

THE

Church Magazine.

NOVEMBER, 1865.

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SAINT JOHN, N. B. :

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EDITORIAL NOTICES.

THE editor respectfully requests that any balance of subscriptions may be remitted to him as soon as possible.

THE clergy are respectfully informed that Arden's "Cure of Souls," a very useful book of offices, for the visitation of the sick, can be had from S. R. Miller, Book-seller, Fredericton. Price, 75 cents.

THE CHARGE delivered in Christ-Church Cathedral, Fredericton, at the late Visitation, with an Appendix containing a paper prepared by Chief Justice Parker, has been published, and copies may be obtained from the publisher, Wm. M. Wright, Esq., or from Messrs. J. & A. McMillan, St. John. Single copies 12 cents; six, 65 cents; ten, \$1; twenty, \$1.75.

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SERMON BY THE REV. C. LEE:

PREACHED BEFORE THE CLERGY OF THIS DIOCESE, AT THE GENERAL VISITATION, SEPTEMBER 13TH, 1865, AND PUBLISHED AT THEIR REQUEST.

Text,—1 Corinthians, XV., 10 11.

"But by the grace of God I am what I am; and His grace which was bestowed upon me was not in vain; but I labored more abundantly than they all: yet not I, but the grace of God which was with me."

"Therefore, whether it were I or they, so we preach, and so ye believed."

THIS is one of those many portions of St. Paul's writings, in which we obtain a view not only of the humility, but the greatness of his character. He does not shrink from declaring, particularly to the Corinthians, some of whom would make but little account of his office, the varied labors which he had performed. He does not fail, in some passages, minutely to specify those labors, and make a righteous boast on account of the ministry which he had received. He labored, he says, "more abundantly than they all," than other ministers whom the Corinthians were, perhaps, more disposed to receive. He not only traversed more extensive missionary fields, but did, with special care and thoroughness, a pastor's work. While he made known more widely the name of Christ, he watched over those that were named with that saving name, lest they should fall away, or be shaken from the faith. At one time, we read of this Apostle resisting with all the force of a master mind, "the oppositions of science, falsely so called," in the subtle philosophers of Greece; at another, seeking for Christ's sheep that were scattered abroad in distant villages, or over dreary wastes; now fitting a bishop in the person of Timothy, to rule over the Church of God; now teaching the ignorant and poor of this world, to be rich in the faith, and heirs of the kingdom which God hath promised to them that love Him; calling the proud to Christ's humility, lifting the lowly to Christ's strength, bending the obstinate to Christ's will, fastening the irresolute on Christ's power; "all things to all men," (in all holy and righteous ways,) that he might by all means save some. "Warning every man, and teaching every man, that he might present every man perfect in Christ Jesus." What a type to all ministerial labors, whatever be their sphere of labor; a fulness, next to that

of Christ's, (so far as the finite can represent the infinite,) of which we may receive, each according to his need.

Yet, with this declaration of the Apostle's labors, of which he is constrained to speak, is seen a true and well founded humility. He speaks to magnify his office. He speaks that Christ's power may be seen in him, Christ's sufficiency in his insufficiency. He *never* speaks of himself as the honored instrument employed in the doing of such mighty works, without declaring also his unworthiness. After enumerating his apostolic labors, he adds, "if I must needs glory I will glory of the things which concern my infirmities." "I speak the truth and lie not." In the passage of the text, and its connection, he is setting forth the evidence of our Lord's resurrection, derived from the fact of his appearing to different persons among the disciples after his death. "He was seen of Cephas, then of the twelve; after that He was seen of above five hundred brethren at once, of whom the greater part remain unto this present, though some are fallen asleep. After that He was seen of James, then of all the Apostles, and last of all He was seen of me also, as one born out of due time." He does not thus reckon himself among the witnesses of the resurrection, without expressing his conviction that he *deserved* not to be singled out for so high an honor; "for," (he goes on,) "I am the *least* of the Apostles, that am not meet to be called an Apostle, because I persecuted the Church of God, but by the grace of God I am what I am." As if he had said, "my former unbelief and violence reduce me to a much lower rank than the original disciples. I have been made a *believer*, and a dispenser of this free grace of God in which we stand, by the *unmerited mercy* of God in Christ Jesus." For his sustained labors, as

well as his wonderful conversion, he is ready to say with the prophets of old, "What hath God wrought!" "This is His work."

Now, we see here very much of St. Paul's character and humility. Would we all learn that humility in connection with the crowning expression of the text, "by the grace of God I am what I am," we may observe, from what has been already said, what humility is *not*. First, then, it is not a simple declaration of unworthiness, accompanied with no efforts after truth and goodness. St. Paul does not attribute to God's grace his *useless life*, but his most *profitable labors*. He has made some improvement of God's grace, and attributes that improvement to the one only source from which all goodness flows. Those who live carelessly, and yet profess to rely upon divine help, make, at best, an empty profession. Their humility cannot be real. For, bring home to such people their negligences and their sins, and they will be the very first to excuse themselves. They will shew a heart to which the humility of a self-accusing conscience is a perfect stranger. They will probably acknowledge the fact, that they have violated the law of God, and incurred the ruin of the soul, and admit the correctness of some general inferences; but, at the same time, they will not forget to tell you, (if charged with any special sin,) that they did no more than others under like circumstances, that they yielded to some temptation of unusual violence. Or if their *shortcomings* are brought to their notice, they will say, "were our peculiar difficulties less, we would be seen serving God more faithfully." Alas! when we have nothing but a sinful or useless life to think or speak of, we may talk as we please of the supremacy of God's law, and the freedom of divine grace, but to both we are utter strangers. If *this* be our condition, our first feeling should be that of shame and confusion of face. We should get us to the Lord right humbly, and to the cross of Christ right penitently. St. Paul's earlier life before his conversion, then, rather meets our case. We need like him, some call from God's sovereign mercy to arouse us from our ignorance or apathy. But, if *after* having been so awakened, we have become "workers together with God," then may we say, in review of what we have done, "by the grace

of God I am what I am." "Not I, but the grace of God." After we have done what is commanded us, then may we say, "we are unprofitable servants." To say so before we have raised a finger, or subdued a thought of our hearts, to the doing of God's holy will, is only to cry in vain, "Lord! Lord!"

Again; humility does not consist in taking an affectedly low view of the talents or gifts which God may have bestowed upon us, nor of the office or position in life, which He may have assigned us. Rather, to think lowly of our-elves, we must think highly of all these. As *our own*, we must ignore them, as of God's *gift* or *appointment*, we cannot overrate them. We should feel that they are immeasurable. If we would learn to measure our-elves, that office, in particular, which we of the Ministry have received, is not, through our slight estimation of it, to be neglected, and then exposed to that contempt from others which we might be thought to have for it our-elves. To estimate it highly, to do what it requires of us, though we are, on that account, exposed to the charges of severity, pride, or self-exaltation, is to set up a God of authority and order, and to assist in drawing from others that outward submission to Him, which is not far off from inward humility. St. Paul did magnify his office. He was not an humble man because he was faithless or negligent in the discharge of a solemn trust. And so, if we think highly of what God has given us to execute for His honor and glory, and lowly of our-elves as unworthy to be entrusted with such a gift at His hands, then we have proceeded much towards that temper of mind which was conspicuous in St. Paul, as "the least of all saints."

But this text is more decidedly instructive, and has some positive lessons. I shall venture to suggest one or two of these as applicable to the *clergy* whose presence I have been requested by the Bishop to speak this morning.

My reverend brethren, are we not reminded here of the sovereignty of God's grace in the office and work of the ministry? It is, indeed, something for us to believe in the heavenly source and full authority of our orders; to know that the same Holy Ghost, who once said, "Separate me Barnabas and Saul for the work whereunto I have called them," still presides at our ordi-

nations, and authorizes what is being done in His name along our unbroken ministerial line. We are persuaded of the truth of all parts of our ordination-service. We prize the very form of sound words in which our commission is conveyed, and those words, "*Receive the Holy Ghost,*" are an unspeakable reality; a presumption and mockery only to the man who scorns them. We are ready to explain this form on the authority of Scripture, to defend it, as it has often been defended, against the partial belief that would mutilate it, or the entire unbelief that would remove it. We find, practically and experimentally, that to hold fast to this form is to hold fast to the presence of God, the Holy Ghost, in our hearts. Yet not this, unless we believe something more. The Holy Ghost is not busied with external things alone. There is, for the Ministry especially, His "inward call." Upon this, a modern prelate makes the very first of those powerful addresses to the Candidates for Ordination, which have been circulated among us through the kindness of a devoted member of the Church at home. It is a call which meets us in almost all parts of our solemn Ordination Service. It meets us there, and should be carried with us through life. We did not expect that we should have been separated unto this work, for man's benefit or God's glory, without those inward qualifications, mental, moral, or religious, which the same Holy Ghost also, blessing our exertions or our hearts, has enabled us to attain unto. We hardly expect an *outward consecration* without an *inward sanctification*, and scarcely know how to separate them. We do not see the *value*, at least, of the authority, unless the Holy Ghost work in us *personally* and *mightily*, making us examples to the flock, and enabling us to fulfil the ministry which we have received. We do not presume that our greater earthly gift, the gift of God's spirit at our Ordination, has lighted on scorn, or will rest on apathy or neglect. In the highest husbandry in which hearts are cultivated, and seeds are sown for an eternal harvest, man's labor is ever necessary, and the dew of God's blessing must continue to descend upon it, in answer to our unceasing prayers. And, therefore, we may ask ourselves, and the more solemnly as seasons like the present come around,

with so much of a recorded past gone from us, so little of an earthly future yet before us, "what are we by the grace of God?" "What are we making of this Ministry, and this Grace?" "What is it making of us, and through us, of other? What portion of it is, or is not, being bestowed upon us in vain? To have seen not all of the blessed or desired fruit of our labors, may be the case with the most successful among us, with the tried and lengthy experience of our elder brethren and fathers in the ministry. Yet, to their hearts also, no doubt, the question has come home, frequently and pointedly, what defect or backwardness has there been in them, what want of meetness for God's grace working in them, has caused them to fall short of that at which they have aimed, or still continue to aim. And thus, with some sorrow, perhaps, and yet with unabated exertion in God's strength, they persevere in training their younger parishioners, or urge on their equals in age and Christian experience to "the measure of the stature of the fulness of Christ." May such be our aim, also, my younger brethren in this ministry! May we spend our strength vigorously, while we have it, in the work which God has given us to do! May we remember, that "our ministry has failed to every soul entrusted to us, who is not under it converted to the Lord, and built up in His holy faith!"* And may such thoughts, obviously drawn from the words of the text before us, be aided and strengthened in many ways, by the services we have been, or shall be further, engaged in at this time, and by the words of authority and counsel that we are expecting to receive from our Bishop.

I now proceed to the latter portion of the text, which appears to have some lessons more directly applicable to the laity.

St. Paul not only ascribes the result of his labors, and the success which attended them, to God's gracious spirit, and thus calls off the minds of his converts from the instrument to the Agent, but he goes a little further. In one of those skilful transitions observable in his writings, he adds, "therefore whether it were I, or they, so we preached, and so ye believed." It was right and necessary that, as an

*Bishop of Oxford's Address.

Apostle, he should speak of his labors in the way he did; but if he is compelled to say that he labored more abundantly than others, it was not to depreciate the rest. He did not desire to promote among the Corinthians that infirmity, to which they were already too prone, of selecting this or that laborer, according to his natural gifts, but he requires them to receive all, as "the ministers of God." Elsewhere, he more sternly rebukes those foolish preferences they were making, and which arose from the desires of the natural heart, the heart unrenewed by grace. "Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man." "We are laborers together with God." "Therefore, let no man glory in men."

Here are truths which we cannot too cautiously store up in our hearts, for they are very valuable both to priest and people. Familiar they may be to the minds of many professing Christians, yet, practically, they are very much forgotten. For, look throughout the Christian world, and through almost all forms of religious profession, and what do we find to be the chief reason why leaders are chosen, and trusted in, and so eagerly followed? Not so much for what they deliver, as for the *manner* in which they deliver it; more for the "enticing words of man's wisdom" concerning the truth, than for the truth itself. Nay, provided the talents of the speaker are conspicuous, men are ready to take down all sorts of novelties and errors; and when, after this fashion, numbers rally around a leader, or form a sect, the immediate success is too fondly attributed to the blessing of God. Too fondly, indeed, for when the chosen leader is gone, often the main support of his inconsiderate followers is gone too, while they are hurried from truth to truth, or from error to error, not knowing whither they go, unsettled, wavering, anything but nourished and established in the faith.

Though we have, in the Church of England, in our liturgy and definite standards of doctrine, much to call off our minds frequently from the ministering servant to the Giver of all good, and to the Teacher of all truth, yet, from this man-selecting spirit, from this "admiration of men's persons," or preference for individual talent, we

are not entirely free. To receive the ministry as such, is still the blessing which we need. It may be, my brethren, that your failure to attain this blessing can be justly attributed to the infirmities or shortcomings of the minister himself. And I am not, of course, for one moment attempting to maintain that we of this ministry should be ever satisfied with small moral, intellectual, or professional attainments. I rather feel with you all, that we should endeavour, with God's continual help, to fashion ourselves more and more after the example of Christ, to add to our stores of knowledge, and wax riper in our ministry, that we may "fulfil it." Yet, though this be done, (and that it is done by us, as a body, according to our opportunities, may perhaps be asserted, without any very great presumption,) are all, therefore, satisfied with us? Are we received as the ministers of God? Do not our flocks still set up their standard of measurement, and in the slight failings of the man, too soon forget the office which he bears? His very errors of judgment are sometimes considered serious offences or disqualifications. Then, the want of success is immediately attributed to him personally, by those who have had but little opportunity of judging of what he has been doing, much less the candor or reverence to judge aright. Cases are not uncommon in which the clergyman has been accused of supineness, simply because he could not pay an equal attention to all parts of a very extensive, or closely-populated cure; where he has been thought negligent in pastoral visiting, simply because he could not get through with it all; nay, where the oppositions of the unruly, the captiousness of the disaffected, the moral and religious insensibilities of the careless, are directly charged upon him, though the frequent and stated services of the Church are kept up, and private admonitions to the flock are not forgotten. Often the cry is, though the work of the Church is quietly and soberly done, "give us some more stirring, eloquent or popular man, and see what new life will then be infused into the Church, and how vigorously we shall advance." Now, without denying that there may be, in certain cases, in many if you please, some ground for such accusations or such wishes, still, this much is apparent where such

language is employed: the dependence upon the ministry of man, the *admission*, or, the *contempt* of man, as circumstances may prompt either the one feeling or the other. Where, in these crises, is the humble bearing of the soul before God? the united prayer for a blessing upon the ministry and the means of grace? Surely, my brethren, we want to substitute much prayer for criticism, a silent waiting upon God in His house for religious discussions, before a faithful clergy, or a wise laity shall be God's increased and perfect gift to His Church. If sermons were prayed over more than so freely canvassed, or so incautiously considered, if, even before the young, some larger amount of respect for the sacred office were taught and maintained, there would be a more intelligent, and more deeply-rooted love for our Zion than there is, more steady offerings to the cause, more wise and understanding hearts. Be assured, that your own growth in grace, your ability to say truly with the Apostle, "by the grace of God I am what I am," depends, more than you are perhaps aware, upon your receiving the ministry as such, upon your praying *for* them and *with* them, upon your forgetting their many infirmities, and passing over even their different excellencies and gifts. This much, at least, may be said, in the name, and on the behalf of the clergy present here to-day. Our numbers, you see, have not diminished, though in the view of no large temporal prospects. The aged who have assembled here, would, no doubt, be able to tell us of many signs of God's help and approval upon their lengthened labors, while the younger also are assured, that they have not even entered upon their work, without some welcoming mark of encouragement from Him, who, as we are true to Him, to our Church, to our vows, "will help us, and that right early."

Be not only disposed, then, Brethren of the laity, to hear or receive us, but go with us also in promoting, by your own prayers and exertions, those objects which belong as much to you as to us, in advancing that kingdom of which you, with ourselves, "are very members incorporate." Come to the Cross of Christ with us in all the prayers and services of the Church. Give also, continuously and systematically of your temporal substance unto

Christ, as He hath prospered you, not as you have been yourselves successful, not, as if it were your own, nor according to the measure of the successful worldling and the prayerless heart, nor in those irreligious ways of raising money for sacred purposes, which are becoming so frightfully common.

You expect, I trust, to give larger offerings at this time, hoping it may be a season of grace to you. It will be so, if, with your prayers, those offerings are rendered cheerfully.—There are two special objects which I am requested to commend to your hearts, and to which jointly the Offering, this morning, and this evening, will be devoted. First, the Association, now over ten years in existence, by which some suitable, though not superfluous, provision is sought to be made for the families of deceased clergymen of this diocese. As the necessity for this provision must appear, in many cases, to be greater, in prospect of the reduced incomes of the clergy, your offerings, I trust, to this fund, will not be less than in former years. The Association, I may add, has its rules, carefully made, never altered without proper notice, and duly accepted by all its members. We desire to make these known to all the lay members of our Church, who will manifest their interest in them. By adherence to these rules, and by a careful management of what is subscribed or collected, we hope to fulfil the apostolic advice of providing "things honest in the sight of all men," that is, enabling the clergy to secure, for those whom they may leave behind them, that honest maintenance which the good name and efficiency of the ministry absolutely require.*

Your offerings are also asked, at this time, towards meeting the expenses incurred in the necessary repairs lately made upon this cathedral. The spire has been painted at a cost of about sixty-two pounds. This, also, is an object of a religious character, and to which we ask help "in the name of the Lord." For, the goodly state of preservation in which this holy and beautiful house is kept, the order and neatness that reign around, as well as within it, the passing away of this mortal life so solemnly told out from its

*NOTE.—I think it necessary to state that this appeal, in behalf of The Clerical Mutual Life Insurance Association, is *entirely* and *exactly* as written and delivered.—C. LEE.

tower, the holy and impressive lessons concerning another world, which the entire structure and the heaven-directed spire are ever silently conveying, must have had their due influence upon many, and, we trust, will continue to affect many more. None, then, it is presumed, will refuse their cheerful offering to that of which they see the necessity and benefit, and all Churchmen of the diocese, all present here to-day, will contribute readily of their means for the preservation, thus, of their Cathedral Church.

And may we all reap the blessings which the services at this time are intended to impart! May God the Holy Ghost, concerning Whom we have ventured to speak, be with us and in us all, sanctifying to us the words heard, or said, or sung! And may the pious wish of the late Bishop of Quebec, (one of the earliest rectors of this parish,) be ours, ever, and be fulfilled to the whole diocese: "*that the blessing of Almighty God might rest upon this Church from generation to generation!*" Amen.

CHURCH WORK AND CHURCH PROSPECTS.—CONTINUED.

AS doubtless to many persons, our present prospects seem sufficiently gloomy, let us look for once on the sunny side of the picture. Among the most cheering signs of progress, our Diocesan Church Society holds the foremost place. So little did the governors of our Church anticipate its present position and influence, or understand that it was possible for provincials to do so much, that the late Bishop of Nova Scotia was disposed at first rather to discountenance, than forward the design. A few clergy, headed by the Archdeacon of this province, originated and carried on the plan, which was eventually to be joined by the clergy and laity as a body, and is now the sheet-anchor of the missionary operations of our Church. The late excellent Chief Justice Chipman said, in his quiet way, to the writer of this paper, "I see that, in time to come, the Church Society will be our chief stay, and we must all do our utmost to strengthen it." These were not mere words in his mouth, for nobly did his acts correspond to them. Had one half of our popular speakers put their words into action, instead of contenting themselves with exhorting others to give, we should be in the position which Chief Justice Chipman desired, and for the promotion of which he bequeathed us a legacy of £10,000. In considering what the Church Society has already done, the following circumstances appear especially gratifying.

1. Whatever has been done, has been done by ourselves, without aid from any foreign source. The whole income of the Society is raised in New

Brunswick. It is not a crutch, on which we feebly lean, but a wholesome, vigorous exercise of our own strength. We are, so far, independent of external help.

2. It is not a party measure, whose strength lies in upholding and diffusing party doctrines, or watchwords, or party measures. Its interest lies wholly in the Church of England, and it knows no narrower bond of union. Every missionary is supposed to belong to it. Every parish can be represented in it. It is neither "evangelic," nor "tractarian," neither "high," nor "low," nor "broad," nor "narrow," nor "dry," nor anything else that savours of party. Divisions of opinion may find their way into its committees, but they have no place in its constitution.

3. It is a progressive Society in the right direction. Look back to its first reports, when a few clergy timidly met together to advocate its claims, unsupported by the great body of the laity, who either did not know of its existence, or were not alive to its claims. Compare this with the present general admission of its receipts, and its usefulness. Examine the list of its subscribers in former times, compared with that at present on the roll, and you will see how thoroughly it has worked its way into general esteem. But above all, notice the long list of clergymen in missions aided by our Society, and remember that every one of these missions implies churches built, or restored, Sunday schools established, stations for divine service, new ground of some description taken up, and contributions obtained from the people themselves.

4. So far from the subscriptions to

the Church Society having destroyed or diminished the assistance given by the laity to Church objects, we may say that the laity scarcely contributed at all, till the Church Society taught them how to give. Formerly, if a church was to be built, an application was made to the Society for the Propagation of the Gospel, or the "casual revenue" was relied on, or a few officials in Fredericton were to set it a-going; now the parishioners see that the work must be their own. And the more it is their own work, the more they will value it.

It is pleasant to see a spirit of enterprise springing up in different parts of the province, and not confined to one section of it; as at Little River, in the mission of Hampton, where a new church was built some time since by the exertions of the people, with little external aid; at Kingston, where the Churchmen have rebuilt their church; at Maugerville and Burton, where three churches have been erected within a few years; at Butternut Ridge, near the Petitediac Station, where more than \$600 was given by one Churchman; at Upham, where the parish church was built at the cost of the parishioners; at Wickham, where an old church was moved two miles across the ice, with great labor and some expense, and re-erected on a more suitable site; at Norton, where a chapel-of-ease was erected, and the parish church lately improved; at St. George's, where the parish church has more than once been enlarged; at Woodstock, where a large chancel has been added, and additional seats obtained; at Sackville and St. Stephens, where two of the handsomest churches in the diocese have been erected. It is observable that in most of these instances, where the exertion has been the greatest, the seats have all been made free and unappropriated; and the building of a new church has generally been followed by the purchase of some instrument to

assist the choirs, and by the improvement of the music used in the church. There are, I believe, not less than thirty-six organs or melodeons used in our churches, many of which have been purchased within the last twelve or fifteen years.

It is obvious, therefore, that our condition has been one of progress; assisted, indeed, freely and liberally by the two societies at home, but not altogether dependent on them, and often acting without their aid. We may reasonably hope that this impulse will not be allowed to stop; that the work so zealously begun will be continued in a spirit of faith and liberality hitherto unknown; and that the Church planted here by others, and watered by them, will now bear fruit, and be enriched in everything to all bountifulness, which causeth through us thanksgiving to God. It must be admitted, that we have some cause for fear; that we see some of our richest members shrinking from their duty, or sacrificing our best interests to their caprice. Still, when the Church was first founded, the same, or similar, or greater difficulties presented themselves. "Not many mighty, not many noble were called," but through evil report and good report, through gainsaying and prejudice, and obloquy, and persecution, and false brethren, the Church made its way, and the faith of brave hearts, under God's blessing in answer to strong crying and tears, with resolute determination carried it onward, and the "mustard seed became a great tree, and the fowls of the air lodged in the branches of it." Never was the advice of the Apostle more suitable than in our case, and may we all profit by it:—"Wherefore lift up the hands that hang down, and the feeble knees; and make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed."

ON THE UNITY OF PLAN IN ORGANIC FORMS.—3.

WHAT can be more unlike than a lobster or crab, and a grasshopper? what more widely separated in all their habits, forms, and instincts, than the poor earthworm, "who drags his slow length along," and the gaudy

butterfly or moth, who, with wings sparkling with the gayest of Nature's jewels, baffles all our efforts to entrap him?

To the casual observer, there would certainly seem to be few points in which any resemblance could be pointed out,

while, to judge from the habits of the animals themselves, they are by no means ready to claim relationship; yet naturalists now unanimously associate them into a single group, characterized by features which they all possess in common, and by which they may all be distinguished from other forms of animal life. The most prominent of these features, and the one which is always most readily recognized, is that of their jointed or *articulated* structure, the body consisting of a number of rings or segments moveable on each other. This jointed structure is familiar to us all in our common insects, their name indeed being given them from the prominent *cutting* of the body into two or more parts, as in our house-flies, with their little round heads filled with countless eyes, or our bees, wasps, and hornets, whose heads and tails, as we call them, seem on the very point of parting company; but the same jointed or articulated structure is no less evident in the lobster, shrimp, or cray-fish, or in the common earthworm. They are all built upon a plan in which the essential feature is a series of moveable rings or joints, and the structure is everywhere apparent, internally no less than externally.

Another prominent feature in which articulate animals differ from those of other groups, is the tendency towards the multiplication of like parts, and to great outward display of those parts. The first of these characteristics may be very well seen in almost any of our common insects, as the bee, mosquito, or house-fly. Not content with a single organ of vision, the common fly has no less than four thousand distinct eyes, the silk-worm over six thousand, (6236,) and the butterfly over *seventeen* thousand.

Nor is it in the eye only that this feature is apparent. Many insects have no less than four distinct pairs of jaws, each in itself a powerful weapon of attack. But it is the great outward display of these numerous organs which, more than their number, attracts our notice. Any one may readily call up hundreds of illustrations of this fact, whether it be the "old daddy long-legs" of good Sir Thomas Ingholdsby, or

"Those great ugly things.

All legs and wings,

With nasty long tails arm'd with nasty long stings."

which so shocked and horrified his wor-

thy dame. Even the common earth-worm, though apparently an exception to what I have stated, is really an excellent illustration of its truth, for what is the body of the worm but a succession of rings, each like the other, and each endowed with an almost independent existence? Indeed, it is to this numberless multiplication of like parts, and this spreading of the vital energies more evenly throughout the body, that the wonderful recuperative powers of the animals are due, enabling their bodies to be completely everted without destruction of life, each segment henceforth maintaining an individual existence, and reconstructing the organs which it has lost.

This reproductive power among the lower animals is of very common occurrence, but among none is it more frequent than with the articulates. Crabs, when provoked or wounded, will deliberately bite off the injured part and make another. The limbs may be entirely removed from our common water newt, (*Triton*.) and in less than one year they will be perfectly restored. Even the eye of these and kindred animals may be destroyed, and in less than eighteen months, this delicate organ, with its complicated apparatus of humours and transparent media, will be perfectly reproduced.

It is in this same department of articulates that another and important feature is to be noticed; a very prominent one indeed, yet so little studied, until within the last few years, that its true bearing and significance was entirely unknown. I refer to what we may call the *transformations* which all the animals of this division undergo, and with which we are particularly familiar in the case of our common insects, such as the butterfly. First issuing from the ground a tiny caterpillar, without wings or any means of locomotion more rapid than those of the common worm, the future butterfly feeds upon, or rather *devours*, our vegetation for a time, then becomes sluggish and stationary, rolls itself in what seems a death-shroud of its own spinning, and at last, after an interval of greater or less length, in which marvellous changes have been going on in what was apparently inert and lifeless, the insect suddenly throws off its mask, spreads its new-formed wings, and flies away a gaudy butterfly.

This series of changes, here briefly

alluded to, is of very general occurrence among all insects; but, as I have said, it is only within the last few years that its true significance has become apparent. What was formerly supposed to be a peculiarity of a few animals only, is now known to be true of all. And not merely does each animal undergo a series of transformations, but these changes bear a definite relation to each other, and bind the whole into a more clear and consistent system. This relation may be briefly stated thus: that all animals, at some period of their existence, whether before or after birth, pass through stages of development in which they transiently represent the permanent condition of lower animals in their own group.

To make this statement clearer, let us return to our butterfly. Its first or caterpillar condition was worm like, its second or chrysalis condition, lobster-like. (shown in the prominent division of the body into two, instead of three segments,) its third or butterfly condition, that of the full-grown insect. Now worms, crustaceans, (lobster crabs,) and insects, are the three only classes in the group of articulates, and are classified in the relative order above given, the worms being the lowest. Their relative rank, then, determined long ago by naturalists from structural peculiarities in the adult animals, is shown to correspond exactly with the changes which the animals themselves undergo, in the earlier periods of their

existence. Nor is this all. Their introduction, in point of time, upon the surface of the globe, corresponds exactly with their relative grade or stages of growth: worms first appearing on the new-born continents, then trilobites, animals nearly related to our modern king crabs, crawling on the shallow shores, then as forests began to bloom, and vegetation covered the land, the busy hum of insect life.

Nor are these curious facts true of articulated animals only, but of all animals. The crab, before it arrives at maturity, passes through a condition in which it strikingly recalls a lobster. The frog must first be a tadpole (in which state it transiently represents the permanent condition of salamanders and other inferior reptiles,) before it can drop its tail and change its habits of life. In fine, even the highest animals, the mammalia, to which we ourselves belong, pass through similar metamorphoses, recalling to our minds the successive stages of fish, reptile, and bird. In some the changes precede, in others follow birth; but whether before or after, the transformations are of inevitable occurrence, and excite our deepest interest. They have only begun to be thoroughly investigated, but what may we not hope, when the attention of naturalists, now generally directed to these changes, shall have more fully unravelled their curious relationships?

" ALL SAINTS."

" I believe in the Communion of Saints."

FROM the earliest times of Christianity we find certain days set apart for the observance of the death of good and holy men or as it more commonly was called, their *birth-day*, because on it they began a second life; their time of trial and distress was passed, their life of rest and joy begun.

And so we find it in our own Church: days set apart with a special prayer attached to each, that we may be like the Saints departed *in life*, that so our death may be the death of the righteous, our last end like his. But why are they *all* now joined together, one day appointed us wherein to observe all the Saints? It is this: to set be-

fore us the mysterious bond and union that exists between them, the fellowship and the communion of the Saints. Together are they united in love, under their great eternal head, Christ Jesus; nor is it alone *together among themselves* that they are united. The communion of Saints has a wider range than this. There is a mysterious, and at present a strange communion between them and the Saints still upon earth. And whom do we mean by the Saints still on earth? We mean those who, having by baptism been admitted into the sonship of the Father, continually, and prayerfully, and anxiously, seek the way that leadeth unto life; not forsaking the assembling of themselves to-

gether, to partake of the precious Body and Blood of Christ their Saviour. There is a link that binds their souls together; in faith they are *one*, in love they are *one*, in the end of their course, the finisher of their faith, they are *one*, also.

How doth it swell the cloud of witnesses around us, to know that all who have departed hence in the Lord, who in heart and spirit were joined with the faithful sons of God on earth, now throng the air to watch their brethren in their heavenward progress! Hath God been pleased to remove from us any with whom we lived in Christian fellowship and love, with whom we sought the Lord, and trod His courts together? Let us not weep, they have not forsaken us, they are amid the cloud of witnesses, they see and watch us; and if we loved them here, oh, let us love them still! The fellowship that bound our hearts together here, if knit by God and hallowed by His presence, death hath not torn asunder. If while together here, our treasure and our conversation were in heaven, they have but gone before to find it perfected; there may our communion still continue. For this we bless God's holy name; for all His servants departed this life in His faith and fear, knowing that we are still joined to them, and that they are nearer God. For this we lay the righteous in the grave with joy, and not with sorrow, knowing the company of Saints have welcomed him, as drawing nearer to its fulfilment their own perfect bliss. Doth it not breathe the breath of comfort to the mourner's heart, to know that the souls of the righteous are in the hand of God! that though in the sight of man they seemed to die, and their departure was taken for misery, and their going from us to be utter destruction, yet they are in peace; the bonds of love and fellowship that united them *here*, are not broken, but increased. Is it not an inducement to a holy life to know they still are near us, waiting with tender earnestness, watching with heavenly love?

But that hereafter *we* may be found worthy to enter into their rest, we must follow in their footsteps, the footsteps dictated by their Lord and ours. Praying for each other, edifying each other, sustaining each other, forgiving each other, these are the duties that belong to the communion of Saints upon earth.

The poor in spirit, the mourners, the meek, they that hunger and thirst after righteousness, the merciful, the pure in heart, the peacemakers, the persecuted for righteousness sake, these hath Christ pronounced blessed, these are the Saints on earth, and these—not for any merit or good of their own—but by the Father's mercy, by the Saviour's sacrifice, by the Spirit's guidance, these shall be the Saints in heaven.

Then when the number of the Saints is perfected, when the whole faithful Church throughout the world hath met the glorious company of the Apostles, the goodly fellowship of the Prophets, the noble army of Martyrs, in heavenly communion, then shall heaven and earth pass away, and Christ's kingdom be established; when Saints, once joined on earth, have met again in heaven, then shall their love and praises be eternal; Christ the Lamb, their Head, and their Redeemer, be the subject of them. One voice, one tongue shall be with all. "Blessing and honour, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb for ever." For the Lord our God is our Redeemer, and "the Lord God Omnipotent reigneth."

All hail, ye hallowed forms of Love,
Bonds of all kindred spirits here;
Though time, and sea, and land may prove
To mortal friends a barrier:
Ye span the envious space across,
And link all Christians in sweet intercourse.

Heart joins with heart, and friend with friend,
With more than mental unity,
As ye your kindred voices blend—
In welcome notes of harmony:
And hearts we prized, and lips we love,
In prayer and praise with ours in concert
move.

Thus live we, by a golden tie
With ages of the past entwined,
And brethren 'neath each distant sky
Feel by the sacred bond combined.
None stands alone—proud self is lost,
Each stands as member of one mighty host.

Begun on earth, 'tis sin alone
The golden chain can tear away:
The grave but binds more firmly down
The links that thence have passed decay:
With Father, Spirit, and the Son,
The Saints in Heaven shall have their full
communion. L. B.

EXTRACTS FROM OLD AUTHORS.

THE LORD'S SUPPER.—I very much wish a more frequent celebration than I find in many places of the sacrament of the Lord's Supper. Four celebrations in the year are the very fewest that ought to be allowed in the very smallest parishes. It were to be wished that it were in all more frequent; I am confident that the oftener it is administered, the more numerous the communicants will be. But the frequency of the celebration will be of little use, unless your people are well instructed in the nature and use of this most holy and mysterious ordinance. If they are suffered to consider it as nothing more than a rite of simple commemoration of Christ's death—a mere external form of thanksgiving on the part of the receiver—they will never come to it with due reverence. You will instruct them, therefore, in the true nature of a sacrament—that the sacraments are not only signs of grace, but means of the grace signified; the matter of the sacrament being, by Christ's appointment, and the operation of the Holy Spirit, the vehicle of grace to the believer's soul. The Lord's Supper is in this sense a sacrament in the very highest import of the word; for you will remember, that the Church of England, although she rejects the doctrine of a literal transubstantiation of the elements, which is taught in the Church of Rome, denies not, but explicitly maintains, that "the body and blood of Christ are verily and indeed taken and received by the faithful in the Lord's Supper,"—though they are taken "after a spiritual manner," and the means by which they are received is faith.—*Bishop Horsley.*

SPIRIT OF PRAYER.—It is a gross and carnal mistake to imagine that the

spirit of prayer can consist in a readiness of expression and a natural or acquired volubility of tongue—arts and accomplishments whereof many wicked men have been great masters, and wherein many good ones may be very deficient. The spirit of prayer must be acknowledged to be nothing else but an inward good and pious disposition of the soul, wrought in us by the grace of God; an unfeigned humility and abhorrence of our-selves, when we confess our sins and beg for pardon; an affectionate sense of our wants, when we ask for all things necessary both for this and the other life; an holy exultation of mind when we offer up our praises and thanks for 'the blessings we have received; a full resignation of our concerns to God's disposal, and a dependence upon His promises for the granting our requests, when we have made our addresses unto Him. These are the great indications of the spirit of prayer; and these are so far from being hindered, that they may be very much helped and advantaged by a form. A man, questionless, may be more seriously affected in all these respects, and say amen more heartily to a form of sound words which he hath known and considered before, than he can to some uncertain expressions which he never heard nor thought of, and possibly may not so well understand nor be satisfied in, when he hears them. The perplexity and doubtfulness of thought which must often arise when we would join in prayers we are unacquainted with, is directly opposite to that faith and assurance with which we should pray; and can scarcely be prevented but by a well-digested and studied form, that may be weighed and soberly assented to by those that are required to join in it.—*Bishop Grove.*

COLONIAL AND FOREIGN CHURCH NEWS.

ON Wednesday 27th September the Bishop left Fredericton for St. Stephens, and on Friday the 29th, being the feast of St. Michael, and the anniversary of the consecration of the parish church, Morning Prayer was said at half-past eight, Litany, confirmation, and Holy Communion at eleven; and Evensong at seven. Twenty-six persons were confirmed, and the Bishop addressed them on their duties to the Church, and to each other, and pointed out to the congregation the spiritual advantages of this meeting together at festival services. Collections were made for Church

purposes at the two later services. The next day the Bishop confirmed three sick persons at their own houses.

ON Sunday, the 1st October, the Bishop preached twice: in the morning at Christ-Church, St. Stephens, and in the evening at Calais, at the request of Revd. Mr. Murray, the rector. The congregations at all the services were excellent.

ON Monday, the Bishop preached at St. Andrews, and at St. John on the succeeding Sunday; in the morning at St. James's, in

the afternoon at St. Paul's, and in the evening at St. Luke's.

On Sunday, the 15th October, the Bishop held a confirmation in St. Peter's Church, Kingsclear, when thirteen persons received confirmation. Though the weather was very unfavourable, the church was well filled. After confirmation, the Bishop, as usual, addressed the candidates.

THE annual festival of the Queensbury Church Sunday School, took place on the afternoon of Thursday the 12th October. The children assembled at the rectory at two o'clock, P. M., in a most joyous mood, and after being duly marshalled by the rector, (Mr. Tippet,) marched in procession, headed by one of their number carrying the Union Jack, to a selected spot in the neighbouring meadow, where they joined in a series of innocent and healthful sports, with great glee. They then returned to the rectory o tea, and did ample justice to a well furnished table, contributed by several friends, causing its sundry preparations to vanish almost with the rapidity of an enchanter's wand. This important part of the ceremony having been completed, some favourite hymns were sung, and a short address delivered by the rector; after which the National Anthem was sung with great vigor, supplemented by three cheers for the Queen, when the children were dispersed at half-past five. Happily, the weather, which was threatening in the morning, became tolerably fine in the afternoon, and nothing occurred to mar the joyousness of the occasion.—*Communicated.*

His lordship the Bishop of Fredericton has sent the subjoined letter for publication:—

To the Clergy and Laity who have subscribed to the Endowment Fund for the diocese.

MY DEAR BRETHREN.—

AT the Visitation of the clergy in the year 1862, a subscription was entered into by the clergy present in the Cathedral vestry, in the expectation that the laity would join them in this necessary work. Some few laymen have contributed, but the great majority have held aloof. Under these discouraging circumstances, it was resolved at a meeting of the clergy at the late Visitation, to return the sums subscribed to the contributors. On making enquiries, however, at the Bank of New Brunswick, I found that, during my late visit to England, several additional sums had been paid in, making the sum total of receipts more than double what I had supposed it to be. It amounts to \$856 86, of which \$291 was placed by me on deposit at 3 per cent. interest in the Bank of New Brunswick. After consultation with several of the largest contributors, I resolved to take on myself the responsibility of investing \$480 of the money in a provincial sterling bond at 6 per cent. interest, payable in sterling money, on behalf of the endowment fund, and the residue, \$376 86, I have placed on deposit, at 3 per cent. interest, in the Bank of New Brunswick, till another bond can be purchased. I have also forwarded this day \$40 more for the same fund. Under these circumstances I request the subscribers not to call for their subscriptions, but to allow the money to remain, as the fund will soon yield £12 sterling per annum, when a few more subscriptions are paid, and the smallest sum we can obtain is valuable in the present condition of affairs. And I trust others may be persuaded to follow the example now set them. Should, however, any subscriber insist on his money being returned to him, I shall be prepared to refund it, on his application to me. I remain,

Your faithful friend and Bishop,

J. FREDERICTON.

Bishopscote, Oct. 10, 1865.

DEANERY OF ST. ANDREWS.—The clergy of this deanery assembled at 9 a. m. at the parsonage, St. Andrews, on St. Luke's Day Present: the Rev. W. Q. Ketchum, Dean Rural, Rev. S. Thomson, Rev. J. McIverson, Rev. J. S. Williams, Rev. R. G. Smith, Rev. E. S. Medley.

After prayers it was agreed that at all future deanery meetings, the previous evening shall be devoted to a parochial meeting for speeches and consultations on missionary and other kindred subjects; and that all collections made at meetings of the deanery are to be devoted to the missionary objects of the Diocesan Church Society. The subject for discussion at this meeting, was the "The institution of the Lord's Supper, and the circumstances attending it."

At the parish Church, at eleven a. m., Morning Prayer and Litany were said, and a sermon preached by the Rev. E. S. Medley. The Holy Eucharist was celebrated, the Dean being celebrant. Eighteen of the faithful laity remained to communicate. The offertory amounted to \$3.52.

The clergy met again at three o'clock in the afternoon, and continued the subject under discussion, and it was then agreed that at the next meeting they should consider the "Use of the Order for the Burial of the Dead," and that a paper should be prepared on the subject.

At seven, p. m., upwards of one hundred and thirty of the laity gathered together for evening prayer. The Rev. J. S. Williams preached extemporaneously, taking for his text—"Brethren pray for us." This admirable address was listened to with much interest and attention.

The steady and earnest singing of the choir must not be omitted, and the members of the choir should be encouraged to improve more and more. Indeed, the services of this day were very hearty, and the members of the deanery felt that they had derived fresh strength, energy, and encouragement in the arduous work of their respective parishes.—*Communicated.*

THE Annual General Meeting of the Diocesan Church Society of Nova Scotia was held in Halifax on Wednesday the 4th October. The Bishop took the chair at 2 P. M., and opened the meeting with an address.

The Very Rev. the Dean and N. Clarke, Esq., were appointed Vice-Presidents of the Society. Messrs. E. D. Meyneil, T. Boggs, G. Smithers, J. Thorne, and W. Hare, were elected members of the Executive Committee, in place of the first five on the list, who went out of office.

Rev. Canon Gilpin, D. D., was elected Secretary; H. Pryor, Esq., D. C. L., Assistant Secretary, and Col. Myers, Treasurer, for the ensuing year.

The Bishop submitted the following proposal from the Society for Propagating the Gospel:—"Resolved, that the sum of £250 per annum as a block grant for Nova Scotia and Cape Breton be placed at the disposal of the Bishop and the Diocesan Church Society for three years from January 1st, 1866; they undertaking as heretofore all the Society's pecuniary responsibilities during the period."

A statement was submitted showing that the sum granted by the Society for Propagating the Gospel fell short of the required amount by about £75 sterling.

It was resolved unanimously that the offer of the Society for Propagating the Gospel be accepted, and that the Diocesan Church Society pledge themselves to make up the sum of £75 stg. required to fulfil the obligations of the Society for Propagating the Gospel to this diocese.

The Executive Committee were requested to make efforts to increase the funds of the Dio-

Church Society so as to meet this demand, either by inducing each subscriber to increase his subscription, or by a special annual sermon and collection in each parish.

The Secretary of the Church Endowment Fund informed the meeting that nearly \$60,000 had been received.

A resolution was passed justifying the course adopted by the Widows and Orphans Committee, relative to a pension to the child of Rev. J. Woods, and at the same time requesting the Committee to pay, under the peculiar circumstances of the case, the usual pension to the orphan child.

A resolution was passed expressive of regret at the death of L. Hartshorne, Esq., who had been for many years Treasurer of the Society, and of sympathy with his family and friends at the loss they have sustained.—*N. S. Church Chronicle*.

It is with feelings of gratitude that we record the munificent bequest of the late Archdeacon Willis, of \$1200 to the Church, to be equally divided between the Fund for Widows and Orphans, the Fund for Superannuated Clergymen, and the general purposes of the Diocesan Church Society. These proofs of his heartfelt interest in the welfare of our Church will be duly appreciated by all its members, and will render his memory still more if that were possible, to those who in times past have been the recipients or witnesses of his genuine kindness and unaffected liberality.—*Ibid*.

THE Rev. R. Payne Smith, M.A., the newly appointed Regius Professor of Divinity in the University of Oxford, was educated in Pembroke College as one of its scholars, graduated with second class honors in 1841, and obtained the Bodein (Sanskrit) and the Pusey and Ellerton (Hebrew) University Scholarships. In the discharge of his duty as Under-Librarian of the Bodleian, he has published, in a thick quarto volume, an elaborate Latin catalogue raisonné of the Syriac MSS. belonging to that library. He has edited and translated the works of St. Cyril of Alexandria, which are extant only in Syriac, from the MSS. brought to this country by Archdeacon Tattam; and he has also translated the curious ecclesiastical history of John of Ephesus, which has been found in the same collection of MSS. by Dr. Cureton. Mr. Smith is at present engaged in preparing for the Delegates of the Oxford Press a Syriac lexicon, based on that of Castell, but the work of Mr. Smith will be, in point of fact, a new and much larger work. If, as a greater authority has asserted, Mr. Smith possesses a philological genius akin to the genius of Ewald or Gesenius, he cannot fail greatly to aid Biblical criticism by his lexicon. He passes also for an excellent Arabic scholar; and, what is of paramount importance in times when the theological conflict is fought over the Old Testament, he is a profound Hebraist. How Mr. Smith can teach theology and apply his erudition to the great questions of our day, may be seen in his *Messianic Interpretations of the Prophecies of Isaiah*, published in 1852, and will be soon further shown by a commentary on Jeremiah, which he has engaged to contribute to the large work that is to appear under the auspices of the Speaker.—*The Times*.

The *Record* is happy to confirm the announcement made in the *Times* of Saturday, that the Rev. Robert Payne Smith, M.A., the learned and pious Sub-Librarian of the Bodleian Library, has been selected by her Masters, on the recommendation of Viscount Almerston, to fill the vacant post:—

The rev. gentleman ranks as one of the most eminent Oriental scholars in Europe, being in Hebrew deemed equal to Dr. Pusey and superior to Gesenius, whilst in Syriac he

is without a rival. He has published both in Latin and English St. Cyril's Commentary on St. Luke, also several other learned works, but we regard as the most important and valuable of his publications his sermons entitled "The Authenticity and Messianic Interpretation of the Prophecies of Isaiah vindicated in a Course of Sermons preached before the University of Oxford." The appointment of a man of such great learning, devoted to the cause of God, and so well able to defend the truth, must be hailed with thankfulness, especially in times such as these in which we live.

The *Pall-Mall Gazette* states that Mr. Keble originally wrote his *Christian Year* in duplicate, and that his own private copy having been lost in Wales, the loss was supplied by his friend, the late Rev. Samuel Rickards of Stowlangtoft, in whose hands he had placed the duplicate copy. A writer in *Notes and Queries* mentions a report that the copyright of the *Christian Year*, when first laid before the publishers, was declined by three houses at the modest sum of 20*l.*, though the profits of its seventy editions have enabled the author to build three churches.

WE find in a late English paper the following notice of a publication by the Dean of Carlisle who is an unexpected but not unwelcome ally in enforcing the benefit of daily prayer in Church, and the spiritual privilege of a Choral service:—

In a little pamphlet, "Thoughts on the Daily Choral services in Carlisle Cathedral," we have Dean Close urging upon the thirty thousand inhabitants of his cathedral city the benefits of daily prayers chorally rendered. The Dean is scandalised at an average attendance of five or six in his cathedral, and examining the excuses made, proceeds to answer them. Passing over men engaged in business and trade, the Dean fastens upon others who might attend if they were willing, but for their prejudices against liturgical forms of worship without sermons, or esteeming family worship a sufficient substitute for any more public method of "assembling ourselves together" during the week. To such he says—

"It is surprising how much the force of habit and early education have to do with convictions and feelings of this description. Were such persons called in the providence of God to attend daily service, as a duty imposed upon them, they would discover after awhile that far from its being irksome or supererogatory, it had become pleasant and profitable to their souls; they would find that not seldom, when vexed and harassed with the cares of this troublesome world, the hour of prayer was 'a brook whereof to drink by the way,'—rest in the midst of disturbance; the calmness, tranquillity, and repose of the little season of prayer are soothing to the inner man; and the active duties and arduous conflicts of life are resumed with fresh vigor and energy. Neither does the daily repetition of the same prayers prove irksome or unprofitable; so comprehensive, so suggestive are they, that piously, humbly, and devoutly used, they become the channels of fresh spiritual blessings, day by day, as our occasions and necessities arise. A steady attendance once a day on the part of those who have time and leisure at their disposal, would be found by spiritual persons a great blessing to their souls. On such a point, indeed, it is not well to dogmatise, nor to teach authoritatively that it is a positive duty to attend public worship daily, and that to neglect it is to commit sin, yet it may be confidently recommended as a religious

privilege, as a habit fraught with many advantages."

But that the beautiful musical services in our cathedrals become to many exercises of the purest devotion, Dean Close gives us the impartial testimony of his own personal experience. He says—

"The secret of all profitable attendance on such modes of religion worship lies in a diligent attention to the language and import of the words which are thus set to music. The thread of devotional feeling must be broken if we fail to follow the sense of that which is thus uttered in sacred song. In the chanting of the Psalms this is easy and simple enough; a person little skilled in music may soon find pleasure and profit in modestly joining in chants, the air of which is for the most part easy and pleasing. The Holy Scriptures is on all occasions read, not sung nor intoned, not because it would be wrong to do so, nor irrelevant;—indeed most of the words which are sung in choral service are taken from the Word of God, but because the authoritative and dogmatic reading of the Holy Scriptures in our public worship is an essential characteristic of our services, is a solemn proclamation of God's Truth, and, indeed, forms the best sermon ever written! The services, such as the *Jubilate*, the *Te Deum*, &c., have music peculiar to themselves—something between simple chant and the complicated anthem; in the choral or general portions of those services the congregation may properly join, taking care at all times that the manifest leading of the appointed choir be never interfered with. The anthem is again, a composition *sui generis* peculiar to itself; intended to be sung only by the choir, chiefly composed of part-singing, occasionally concluding with some general chorus, in which alone the congregation may join, so that the choir itself be never overpowered by untrained voices." * * *

"Thus guarding our natural perceptions of delight in beautiful music, we are permitted to consecrate them to God, and to hallow them by engraving them into public worship. And here again many can speak from experience, not seldom when the eye has rested on some passage of surpassing excellency in the Word of God, and the ear has drunk in such sounds as are to be heard in no common degree of perfection in our own sanctuary, sacred feelings have been enjoyed peculiar to such a combination of influences: beauties have been seen, a power felt, and suggestive richness discerned in portions of Holy Scripture such as were never discerned before!

It may, therefore, be confidently affirmed that the act of listening in silent meditation to an anthem, worthily sung by a choir, during public worship, is not only a lawful part of divine service, but yields to those who have sympathy in it a rich harvest of religious thought and devotional feeling.

At the risk of being judged egotistical in this matter, I must testify that an attendance upon musical public services daily for nearly ten years has created a new habit in my mind; a decided preference to this mode of worship has been awakened, and unless I am greatly deceived, my conviction is that the comfort thus experienced in divine worship has been not a little enhanced by the regular cadence, the measured time, the continuous monotone in which our prayers are uttered."

We commend the thoughts of the Dean to the consideration of our readers.

CAPE OF GOOD HOPE.—Capetown, July 27.—News has just reached us, after some delay, in consequence of the loss of our mail steamer, of the result of the Conference of laity, invited by the clergy to meet them and

assist them at this crisis with their prayer and counsel, in the Cathedral Church at Maritzburg. The subjects for discussion, the repudiation of Dr. Colenso and the election of another Bishop in his room, aroused great interest and caused some excitement in the diocese. Some of the laity doubted whether such a course of proceeding would not be disloyal to the Crown, and whether it would not actually separate them from the communion of the Church of England. These feelings were expressed most strongly in D'Urban, which has always been remarkable for its love of agitation, and which once drove the sainted Mackenzie to abandon his ministry amongst its people; and they declined to send any delegate. A considerable number of representatives, however, from other parishes met on the appointed day, and, after some very interesting speeches, and several amendments, proposed by some greatly perplexed as to their proper course, the following resolution was passed by a large majority, and cordially accepted the next day by the clergy at another meeting in the cathedral:—

"Whereas great and laudable anxiety exists in the hearts of the members of the Church generally, lest in their present painful position any steps should inadvertently be taken which should in any way separate them from the mother Church in England, and whereas we, being deeply conscious of the great loss to the Church in the colony from the want of a spiritual head:

Resolved—That we pray the Lord Metropolitan to advise us on the following points, viz:—

1. Whether the acceptance of a new Bishop on our part whilst Bishop Colenso still retains the letters patent on the Crown would in any way sever us from the mother Church in England.

2. Supposing the reply to the first question to be that we should not be thereby in any way severed, what are the proper steps for us to take to obtain a new Bishop.

Requesting his lordship, in consideration of the gravity of the circumstances, and of Bishop Colenso having been consecrated by the Lord Archbishop of the Province of Canterbury, first to take counsel with the other Bishops in South Africa, and then to solicit the opinion of the Convocation of the Province of Canterbury on the questions submitted."

It is remarkable that not a single person at any of the meetings which have been held uttered a word in behalf either of Dr. Colenso as a man, or in support of his opinions. Not even in D'Urban, where these opinions have made some progress, was this the case. The real difficulties and perplexities have all arisen from pure Erastianism in people who have never learnt to distinguish the Church from the Establishment. Great excuse is to be made for D'Urban, which has not been favourably circumstanced as regards its ministry. It is time that the Church of England in some public way declared that she holds no communion with the deposed Bishop, or the heretical Church which he is endeavouring to found. The perplexed laity and the devoted clergy of Natal have surely some right to expect that their mother Church will extend a helping hand to them, and tell them that they are right in repudiating Dr. Colenso, and will not separate themselves from her communion by electing another in his room.—*Correspondent of London Guardian.*

In Liverpool there are now established two sisterhoods, and a society or institution of deaconesses; five churches throw open their doors to the people without any fixed charge for seats; in others the offertory is a weekly use.—*Guardian.*