

Bishop Blomfield's Episcopate will deserve to be favorably remembered in history. At a later period, indeed, of his incumbency, the Convocation movement, now to some extent a success, and bidding fair soon to become more decidedly so, and to rank, in importance, on a par either with the Metropolitan Church Extension or the Colonial Episcopate, became, to some degree, identified with Bishop Blomfield's name. And had his Episcopate continued longer, there can be little doubt that in his cause also he would have been one of the principal achievers of the triumph which seems now to be reserved, in the main, for other and younger men. Yet, even as it was, he had, ever since the year 1850—when, and not before, his prompt sagacity and discernment had showed him that the time had become ripe for such a movement—come forward as a prominent advocate of the restoration of the functions of Convocation, and had taken a leading part in its revival.

All these matters, as we have observed, were eminently matters of practical administrative business. There were two other matters of a like practical character, in which the Bishop took also a very leading part, but on which, though very different from each other, opinions will differ as to the merits of the course in each case adopted by him. The first is the Church Commission of 1834-6; the second is the Poor law Commission of 1832, which resulted in the present Poor law. Both these things, especially the latter, exposed the Bishop to much obloquy, in the latter case especially, we believe that the obloquy was very little merited.

Bishop Blomfield's politics, both in Parliament and out of it, though there was that occasionally in them which was higher and better, were indeed essentially establishmentarian. Thus, he opposed the Roman Catholic Relief Bill, entirely on Establishment principles. So the Church Commission, and even, to some degree, his Metropolitan Church Extension project, were supported by similar arguments. But in his speech for the repeal of the Corporation and Test Acts, his sense of the shameful profanation of the Holy Sacrament involved in those statutes rose nobly above his Establishment policy, and he delivered a hearty speech for their repeal, based on that unanswerable consideration. On the Reform Bill divisions also, he properly refused to identify the cause of the Church with that of the continuance (rightly or wrongly) of the rotten boroughs, and incurred much unpopularity, as well as the pain of separating from his former political friends, by supporting the Government measure.

Lastly, Bishop Blomfield's patronage was well and impartially bestowed. He may have been mistaken occasionally in his men; and persons of an opposite school of theology to his of course objected to his appointments; but they were all made on public grounds, and with a conscientious regard to the fitness of the man for the place. There are few, but very few, Bishops now on the bench of whose appointments the same thing can be said with equal truth; and to say it of the appointments now made by the highest officer in the State would sound something very like satire.

In Bishop Blomfield, in a word, the Church has lost a divine of real learning, an administrator of consummate sagacity and ability, and a prelate whose whole life was one of ceaseless and untiring activity, and zealous devotion—according, of course, to his own views—to her service. It will be long before his place is supplied.—*Abridged from the London Guardian.*

Correspondence.

FOR THE CHURCH TIMES.

Lunenburg, Sept. 1.

Mr. Editor.—The half-yearly Examination of St. John's Sunday-school in this parish was held in the National School on the afternoon of Sunday, August 30, attended by several members of the congregation, Mr. Grindon, also, Divinity Student, and Cogswell Scholar, at King's College, Windsor, kindly gave his assistance on the occasion, examining one of the classes, and addressing the school. Heavy rain had fallen during the morning, still 103 scholars and 16 teachers, beside the Rector, Superintendent, and Librarian were found early in their places. The Bible Classes were examined by the Rector, and the remainder of the school by the visitors and friends present. At the close of the interesting service, Common Prayer Books were distributed to the eight head classes, and Pictorial Reward Tickets to the remainder of the School. Some of the examining and other spectators, expressed great satisfaction in the continued prosperity and good order of the school, commending the Teach-

ers for their unwearying efforts on behalf of the children. The school at present numbers 160, Teachers and Scholars.

On the following Wednesday a Bazaar was held in one of the LaHave Districts of the same Parish, for repairing and painting the Church there erected.—God and man appeared to smile upon the effort, which resulted in placing £45 at the Rector's disposal for the objects above stated, besides £15 subscribed previously for the same purposes. From two different directions the enquiry is being made, "What shall we do next?" And when it is stated that in addition to this labor of love, a new organ has been purchased for the Parish Church, and two younger parishes aided to the amount of £60, all within one year, and in a town not much burdened with wealth, it proves to a certainty that where there exists a hearty good will there will usually be found the way and the means to accomplish any really necessary work for the service and house of our God. And of this we may be sure, that the more people do, the more they will determine to do, and will love to do. In conclusion, I must say every member of the Church in the old Town and Parish of Lunenburg, that I thank God and take courage on your behalf.—*Communicated.*

FOR THE CHURCH TIMES.

EXTREME UNCTION.

In Dr. Butler's 3d size Catechism, Lesson 29, I find this question—What is Extreme Unction? Answer—"A sacrament which gives grace to die well, and is instituted chiefly for the spiritual strength and comfort of dying persons." Now, is it not strange, that the two passages of Scripture quoted by the Church of Rome in favor of this doctrine, do not mention one word about dying at all; but on the contrary, one of these texts, Mark vi. 13, (Douay) tells us that the sick were "healed." Again, the other text—James v. 14, 15, (Douay) tells us of the "sick man being raised up."—In the same Lesson, 29 of Butler's Catechism, there is another Question—Who are appointed to administer the sacrament of Extreme Unction? Answer.—The priests of the Church, as St. James teaches, and so the Church has constantly practised.—James v. 14, 15.—Does not this prove that the 13th verse of St. Mark does not relate to extreme Unction at all, as the apostles were not priests at that time, as is plainly admitted by the Church of Rome in the Council of Trent, Sess. xxii. c. 1, which states the date of their ordination to be at a time long after the event mentioned in St. Mark. In Dr. Doyle's Abridgement of the Christian Doctrine, concerning Extreme Unction, this question is asked—When did Christ institute it? Ans., "THE TIME IS UNCERTAIN: some think it was instituted at his Last Supper; others that it was done between his resurrection and ascension. So much for *Unanimous Consent and Infallibility.*

Dr. Butler's Catechism, Lesson 24, asks the Question—What is a Sacrament. Ans. A visible, that is an outward sign or action instituted by Christ to give grace. Now we can show our Lord's institution of Baptism, Matt. xxviii. 19, (Douay). And again the Sacrament of the Lord's Supper was instituted by Christ, when he said, do this for a commemoration of me. Luke xxii. 19 (Douay Bible). But can any one show the institution by Christ for Extreme Unction; if so, he will do what the Council of Trent could not do, which Council in the 14th Sess. cap. 1, calls it "as it were" a sacrament, and tells us that it is "hinted at" in St. Mark. But hinting at a sacrament would not satisfy Dr. Doyle, for he insists that a sacrament should have three essentials, namely—a visible sign of invisible grace divinely INSTITUTED BY CHRIST for our sanctification, Chap. 11 of the Abridgement of the Christian Doctrine.

Again, the Council of Trent says in Session 14, c. 1, that it was recommended and promulgated by St. James; but if this be sufficient authority for a sacrament, then it would make Prayer and Singing sacraments, as the same chapter 5, of James, (Douay) shows that they were also recommended and promulgated by St. James, and that too in the verse next before the one quoted by Rome. Now to be consistent she should either hold three sacraments out of these verses, or else hold none, as they have precisely the same support. But now take up your own book, the Douay Bible, and you will see in the 16th verse of the 5th of James, that it is on the "prayer of faith" the stress is laid, thus: "And the PRAYER OF FAITH shall save the sick man; and the LORD SHALL RAISE HIM UP."—Again in the 17th verse, he gives us the example of Elias, to show the power of prayer with God.

Does Extreme Unction heal the Body or the Soul? If it be the body that is healed, how does it come that the people die after it, instead of recovering? If it be for the healing of the soul, why is it denied to criminals? Surely they have souls to be saved as well as other men.

Dr. Doyle says, in expounding the effects of Extreme Unction, (Abridg. Christian Doc.) that "it removes the relics of sin." Now, if this be the case, why does the Church of Rome teach that after all the soul must go into Purgatory, where it must remain long enough, in the case of a poor man, because he is not able to pay for a "MONTH'S MIND." So we see that there is one rule for the Rich man and another for the Poor. Was this the doctrine St. Peter

taught? when he said, "In very deed I perceive that God is not a respecter of persons." Acts x. 34.—(Douay Bible.) Again we find in 1st Epistle of Peter, i. 18, 19, "Knowing that ye were not redeemed with corruptible things, as gold or silver, from your vain conversation of the tradition of your fathers, but with the precious blood of Christ, as of a lamb unspotted and undefiled." 1 Peter, i. 18, 19, (Douay Bible.)

News Department.

Extracts from latest English Papers.

ENGLAND.

The Court news of the past week relates to the visit of the Emperor and Empress of the French, who, crossing the Channel during the night, arrived off Osborne as early as half-past eight on Thursday morning. Great precautions had been taken to keep spectators at a distance—men-of-war's boats and police boats rowing guard all night, and six men of war at anchor. As the *Reine Hortense* came up the fleet fired a salute. The Prince Consort went off in the Queen's barge between a double line of boats, and conveyed the Emperor and Empress to land. At the pier, Queen Victoria, the Princess Royal, Princess Alice, and Prince Alfred, received their French visitors, and conveyed them in carriages to Osborne. The Imperial suite consists of Count and Countess Walewski, the Princess d'Essling, Grand Maitresse, General Roland, Adjutant General du Palais, and General Fleury, Premier Ecuyer. On Friday the Queen and Prince Consort took their Imperial guests to Carisbrook Castle, accompanied by the Princess Royal and the Princess Alice. In the evening they went out in the Queen's yacht and witnessed the return of the yachts from the regatta. Their movements, however, have not been ruled for public convenience, and the *Times'* special reporter, unable to make anything of them, appears to have taken himself off to Portsmouth and visited the ships preparing to depart for India. He was repaid for his trouble by finding something to grumble at; a case which, after all the warnings given by the Sebastopol Committee, it is not surprising to see made subject of comment in the house on Monday night. Sir John Ramsden had said that the troops were provided with every necessary, including "white cotton helmet" or "forage cap covers." The *Times'* reporter says—

No "white cotton helmet" or "forage cap covers" of any kind or description whatsoever have been issued to the troops which have lately left our shores. In heavy marching order they have embarked; in heavy marching order they will disembark in India, and must, of course, in the present emergency, instantly march against the mutineers. It is no exaggeration to say that the officers of the corps which have lately started have been oppressed with dread as to the effects of the climate on their men while muffled in their present equipment. If any regiments should have been provided for, surely it was those which sailed yesterday—the 97th, 20th, and part of the 42nd Highlanders. Yet we know that these men had not a single cap over, and that they will land in India in the same uniforms in which they quitted Aldershot and Shorncliffe, without as much as a cloth to cover the hideous black shako, which is truly nicknamed in those regiments the "Sepoy's Friend."

The "fashionable reporters" of the *Post* and *Herald* appear to have been more at home; and although it is not true that the Emperor, in his anxiety to meet Prince Albert, stumbled over the paddle box of the *Reine Hortense*, bruised his hip, grazed his face, and hurt his leg, as being a screw vessel, of course she had no such thing as a paddle box, yet some particulars of the Imperial doings on Sunday would appear to have better foundation. The Queen and Royal Family attended Whippingham Church as usual. The Emperor and Empress went to the unpretending Roman Catholic Chapel in Newport. On their arrival, the Rev. Thomas Fryer, the officiating minister, offered the holy water to their Imperial Majesties, after which—

The Emperor and Empress were conducted by the Rev. father to seats prepared for them within the altar, and after a few moments' private devotion, the service proceeded. Mass was celebrated by the Abbé Louis Miot, attached to the Roman Catholic Church of St. Mary's, in Chelsea, who happened to be at Newport on a visit. The chapel was well filled by the ordinary congregation, but there was nothing like bustle or excitement during the service. The Mayor of Newport, Mr. B. Mew, was present, and rendered essential aid in preventing anything like crowding or confusion. The service was brought to a close about half-past twelve o'clock, when the Emperor and Empress were reconducted by Father Fryer to their carriage. Before leaving, the Emperor directed one of his attendants to place in the hands of Mr. Fryer the munificent sum of 1,000l.

Having thus attended to his devotions, and returned to Osborne, after setting down the Empress, his Imperial Majesty, accompanied by Generals Rolin and Fleury, drove to the East Cowes landing-place, and crossing in a common ferry-boat, astonished the old water man by giving him a napoleon—

On landing the Emperor walked between General Rolin