

volved the most confidential nearness to herself a man who had nothing but personal merit to recommend him for it, who had won his way to her regard by the most legitimate of means, by the charm of a singularly sympathetic and guileless nature, and by the devotion and success with which for thirty years he had fulfilled under her eye the duties of a parish priest.

"His work was not done on a conspicuous arena nor had he ever more than a provincial fame; and thus his elevation took not a few by surprise. But within the circle of his activity it may safely be said that no man was ever more warmly loved or more truly worthy of love. Had he cared to become itinerant and to bid for wider reputation, he would have been welcome in many a pulpit and on many a platform, and his eloquence and general attractiveness would soon have made his name a household word in the Church. But his large and onerous charge as vicar of Newport gave him ample scope for his energies and satisfied his ambition. He found his happiness in the duties of his parish, in the service of the beautiful church built for it through his exertions, in the schools he fostered with such anxious care, and in the superintendence of many useful parochial agencies set on foot by himself, and with the aid of willing fellow-workers. His bright open countenance, his melodious, cheery voice, his cordial greeting, his instant, unaffected occupation with the interests of each and all who claimed his attention, won hearts wherever he visited or ministered, and drew even the most casual acquaintance to him. There was something irresistibly winning in his presence. But the true secret of his influence lay deeper than the courteous bearing and the genial temper of which all men could take knowledge. Closer intimacy revealed a character of which these outward charms were a true indication, a character rich in virtues and graces, and penetrated in every part by Christian principle. In every relation of family life he was almost ideally perfect. Who that has seen him with his motherless children can forget how, thanks to the mingled strength and sweetness of his fatherly care, they grew up unconscious of their loss, having found in him all that parental love can give. And who that has enjoyed his friendship can describe that unfailing accessibility, that exquisite tenderness, and delicacy of sympathy, on which they could fearlessly draw in every time of need, or that chivalrous devotion and constancy which shrank from no sacrifice and no venture? No man could take a keener delight in all beauty and goodness; no man was ever more nobly endowed with "the scorn of scorn, the hate of hate." Himself the very soul of honour, he was implacable in his indignation against cowardice, meanness, and double dealing.

It says much for the sagacity, and more for the high spiritual insight and purity of the Queen that she placed such a saintly priest in the position of private adviser and pastor. The following hymn composed by himself, was sung at the funeral of Dean CONNOR.

"When sorrow shades this heart of mine
And darkness broods upon my soul,
When Satan tempts me to repine,
O! Jesus, comfort give.

When blighted hopes have scared my life,
And tones that taught me to rejoice
Have left me in this world of strife,
Then, Jesus, comfort give.

When grief for sin o'erflows my mind,
And tears fill up my cup of woe,
And all around hath proved unkind,
Then, Jesus, comfort give.

To know my life is hid with Thee,
To feel unfading joys are mine,
Thy voice to hear, Thy face to see,
This comfort, Jesus, give.

O! may my days set bright in death,
Revealing glory as they fade,
O gild with peace my dying breath,
This comfort, Jesus, give." Amen.

OBITUARY.

AT her residence in St. Catharines, on May 23rd, 1883, MARGARET MARY, widow of the late REV. SAMUEL SIMPSON WOOD, for nearly forty year Rector of St. James', Three Rivers, Province of Quebec, entered into her rest, in the 71st year of her age.

This much beloved lady was a native of Quebec, the eldest daughter of Mr. James Hallowell, formerly of the Hudson Bay Company, and afterwards of that city, and granddaughter of Mr. Daniel Sutherland, who was for many years Deputy Postmaster General of British North America, while the Department was under the control of the Imperial Government. A devoted wife and mother, a warm hearted friend, an attached Churchwoman, an earnest Christian, she has departed this life mourned by many whose respect and love she won and retained by her unassuming piety and devotion to duty, her affectionate disposition, her Christian resignation and fortitude under many trials.

Although of delicate frame, as long as health and strength permitted, she was a helpmeet to her husband in the work of the Church. She was instrumental in the opening or re-establishing the Sunday-school of St. James', Three Rivers, and notwithstanding the cares of a large family, she continued for many years an active worker in it, as well as in charge of the music of the church. The sweetness of her voice and her ability as a musician were long devoted to that portion of divine service, and still linger in the memories of not a few who in by-gone days have worshipped in Three Rivers Church. Failing health rendered a life of retirement and complete rest necessary during the fifteen years of her widowhood. During this period her cheerful submission to the divine dispensations shone forth yet more brightly. In her Patience had its perfect work.

On Monday, 21st May, she received her last communion at the hands of the Rev. Henry Holland, Rector of St. George's, St. Catharines, whose pastoral ministrations she much loved and valued. On the two following days he visited and prayed with her. On Wednesday afternoon, shortly after he had offered the commendatory prayer, she gently passed away, surrounded by her seven surviving children. Her loved remains are laid to rest in St. Catharines cemetery.

On earth her children rise up and call her blessed, and from heaven returns the consoling response, "Blessed are the pure in heart, for they shall see God."

MR. BRIGHT AND THE CHURCH.

MR. BRIGHT has again made an appearance as an ecclesiastical instructor. His speech last week at Mr. Spurgeon's Tabernacle is as full of misconceptions, false reading of history, and hereditary episcopophobia as was that famous speech on "Nonconformity" which he made three years ago at Dr. Allon's Chapel. He showed on that earlier occasion that he had not the slightest knowledge what "Nonconformity" meant in its historical significance: he confused it throughout with Dissent

or "Separatism," which not only meant a totally different thing, but which was detested and opposed by the historical Nonconformists. As we have before stated in these columns, a "Nonconformist," throughout the period betwixt the close of the Reformation and the dawn of the eighteenth century, really meant an anti-Liberationist. A "Nonconformist" meant one who most vigorously defended and upheld the principle of an Established Church, but who wanted to alter its form: he aimed at a thorough doctrinal, disciplinary, and ritual "reformation," as he called it, of the National Church, so as to bring the Church of England into conformity with the Calvinistic or Reformed Churches of Scotland and the Continent—the French Protestants, the non-Lutheran Germans, the Swiss of Geneva, and Zurich, and the Dutch. The Separatists, on the contrary, opposed the very conception of a National Church, and "gathered Churches"—to use their own phrase—out of the parochial Churches and in opposition to the parochial Churches—just as much where and when the parochial Churches were Presbyterially constituted as where and when they were Episcopally constituted. Hence the Independents, Baptists, Quakers, Plymouth Brothers, and all modern Liberationists, when they call themselves "Nonconformists," steal a title to which they have neither any ecclesiastical, historical, nor etymological right. A Nonconformist contended that the "form" only of the Church of England needed alteration; and hence he regarded all Separatists—Independents, Baptists, and Quakers—as schismatics. These latter, as Separatists or Dissenters, contended that the National Church was not merely wrong or faulty in "form," but false and anti-Christian in matter, substance, essence. In Scotland "Nonconformity" has been "established" by law, and all the parish churches of Scotland are now in the hands of Nonconformist ministers, and Nonconformist worship is conducted every Sunday in every one of them.

Mr. Bright is peculiarly weak and inexact when he ventures upon definition, in consequence of his singular ignorance of the religious history of the English people. We doubt if he has any wide acquaintance with the history even of his own sect—the Quakers. He dwells upon a statement of William Penn—a Quaker of the second generation of that sect—to the effect that 4,000 Quakers were in prison, and that 400 had been done to death "two centuries ago." This is an exceedingly vague sort of chronology. Mr. Bright wished his audience to believe, and probably himself believes, that the persecution of the Quakers began with the restoration of the National Monarchy and the National Episcopate in 1660. As a matter of fact the restoration of Charles II. was actually hailed by the Quakers of that age as a deliverance from their long persecution by the Nonconformists and Separatists. The subsequent persecution of the Quakers was due to the remarkable similarity of their wild language and their prophetic denunciation with the denunciatory phraseology of the Fifth Monarchy men. As a matter of fact, William Penn the Quaker was far more intimate with the last Stuart King, and more favoured by the Court, than were any of the Anglican Bishops. More than this, the seven Bishops who were imprisoned in the Tower because they would not order their clergy to read the King's Declaration, nor give their assent to the King's illegal and arbitrary claim to a dispensing power, effected more for the political liberties of Englishmen than William Penn and all the Quakers, than all the Nonconformists, and all the Dissenters ever effected. If Quakers attained freedom from perse-