

naturally and necessarily to the various Protestant bodies round us for the hope of a re-united Christendom. And if, brethren, I assign as one of my strongest grounds for hope in turning in this direction, the fact that not one of these bodies is

FOUNDED ON A FUNDAMENTAL TRUTH

of Christianity. Do not be startled at the utterance of a seemingly false and uncharitable paradox. I mean what I affirm when I say that not one of them is built on essential Gospel truth. That they hold and teach essential truth I have already admitted, but as societies or religious organizations or churches, they did not take their rise in any great emergency which involved essential truth. The fact is, that each of them originated in some secondary and entirely subordinate question of work or doctrine or administration, which did not touch the faith even most remotely. With one it was the time and method of baptism; with another the question of inward religious emotions and experiences; with another the right of congregational independence; all these being, as is universally agreed, non-essential questions, which ought properly to be left to the individual conscience, and yet for the sake of them the divine law of oneness is violated, and the body of Christ rent asunder by avoidable schism and separations, which, more than infidelity or worldliness, hinder the progress of the very Christianity they profess to subserve, while angels weep, devils laugh, and ungodly men sneer, in ill-disguised triumph. Why, in God's name, should not these our brethren in the faith, if not in Church order, and government, sink these individual preferences in mere secondary questions, and if they cannot conscientiously return to the communion from which their forefathers wandered, or from which, if you will, our forefathers wrongfully drove them away, why not unite among themselves and

FORM ONE POWERFUL BODY,

holding fast by the essentials of Christianity, but yet comprehensive and elastic enough to bear the strain of the latitude of opinion which must always be allowed to thinking men on minor subjects? That is, if the organization of an entirely new body be absolutely necessary. But is it? Is there no church in existence capable of offering a basis of communion, which, while holding fast by primitive models, will also recognize the manifold excellences of the bodies round us and provide scope for their varied gifts and capabilities of work in Christ's kingdom. I think there is. I am vain enough to believe that the Church of England offers peculiar facilities for such a basis. Modification would, of course, need to be made in many different directions, and concessions granted, and some fondly cherished prejudices sacrificed on the altar of Christian charity, and room found for more of flexibility in our methods alike of work and worship in adaptation to altering circumstances. But all this need offer no insuperable obstacle to a happy solution of this vexing problem, provided men came together filled, on both sides, with a deep burning sense of the sin and the shame of our present divisions, and caring only that "the unity of the faith" be guarded, and the strifes and controversies banished that now mar the beauty and weaken the strength of the body of Christ, which is His Church. Will such a re-union ever be realized? Perhaps not; possibly it may never be seen this side of heaven; but one thing I know, whether we or our children after us are destined to witness it, it is a consummation that must be according to the mind of God, and, therefore, one well worth working for, praying for, living for, ay, like the martyrs, dying for, if need be.

One word more, if the Church of England, under any modification of her system, is to furnish the centre, in which the religious rivalries and antagonisms that now disfigure our common Christianity are to find their reconciliation, one of her first duties must be the harmonizing of the discordant voices too often heard within her own borders.

STERN FACT COMPELS THE HUMILIATING CONFESSION

that the front we present to the enemy is by no means an unbroken one. It is not merely that a school of thought has developed itself of late years which has gone beyond the legitimate comprehensiveness of the Church, and transgressed the boundary lines of primitive evangelical truth, and has determined, if it can, to bind on the neck of our Reformed Church a yoke of bondage which she shook off, and forever, three centuries ago. That machinations and changes instituted by such a party in the Church should disturb her peace might be expected—alas, for her if they did not, but why should those who differ only on the non-essentials of theology, organize themselves into rival, sometimes antagonistic, partizanships, each wearing its own badges, uttering its own shibboleth, and contending not so much for the truth as for the mastery? Within the circle of fundamental truth (under which I range such dogmas, as those of the essential divinity of Christ, His perfect humanity also, the completeness and all-sufficiency of His expiatory work on the cross, the necessity for faith in

that work, and in it alone, as the condition of justification, and of the influence of the Holy Ghost for the soul's regeneration and daily renewal), as to these there cannot be a moment's compromise—of these there can be no surrender by even the veriest jot or tittle—let even one of these go, and the rest are not worth the keeping—here truth comes first and after her charity—but outside this category, on questions not *de fide*, and which, therefore, both Scripture and the Church leave undetermined, surely that great law of individuality which God has written indelibly on the human mind, and which divine grace modifies but never wholly overrides may well assert itself and

DEMAND ROOM FOR THE FREE PLAY

of all those endless diversities of circumstance and early training, and inborn mental constitution and other formative influences which go to the moulding of men's character, and make each to be himself and not another. Surely, brethren, if a brother holds fast by Christ and clings to His cross and resurrection as his only hope of salvation, and preaches them as the one and sufficient ground for the sinner's justification, ought men to ostracise him and pour their theologic hatred on his devoted head, because in the exercise of that liberty which all claim, he differs from them in mere minor matters. Yet even this will not adequately cure the evil. Its root is too deep to be reached by any mere surface remedy. What the Church needs for the healing of these wounds is not so much the removal of unsightly excrescences by the keen edge of the pruning knife, but still more the infusion of a new current of life by some mighty force operating from within. And for this we have not far to seek. Christ the living, personal, ever present Christ, is the very heart's core of Christianity. "The Faith" derives its unity from Him, because He stands at its innermost centre, while the great gospel facts cluster and revolve round Him in due and orderly obedience. Now in a circle the nearer the radii draw to their common centre, the nearer also they draw to one another. So be it, brethren, with us. In personal nearness to the personal Christ lies the guarantee that we shall be held fast, each for himself, in "the unity of the faith," and each to the other, in the bonds of a loving fellowship, as members of the same body. So "abiding in Him, and receiving from Him, by the Holy Ghost, through the appointed channels of conveyance, of the grace that is stored up in Him, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ," we will advance from one stage of spiritual development to others still higher, till at last, leaving behind us the feebleness of infancy, "we will all come into the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."

Diocesan Intelligence.

FREDERICTON.

From our own Correspondent.

The consecration of the Rev. Dr. Kingdon as Bishop of this diocese is the most remarkable event that has taken place in the Maritime Provinces for many years. On the 10th instant, the ceremony took place in the cathedral. The bishops who assisted were the bishops of Maine and Nova Scotia, with their chaplains Canon Ketchum and Archdeacon Gilpin; the Bishop of Quebec, with his chaplain, Rev. James Boydell, M.A.; and the Bishop of Albany, with his chaplain, Rev. Canon Fulcher. In the procession Canon Medley bore the Metropolitan's crozier and immediately preceded the Metropolitan wearing a white mitre. Bishop Doane, of Albany preached the sermon on 2 Timothy iv. 2. The diocese is to be heartily congratulated on this happy event which we trust will be productive of much benefit, not only to the Maritime Provinces, but to the entire Church of the Dominion. The clergy from Nova Scotia who assisted on the occasion were, Archdeacon Gilpin, Rev. Messrs. Snyder, Kaulbach, Moore, Wilkins, Shreve, and Ruggles.

ONTARIO.

From Our Own Correspondent.

CARLETON PLACE.—The corner stone of the new St. James's Church was laid on Thursday the 20th ult. with Masonic honours, by J. A. Henderson, Esq., M.P., Chancellor of the diocese and Grand Master, A.F.M. The incumbent, Rural Dean G. W. G. Grant, was supported by the presence of the clergy of the neighbourhood. In the evening \$180 was realized for the building fund from a social in the drill shed. The new church was designed by H. Carr, Esq., C.M.A., in Gothic style, of natural grey stone, with heavy bands of cut stone, and cut stone finishings on the massive

buttresses and tower; which last is at the north side. The dimensions are: nave, 60x40 ft.; transepts, 30x10; chancel, 23x19; tower, 12x12; vestry 14x10. Mr. W. Moffat has contracted to put up the building for \$5,490.

OTTAWA.—Archdeacon Lauder, concerning whose health the most exaggerated reports have gone abroad, is still recruiting at Riviere du Loup, but will resume his duty in a week.

GANANOQUE.—The Rev. H. Auston, B.A., of Lyn, has accepted the rectory vacant by the Rev. Mr. Carroll's death, the appointment having been made by the Bishop's Commissary. The appeal on behalf of the late rector's family seems to have been very handsomely answered, St. George's, Kingston, sending \$190; Christ Church, Ottawa, \$75, and St. John's \$60, &c.

KEMPTVILLE.—The Rev. C. P. Emery was inducted as rector, on Wednesday, the 13th, by the Ven. Archdeacon of Kingston. The service commenced at 10 a.m., the form used being that prescribed by the Provincial Synod. At 9.30, the clergy, lay representatives, churchwardens, sidesmen, building committee, and members of the choir met at St. James's hall, and formed a procession, singing the processional hymn up to the church door. The sermon was preached by the Rev. Dr. Morrison, of Ogdensburg, and the offertory was devoted to the building fund of the Patton Memorial church. In the evening the ladies of the congregation entertained the visitors.

TORONTO.

GALWAY.—The incumbent of this mission is desirous to raise some money to enable him to put the parsonage house, situated in Kinmount, in a more comfortable and respectable condition. If any of the readers of your valuable paper would contribute but one dollar each, it would prove most acceptable. Address: The Rev. John Burkett, Kinmount.

NIAGARA.

From Our Own Correspondent.

The Rev. C. E. Whitcombe has just returned from a visit to England.

HURON.

From Our Own Correspondent.

CLERICAL APPOINTMENTS.—His Lordship the Bishop has made the following appointments: the Rev. D. Deacon to the temporary charge of Windsor, during the illness of the Rev. Canon Caulfield; the Rev. W. Davis to Thamesville, also to be Rural Dean of Kent; the Rev. J. Barr to Wingham; the Rev. Thos. Watson to Hanover and Chesley; the Rev. R. H. Gairdner to Burford and Mount Pleasant; the Rev. J. Schulte, D.D., to Aldboro and Bismarck; the Rev. C. J. A. Bulston to Moncton and Newry; the Rev. John Hale to Paisley; the Rev. A. G. Taylor to Wallaceburg; the Rev. Charles O'Meara to Gorrie, Wroxeter, &c.; the Rev. C. L. Turquand to Walkerville; the Rev. H. Wylie to the curacy of Dresden; the Rev. M. Turnbull to Shelburne. The Rev. Mr. Steel, late of the Presbyterians, and the Revs. J. Ridley and N. Smith, late of the Methodists, each of whom brought excellent testimonials from their respective denominations, have been received by the Bishop of Huron, and have been appointed to the following charges: viz.—Mr. Steel to Tilly; Mr. Ridley to Onanaga, and Mr. Smith to Highgate.

The Chapter House Sunday school had their annual picnic at the Queen's Park last week. One hundred and forty scholars and the teachers and their friends had a very agreeable day.

LONDON EAST.—Of the seven churches of the Forest City, London and its suburbs, the largest organized is St. Luke's in London East. That district was for some time part of the parish of Christ Church, and more recently, when the Cronyn Memorial Church was built, St. Luke's was a chapel-of-ease to the Memorial church, the Rev. Mr. Tilly having charge of East London in addition to the eastern part of the city. The Rev. J. B. Richardson's ministry, however, is confined to the Memorial Church, and the Rev. R. Fletcher has been missionary to London East, with three mission churches in Westminster township; and he has added to these a new mission in London township, viz., Hyde Park. At a special vestry meeting of St. Luke's church on Wednesday evening, July 13th, the churchwardens presented a finan-