

The Rev. Mr. Ouseley who is now doing duty at Northmoor church in the North of England told the following remarkable story in the course of a sermon he preached there lately. He said he was three years ago "restoring the service of Almighty God to its beauty and perfection" and met with much opposition from some of the people. The ringleader was a churchwarden, and after service one day he was heard to ask with a fearful oath that he might be struck dead, have his reason taken away, and die mad if he allowed the ritualistic services to continue in that church. Three mornings after that, Mr. Ouseley said that he was coming up to the church with some others when they heard a bell—the death-bell—tolling. They found the people assembled in the church to create riot very still, and on enquiring into the cause the reply was—"Do ye not know? The churchwarden is dead!" "It was true! The man who took that awful oath," the preacher continued, "went home, and was taken ill the same evening. He grew worse; on the next evening he was raving mad, and before the night had passed he was dead."

Mr. Coleridge, speaking at Exeter, moralises on the effect of the Colenso Judgment in language with which we thoroughly agree. It would be unwise, he thinks, to attempt to renew that legal connection between the Church in England and the Churches in the Colonies, which that Judgment has declared not to exist. It is not desirable that it should be renewed. But it is all the more desirable to preserve and strengthen that informal but substantial union which, under Providence remains the best antidote against the dangers incident to small widely dispersed religious bodies—the danger, especially, of new standards of faith being set up by perverse or narrow interpretations of the old. Every man must feel that there is that danger. Every Colonial Church must be sensible of it. It is their duty, therefore, and ours to keep up a living connection in what ways we can; but not to try to build an impossible legal supremacy on Acts of Parliament.—*Guardian*.

We are again in receipt of numerous accounts of Harvest Festivals, which, despite the unpropitious weather, continue to be held throughout the kingdom. It is impossible to find room for the whole of them; and the features are too much alike to allow of selection. They show that floral decorations and the use of banners in processions are becoming very general. The brilliant gladioli have been found, from their lasting beauty, a seasonable addition to the flowers in use. They made a very gorgeous display at St. Giles's, Oxford, on Thursday last, contrasting effectively with the more delicately coloured flowers which with wheat and fruit beautifully decorated the pulpit, reading-desk, font, and altar. The church was crowded. The preacher was the Rev. J. R. Woodard, who eloquently enforced the joyful aspect of religion contrasted with the Puritan gloom at one time too prevalent in English services.—*Guardian*.

It is proposed, with the consent of his wife and children, that the monument over the grave of the Rev. John Mason Neale, in East Grinstead Churchyard, should be undertaken by his old friends and fellow-workers of the Ecclesiological Society, as a token of their respect for his memory.

The Committee of the *Hawaiian Mission* has given directions to Mr. Slater to put in hand the first portion of his design for the memorial church at Honolulu—viz., the choir with its isles, and the tower, which is placed at the north-west side of the choir. Its estimated cost is between £5,000 and £6,000.

THE COLONIAL CHURCH.—At a recent meeting at Salisbury, England, the *Bishop of Oxford* in the course of his remarks on the present crisis with regard to the Colonial Church, said—

This, then, was now the fact—it had only come to light lately, but it was an undoubted fact that in a great part of the colonies there was no Established Church—that the great body which was established at home was unestablished there. Immediately upon this discovery, what happened. In the first place, a number of very excellent, good people—the old Church and State people—ran about just in the way that domestic animals in a farm-yard ran about in a thunderstorm. They fancied that the storm was sent on purpose to destroy them, and accordingly they went rushing about exclaiming, "Oh! good Heavens, what is going to happen? The Church and State are going to be broken up: we must take away everything that we have given to the Bishops: we must put them down; dear me, we are dreadfully frightened." (Laughter). There was a little thunderstorm, and the domestic fowl ran about dreadfully frightened; but he saw not the smallest need in the world for such an apprehension. He would say, "My dear Church and State friend, if there exists such a person in the room, let me calm this perturbation of your disturbed spirit. (Laughter). The Church was one before there was any Established Church. When it went forth from Jerusalem, from Antioch, from all the different centres from which it spread itself in the world, it was wholly and entirely unestablished, dear Church and State friend, and yet it remained in unity. It remained in unity because it had one Creed, one Apostolic descent, one Bible, the same Sacraments, and all these centering in and leading up to the one same Divine Lord, reigning in, and over, His Church. (Applause).