

been (I would humbly submit) more of this elasticity. Our system admits of more than we have been careful to realize and employ.

But I forbear, though on tempting ground; adding only that if the Church of England appears (and is sometimes thus taunted) to be behind the age, the fault is in no small measure with ourselves, her people and her ministers. May the Divine Head fill us and all her people with more of His own Spirit of love and meekness, of self-devotedness, of wisdom and zeal and energy! May God bless to us our privileges within her communion, and make her, to his own glory in Christ Jesus, a joy and praise in this land, in our colonies, and throughout the earth!

Your faithful and affectionate Pastor,  
JOHN C. MILLER.

FIRST SUNDAY.	SECOND SUNDAY.	THIRD SUNDAY.	FOURTH SUNDAY.	FIFTH SUNDAY.
<p>I. MORNING PRAYER, Omitting Litany. COMMUNION SERVICE, SERMON.</p> <p>II. EVENING PRAYER, SERMON.</p> <p>III. LITANY, COMMUNION SERVICE, [Without the Lord's Supper.] SERMON.</p>	<p>I. HOLY COMMUNION, No Sermon.</p> <p>II. MORNING PRAYER, LITANY, SERMON.</p> <p>III. COMMUNION SERVICE, [Without the Lord's Supper.] SERMON TO YOUNG, OR CATECHIZING.</p> <p>IV. EVENING PRAYER, SERMON.</p>	<p>I. MORNING PRAYER, LITANY, SERMON.</p> <p>II. COMMUNION SERVICE, LORD'S SUPPER.</p> <p>III. EVENING PRAYER, SERMON.</p>	<p>I. MORNING PRAYER, LITANY, SERMON.</p> <p>II. EVENING PRAYER, SERMON.</p> <p>III. COMMUNION SERVICE, [Without the Lord's Supper.] SERMON.</p> <p>LORD'S SUPPER.</p>	<p>I. MORNING PRAYER, LITANY, SERMON.</p> <p>II. LITANY, COMMUNION SERVICE, [Without the Lord's Supper.] SERMON.</p> <p>III. EVENING PRAYER, SERMON.</p>

SHORT ACTS OF DEVOTION.

It is one thing to give instruction by prayer, another to adapt prayer to the want of the suppliant. Nothing can be more cowardly or irreverent than, by the choice of certain devotions, to hint to the sick man a view of his state of mind or past life which we are too timid or too clumsy to declare openly. Such a course is enough to shake our people's confidence in us to the very foundation.

To pursue, however, this most objectionable plan is widely different from supplying suitable acts of devotion, either after the Visitation Office; or, if we break up that office, after such portion of it as we have successfully and regularly reached; or even during, and in the midst of, portions of the office itself—e. g., in the examination of faith, and the examination of repentance.

What were formerly styled acts of devotion amongst ourselves, and are still so called in another Communion, are not now used as much as they might, and ought to be, in our Church. If a French Priest were instructing an ignorant man, he would question him on every article of the faith singly, and would probably cause him to make a devotional act after each article. By this means Catholic truth is not only admitted into the mind, but adopted into the heart; and not only adopted, but energized. Confession is indeed made unto salvation when it stirs up as it proceeds repentance, faith, hope, and love, and directs all the powers of the soul to God. Bishop Andrews, in his "Devotions," not only explains this method, but enables us to carry it out. See "Profession," First Day, Fourth Day, Seventh Day. The following is from the last:—

"I believe in Thee the Father;  
Behold then, if Thou art our Father, and we sons,  
As a father pitieest sons,  
Be thou of tender mercy towards us, O Lord.  
I believe in Thee, the Lord;  
Behold then, if Thou art Lord, and we servants,  
Our eyes are upon Thee, O Lord,  
Until Thou have mercy upon us,  
I believe that Jesus Christ is the Lamb of God;  
O Lamb of God, that takest away the sins of the world,  
Take Thou away mine."

The French Priest again, when endeavouring to excite penitence, and failing to do so adequately, gets the sinner to repeat after him a fervent prayer for a broken and contrite heart: suiting this prayer, perhaps, in some sort, to the sins of the offender. On this last point, however, I cannot speak positively as to foreign practice; but it appears most salutary as regards theft to mention Him Who converted the penitent thief; or impurity, Him who unsealed the fountain of tears in Mary Magdalene; or restitution, Him Who came into the house of Zacchæus.

With grievous offenders, not sick, I have found a resource in asking them at least to kneel down, and pray for godly sorrow, since all words of man have failed to move them. This has brought a sinner down upon his knees, which surely is a great work, and the hearing himself prayed for has softened him until he too prayed after his power.

In the time of the cholera I became more sensible of the great use of ejaculatory prayer. At times it was all that I could do to suggest the ardent use of a few words, to beg the dying to cry to Christ whenever they had power, and to shew them how to do it.

Again, it has seemed in some cases the best, and almost only preavailable preparation, for communicating, to be constant in such words as these: "Lord, I am not

worthy that thou shouldest come under my roof."—"Come, Blessed Jesus, come take possession of my soul;" and the like.

Perhaps my brethren recommend this practice more generally than I am aware of, and than I was once accustomed to do myself. Otherwise, I would assure them that, except the remembrance of the "sleepless eye" of God, they can give their people, rich and poor, no greater security against sin—no greater comfort in sorrow—no greater peace in confusion and peril—no speedier deliverance from an earthly mind in field, or ship, or mart, or court, than the habit of ejaculatory prayer. He who himself uses this blessed exercise will find no lack of matter from which to supply the wants of others; but he only who hath can give.—*From a Correspondent.*

TESTIMONIAL TO THE AMERICAN BISHOPS.

(From the London Guardian, June 23.)

The Rev. W. Sewell—"Will you pardon me, in such company, for troubling you again, but there are sitting at this table no fewer than seven prelates and fathers of our Church. You would feel as I should feel that anything like panegyric, anything like praise would be utterly out of place; but, I think, that there are occasions such as this when it will do them good, when it will cheer them in their trials and labours, if we tell them how thankful to them we are for what they are doing for us. There is here one prelate to whom every day in our ordinary studies we are indebted for stores of learning which he collected in his youth, and by which he has shown to us, and realised in his own person, the truth which I daily endeavour to impress upon the minds of those with whom I am brought into contact, that there is a deep and mysterious connection, and one sanctioned by the highest of all authorities, between the study of languages and the highest truths and offices of the Gospel. But we owe him a still deeper debt of gratitude. I will say nothing of his efforts to struggle with the deadly evil of these days, a vast city overgrown and abandoned, filled with poverty and vice, and without shepherds to teach the people the truths of the Gospel. That right rev. prelate (the Bishop of London) has impressed upon this age that great truth, that if a man conceives a gigantic good, such for example as the great scheme of Metropolitan Church Extension, God will enable him, if he persevere, to carry it to a successful issue. (Cheers.) There is also present another Bishop (Chichester) to whom we owe peculiar gratitude in this place, because he has taken under his wing boldly and prudently a great institution for the education of the middle classes. Then there is our diocesan (the Bishop of Oxford), the historian of the American Church, whose very name is enough to kindle any heart that longs for the revival of Christianity in a dark age, and for striking off the fetters from everything that is miserable and enslaved. I will utter to him what I know will be our united prayer, that he will not do so much as he does—that he will not risk a life so precious by showing how much a Bishop can do, and how well and carefully he can do it. We pray him not to risk his life by doing more than the strength of nature will support. There is also a Bishop (Argyle and the Isles) from a Church we love and honour, and who, on such a day as this, ought to be mentioned with especial reference, to that Scotch Church which has taught us the great truth that it is not wealth, or power, or connexion with the State, which will give the Church of Christ its power and means of extending purity, truth, faith, and innocence—that it is such God will glorify, for he has glorified the Scotch Church by making her the parent of the American Episcopate. (Cheers.) I have mentioned the Bishop of London, the Bishop of Chichester—the good, kind Bishop of Chichester—the Bishop of Argyle, and the Bishop of Oxford, and I have reserved for the last him of whom one of the best of the colonial Bishops,—the Bishop of Fredericton—told me that as he was travelling through America there was one English prelate to whom they all looked with veneration and respect, one whom they prayed might be blessed in his hour of trial and difficulty, and that was the visitor of this College, the Bishop of Exeter. May God grant health and strength to the Bishop of Exeter, the visitor of this College." (Loud cheers.)

The Bishop of Exeter rose to acknowledge the compliment, and was received with deafening cheers. He said:—"I should be ashamed of myself if I could easily speak on the occasion. I should be ashamed of myself if my feelings did not exclude me from the power of expressing what those feelings are. (The right rev. prelate became deeply affected, and was for some moments unable to proceed.) I will not dwell upon personal considerations. To introduce them on a day and on such occasion as this would be wrong, but I may be permitted to say that that office which I have always considered the proudest distinction of the see of Exeter, that of being visitor to Exeter College, has brought me here to-day to have the delight of seeing—I hope I may be permitted to say—my College, on an occasion when it has reason to be proud of the distinctions conferred upon it, when it is shown to be so illustrious a representative of the University of Oxford. These American prelates will go hence, and bear with them a faint memorial of the attachment of the men of Oxford to the Church of America, and I rejoice to think that when they produce this tes-

timony at home, they will also be able to say "we received it in the groves of Exeter." (Cheers.) Among the many considerations which press upon us in connexion with the visit of the American prelates this day, not the least is the way in which it tells us of the folly of human wisdom, and the worthlessness of all hopes founded upon the schemes of men. There are few of us who have not deplored as the most disgraceful page in the history of England, that British Statesmen, when America was part of the British dominions, never would consent to recognise the American Church. Britain received the just, the heavy infliction. I hope it is not presumptuous to ascribe it to such a cause—the separation of the two countries. In my heart I believe that if the British Ministers had preserved the connexion with the Church throughout the dominion of England, America would still have been part of these dominions. Nevertheless, I rejoice at the independence of America. I am now old. From the first time I was able to imbibe political feeling and sentiments, I held the principles of an English Tory. I was accustomed when young to regard as a most unfortunate event in our history, the separation of America from this country. I have lived to regard it as a blessing, inasmuch as America has been enabled to exhibit an independent Church. Even if the human power of England had been lost, it would have been amply repaid by the gain of the Church in America. Let us hope that the Church of each country, one we know in Catholicity, may be one for ever in affection. (Cheers.) Let us recollect, too, when we see American Bishops here, and when we rejoice to see a Scotch bishop here, that we are three independent Churches, each with its separate blessings. It is at once our difficulty and our blessing in England to be closely connected with the State, and I for one hope that no Statesman or Churchman now living will have the guilt on his soul of endeavouring to make a separation between the two. If it should please God that at any time the State of England should be separated from the Church of England, the Church of England will have illustrious example how she is to conduct herself in that separate state. She will look to the Church in America—she will look to the Church in Scotland. I rejoice to think that the one is the sister Church, the other both daughter and sister. I will not trespass longer upon you who have so kindly received the mention of my name. I rejoice that I am permitted to sit here this day as your Visitor. Amongst the gratifications of this day—amongst the debts of gratitude I owe to you, is the delight you have afforded me of seeing the youth of this college. My young friends, this is no ordinary day. It is a day to which the youngest amongst you—if he may be permitted to reach the longest terms of years which God accords to man—it is a day to which the youngest may look back with joy and thankfulness, and a deep sense of the lesson and the warning which it conveys. You, my young friends are Churchmen, English Churchmen, Catholic Churchmen. I rejoice in being amongst you to hail the arrival of the brethren from the other side of Atlantic, for you will be able to say to your children's children, on that day when the Church of America came to this country, in the persons of two of her distinguished prelates, I received the lesson which I give to you my children, that we are one in love and affection with America. I may be permitted to propose that we drink, in that silence which so well becomes the occasion, 'The union, the permanent union of the Church of England, Scotland, and America.' (Applause.)

The Bishop of London said:—"I rise, I will not say without diffidence, but with great pleasure, to propose a toast which will meet with ready acceptance from this distinguished company. I feel it to be a singular gratification to have come among you on this auspicious occasion. I have felt as intensely as my right rev. brother, although I could not express it so eloquently, the immense importance of the occasion, as attesting the strict and deeply-laid union that exists between the Church of England and America. I rejoice to have come among you, and to see the cordial welcome you give to these foreign prelates in your ancient University, which is one of the most efficient bulwarks of the Church of England. There, if in any place, the youth of this country may be trained in the Church principles: there, if anywhere, they will learn the importance of the union between education and religion. I rejoice, moreover, to have come amongst you, for to-morrow the University bestows her highest academical distinctions upon the two right rev. prelates. (Hear.) Such honors have been frequently bestowed upon men who have been distinguished for military skill, for proficiency in the arts and sciences, and the rewards have been duly valued; but now these high distinctions are to be conferred upon men who have come hither as heralds of the Gospel of peace, commissioned by the great Head of the Church to bear his banner to the remotest districts of the Western world, and to lay the foundation there of that Church which is built upon the Apostles and Prophets, Jesus Christ himself being the chief corner-stone. They have many difficulties to contend with, but they will be encouraged by what they see and hear in England. They will see us struggling, not unsuccessfully, against the difficulties which beset us. They will have seen and heard much that is new in detail, but nothing that is new in principle, and what they have been told on the banks of the Thames

and the Isis will resound on the banks of the Hudson, the Delaware, and the Mississippi. I had almost lost sight of the toast I haste to propose, but it is closely connected with these sentiments. I speak now of a Church which has had but few privileges, and but a scanty share of the immunities and endowments which we possess. I mean the colonial church of this empire; and I speak with a somewhat peculiar feeling on this matter because I was permitted to be one of the first who suggested to the Church of this country the importance and the duty of extending its colonial Church. (Cheers.) It ought to be a matter of thankfulness to Churchmen that whereas a few years ago we had only four or five colonial Bishops, we have now twenty-seven, and an established principle recognised by the civil authority of this country, that wherever a necessity exists for the establishment of a bishopric there one shall be founded. It is my task to propose the health of the colonial Bishops. It is unfortunate that none of them are present. One, the excellent Bishop of Fredericton, is absent through illness. I am told, and I congratulate the men of Exeter College on the fact, that three of our colonial Bishops were educated in this College. (Cheers.) You will join, I am sure, in a cordial acceptance of my toast. I should not do justice to my own feelings if I did not ask you to look to the records of the colonial Church, to see how these men are discharging their duties under difficulties which we in England cannot estimate. Look at the Bishop of Cape Town, the Bishop of New Zealand, the Bishop of Adelaide, the Bishop of Sydney—I might go through the whole list of the colonial episcopate. I never turn my eyes to the records of the colonial Church without feeling shame how little I have been able to do with so many greater advantages to promote the growth of Christ's Church. I beg to propose the health of the colonial Bishops, and may God prosper the colonial Church.

The toast was heartily responded to. The Bishop of Oxford:—"I rise, Mr Sub-Rector, at your desire, to propose that we should now drink the toast which you have committed to me—a toast which I feel particular interest in proposing. It is 'The faithful laity of these Churches.' On many accounts I feel gratification in being allowed to propose such a toast to this assembly. I feel it because—and I need hardly say it to such a gathering as this—I think we have pretty well got rid of that mischievous notion that the Church means the clergy. We have got at last something like the grasp of an idea that the Church consists of the congregation of Christ's baptised people, living in the true and undivided fellowship of his one Catholic and Apostolic Church in these lands. It is no little gratification to look around and see the representatives of the Church this day. I was introduced by one of the American Bishops to-day to an American layman, with the significant remark that 'he was a thorough faithful layman.' I rejoice that such a man is with us to-day, but I tell my brother that we can match him with true faithful laymen. (Cheers, and Name, name.) Yes, I will name, but that I hardly know out of so many whom to begin with. Shall I go to the law, and speak of one who has adorned that noble profession, not only by bringing to it the most perfectly pure and spotless integrity, but by bringing to it also the highest gifts of intellect that God has bestowed, literature profound and varied, and a love and affection for the Church of his fathers, which never has been, and never will be, surpassed. I will mention to you the name of Mr Justice Coleridge. I must not exhaust the list of faithful laymen amongst you, but I will venture to name one more. The Legislature has sent here to-day one who properly may be designated a faithful layman. He has been engaged in the administration of justice in his native county, and represented that county in Parliament until failing health compelled him to retire. He was one who never flinched from a principle, and never yielded to a base expediency. (Cheers.) Oxford men will rejoice to add to the faithful laymen the name of Sir William Heathcote. And it is, indeed, a matter of gratification to me that, looking to those who have already advanced in the course of their lives, and already in public have shown what Church of England principles can make men, I can come down to our younger men, for I find young men among us who give promise that, God blessing them, they will take up the noble example that has been set them, and will carry it on to a successful issue. I look around, and I see those whom God's providence has put in high rank at the head of this University. I see the Marquis of Lothian, Lord Sandon, and others, men who are, indeed, learning here what a Church of England layman ought to be, and who, through God's blessing, will hereafter, on another day, show it upon a wider stage. We may rejoice then in such a meeting as this, that we are gathered from the different sides of the Atlantic to acknowledge a deep bond of fellowship, and let us never forget that truth, that to be a Church of England layman, or a layman of the American Church, is not that negation that a man is not a clergyman, but means a good deal that is positive.

The Rev. W. Sewell said he might be allowed to state as the representative and tutor of that College, and speaking from intimate knowledge, that the work which was carried on by Bishops and Clergy in their capacities, was carried on in their capacities by the young men throughout the University, and by none more effectually than the young men of rank, the Marquis of Lothian, Lord Sandon, and others.

Mr Justice Coleridge returned thanks. The Bishop of Exeter, as Visitor of the College, proposed the health of the Rector, Sub-Rector, and Fellows. He denounced the attempt which had been made to alter the family character of the Universities, and expressed his gratification that such an attempt had been frowned down.