

## Correspondence.

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FOR THE CHURCH TIMES.

Dear Mr. Editor,—There can be no doubt as to the profitable tendency of anything by which men are enabled to find their proper level. It certainly is calculated to do men good when they have an opportunity of bringing down the high flights in which vanity might be disposed to engage, by learning what is their actual position in the community where they sojourn. Thus you have lately conferred an unquestionable benefit upon a few of the Clergy of this diocese, by giving them an opportunity of knowing what their true position is—a matter in which, I am sure, they were profoundly ignorant. Vain mortals! they entertained the absurd mistake that they were making themselves useful according to the measure of ability granted to them for the glory of God in the extension and advancement of the Church of England in this province. But, sir, like a detective policeman opening his lantern upon some guilty skulker who thought to escape observation, so have you shot a penetrating light upon their benighted understandings, and revealed to public view their true character. And what is it? Why, as part and parcel of a certain "intruding Society" (see Editorial Church Times, Nov. 7) instead of serving and helping the Church, they are difficulties in the way of the Church's advancement by means of its "Managing Committee" (Church Times, Nov. 14). Here is a full length picture of them all! Some weak minds might object to the manner of its exhibition: but that is an unimportant matter; let the truth at any rate come out. What, then, are they like sir? Why, it seems they are hindrances to the progress of the especial Society of the Church in the diocese.—They are objects to be deplored by the friends of the Church. And indeed so obnoxious are they that zeal prompts your expression of a hope that "every exertion will be made to overcome them by all who love their Church, &c." Really, sir, this language suggests some alarming ideas. Of what value will these efforts be? Are these Obstructives to be dealt with by Lynch law or by Canon law? Are they to be preached down, or to be prayed out of the diocese? Is the practical argument of the purse, or the more powerful exorcism of the crozier to drive them like evil spirits from the fold? Pray, sir, give them more information herewith, that by timely prudence, they may escape the horrible fate which your language suggests. A few strangers among a considerable body of incensed friends of the Church, my fears increase and swell to great alarm for them and their helpless little ones.

But as I write, the suggestion is made that your remarks were not intended, perhaps, to apply to those men, but only to the Society with which they are connected. Yet English words have to themselves a definite meaning and application: and it cannot be gainsayed that if an *intruding Society* may be classed with the other things mentioned in your Editorial, and these qualities be predicated by them all—these characteristics applied to them unitedly, then, by every rule of common sense, the application of these things must be carried on to whatever forms a part of the said "intruding Society"—and to its missionaries especially as the most active exemplifications of its intrusiveness.

But, sir, I would fain offer a word of defence, if it be allowable for an *obstruction* to speak on its own behalf. And with all humility I would venture to suggest that before condign punishment is visited upon these *deplorable objects*, they should be fully instructed in the nature of the offence and the reasonable nature of the charge made against me. For now I must aver that the great obloquy which is sometimes cast upon the Society alluded to, does seem to me in its principle to be very analogous to the conduct of my neighbor Teddy O'Flynn upon a certain occasion which I will relate. It happened upon a time, that Teddy's cabin unfortunately took fire: whereupon his comrade, Barney McBride rushed across the street with a bucket of water in his hand to help his friend. But Teddy immediately turned upon him with a fierce air and exclaimed, "Arrah, now, you meddling scoundrel, if you attempt to put your bucket of water upon my house, I'll tache ye better manner, I will." And with that he gave manifest proof that he was prepared to fight for the privilege of putting out his own fire by himself, or at least of having none but his own buckets used. "An' sure, your riv'ence," says Barney to me afterwards, "I couldn't for the life of me

tell why he should be flyin' at me that way for helpin' to save his house, just because I took my own bucket with me." And so, sir, I am at a loss to comprehend why the friends of a Society framed and established in the Diocese should complain of any who come from afar to help in the common work of putting out the fires of sin with the water of salvation, merely because they come with an instrumentality ready provided, and separate from that which already exists here?

It is the glory of the Church of England that its platform of doctrine is not narrowed by the party spirit which cuts loose from the tie of brotherhood every one who does not shape his expression of truth after one particular model. Its platform is wide as the Scriptures of God, upon which it is built, by which it is planned. Different men of various minds expressing the same general scheme of truth in different modes can yet, if they will, hold hands within its Scriptural bounds in one loving brotherhood. Yet as their modes of representing the same general truths are varied, so by these variations are they united the more intimately in smaller groups. And each of these can with more heartiness and zeal carry on the common outward work in ways and by instrumentalities which especially suit its peculiar modes of thought. Procrustes' excessive hump of unity may be offended: and he may be read, to cry out 'It is a sin, and a shame.' They ought all to be equally willing to advance the general end under my mode of working and by the instrumentality with which I am connected. And if not willing they ought to be made to do it. But Procrustes must produce an entirely different condition of Christianity from that in which it is now seen before his wist can be profitably accomplished. He may bind them all to one mode of operation—he may confine them all to one channel of Christian zeal and benevolence, but so will he stem back a very large proportion of the active energy, which if left free to the choice of its most suitable channels will flow the more copiously and the more rapidly.

Therefore I would beg to suggest that attention should be rather be drawn to the bearing of that Apostolic principle, Eph. iv. 15, "Speaking the truth in love." If this union of truth with love were more largely exemplified, I cannot but think that all jealousies and clashing would disappear between Societies which, engaged in the common work of the Church, draw each their sap and strength from different portions of the same body, and each draw the larger supplies by its accordance with the especial modes of viewing truth embraced by various individuals.

Why should the stream which flows this way complain of the brook which runs that way, as if it were a hindrance and an obstacle, because they are both created and maintained by the same marsh whose waters are drained off to each by appropriate channels? Why may they not flow together in peace, each fulfilling its share of the common work of irrigation and fertilizing influence with a cheerful recognition of the other's part therein? Why should the friends of D. C. S. allow any soreness to be raised in their minds by the independent action for the common work of the Church, of another Society which by the very diversities of its constitution and management is adapted to draw the greater amount of the nourishment of money, and of the active energy of men from some portions of the Church? Why cannot each and every Society which is willing to enter the wide field before us, pursue the common work of cultivation for the Master's use upon its own system and principle in that spirit of love which bears and forbears—which shall engage each in a generous rivalry, "provoking one another to good works;" but which will never bandy about charges either of interference or of unfaithfulness—nor prompt either the scowling repulse to the foreigner nor the disparaging insinuation against the native citizen.

But, Sir, I must stop these queries, and my letter also, lest I be met with the enquiry, "What right have you to say so much", who must at last confess myself to be

ONE OF THE OBSTRUCTIVES (so called.)

## News Department.

Extracts from Papers by Steamer Niagara.

## ENGLAND.

The Rev. Dr. Crocyn was on Wednesday consecrated at the chapel, Lambeth Palace, as Lord Bishop of the new diocese of Huron, North America, by the Archbishop of Canterbury. The Bishops of Winchester, Nova Scotia, and Sierra Leone officiated, and the Rev. H. Verechoyle, Chancellor of Christ Church, Dublin, preached the sermon.

The annual report of the Society for the Propagation of the Gospel states that for the last year the account stands as follows:—Collections, subscriptions and donations, £54,548; legacies, £11,117; dividends, annuities, &c., £3,910; total of the Society's general fund: £69,575. In addition to this, there was received—Contributions for particular dioceses, £16,668; total, £86,233; for the Memorial Church at Constantinople, £18,237; making a grand total of £104,470. No part of the money raised in India or in any of the colonial dioceses is included in this summary. Total number of missionaries maintained in whole or in part by the Society is 466; in addition to which the number of catechists, divinity students, schoolmasters, and others maintained by the Society, is about 700.

At a meeting of the Standing Committee of the Society for the Propagation of the Gospel in Foreign Parts, it having come to the knowledge of the Society, through the medium of various communications, both public and private, that many persons were desirous to promote the erection of churches as memorials of our countrymen who have fallen in battle, or have been treacherously murdered in the cities of Delhi and Cawnpore, it was resolved—"That the Society for the Propagation of the Gospel, which has for some years maintained missions in both these cities, missions which have been recently quenched in the blood of their clergy and catechists, is ready to receive and apply any funds which may be contributed for the erection of memorial churches at Delhi and Cawnpore—churches which, while they will serve as monuments of those who have fallen, may become temples of worship for all who, in the present or future generations, may be moved by the Holy Ghost to turn from dead idols to serve the living God." Subscriptions will be received for Delhi and Cawnpore jointly or separately.

The launch of the *Great Eastern* steam-ship (now named the *Leviathan*) was attempted yesterday, (3d. Nov.) but without success. A new feature had been introduced into the operations, the use of an iron "way," on which the ship should slide into the water, instead of by a "way" of greased wood. Apparatus of the most powerful description had been erected for starting and helping on the vessel, or for retarding it, as might be required. Both, however, failed. The ship began to move too soon, and on the retarding apparatus being brought to bear, the weight of the vessel sent the winch-handles round at a frightful velocity, hurling five unfortunate men into the air, and scattering broken cog-wheels amongst the crowd.—Three of the men were severely injured. After moving a few yards the vessel became stationary. An hour after, the tide being up, the two fixed steam engines, whose work it was to accelerate the motion of the ship, were brought into play, but one of the cables attached to the ship broke immediately, and the cog-wheels of the engine were shivered at the same moment. Thus the first attempt has proved altogether a failure; the next is to be made on the 2d. of December.

Intelligence has been received from Captain McClintock, the gallant commander of Lady Franklin's expedition. The "poor little Fox" was off Cape Cranston, lat. 71 deg., on 6th August, all well. The captain describes himself as most fortunate in his officers and crew; all deserve his praise alike.

Lord Dungannon has been fulminating his ire against the Lord Chancellor of Ireland at an Orange meeting in Entrim. A meeting of delegates from all the lodges in Ireland would have been held yesterday in Dublin, the Earl of Enniskillen in the chair, to instruct a committee to prepare a manifesto of the principles, purposes, and constitutional conduct of the order.

A general meeting of the guarantee subscribers to the late Art-Treasures Exhibition was held on Wednesday in the Town-hall, Manchester. The report stated that the Exhibition was kept open during 142 days, of which two—on the occasion of the opening, and the public visit of her Majesty the Queen—were reserved for the holders of two guinea season tickets, and on the remainder the public were admitted by payment at the doors. The total number of paying visitors reached 1,053,538. The season ticket-holders of both classes availed themselves of their privileges to enjoy 282,377 visits, making the total number of visitors 1,335,915. Up to the public close of the Exhibition the cash receipts, from all sources, standing to credit of the committee may be stated at £98,500. The total expenditure up to the same period, and the further liabilities which are definitely known to the committee, such as cost of police and other members,