

6. *Sermon preached before the Church Congress at Wolverhampton, October 3rd, 1887.*

But if this change fails, what shall we say of her isolation? Is not this isolation, so far as it is true, much more her misfortune than her fault? Is she to be blamed because she retained a form of Church government which had been handed down in *unbroken continuity* from the Apostolic times, and thus a line was drawn between her and the reformed Churches of other countries? Is it a reproach to her that she asserted her liberty to cast off the accretions which had gathered about the Apostolic doctrine and practice through long ages, and for this act was repudiated by the Roman Church? But this very position—call it isolation if you will—which was her reproach in the past, is her hope for the future. She was isolated because she could not consort with either extreme. She was isolated because she stood midway between the two. This central position is her vantage ground, which fits her to be a mediator, wheresoever an occasion of mediation may arise.

But this charge of isolation, if it had any appearance of truth seventy years ago, has lost its force now.

6. *Durham Diocesan Conference. Inaugural Address, October, 1887.*

When I speak of her religious position I refer alike to polity and to doctrine. In both respects the negative, as well as the positive, bearing of her position has to be considered. She has retained the form of Church government inherited from the Apostolic times, while she has shaken off a yoke, which even in medieval times our fathers found too heavy to bear, and which subsequent developments have rendered tenfold more oppressive. She has remained steadfast in the faith of Nicæa, but she has never compromised herself by any declaration which may entangle her in the meshes of science. The doctrinal inheritance of the past is hers, and the scientific hopes of the future are hers. She is intermediate, and she may become mediatorial when the opportunity occurs. It was this twofold inheritance of doctrine and polity which I had in view when I spoke of the essentials which could, under no circumstances, be abandoned. Beyond this, it seems to me that large concessions might be made. Unity is not uniformity. . . . On the other hand, it would be very short-sighted policy—even if it were not traitorous to the truth—to tamper with essentials, and thus to imperil our mediatorial vantage ground, for the sake of snatching an immediate increase of numbers.

7. *Address on the Re opening of the Chapel, Auckland Castle, August 1st, 1888.*

But, while we 'lengthen our cords,' we must 'strengthen our stakes' likewise. Indeed, this strengthening of our stakes will alone enable us to lengthen our cords with safety, when the storms are howling around us. We cannot afford to sacrifice any portion of the faith once delivered to the saints; we cannot surrender for any immediate advantages the threefold ministry which we have inherited from Apostolic times, and which is the historic backbone of the Church. But neither can we on the other hand return to the fables of medievalism, or submit to a yoke which our fathers found too grievous to be borne—a yoke now rendered a hundred-fold more oppressive to the mind and conscience, weighted as it is by recent and unwarranted impositions of doctrine.

## NEWS FROM THE HOME FIELD.

### DIOCESE OF NOVA SCOTIA.

WINDSOR.—A few weeks since there passed away, in this town, a faithful son of the Church, whose memory calls for some recognition at our hands. Of such men the number is comparatively limited; and their example should be held up to the younger generation for their

imitation. We refer to the late Colonel James Poyntz, of whose life we proceed to give a brief outline.

James Poyntz was born in the year 1799. Stirring times were at hand, and while only 12 years of age he joined the Duke of Wellington's army as a volunteer, being attached to the 30th Regiment. He took part in the occupation of the lines of Torres Vedras, the pursuit of Massena, the action of Tubugal, Almeida, Barbadel Puerco, and battle of Fuentes d'Onor. For these services he was sent by the Government to the Royal Military College, and in April 1814, was appointed to an ensigncy. He made strenuous efforts to be allowed to join his regiment, then in France; but Major Stuart, commanding the department at Colchester, not having authority to grant his request, he was unable to be present at the battle of Waterloo. From 1818 to 1829 he served with his regiment in India; being Adjutant during most of that period. For the next five years he served in England and Ireland, when the regiment was sent to Bermuda. Major Poyntz being Deputy Judge Advocate to the forces for several years. In 1841 the regiment was transferred to Halifax, and on his assuming the command in 1842, it was removed to New Brunswick. In 1844 he retired on full pay, having served nearly 33 years. After living in St. John for some time, he removed to Bridgetown, N.S., and afterwards to Windsor, where he resided up to the time of his death. Of his numerous children, only four now survive; Eliza, who married Le Baron Drury, whose elder son is Flag Capt. Drury, of H. M. S. Bellerophon; Susan wife of Rev. Henry Stamer, of Hubbard's Cove, N.S.; Mary, wife of Mr. Justice Smith, of the Supreme Court of Nova Scotia; and Maria, unmarried, now living at Windsor.

Col. Poyntz was a gallant soldier, and a gentleman of unstained honor; but it is his service to the Church of which we would chiefly speak. From his earliest years he was a steadfast and consistent Churchman, ever exhibiting in his quiet demeanor, unostentatious charity, and simple piety, that peculiar type of godliness, which is produced and fostered by the training and doctrines of the Church of England. Unswerving in his integrity, warm hearted and generous; a regular and devout communicant, Col. Poyntz was a conspicuous example of what is purest and noblest in the religious life. But half of his long career had expired when he retired from active service in the army. During the 45 years which were still to elapse ere the veteran should be called to rest, he served the Church with unflagging zeal. An energetic member of the Church and parish of Windsor, he for many years represented it in the Church Society and Synod, having been a member of some of the most important Committees. His opinions upon the various matters which engaged the attention of those bodies were always received with the respect to which his virtues and long experience entitled them, and the stalwart figure of the old soldier, unbowed to the last by the weight of years, was ever a welcome sight in the Councils of the Church. He enjoyed the uninterrupted friendship of the late Bishop Binney, who to the time of his lamented death always attached great importance to the expressed views of his venerable friend.

Such men are the glory of the Church of England. May an apostolic succession of them be ever maintained.

DIGBY.—A beautiful sermon was preached in Trinity Church, Digby, on Sunday morning, the 19th ult., by the Right Rev. Bishop Jaggard, who having heard of the late accident to Rev. Dr. Ambrose, very kindly came over from his seaside residence near Smith's Cove, to assist him with the morning service.

The Bishop took his text from 2nd Cor. x. 5, and in a very deep and yet luminous discourse, shewed how every thought and imagination of

man's heart become gradually purified, and the will becomes changed by the in-dwelling presence of Christ, so that not merely in outside appearance but in spiritual reality the whole man daily grows in likeness to Christ the Head of the Body.

Delivered with all the graces of the true orator, the sermon was one of those which, once heard, is never forgotten. Chaste, yet poetical in imagery, deep and heart searching, it enchanted the whole congregation, young and old.

Bishop Jaggard being obliged by nervous prostration to resign his See, (Southern Ohio), a couple of years ago, finds his health much benefited by his sojourn in Digby. May he soon be restored to the full exercise of his great abilities.

On Thursday, the 23rd inst., Eunice, relict of the late Robert Jones, of Brighton, St. Mary's Bay, Digby County, departed this life, aged 83 years. Mrs. Jones was a daughter of the late William Whipple; gentle and affectionate in disposition, a constant and consistent attendant upon the ministrations of the Church of England, she humbly exhibited through life the blessed effects of Divine grace given through union with Christ and daily walking with God. A most dutiful wife and affectionate mother, the heart of her husband safely trusted in her, and her children arise and call her blessed. A good neighbor, sympathetic with the suffering, kind to the poor and charitable to all, her daily life was a preparation for heaven, and her departure, when it came was calm and peaceful, joyful and triumphant, for the Lord strengthened her on the bed of languishing, and calmed her in her sickness. May God grant her eternal rest, and may His eternal light shine upon her.

### DIOCESE OF FREDERICTON.

SUSSEX.—Rev. Mr. Little, the new pastor of the Episcopal Church, and his wife, were right royally welcomed to Sussex Wednesday evening, 5th inst., by a reception that was attended by many of the prominent citizens and all the clergymen of the place. A supper was served in the upper room of the Oddfellows' Hall, and then an adjournment was made to the lower room. Addresses of welcome were made by Lt. Col. Beer and Major Arnold, and the different ministers all spoke. Rev. Mr. Little made a suitable reply. Mr. A. S. White, M. P. P., also addressed the gathering.—*Globe*

### DIOCESE OF ONTARIO.

KINGSTON.—*St. George's and St. James'.*—Addresses in the interests of missions were delivered in the Anglican Churches. In St. George's Cathedral Rev. Mr. Baker, Bath, occupied the pulpit in the morning. He appealed in forcible language to the people to stretch forth their hands to save the immortal souls of their dying brethren belonging to missions in distant parts of the diocese of Ontario, living in large numbers without hope and without God in the world. He then gave a statistical review showing the growth of the Church in Canada since 1787. The number of parishes had steadily increased in the diocese of Ontario until now they had over 113 and 130 clergymen. In Ontario there are five dioceses with 530 clergymen. During the first nine years of the existence of the diocese of Ontario the contributions for domestic and foreign missions amounted to \$49,000; in the second nine years \$76,000, and in the third nine years \$104,000, making a total contribution of upward of \$230,000 in twenty seven years. If to this sum they added bequests and contributions to the sustentation and diocesan funds the total amount subscribed would reach over \$300,000.

In showing how mission work had advanced since the organization of the diocese in 1862, he instanced the case of Carleton Place—by no means standing alone as an example of church