

own experience—and it was the history of the Church—had been this, that the extinction of our religious body kept pace with the extension of parishes and the formation of unions.

It will gratify our Canadian readers as well as others to learn that, in the words of the *Guardian*, "without grudging one bit of the congratulations justly due to the successful General Wolseley, we must not forget the great ability as a diplomatist shown by Lord Dufferin in his dealings with the Porte. The sinuous turnings of the Oriental mind have been watched and met with undeviating persistency and success. The Turkish contingent has appeared only on paper; and Arabi's army has neither been conquered nor fostered by the aid of the Sultan." The fact is that Lord Dufferin is no stranger to Turkish tricks. Some years ago, long before the Bulgarian outrages, when twelve thousand Christians were massacred on the slopes of Mount Lebanon, the Turkish Government said the wild tribes called the Druses had done it. Lord Dufferin was one of the commissioners sent to investigate the matter, and he very soon discovered that the whole massacre had been ordered by the Turkish Government.

The recent death of Dr. Pusey has called to mind a number of incidents relating to his connection with the religious movement which has sometimes been called by his name. One of these is the following:—On the 16th of October, 1850, a small band of English Churchmen were met together in St. Martin's Hall, to consider how best to meet the secessions to Rome of the Wilberforces, Manning and others who fell away at the time of the distress occasioned by the Gorham judgment. It had been suggested at a meeting in Bristol to send out a repudiation of Romanism as a proof of loyalty to the Church of England. One voice, that of Dr. Pusey, was raised against the proposal. He said:—"Men do not love exertion. To what end to weary ourselves if we did not love? Why toil for the Church but in the belief that she is of God, that she is a messenger from Heaven—the Bride of Christ—His instrument for the salvation of souls. These were the terms of our union. We did not ask one another what was our opinion on each point which had been questioned. We were united together by one common faith, one common care and love for our Mother. It was assumed that we all loved her for whom we gave up our ease and rest, and our quiet pursuits. We are bound to her by all our early ties; by our early prayers; by our catechising; some of us by our labours for her; by our longings that she, and we in her, should be all which God willed for her, and us in her; by our confirmations, our absolutions, our communions; by the faith which she taught us; the worship with which she hallowed all our blessings. These are the bonds of love with which we are held to her; by which even those who have misgivings, WHICH I HAVE NOT, are held to her. And shall we think that these can be strengthened by a mere negative? . . . If the labours of seventeen or twenty years will not persuade men that we are faithful to the Church of England, words will not. We must await God's time, until this fever of fear subside; or if nothing will convince them, DEATH IN THE BOSOM OF THE CHURCH OF ENGLAND WILL." The majority of those who were then present have passed away, but it was only on the 16th ult. that he who uttered the above words fulfilled them. John Keble, Dr. Mill, Archdeacon Thorp, Colonel Short, Robert Brett, and others of the London Church Union, had gone before.

THE LATE BISHOP STEERE.

THE Church in these days needs confessors of the faith, men devoted to her dogmatic teaching, and earnest and zealous in the propagation of the truth. Such, in an important sense of the word, was the late missionary Bishop whose loss the Church of CHRIST now laments; and there are several lessons connected with the life of this eminent man, which it would be well to be pondered over by those who remain as members of the Church Militant still on earth.

He was educated at University College, London, and originally intended to devote himself to the practice of the law. As a missionary Bishop he ever afterwards found his legal studies of the highest possible service to him. Although educated at what has been not inaptly termed a "godless college," yet as by private assiduity he pursued his theological studies to such an extent when he changed his purpose in life and became a public champion of the cross, he was found to be as accomplished a theologian as he had already proved himself to be learned in the law. His deep spring of enthusiasm which bore him along in the course he took through life sprung not so much from any particular aspect under which he regarded human nature, as from the love of God supremely, absolutely, and alone. This intense and all absorbing principle of his life could have been awakened by no ideal substitute for the Deity, by no enthusiasm of humanity. He experienced a large amount of that power which has transformed myriads of human souls into the image of CHRIST; and realized in an abundant measure the foundation on which the very existence of religion depends, by cultivating a close union with Him who alone has "the words of eternal life," and who reveals to us the mysteries of God and of humanity. The late Bishop recognized the whole Gospel in his experience and practice, and therefore could only see the two opposite "views" of Christianity—the sacramental and the non-sacramental, and was accustomed to say that "the one logically resulted in High Church, and the other as logically resulted in Quakerism."

The African missions have already cost many noble lives, from the time of the death of Bishop MACKENZIE to the death of the Bishop whose loss the Church now deploras. The results of his work are real and solid, though not immediately apparent, and although they may be what the world deem small. Indeed the world might be inclined to ask, when it sees men of high talent and character, of large accomplishments and manifold energy sacrificed after a short career in the cause of missions, "To what purpose is this waste?" Sometimes, also, on wholly different grounds, we are tempted to wonder why powers so sorely needed at home should be given up to what appears to be a simpler and more rudimentary work in the comparative barbarism of a place like Zanzibar. But there is no waste. The legacy of an inspiring example, which such sacrifices leave behind them, must tell, and has told, on the whole work of the Church everywhere. Some men seem born to be evangelists; to them belongs the field of origination and enterprise abroad. To others is assigned the quieter and more thoughtful duty of moulding life and faith here. Each class has to hear its own call and obey it, and each fails if it mistakes that call. It is a familiar historical truth that the two works bear powerfully on each other, and that therefore an age of missionary advance is sure to be an age of similar growth at home. This is a

principle which cannot be too deeply implanted in the breasts of members of the Church. And the same thing is true, not only in personal exertions, but also in the financial aspect of missionary enterprise. The more money is raised to extend the cause of the Church abroad, the more she will be able to gather in order to carry on her operations at home. But after all, in building up the Church of CHRIST, there is no such thing as "little" or "great." In a very true sense the greatest work is little, and the least work is great. Nor is this all. To the English race, and therefore to its branch of the Church Catholic, is committed in an unexampled degree, the task of sowing the seeds of future Christianity over the length and breadth of the world. To have aided that work, even in the slightest degree, is a duty on which the very highest qualifications of soul and mind cannot be wasted.

CHARGE OF THE BISHOP OF ARGYLE AND THE ISLES.

AT the recent session of the Synod of the diocese of Argyle and the Isles, the Bishop delivered a charge which alludes to subjects of general interest. After alluding to the work of the diocese for the past year, his Lordship first speaks of the education of the youth growing up in the bosom of the Church. It appears that some remarks he made last year about the maintenance of the Church schools being of primary importance, had been rather severely criticized. He now repeats his former statement that our Church schools "are the seed plots of the Church;" and he proceeds to say that "unless we teach the rising generation of our own people the faith of their fathers, we can hardly expect that they will hold that faith continuously. It is all very well to boast here and there of old sturdy Churchmen and Churchwomen who through long years of persecution or apathy have held firmly to the traditions of the past; what we further want is that their children and their children's children should do the same, that they should be taught not only to read and write, but be carefully instructed in the tenets of our holy religion, as set forth in the Church Catechism and the formularies of the Church in our day-schools, during the hour allotted to religious teaching, and specially in our Sunday-schools, with the complete control over which no State legislation has ever yet attempted to interfere. This is our bounden duty towards the little ones of our own flocks at least, whatever may be our conduct towards those without. And if we do not maintain our schools in a state of efficiency and take care that the religious training is made of highest importance, we can hardly wonder, not that our Church is unable to lengthen her cords and strengthen her stakes, but that she fails even to retain those who have been baptized within her pale."

The Bishop's former remarks upon the same subject, having been stigmatized by some portions of the press as an undue attempt at proselytizing, his Lordship next proceeds to defend himself from the charge; and on this point we cannot help thinking that he is unnecessarily tender. He almost seems to forget for the moment that Christianity is essentially an aggressive and also an exclusive system; that, in fact, it is the most aggressive and the most exclusive religious system that has ever yet appeared in the world; that it aims at the overthrow of every other religious system all the world over; and that while it admits of no compromise with error, it allows no schisms,