decision of the Privy Council has made one very important difference. In the questions addressed to the Bishop at his consecration the following words occur:—“Such as be unquiet, disobedient, and criminous within your diocese, will you correct and punish, according to such authority as you have by God’s word, and as to you shall be committed by the ordinance of this Realm?”

Two sources of coercive jurisdiction are here named. The first is, “the authority of God’s word.” This contains the great principles of all Episcopal duty, but no rules for my special direction as a Bishop of the Church of England. The State proposed to furnish me with the second power referred to in the Ordination Service. Could I have supposed it possible that the Queen’s name and seal would have been affixed to a worthless document, now declared to be “null and void in law,” by the highest Court of Judicature, I should have shrunk from encountering the perils of so dubious a position; I should have declined to accept an office which I never sought, which I never authorized any one to ask for me, and which love for my native land would alone have induced me to refuse, could I have seen it to be my duty so to do. I observe, therefore, that there is exacted from the Bishop a promise as sacred as an oath; he is required, and he promises to govern; he is to rule according to law; but the law steps in, and declares that the legal part of the governing power is not, and never was lawfully committed to him; he is a Bishop, he has spiritual functions, he may discharge them somewhere, but the law does not say where; he has a title, the

Colonists may recognize it, if they please, but they are not required by the law to give the recognition. What a position is this to place the Bishop in! To exact from him the most binding promises, and deprive him of the means of fulfilling them; to land him on a foreign shore, with an empty title, yet without a See; to promise him aid, and deny it altogether; to impose upon him all the burdens and cares of office, all the responsibility and difficulty of admonishing, restraining and punishing evil-doers, and to expose him to the charge of connivance or neglect; to weaken his hands by affirming that whereas evil-doers are protected by law in the possession of their rights, the Bishop alone is unprotected, he has no legal rights, and cannot exercise the jurisdiction which every Bishop is sworn to exercise and defend; this is the protection which the State offers to her dutiful and loyal sons. We have then, a sufficient answer to those who say, "the Bishop has power enough already, and we do not want to give him more. He can deprive a man of his living now, for a cause for which a man could be deprived of it in England." The Bishop can do nothing of the kind. In England every Bishop has an Ecclesiastical court, recognized by law. On any written accusation of an Ecclesiastical offence committed by one of his Clergy, the Bishop may issue a Commission to five persons, according to the provisions of the Clergy Discipline Act, to receive evidence, and report to him if there be a *prima facie* case for further proceedings; he may try the case, or remit the case to the Court of Arches, and from the Court of Arches, there is an Appeal to the Judicial Committee of the Privy Council; ample provision is made for justice, though it is justice ruinously expensive. But here the absence of all legal recognition of the Bishop amounts to a denial of justice. If a Clergyman be guilty of any grievous crime, the secular arm can deal with him, but it cannot (I apprehend) deprive him. He may be committed to prison; but then a double wrong is done; he may still be the legal rector of a parish, without performing any of its duties. The only Colonial Act which bears on the case, is one which has never yet been put in force. But there are many offences beside flagrant crimes, for which the law would not touch a Clergyman. He may be drunken, he may be grossly negligent of his duty, he may violate all the rules of his Church, he may write and preach against the truth of Scripture, the Divinity of Christ, or even the Being of a God; he may set up an image of the Virgin Mary, and kneel down before it, and offer up public prayers to it, and who is to bring him to book? "I do not care for your admonitions," he says to the Bishop, "the law protects me; you have no legal authority. I shall pray and preach as I please; I am the sole judge in my own case; I defy you." All these things are within the bounds of possibility. The deposed Bishop of Natal has been guilty of one of these breaches of faith; and had there been a Synod there with legal power to deal with such questions, he might have been now effectually dealt with in his own Diocese.

I know the answer to this. "Give us," say the multitude, "the power of the purse, and the power of presentation, and all such evils would cease. We should drive away all 'erroneous and strange doctrines;' and drive them away speedily—no Clergyman could stay where he was not paid." Yet even this does not meet the evil, as they suppose. The mischief might occur in well endowed parishes, such as exist already. If the people present, the Clergyman once inducted might set them at defiance. We see in the United States an active flourishing Episcopal Church. We know that democracy is jealous and exacting enough not to make autocrats of Bishops. But they have not found the power of

the purse sufficient without the power of the keys, without well ordered assemblies, and convened according to law, ordered by definite rules. Diocesan and Provincial, to which Bishops, Clergy, and Laymen are amenable. Ask any intelligent Clergyman or Layman, in Maine, or Massachusetts, New York, or New Jersey, whether Conventions (another term for Synods) are useless, whether they are instruments of Episcopal oppression, whether they regret their establishment, and he will smile at your ignorance. We need not, indeed, go across the border for information. In every Canadian Diocese Synods are established, and are a part of the settled form of Church government. Besides, in reference to Ecclesiastical offenders, it is generally found that the offender is able to form a party in his behalf. A man of popular talent may always surround himself with followers, and deliver appeals to the sympathy of multitudes whose loose lives incline them to support him because he supports them in believing little themselves. Deprive the Bishop of all power to deal with offences committed against faith, or morals, and the Episcopal office is in commission; it is shorn of one part of the duty the Lord committed to it, and the Laity are not so secure as they suppose themselves to be. Suppose a Bishop to be a mere hireling, to be indifferent to the good or bad conduct of his Clergy, to be insensible to his responsibility, and if he can secure his income, the present state of things might suit him very well. He sits like the gods of Epicurus in "blessed and everlasting ease," while every man does that which is right in his own eyes. A few men undertake, of their own motion, to govern the diocese in his stead, and drag Sosthenes before their judgment seat. But it is all one to him. Gallio cares for none of these things. This is certainly not the state of Church matters contemplated by the Church of England in her ordination office, or in the preface to her Prayer-book, nor is it supported by her general traditions, by experience, or the voice of her divines, and it would deprive the Church of all weight, influence, and general respect.

My argument as to the position of the Bishop is greatly strengthened by a Bill lately introduced by Mr. Cardwell into the Imperial Parliament. The Bill, indeed, is not law, and we know not whether it will ever become law; but as it is a government measure, and is based on the advice of the law officers of the Crown, and the Judgment of the Privy Council, we may reasonably believe that some such provisions would be found in any Imperial measure which may be introduced. The substance of the Bill is, that it accepts all the decisions of the Privy Council: reenacts none of the Letters Patent; disestablishes the Church in all Colonies having representative institutions; confers no status, or jurisdiction on the Bishops, and places the members of every Church on the footing of a voluntary society of Christians, calling themselves members of the Church of England, but not *legally identical with the Established Church in England*. Can it be said that such an anomalous state is desirable, without rules, government, or any body legally competent to act?

But let us consider the position of the clergy generally. Their ordination having been made, agreeably to the rules of our Prayer-book, and by a duly consecrated Bishop, must be considered valid. Mr. Cardwell's Bill, however, undertakes to remove doubts upon this important subject, and it is unpleasant even to hear of doubts. One kind of doubt arises out of the course followed by the Church and State at home during the last year, and I am unable to solve it. It proves practically what the Judgment of the Privy Council determines theoretically, that we are no longer in the eye of the law, identified with the Church in

England. It was agreed in both Houses of Convocation, and determined by Act of Parliament, that the terms of subscription for ministers before Ordination should be altered, and the alteration has been made. A change has also been made, and has been ratified by the same authority, in a Rubric in the Ordination service. No intimation of this important alteration has been made to me by any recognized authority, though of the fact there is no doubt. This Act does not apply to the Colonies, and is not in force here, and I confess I am at a loss how to act. If I conform to the new regulations, I have no legal or other authority for doing so. If I abide by the old, the rules I follow are not the rules of the existing Church of England. What can more distinctly show that we must, as a Church, act for ourselves? If the Bishop move at all in the matter without a Synod, he acts autocratically, which he has no desire to do; yet he must act one way or the other, or he must cease to ordain. Should there be other changes made by the Mother Church, similar difficulties will occur. I presume that every Clergyman would desire that no doubt should exist, but I know of no body but a legally constituted Synod competent to resolve such doubts: the Colonial Legislature is not an assembly fitted to discuss such questions, nor indeed desirous to entertain them.

I have stated the grave difficulties arising from the entire absence of coercive jurisdiction. The Clergy are as much interested in these questions as I am. No religious and pious clergyman would wish to see evil doers unpunished, and sin triumphant. He must feel himself degraded by belonging to a body of Christians which has no discipline; above all, the weakness of his Bishop is a weakness to him; and he is injured, when the finger of scorn can point to scandals notorious, yet unredressed. He looks up to the Bishop as his governor and pastor, but he may look in vain; and it is no comfort or strength to him that irresponsible persons, of their own mere motion, assume Episcopal powers, and profess to govern the Diocese, and redress all evils. "Oh that I were made judge in the land," was once a popular sentiment, but it proceeded from no very wise mouth. If the governor sent by the Church be not allowed to rule, mankind will not the less be governed, but they will be misgoverned; and they will find there are heavier hands laid on them than that the hands of the Bishop. There were those who fled even from the Star Chamber, who found themselves in no better, but rather a worse condition, when they reached New England—"Mutatis mutandis, de te fabula narratur." But let us turn to the laity. They are every way interested in the formation of a Synod. They would form, by their representatives, an important part of it. Church questions would, of necessity, be discussed before them, and by them; they would both gain and impart information, and acquire a greater interest, and a more settled view of the Church of which they are members. At present, our meetings are merely called to collect money, and to dispose of money. A Synod has brought before it the more spiritual part of the Church's work; and part of its duty is to preserve with prudent care, and hand down unimpaired to our children the precious heritage we have received from our ancestors. The English Church tells us, the British Parliament proclaims to us, that it is no longer their intention to guard our privileges for us; we must do our own work with our own heads, and our own hands. The Queen's supremacy cannot help us, for the supremacy of the Queen is simply the supremacy of English Law, and English Law by the mouth of the highest Court has assured us, that when there are Representative Institutions in a Colony, the power formerly supposed to reside in the Queen alone, cannot be exercised here. Even if

there be an appeal to the Queen in Council, this will not materially help us. Appeals are safeguards against injustice, or misconstruction of law, or denial of rights, but they do not provide rights, they do not frame rules when there are none, they cannot do the work of the Church, you cannot appeal from that which is not, to that which is.

It is law, not anarchy, which is guarded by appeal. All appellate jurisdictions are founded in the existence of rights below their jurisdiction, and what security have the laity, against an immoral or heretical Bishop, without a Synod? There is no body legally empowered to try him, or if he be innocent, there is no body legally empowered to hear him, or should the See be vacant, there is neither the means provided to elect, nominate, or recommend a successor. Should the Crown appoint, there is no body authorized to make known the wishes of Churchmen touching so important a matter. The Laity, it appears to me, are helpless, except so far as irresponsible editors of newspapers and magazines undertake to make known and protect their interests. But even if this were a Scriptural, Apostolical, and fitting method of action in such grave matters, which it is not, many Laymen either do not read, or are not represented by what is said. The whole Diocese is no party to the transaction. The thing is not done "decently, and in order," as the Apostle advises.

There are two good old rules by which every well-ordered Church should be governed. The first rule is that of St. Ignatius:—"Do nothing without the Bishop." In matters affecting the welfare of the Church, as he is your acknowledged chief pastor, take him into council; ask his advice; set up no factions against him; make him, if possible, a party to your work, and you strengthen your own hands, as much as you strengthen his. The second is that of St. Cyprian:—"Do nothing without the advice of the Clergy and Laity." No Bishop who looks to Scripture and Primitive Christianity as his models, wishes to stand alone. Autocracy is distasteful to him. He desires to act in concert with the other orders. He distrusts his own solitary judgment, and deems himself strongest when he can say, "the Bishop, Elders and Brethren, to the Church, greeting." But how is this joint action, this united counsel to be obtained? Clearly by our being "gathered together," at the summons of our chief pastor, in an orderly way, such as the Church may agree upon, and by what other way, than by a Synod, or Convention, I cannot tell. The point really is whether you desire that there should be no united action or counsel, which is Anarchy; or that each congregation should have its own rules, which is Independency; or that a few irresponsible persons should choose to represent you whether you will or no, which is Tyranny; or that all should choose to join with the Bishop in common consultation, and deliberate action, which is Primitive, Limited, Scriptural Episcopacy. Surely, the Laity cannot suppose that they will be called together to oppress themselves; surely, they are not so weak as to imagine, that they will fall to pieces by union.

I have endeavoured to show you that Synodical action has become a necessity in consequence of the changes made in our relation to the State, and to the Mother Church,—changes which we did not desire, but which it is useless to ignore. But it may be asked, will not the Church Society supply the want? Have we not there a body of Clergy and Lay-delegates legally incorporated, who meet every year for the transaction of the business of the Church? Why is another body required? Because the Church Society is a committee within the Church, called together to promote its interests by the distribution of funds raised for certain limited objects, and for no others.

The Church Society is not authorized to deal with the relations of the Churchmen of New Brunswick to one another, and to the Mother Church. It cannot entertain questions of discipline. It cannot speak with the authority of a Synod. Most useful in its sphere, it is limited to that sphere, and beyond its written legal constitution it cannot go. In all the Canadian or Australian Dioceses, they have never found that any thing less than a Synod can do the work of the Church, and do it successfully and effectually. Nor does any difference in theological schools prevent our brethren in those Dioceses from uniting together in Synod. Huron is as active in Synodical action as Ontario, Melbourne as Auckland and Tasmania. A Synod is as comprehensive as the Church itself, and allows as much freedom and scope as the formularies of the Church. There is no stifling of thought, no pressure to prevent its expression, but the very fact of men being brought together to discuss important subjects leads them to be less suspicious of each other, and to learn in what points they can all unite. Why should Churchmen in Synod be less able to discuss subjects temperately and freely than in the Church Society, when the organization is the same, and the men are the same? Clergymen and Laymen are associated in the one, Clergymen and Laymen would be associated in the other.

Some objections to Synods may also be considered. It is supposed that Synodical action may tend to separate us from the Mother Church, and unloose those holy bonds of communion in which we have been hitherto bound. As far as the legal aspect of the question is concerned, the Judicial Committee has decided that our position is not identical with that of the Church at home. But as regards the moral and spiritual aspect, there is no point on which Colonial Churchmen are everywhere more unanimous, than in the wish to preserve our connection with the Mother Church inviolate. We should not meet in Synod to form new creeds, and compile a new Prayer-book; we should not desire new formularies, nor seek any other basis than that of the existing Church. But as the State has cast us adrift from some of our ancient moorings, we wish to drift away no further. We know that without rules, without a settled government, without a status and position, we cannot stand as a Church. We are left helpless on the stream, and may be carried we know not whither. A Synod, we may hope, will tend to preserve whatever is valuable untouched, as well as add whatever is lacking. The heart of our people is sound, and has no desire for separation from the Mother Church, nor need we entertain the fear.

It has been said again, that a Synod will increase the Bishop's power, and therefore should be avoided. A weaker objection could hardly be imagined. The Bishop's power has been called autocratic. What autocrat would think to increase his power by calling a parliament? Who are to register the decrees of the Bishop? Are not the Laity free men, who see general bearing is ample security for their independence? Their number is double that of the Clergy. They would vote by orders, whenever they desired so to do, and both Clergy and Laity have a veto on each other and on the Bishop. I believe that the Bishop's power would be both increased and diminished by a Synod. It would be diminished as far as it is irregular, unlimited and useless; it would gain just where every right-minded person would wish it to be augmented, in the moral force of a united judgment. It would be corrected and amended by discussion, and would be more freely acquiesced in, when it became the judgment not of the Bishop individually, but of the Church. With regard to the veto, which is made so much of by some, every Bishop in the world has it practically, whether you give it to him or no. The Canadian and

Australian Bishops all have it formally ; the Bishops in the United States all have it *practically*. The Bishop has it before a Synod is formed, and he will have no more, if it be formed. The Synod without the veto could do nothing without him, and with the veto, he can carry no measure which the Synod disapproves. It amounts simply to a conservative check upon hasty legislation, which in practice would never be exercised but to prevent what all parties would probably be thankful for an opportunity of reconsidering. To suppose a Synod frequently originating useful measures, which a Bishop would as frequently veto, is to suppose Churchmen more destitute of reason and common sense than all other men.

There may be other reasons against a Synod of which I know nothing, because some of our friends declined even to listen to discussion, and we are therefore denied the pleasure of listening to their arguments ; but if there be any other, I am inclined to think, that if strong, they are not irrefragable ; and that the weight of reason lies with those who were willing to hear the subject argued, and who did not desire to shut their ears to the arguments of their opponents.

My reasons are all based on the decisions of the highest court of judicature in England, and on the growing conviction, that a Church which is no longer legally identified with the Parent Church, which has no settled rules, and whose Bishop is in an undetermined, anomalous position, can have no weight in the community, and is in a very unsafe state, and that as the Imperial Parliament refuses to help us, we must help ourselves, especially as our brethren around us on every side have concluded that the only effectual method of help is Synodical action. Some of the Colonial Dioceses which have no Synods are incapacitated by the smallness of their numbers, or the distances which make it impossible to meet in Council, or they are in Colonies where the Church is established by Imperial or Colonial Acts. Generally speaking, in proportion to the importance and intelligence of the Diocese, has been the desire for united orderly action of this kind. If you are convinced by such arguments, you will, I trust, fearlessly assert your convictions, and will endeavour to win to your side those who have declined to be present at this discussion.

JOHN FREDERICTON.