

cially ordered, but would also bring down God's richest blessings upon parents and children; that more of the former may turn the attention of their sons to the holy ministry, and that larger numbers of the latter, not counting their lives dear unto them, may devote themselves to the highest office to which man can be called—that of being fellow-workers together with Christ in saving souls.

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## EVIDENCES OF LIFE AND GROWTH OF THE ENGLISH CHURCH.

Practically, the signs of hope and vitality among us are both numerous and weighty. The extension of the Colonial Church, its Bishoprics where Presbyterates barely existed a few years since, its synods of clergy and laity joined in harmonious concert, its cathedrals, replacing proprietary chapels, its colleges rising in every direction, its missions to the heathen, ending with the hopeful Central African one, with which the Senate-House of Cambridge so lately rang, would require pages upon pages to exhaust their significance. Suffice it to say, that in the colonies that lie between the eastern shores of Labrador and Newfoundland, and the mouth of the Columbia river, in the West Indian groups, in the great new world of civilisation growing into being in South Africa, in the almost continent of Australia and the large islands of Tasmania and New Zealand, in the Polynesian and Melanesian groups,—in India, too, to a more partial extent,—and finally, in that vigorous 'Protestant Episcopal community, which, existing as it does in the numerous States of the American Union, presents so many points of resemblance to our own Colonial Church—we see growing into shape, with features in the main distinctly Church-like, a vast and energetic development of religious life, founded in the doctrines of Episcopacy, and on the system of the English Prayer-book—a development of which the first seeds were sown in the very lifetime of the fathers and mothers of those who are still in active middle life.\*

We have already dwelt upon the Church form of the instinct for collective self-government, now rife among us, and we pass on to the actual manifestations of vigour apparent in the educational and the devotional phases of the Church of England. The old universities will not detain us long. We believe that, substantially, the Church cause will be found to be holding its ground in both of them, although the first excitement and fervour of the movement having passed away, the Church party does not fill so conspicuous a space in the eye of the critical by-stander.† The triumph of the Church cause, shown in education, is to be mainly sought, as far as the higher and middle classes are concerned, in the improvement of our ancient public schools, and in the numerous new institutions of a collegiate character springing up on every side. If Eton be compared to what it was in the days of George III., we venture to say that the revolution of a century crammed into less than half that space, would be a faint description of the change. Harrow under Dr. Wordsworth reared its chapel: under Dr. Vaughan that chapel, sumptuously rebuilt, exhibits to successive generations of pupils a noble specimen of the beauty of holiness in the English Church. But why take our public schools one by one? Each would furnish some pregnant example of our proposition, and the fact that the first great reformer of the Anglican public schools was the man who perhaps gave utterance to the most gravely severe words ever employed against the rising Church party, Dr. Arnold, proves how much the Church cause may draw succour from every soil through which the healthy rain of

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\* Dr. Routh was one of those who advised Bishop Seabury to seek consecration in Scotland, and Bishop White, whose consecration at Lambeth so soon followed Seabury's courageous plunge, died only two years before the accession of the Queen.