

body in this country. I am encouraged to expect from this knowledge of the qualities which you possess, that all our deliberations will be characterized by that calmness, dignity and fairness which belong to seriously conducted debate on weighty subjects. But still further I cherish the belief that we all come together here animated by one ruling object—not to seek party ends or gratify personal motives—but to sink all that in the higher purpose of serving our One loved and common Lord, of advancing His cause and promoting His glory, by making His Church more efficient for the salvation of men.

We have a nobler, more blessed warfare to wage than settling internal dissensions about the minor, less vital matters in which as Churchmen we may differ, the warfare to which as Christians we were baptized, as good soldiers of the Cross, under the Captain of our Salvation, against His foes and ours. When the church which we all love better than our church theories, is in danger from active, proselytizing bodies without; when the truth, which is dearer to us than life, is assailed by open and insidious infidelity undermining us in our very congregations, stealing its way into our families as well as boldly asserting itself through the press; when the world is a more powerful seducer of our tender flocks than ever, with its multiplied forms of pleasurable temptation; when sin stalks abroad with unblushing front, and challenges the very principle of purity and holiness to God which we are endeavoring to instil, indeed it is no time for us to be wasting our energies in fighting the shadows which we have cast by our own forms.

O may the love of the blessed Lord who so loved us, and the love of the immortal souls for whom He died, swallow up all our little jealousies and differences, and unite us as an undivided host in manfully fighting His battle against the giants of sin and unbelief.

Suffer me to adopt, as peculiarly apposite to our present circumstances, the calmly wise words recently uttered by that eminent divine, who is the last consecrated Bishop of the Church in England, Bishop Lightfoot of Durham. He says, "I should be sorry not to believe that both the clergy of this Diocese and their parishioners are reasonable men, who will see things in their proper proportion, and will not magnify trifles unduly either in the way of assertion or of denial. I shall be sorry not to believe that they will honour men who give themselves up to their Master's service, and will condone differences for the work's sake. I confess I have but one idea for the administration of the Diocese, and it is just this, that we should one and all, Bishop and clergy, strive to work together; that as we contemplate the awful amount of sin and misery around us, we should one and all resolve to do our best, by God's help, to lessen the gigantic mass of evil, and should be careful not to give or take unnecessary offence at what is done by those who are labouring earnestly and faithfully in the same cause."

Finally, brethren, I pray that God the Holy Ghost may preside over our counsels and rule in all our hearts, and then our meeting together will be blessed with unanimity and peace, redound to the honour and praise of God, and conduce to the setting forward of the salvation of men.

NIAGARA.

(FROM OUR OWN CORRESPONDENT.)

CLIFTON.—On Whitsunday the 1st of June the Apostolic rite of Confirmation was administered Christ's Church, Clifton, when 29 candidates came forward to renew their baptismal vows. The Confirmation Service was succeeded by the administration of the sacrament of the Lord's supper and to the Bishop and the Incumbent of the Parish to see the newly confirmed without exception appear at the Lord's table. The Bishop's impressive address which occupied about three quarters of an hour was listened to throughout with the greatest attention by the large congregation present.

On the evening of the next day it so happened that Bishop Coxe of Western New York held a Confirmation at Suspension Bridge, and the next morning at Niagara Falls. At both of those services the Rev. E. J. Fessenden and Canon Houston

from the Niagara Diocese were present and received the hearty thanks of Bishop Coxe for manifesting the unity of the Church of the United States with the Church of England by taking part in the Services.

HURON.

(FROM OUR OWN CORRESPONDENT.)

KINCARDINE.—The following address was presented to the Rev. G. C. and Mrs. Mackenzie, by the congregation of the Church of the Messiah, on the occasion of their leaving the parish:—Dear Mr. and Mrs. Mackenzie,—Under no circumstances can the sad word "Farewell" be uttered by friendly lips without awakening emotions of sorrow and regret, but in the present case these feelings are intensified by the remembrance of the numberless instances in which you, Sir, have approved yourself the faithful Priest and indefatigable Pastor: you, Madam, as the amiable and exemplary lady, and both of you, ever and always, as dear and sympathizing friends.

We need not remind you, for you are well aware of the strong hold which you have upon the affection and esteem of every member of the congregation of the Church of the Messiah;—sentiments which we are glad to know are shared in even by those outside our own communion, who yet recognize in you those estimable qualities which adorn the Christian character; but by the accompanying articles of daily service, we do desire to place in your hands a Memento of the harmonious relation which for six years has subsisted between us, and endeared you to our memories. A small and simple acknowledgment of the benefits which we have received and a token of our love, but by no means a gauge of its extent. In a distant and more extended sphere of usefulness, we would by them recal pleasant reminiscences of Kincardine, and assure you of our appreciation of your labor of love in our midst.

By the dispensation of an all-wise Providence we part—our hearts go with you—we implore the abundant blessing of the most High upon all your undertakings, and we bid you God speed. Signed on behalf of the Congregation. DEWITT H. MARTYN, ROBERT BAIRD, *Churchwardens*.

Rev. Mr. Mackenzie made a suitable and very affectionate reply.

MISSION WORK.

CHURCH EXTENSION—A COMPARISON.—Not without much thankfulness can the present condition of the colonial and missionary churches be compared with the condition in which the year 1850 found them. In 1850 Bishop Selwyn was the only bishop in New Zealand, and was making those pioneering voyages in the South Pacific which have developed into the Melanesian mission, with the sacred traditions of Bishop Patteson's life and death, and with his own son the successor of the vacant Episcopate; while in New Zealand six bishops have entered on the labours which he carried on single-handed for sixteen years, and a See has been founded in the Hawaiian Islands. Bishop Gray was making those laborious journeys, which laid firm the foundations of the Province of South Africa, with its now eight Sees and its neighboring Sees in Central Africa, Mauritius, and Madagascar, in addition to which the dioceses of Sierra Leone and Niger with its native bishop have been established in West Africa. In Australia and Tasmania there were five bishops, where now there are twelve. In Asia, where there five bishops, there are now eleven. Missionary work in India was in its earliest stages, and was soon to be tried and searched by the meeting; the establishment of two new Sees at Lahore and Rangoon, the recent harvest in Tinnevely with more than 30,000 adherents to Christianity and shepherded by two missionary bishops in that region, and a large body of native clergy; the corresponding movement in Ahmednagar, in Bombay, and the bright prospects in the Delhi mission, afford a hopeful and trustworthy contrast. Mauritius was until 1854 connected with the recently-founded diocese of Colombo, and Madagascar was closed and sealed to all missionary work. In British North America there were five dioceses, where now there are fifteen, with the probability of an early increase; and in the West Indies and South America four, where now there are seven.

Cyprus has been occupied by representatives of both the Society for the Propagation of the Gospel and of the Colonial and Continental Church Society. The Society for the Propagation of the Gospel missionary is the Rev. J. Spencer, who has settled for the present at Larnaca. He took with him a translation

into Greek and Latin of the pastoral letter of the Lambeth Conference and a commendatory letter from the Bishop of Lincoln, both addressed to Saphronius, Greek Archbishop of Cyprus. To this Archbishop Saphronius has politely replied, but he declined the request of Mr. Spencer to use one of the Greek churches. The Colonial and Continental Church Society missionary is the Rev. H. Finlay, M.D., who is stationed at Limasol, at which place, as well as Larnaca, are now many English residents. Besides ministering to their wants he hopes to teach the ignorant Mohammedans and superstitious native Christians. Already twenty Mohamedans have come to him to inquire about Christ.

Family Reading.

RAYMOND.

CHAPTER XLVII.

Raymond rapidly regained strength, as he was naturally a robust powerful man, and soon there remained no trace of the injuries he had received, excepting a slight decree of lameness, from which it was probable he would never altogether recover.

When the doctor pronounced him well enough to leave the lodge, he felt he must come to a definite decision as to his future movements, which he had hitherto left uncertain, in the hope that he might gain some tidings of Estelle. If he could have discovered where she was he would have gone to her instantly, even if he must have travelled to the uttermost parts of the earth to find her.

But the hope had now failed him altogether. Inquiries had been made in every possible and impossible quarter, both by himself and Mr. Derwent, without the smallest success; and now that the faint chance of Hugh being able to throw some light on her disappearance had altogether vanished, the fear that he was destined never to see her more sunk down upon his heart, with a weight that day by day grew heavier; he felt that now at least he must face the probability that so it might be, and make his plans accordingly.

Deeply as he mourned Estelle, all morbid repining and unworthy shrinking from the burden of existence had now become impossible to him; for he knew that if the star of his life had set, yet was the horizon of his eternal future bright with the glory of that Sun of Righteousness which never could be lost in night. He was still resolved to use his best energies and powers in the service of his fellow-men—not as formerly, in a vague search along the paths of danger for a Divine One whom he knew not, but in close and thankful following of Him whom he had found and loved, and who went ever before him, leading him upwards, by the highest and purest ways, to the land where perfect love and sympathy should unite the vast hosts of the redeemed in one blest company.

Here, on earth, he best could show his faithfulness to God, whom he had not seen, by tenderness to the brethren who were visibly round him in all their perils and troubles day by day; and he was resolved to labour for them in generous self-sacrifice as hitherto; only with this happy difference—that now his courage and enthusiasm would be sustained by faith and hope instead of the careless indifference of despair.

Raymond knew that his newly-acquired lameness must put an effectual bar to his resuming his post under Captain Willis in the Fire Brigade; but he said to himself with a smile, that he must seek the means of carrying out his brave mission in the contrary element.

His hands and arms had entirely recovered from the burns which had crippled them for a time; and he was a stalwart rower, well accustomed to the sea, and to the management of a boat. He determined that for the six months at least which he meant to wait before making the attempt to find Estelle in Australia, he would join himself to the crew of a lifeboat, and practice with the men, until he should be sufficiently accustomed to their dangerous calling to be a really efficient help; and then, if he failed to find his lost love, as he fully expected, he would return to enrol himself definitely in the service, and make it his mission for life.

He did not tell Mr. Derwent of his plans, simply because he possessed to the full an Englishman's honest dislike to any sort of display of his religious feelings, or of their influence on his actions. He merely told him, when he took leave of him before quitting the lodge, that he should go first to