

alluded to in the following letter to the London Guardian. Humanity is elevated by so exalted, and so beautiful a life.

Miss Steere, whose death is recorded, deserves something more than the brief acknowledgment of an obituary notice. She was emphatically the sister and companion of her late brother, Bishop Steere. In early days they sought for rare plants, ferns, mosses, &c., together, went on brass-rubbing expeditions, bargained for, classified and labelled conchological treasures, travelled far and wide in England to find out antiquities, mounted and arranged their various collections, and pored over the intricacies of ancient MSS. Later on, when he had abandoned the law for the Church, she followed him to Lichfield and afforded him valuable assistance by conducting some of the correspondence with Sisters of the Guild of St. Alban, and otherwise aiding his guild work, and finally relieving him of the incubus of a house and land at the Spital, Tamworth, for which the use had departed. She thus became the owner of the ancient chapel of Philip de Marmynn, from which the Spital derives its name, and it was not the least of her claims to remembrance that she affectionately preserved this chapel from destruction for over thirty years, leaving it at her death in much the same condition as it came to her. The probability of saving this interesting link with the past and restoring it to its former sacred use, was one of the principal reasons that induced Dr. Steere to select Tamworth for the proposed Guild College. When her brother came to settle down at Zanzibar for the work of his life, Miss Steere was able to assist him in preparing vocabularies of Swahili, the language of East Africa, though the necessity from her never having had any practical acquaintance with it, fell to others to complete the work. She, however, took care of many things which he was able to send her from abroad, and kept a home for him in England to which he might, as she fondly hoped, retire to and his life peacefully in his native land.

To students of conchology Miss Steere's name will be familiar from the great use made of her valuable collection by Mr. Lovewell Reeve in his *Conchologia Ionica*, which he began to publish in 1843. A new species of *Oliva* and *Murex* were named after her. In music she was a great proficient and an enthusiastic lover of the art, taking part in the Handel Festivals of 1857 and 1859 as an alto singer, and obtaining the two medals issued in commemoration of those, the first gatherings of the kind. Though inclined to lead a somewhat solitary life, her animated conversation and kindly disposition made her a large circle of friends wherever she was known. She passed away, after a few days' suffering, in the beautiful springtime which she always loved well, with primroses, daffodils, and the white arabis blooming in profusion in her garden. The hymn of Easter, "Jesus lives," has been her favourite ever since it was sung over her brother's grave in the fatal August of 1882. F. W. STEERE.

Correspondence.

All Letters containing personal allusions will appear over the signature of the writer.
We do not hold ourselves responsible for the opinions of our correspondents.

ALGOMA CLERGY.

SIR.—I think Mr. French must be under the impression that he can frighten me into silence, but I can assure him if such is the case he is very much mistaken, because whatever I may do to modify my opinions, I will not shrink from the stand I have taken. My first impulse on reading the letter under his Caption was to take no further notice of it, but on second thought I concluded that by doing so I would be submitting to and giving a silent consent to the unchristian and ungentlemanly, not to say unclerical language, in which that precious production is couched. Then, Sir, as to the various points of assertion in his letter, I will try to answer one by one and upon their merits. 1st. *re* Salary in Algoma, upon his own showing he grants the truth of the \$750, or his own salary would not suffer a reduction of \$150, leaving it then better than many of the salaries in this Diocese. 2nd. *re* Cost of living in Algoma, three cent cotton at eight or ten cents, with regard to this I must tell him that we are not very much favoured in that line as we very seldom can purchase cotton at eight or ten and the very worst at five cents, so on the whole I don't think the difference in the cost of living is as much as he imagines it is. 3rd. *re* the Bishop of Qu Appelle, he does not want to employ men when two or three stoves might be necessary, but in the pleasantest season of the year when they can nearly be dispensed with. 4th. *re* Guarantees, I am of opinion the paper they are written upon in Algoma is just as good as the paper they are written upon in this diocese, at least in a great many instances, but, I am sorry to say that in many

instances their value in the past has been sadly at a discount in this as well as in Algoma Diocese. I am very sorry indeed for the calamities that has befallen Mr. French, and am fully prepared to sympathize deeply with him, especially because I have gone through nearly the same mill as he has. I have never been down in the ice, but I have been in the water, having been thrown out of a Canoe when on my way to one of my stations, and nearly killed once or twice while riding on horseback. I must now say in conclusion that he (Mr. French) has altogether misconstrued my argument, it was not that I thought the sum of \$750 too much Salary for a Clergyman in Algoma, (In fact I think it far too little), but that the salaries of our own Missionaries should be raised to a decent figure, and that our Mission Fund should be put out of debt before we contributed to those as well if not better off than ourselves, and before we give so much to Domestic and Foreign Missions. My hopes and desires are that during the ensuing year we may be able to wipe out our own Mission Fund debt, have a balance on the right side, and be able to give to Algoma not one but two thousand dollars.

Yours truly,
R. A. ROONEY.

THE LATE REV. H. N. OXENHAM.

SIR.—The late Mr. Oxenham deserves more than a mere passing notice. It is true he verted to the Roman Church, but it is equally true that, had the condition of the Church of England not been so unattractive to one whose mind was full of the idea of unity and consequent competency to guide and direct, he would have returned to the Fold, as I am persuaded would have been the case, had his life been spared. He was in reality an Old Catholic, and he often lamented that Bishop Rainkins could not see his way to establish an Old Catholic congregation in London. Mr. Oxenham was permeated with Dr Dollinger's ideas. He was one of that learned Old Catholic historians disciples on whom "the master" looked with eyes of love and pride. He was a ripe scholar and a profound theologian, as his work on the Atonement a text-book in many seminaries, and in innumerable contributions to Church literature prove. His charity towards those who differed from him was unbounded, and his These qualities stood in his way as a Romanist, they liberality towards his gainsayers something wonderful, caused his being unable to breath freely in the Italianized atmosphere of the London Oratory under Father Faber, even in the far ampler and purer ether of the Common, unity presided over by Cardinal Newman so assured was he of the fact of his Priesthood that he absolutely refused to be re-ordained in the Roman Church, and, had he known in the beginning as much about her as he did in his new and final career, he certainly would never have submitted to receiving Baptism and Confirmation a second time. He died in simple Minor Order so far as Rome was concerned and never advanced further, being unwilling to countenance in his own person the sacrilege of re-ordination to the diaconate and the priesthood. He never accepted the Vatican dogmatic definition as to the personal infallibility of the Pope, nor did he hold the doctrine of the Immaculate Conception of the Blessed Virgin Mary. He broke many a lance with the head of the Roman Communion in England on the subject of Education, and as "X.Y.Z." in Lord Acton's (Rome condemned) "Home and Foreign Review," created quite a sensation and caused an unacknowledged reform in Roman circles by his withering sarcasms on the miserable system of training and instruction followed in their Schools and Colleges in England. Probably no man was better noted of Romanists, more banned by Bishop, Priest, and Deacon, or more dreaded on account of his fearless and damaging utterances against the Un-Catholicism of Roman Catholicism than Henry Nutcombe Oxenham, yet even his adversaries were fain to admit not only his magnificent abilities, and the profundity of his knowledge, but also the purity, integrity, and thorough unselfishness of his blameless life. This stone to his Cairn from

ONE WHO LOVED AND KNEW HIM.

SKETCH OF LESSON.

5TH SUNDAY AFTER TRINITY. JULY 1st, 1888.

The Ark of the Lord.

Passage to be read.—1 Samuel iv. 3 5: vi. 19, 20.

I. *The Ark of the Lord.*—You remember the tokens of His presence that God gave to Israel as they left Egypt and entered the Wilderness—the pillar of cloud by day and of fire by night (Exod. xiii. 21, 22). And later, during their wanderings, and when they were settled in the Promised Land, He gave them another token of His presence. A tabernacle was made, and in the Holy of Holies was placed the Ark of the Covenant, a sacred chest, upon which rested the Mercy Seat overshadowed by two cherubims with

outstretched wings, and, over all, the cloud of glory. And not only was this a token of God's Promise, but it was appointed as a means of communication between God and his people (Exod. xxv. 22). Do you not think they should hold this Ark in high esteem, and ever treat it with great reverence? Yes, and lest they should do otherwise, God gave very strict directions as to its treatment. God has given us, too, tokens of His presence, and means of grace by which He communicates with us and gives us his blessings. Such are His Church, His Word, and His Sacraments—Baptism and the Lord's Supper—besides the other ordinances of His religion. We should use these in a proper manner, and ever treat them with reverence and respect.

II. *Used Superstitiously.*—But now the Israelites had become very wicked, and God, for their wickedness, had delivered them into the hand of their enemies—the Philistines. They were defeated in battle. Then they remembered the Ark of the Lord, and the wonders which God had wrought by it of old, especially in the passage of the Jordan, and in the overthrow of Jerico. But they forgot that God only works for those who obey Him, and that it was not the Ark itself, but God who had won these victories. So they send for the Ark, thinking it will help them to defeat the Philistines. (Ch. iv. 3-5) They trust in the outward means, and think that the Ark may be used as a charm. But God would not let it work for people who were so wicked, and so the Ark was taken. See this subject further illustrated, with reference to this event, in Jeremiah vii. 4 16.

So the means of grace which God has given us must not be used superstitiously. They are not charms, to bring us blessing, no matter what our life may be. The mere act of going to Church, or of reading God's word, will not bless us. And though we have been baptized yet we may lose the grace which was given us, unless we are careful to "follow the example of Christ and to be made like unto Him." If in the Holy Communion we would "eat the flesh of Christ and drink His blood, dwell in Christ and Christ in us, be one in Christ and Christ in us," we must "with a true penitent heart and lively faith receive that Holy Sacrament."

III. *Treated Irreverently.*—But if the Ark must not be used superstitiously, it must not on that account be regarded as of no account, and as something, therefore, which might be treated with disrespect and irreverence. To show the reverence due to it, even the priests must not look into it uncovered. (Num. iv. 5, 15, 20.) But this the men of Beth-Shemesh did. In their delight at receiving the Ark back from the Philistines, they looked into it, either with vain curiosity, or, it may be, with a good intention, to see whether the Philistines had restored all that was in it before its captivity. (vi. 19, 20.) And as a result of this irreverence a number of people were slain.

So must we be careful not to make light of the means of grace which God has given us, but rather to use them, and that with reverence. We must not profane God's House by frivolous conduct therein, nor His Holy Word by using it as a jest book or a book of riddles. (See Eccles. v. 1.) Neither must we neglect His Holy Day, nor offer our worship thoughtlessly, nor come to the Holy Communion carelessly. (See I. Cor. xi. 30) Let us use these things, but use them aright—neither superstitiously nor yet irreverently.

OPEN THOU MINE EYES.

By A. C. M.

Open Thou mine eyes!
Far up the mountain's giddy height,
My way winds on, perchance to light—
But now the darkness of the night
Surrounding me my prayer denies;
Open Thou mine eyes!

Open Thou mine eyes!
My hands are bruised and torn,
Pressing the path; and worn,
My feet, and weary, Holds the morn
No promise to my pleading cries!
Open Thou mine eyes!

Open Thou mine eyes!
I fain would see the way
Thy wisdom bids me go! nor stray,
In paths denied. Apply the clay—
I own thy power. Rebellion dies!
Open Thou mine eyes!

Open Thou mine eyes!
So fast the lids are sealed,
I stand apart, to others is revealed
The glorious day. Bid darkness yield
To light, dear Lord, to Heaven's skies;
Open Thou mine eyes!