

mier's policy is still enmity to Russia. In London, the speech has created a favourable impression. The general tone of despatches and press comments on the situation indicate a subsidence of the recent uneasiness.

Prince Hadji Abdullah Singh has arrived at Vienna, on his way to London. He is *de jure* sovereign of Oude, from which kingdom he was banished in 1860. He offers a deposit of \$150,000,000 in the Bank of England as a guarantee of good faith, provided the government will allow him to return to his native land.

It will be a source of general satisfaction to learn that the fever scourge is nearly over in the South. In New Orleans, there are no deaths reported, and no new cases. The Quarantine at Shreveport was raised on the 11th inst. In Memphis the rapid improvement in business daily manifested is a surprise to the most sanguine merchants. The wharf was lined with steamers discharging freight and the stores are crowded with customers from the interior. Chris. D. Steinkuhl, a prominent citizen died of fever on the 10th.

The President of the Howard Association, contradicting certain rumours, says that they have less than \$10,000 on hand, barely sufficient to pay outstanding liabilities. At Jackson, Miss., five fever cases are reported since Saturday. Three deaths at Boulton on the 10th.

THE TWENTY SECOND SUNDAY AFTER TRINITY.

A SYSTEM really unforgiving in its character but ostentatious of its pretensions to forgiveness has obtained among professed Christians as well as among the ancient Jews. The ancient Jews were fond of displaying their seven times' forgiveness, while it was evidently an outward pretense—there being no real forgiveness of feeling and sentiment in the heart. And in modern Christians we meet with the counterpart of the same thing when we hear people say that they can forgive but they cannot forget; a plain proof that christian forgiveness has never formed a deeply rooted principal in the soul. The duty of Christian forgiveness is abundantly illustrated by the parable of the two debtors, uttered by the Lord in reply to the question of St. Peter, "Lord how oft shall my brother sin against me, and I forgive him?" The question was asked by one who was evidently accustomed to the Jewish practice, and who apparently wished to know whether Christ's teaching would require as great an exercise of self-denial and self-abnegation as that of the Jewish rabbis. What must have been his astonishment at the reply given by the Lord, to the effect that seven times was a very small number to represent the extent of mercy and forgiveness by one Christian to his fellow! that at least four hundred and ninety times (a day, no doubt is meant) must this practice be adopted before any thought or consideration could be given to the slightest relaxation in the practice of this virtue. And when the Lord gave the parable of the two debtors, there could be no doubt in the mind of St. Peter as to the nature and extent of this Divine attribute. The forgiveness of a debt of ten thousand talents, (equal to a quarter of a million dollars) represents the infinite mercy of Almighty God, and is given as furnishing some idea of that mercy, and as illustrating the true example and standard towards which His absolved servants should aspire.

THE CRY OF SACERDOTALISM.

AS if in mockery of the unspeakable dangers we are in from the attacks of scepticism

and general irreligion, there are some among us who endeavor to degrade the ministry of the Church—the ministry ordained, authorized, empowered and sent forth by Christ Himself, to the lowest level. They would have us believe that it possesses no spiritual authority, that it has no spiritual powers, and that the origin of its several orders was purely human, and therefore rather a matter of expediency than of necessity; rather such as might be evolved by the force of circumstances, and suggested by such emergencies as might arise from time to time, than as existing from the beginning and established for permanent use and obligation for all time; at least as long as the present dispensation shall continue. The Bishop of Peterborough, in his recent charge, has forcibly characterized such an *ad captandum* style of presenting the claims of Christianity, and endeavoring by such unworthy means to secure its reception in the world. Having dwelt on the fact that the spirit of modern democracy is hostile to the Church, in combating this spirit the Bishop recommends that we should not attempt to meet such political attacks with mere political weapons. But on the other hand, he observes that "there is an error of an exactly opposite nature into which the clergy may be tempted—namely, that of not resisting the democracy, but of trying to disarm it by divesting themselves in their character as clergymen of whatever they may see to be offensive to the people. For instance, the clergyman may attempt to meet the cry of sacerdotalism, by surrendering those lawful claims of spiritual authority with which the Church has invested him, by preaching an undogmatic Christianity, by depreciating theology, by secularising as far as possible his whole tone of teaching and life *in order to show how truly liberal and unsectarian the ministers of an established church may be.* Such a pandering to the worst prejudices of the people—to say nothing of its unfaithfulness—fails of its own end; by none is it seen through more quickly than by those whom it seeks to win; they know perfectly well that the Prayer Book which this undogmatic and unsectarian clergyman reads every Sunday makes him something more and something else than what he affects to be; and they thoroughly despise accordingly the man who thinks to please them by playing false to it."

These weighty words are of still more importance, and the warning they convey is still more needed in this country, and especially in this Diocese of Toronto, than in any part of the Mother Country; and an attentive consideration of the principles involved in the Bishop's remarks is eminently necessary in the present state of the Church here.

THE LATE BISHOP MACKENZIE.

THE removal from the English Episcopate and from this mortal scene of Dr. Mackenzie, Bishop Suffragan, of Nottingham, ought not to be allowed to pass without some distinct reference to his high qualities and his active labors as a Priest and a Bishop.

Henry Mackenzie was born May 16th 1808, and was the youngest son of John Mackenzie, a city merchant, who belonged to a branch of the Mackenzie clan, settled at Torridon, in Ross-shire. The late bishop valued his northern descent, and it was one of the dreams of his life that he might be called to the Church of Scotland as one of her Bishops. His heart was always set on a ministerial career, and in 1830 he entered Pembroke College, Oxford. In 1834, he was ordained to the

curacy of Wool and Lulworth, Dorsetshire. He afterwards accepted the chaplaincy of Rotterdam, which was temporarily vacant. While he was acting as chaplain, Bishop Blomfield, of London, came over to administer confirmation among the British residents; and that sagacious prelate was not slow to discern the high gifts and bright promise of the young chaplain. From that day he kept his eye upon him, and in due time promoted him to one of the most important charges in his diocese. Mr. Mackenzie afterwards became curate to the Rev. R. Ainslie, the energetic secretary of the Incorporated Church Building Society, at St. Peter's Walworth. Thence he removed in 1837 to the mastership of Bancroft's Hospital, Mile-end. While holding this office he did good service in helping forward the movement for the erection of ten churches in Bathnal-green. Mr. W. Cotton, the originator of the scheme for the evangelisation of this neglected district, was anxiously looking round for a secretary of energy and tact to aid him in his gigantic work. Mentioning his want to Bishop Blomfield, his lordship at once remembered the young chaplain by whom he had been so much struck at Rotterdam three years before. The office was offered and accepted, and to Mr. Mackenzie's zeal, the success of that movement, during the four years he worked as secretary, was in no small measure due. His bright, sanguine disposition was never daunted by difficulties or clouded by discouragements. He worked in faith and expected to succeed, and, therefore, he did succeed. But his difficulties were not small. Upon going about that almost heathenised parish to solicit subscriptions towards the new churches, he was often received with revilings by the people, who would reply, "We will subscribe to buy ropes to hang the Bishops with; we will give you money to build theatres, but you shan't have a farthing for your churches." On one occasion his personal safety was in some danger from an onslaught of roughs; but his courage never quailed, nor did his hope grow dim, and he would often contrast with thankfulness the respectful and affectionate welcome afforded at a later period to the Bishop, when he came to consecrate one of these churches, with those early days of insult and abuse. In 1840 he accepted the incumbency of St. James's, Bermondsey. Of the depraved character of the population he had there to deal with, some idea may be obtained when it is said that Dickens's notorious "Jacob's Island" was under his pastoral care. He was next made Vicar of Great Yarmouth. After four years of active work there, Mr. Mackenzie was summoned back to London. Bishop Blomfield had never lost sight of him, and when, at the termination of Sir H. Dukinfield's incumbency in 1848, a vicar was needed for the great West-end parish of St. Martin's-in-the-Fields, he invited the vicar of Yarmouth to undertake that charge. One of the most necessary qualifications of the vicar of St. Martin's was the management of men. The vestry was a somewhat disorderly body, in which the Radicals had great power. Hearing that "a new parson was coming out of the country" they resolved to "bait" him; but, as one of the leaders confessed, "Mr. Mackenzie was too much for them." Few, indeed, could excel him as a chairman. He never lost his temper, or failed in courtesy to the rudest interrupters; he saw at a glance the weak place in an argument, and with exquisite tact knew how to avail himself of it; and he soon reduced this turbulent body to order and submission. It is needless to say that the spiritual interests of the parish received his unremitting care.