

ever than revenge,' is unknown in the proceeding; and accordingly, and very foolishly, as will ere long be felt, the promoters have driven Lord Penzance to do that which it is plain enough even he desired to avoid. Hence common sense might have told the promoters (if they had used that precious gift) that they were doing a very weak and silly thing.

"A 'sentence of deprivation,' what is it? It deprives an incumbent of his endowment. But suppose he persistently ministers as before in the Church of whose emolument he is deprived? Will force be used to withhold him from the prayer-desk, or will any venture to get him pronounced 'in contempt,' and so again try the pain of imprisonment? It may be doubted whether even the promoters are so wild as to attempt a measure which would lead to many disastrous results to their cause and to the Church itself. But, so far as appears in the sentence of deprivation (which, however, has not appeared in full), Mr. Mackonochie's case is easy. First, there will be, it may be supposed, an appeal to the House of Lords, and during the period of litigation matters may go on as they are. And what seems the more likely thing is that some patron may present Mr. Mackonochie to another benefice. Deprivation deprives a man of his existing benefice, but, *so far as appears*, it does not hinder him from taking another benefice. If so, this is another solution to Mr. Mackonochie's case personally.

"There is, however, a much more serious fact than any personal inconvenience of Mr. Mackonochie to be considered, and it is this. Here is a man, owing to the pertinacity of his pursuers, deprived of every right and enjoyment connected with his ecclesiastical status at St. Peter's, London Docks. But what, in the name of truth, justice, equity, and common sense, must be said of so treating a man, when every action of which he is pronounced guilty, and for which he is punished, is continued, not alone in the churches in which he ministered, but in many churches besides these, while it is known that no action whatever can be taken or will be taken in regard to any one of these churches or their ministers? Is this justice? England would not say so in any other cause. Is it truth? There needs not an answer. Will anyone call this equity? The man who will so call it would be a 'phenomenon.' Is it common sense to condemn one man for doing that which scores of other men are allowed to continue to do? This is worse than weakness. It is injustice, it is contrary to equity, it is downright sin.

"And so the Church, just when she might be doing ten times the enormous good which (God be thanked!) she is accomplishing, is hampered, harassed, and hindered by the unwisdom of headstrong men. It seems impossible altogether to approve the course which Mr. Mackonochie has through many long years pursued. It is believed that as life advances he will see, upon reflection, that a better way was open before him, and that the course he has adopted has not been so consistent with his character as a Churchman and as the real Christian which nearly all men believe him to be, as it might have been. But the day surely must be near at hand when Bishops and Convocation will settle the whole difficulty as they might have settled and ought to have settled it years ago. The question of the Ornaments Rubric cannot be allowed to remain any longer neglected. In no other community in the wide

world would it stand as it does to be interpreted as it is. Conceive a 'regimental order' to 'March at daybreak to Cairo,' and then imagine arresting the officer who led his men there, telling him that if he studies some folios of despatches he will find that the meaning is 'Do not march at daybreak to Cairo.' Imagine such confusion in any railway directions, municipal regulations, domestic arrangements, or in the management of a factory! It would not be suffered for an hour after the discovery of the discrepancy. And yet here stands the Ornaments Rubric, plainly worded, conspicuously placed so that every minister must see it, and when a few obey it one of them is punished for his past obedience to it! But yet the continued obedience of others is not to be interfered with! And God will be worshipped 'in truth.'

"This matter must be set to rights, and that soon; this matter must be rectified, and upon a very broad and comprehensive basis. Convocation and Bishops had a golden opportunity for settling it. They did nothing, and the rubric remains as it was. They can do little until, laying aside petty jealousies, the Convocations of the two Provinces unite or in some way act together. But the best time is over, and the time that now is passes quickly, and no more time of the little time that remains must be lost. Much is said about 'crises in the Church.' There is a dangerous crisis now, brought on by the headstrong zeal of partizanship. But there is no need for alarm if only Church rulers are decisive, prompt, and moderate. The Church of God can no more have the blessing of God upon it while the practice of the Church is not consistent with the teaching of the Church, than the Church and nation of Israel could be blessed while the accursed thing was in the camp. God must be worshipped in truth. It is not truth to punish one man for doing what many are allowed to continue to do. It is not truth to punish any man for doing what the first Rubric in the Prayer-book commands him to do. The real friends of the Church are they who will now take prayerful counsel together, and who will, upon a broad and liberal basis, enable the clergy to act as their Prayer-book directs them, or will alter the directions in such a way that they cannot be misinterpreted, and who will secure such Ecclesiastical Courts as cannot be reasonably termed Erastian. Much as Mr. Mackonochie's conduct may be reprehensible throughout his career in London, it is impossible to deny that he has done very great good to hundreds, or that the Prayer-book does in a measure support some of the peculiarities of his ritual. But matters are serious, and it will be well to settle them soon on a large and liberal basis."

Our neighbour, the Editor of the *Christian Messenger*, has entirely misunderstood our article on "Christian Fellowship" in our issue of the 15th instant. If we made no reference to Baptists it was not because we desired no fellowship with them. True, there are points of agreement between the Church and the Presbyterians and Methodists which are wanting in the Baptists, but we as earnestly long for the day when Baptists shall have removed the barriers which now preclude unity, and when the prayer of the Master shall have been answered, "That they all may be one as Thou Father art in Me and I in Thee, that they also may be one in Us."

THE ANGLICAN CHURCH IN BRITISH NORTH AMERICA.

SKETCHES OF THE FIRST BISHOPS.

(Written for the Church Guardian.)

BY G. HERBERT LEE, B. A.

No. VIII.

The Right Reverend Alexander Neil Bethune, D. D., D. C. L., second Bishop of Toronto.

Alexander Neil Bethune, son of the Rev. John Bethune, Scottish Kirk Chaplain to the British Forces who settled in the County of Glengarry, Ontario, was born at Williamstown, in that County, on the twenty-eighth day of August, 1800.

He was the youngest and last surviving pupil of the famous Cornwall Grammar School, established by the first Bishop of Toronto, in which he acted as Classical Tutor. Though his father was a Presbyterian minister, his mother was a staunch Churchwoman, and all her children were brought up in the Church of England. He studied divinity under Bishop Strachan, and was ordained Deacon in 1823, and Priest the following year, by Dr. Jacob Mountain, first Bishop of Québec. His first charge was the Parish of Grimsby, where, in addition to his clerical duties, he took pupils. In 1826 he married Jane Eliza, eldest daughter of the Hon. James Cooks, of West Flamboro', Ont. His eldest brother, John, was Rector and Dean of Montreal for many years.

In 1827 he removed to Cobourg, where he remained forty years. While Rector of this important Parish he edited for many years the "Church" newspaper, and was Principal of the Toronto Theological Seminary at Cobourg until the opening of Trinity College, in 1852.

In 1847 he was appointed Archdeacon of York. In 1852-3 he spent nearly a year in England, working hard with members of Parliament, Bishops and others, in defence of the "Clergy Reserves" of Upper Canada. When there he collected a considerable sum for the endowment of Trinity College, Toronto.

In 1866 he was elected Co-adjutor Bishop of the Diocese of Toronto, under the title of Bishop of Niagara, and on 25th January, 1867, he was consecrated in St. James' Cathedral, Toronto, by the Bishop of Toronto, assisted by the Canadian Bishops of Huron and Ontario, and the American Bishops of Michigan and Western New York.

The new Bishop held his first ordination in St. John's Church, Port Hope, when Charles Garrett Jones was ordained Deacon, and Revds. Finlow Alexander and William R. Foster, Priests.

In 1878 Bishop Bethune attended the Pan-Anglican Synod, which was fraught with such lasting benefit to the Church at large.

On his return to Canada, his health, which had been failing for some time, was found unimproved, and he gradually sank away. On Monday morning, 3rd Feby., 1879, he breathed his last. An indefatigable worker in the Church for fifty-six years, a model Parish Priest, a laborious and faithful Bishop, Dr. Bethune was deeply regretted and universally respected. Although his lot was cast in days of controversy, when "storms were rife in Reason's world, and passions ranged and glared," he shrank not from the high and responsible duties of his episcopal office, and his gentle conciliatory disposition, joined to undoubted per-