

The centre panel contains a sculpture of our Lord sitting in glory, with adoring angels on either hand. The panel to the left has the four greater Prophets; that to the right, the Evangelists. Below there runs a Welsh inscription, the English of which is, "My flesh is meat indeed," "My blood is drink indeed."

The death, on the 16th inst., is announced of the Rev. Edward Bouverie Pusey, D.D., the eminent biblical scholar and theologian, Regius Professor of Hebrew in the University of Oxford, and one of the most important and most steadfast originators of the Oxford revival in 1832 and subsequent years.

A good deal of discussion has taken place from the letter written to the Primate by Canon Wilberforce, calling attention to the fact that a good deal of ecclesiastical property in England is leased to saloon keepers. It is a fact, and it seems awkward; but it should be remembered that the Church is in no way responsible for it. For the last fifty years all this kind of property has been in the hands of the ecclesiastical commissioners, who are appointed in the same way as other government officers, and have control over Church property. They pay the Bishops and others fixed salaries, and apply the surplus to the augmentation of the smaller livings. The case is different in Toronto, where the Church property has always been in the hands of a so-called Dean, who derived a considerable portion of the income he appropriated to himself from the lowest dens, and the most disreputable places in the city.

It has recently been asserted in England, as well as in Canada, that John Wesley, some years before his death, abandoned what Churchmanship he had, and that he intended a complete separation from the Church; and also that he was driven out of the Church by the clergy and the mob. These extraordinary assertions were put forth in two tracts published in England not long ago. In consequence of this, the Rev. John Ingle, rector of St. Olave, Exeter, sent the following to the Methodist newspapers:—"The Conference Tracts, entitled 'Was John Wesley a High Churchman?' and 'Is modern Methodism Wesleyan Methodism?' are full of serious errors and misstatements. I challenge any member of the Legal Hundred to defend those tracts in public discussion with me. No Methodist paper dared publish the challenge. In consequence of which Mr. Ingle has announced his intention of delivering a lecture or two in London, setting forth the undoubted facts that Wesley, to the last day of his life, held all Catholic doctrine; and that a very large portion of that doctrine is actually at this moment part and parcel of the Methodist 'standards,' to which every preacher is bound to adhere, and from which nothing short of an Act of Parliament can release the 'Connection.'"

THE ASSYRIAN CHRISTIANS.

INDEPENDENTLY of the excitement produced by the important events now going on in Egypt, the attention of the Western Church has for some time been more than ordinarily turned towards the condition of our brethren in the East. Representations of several of the religious bodies in that part of the world have recently visited England. There have been Armenians, men of

culture and position, who have visited the mother country partly in pursuit of trade, but partly also to explain to the authorities the political disabilities under which the Christians labour in Turkey and Persia. There was also in England the ex-Patriarch of the Armenians, who had formerly lived at Constantinople, for it appears there is an Armenian Patriarch resident in the Turkish metropolis, who is a kind of ambassador from the Patriarch exercising spiritual function in Armenia. A visit has also been received from the head of the Syrian Christians, a small community from the Malabar coast, where the Apostle St. Thomas is believed to have planted the Church during the first century of the Christian era, and the descendants of which were discovered there by Dr. BUCHANAN at the beginning of the present century. Several representatives of the Nestorians have also recently visited England—two of their Bishops being also present at a meeting held in London in aid of the mission to the Assyrian Christians of Kurdistan. The Abp. of CANTERBURY presided, and from his speech we glean some particulars. Various attempts have been made, with but partial success, to induce the Church in England to take an interest in these Oriental branches of the Church. There have been missionaries among them belonging to the denominations, from the United States. But the Orientals have a strong objection to give up the episcopacy they have had among them ever since the days of the Apostles. They value their ancient traditions and their Apostolical succession. They manifest no desire to shake themselves loose from their ancient traditions, or from the system of their ancient Church, for the sake of uniting themselves to ephemeral, self-constituted bodies of yesterday's origin. The authorities of Oriental Churches have therefore appealed to the Church in England, as understanding their case, and their desires have been manifested in various ways. In the first place there was Archbishop MEGHERDITCH, who, ten years ago, was appointed Catholicos of Cis. Even at that time he felt doubts as to the system- ever which he was called upon to preside; however, he yielded to the force of circumstances for a time and officiated in the Armenian Church. He was convinced there were a number of errors there, but he did not wish to cast in his lot with sectarian, non-episcopal bodies. He was thus thrown in the way of Bishop GEBAT, joined the Church of England, and officiated as a priest under that prelate. After many years of laborious work he obtained a firman from the Porte, which enabled him to establish a congregation at Aintab. And this Armenian Churchman represents a considerable number of people with similar sentiments. He is a clergyman with Armenian Orders, and has not separated from that Church, but is willing to work with our own branch of the Church.

There has been also an educational movement in connection with the Nestorians—the people whom Dr. GRANT visited and believed to be the descendants of the Ten Tribes. The Patriarch of the Nestorian body has applied to the authorities of the Church in England to send him some teachers to assist in that educational movement. The object is to establish schools among the people, and elevate the whole tone of their intellectual and religious pursuits. These Assyrian Christians live a very hard life among the Kurdish tribes. The great difficulty at present appears to be to find a man who is willing to go into those wild and mountainous regions and devote himself to missionary work in a field of a very peculiar character.

It would appear that the presumption of heresy, which has arisen from the name Nestorian, is unfounded. It is true that the Assyrian Christians of the fifth century would not accept the decrees of the Council of Ephesus; but the fact was that when those decrees were translated into their language they conveyed the idea that there were in Christ two persons, which would, of course, have been a grievous error, and one condemned by our own Athanasian Creed. Again, they supposed that the title which the Council of Ephesus had given to the Blessed VIRGIN MARY ("Thotokos," wrongly translated "Mother of God,") implied that she was the parent of our Lord's divinity. The misconception, however, appears to have arisen from nothing but the want of that elasticity in their language which would enable them to express theological conceptions with accuracy. The Bishop of GIBRALTAR, who is brought considerably into contact with Oriental Christians, regards the idea of a fusion of the English and the Eastern Church as neither attainable nor desirable; but that opinion of the matter need not prevent intercommunion, such as usually took place among the various sections of the Church in the earlier ages. He says the principal enemy of those Eastern Christians is the Vatican, the efforts of which are most untrifling in first disintegrating and then absorbing the Oriental Churches; and in these efforts it finds a zealous and efficient abettor in every French official.

DEATH OF THE REV. GEORGE HALLEN.

THE following was omitted in our obituary of the Rev. GEORGE HALLEN last week:—He was buried in the graveyard of St. James's church, Penetanguishene, by the side of his wife, on Tuesday the 5th inst. His body was brought from Toronto by the Northern Railway, a large number of his old parishioners and friends met it at the station, accompanied the funeral procession to St. James's church. The Right Rev. the Lord Bishop of Toronto; the Rev. J. Langtry, of St. Luke's, Toronto; and the Rev. S. Mills, of Penetanguishene, officiated at the Service. The pall bearers were the Revs. Canon Morgan, J. Langtry, B. Harrison, C. Darling, W. Jupp, and S. Mills, in their surplices, and Messrs. A. Thompson and J. Copeland.

On the coffin were beautiful floral crosses and other designs, given by many loving hearts. The singing of a choir of boys (twenty-two in number) belonging to the Reformatory, under the able leading of Miss Anderson, was most effective and beautiful, time and tune perfect and with feeling also—music that went direct to the heart, bringing tears to the eyes of most of those present. After the funeral Service was over there was a celebration of the Holy Communion by the Lord Bishop, and in the evening a special Service of Evensong held in All Saints' church, which is situated in the town of Penetanguishene. It is a very pretty little church, the seats are open, and the chancel nicely furnished. Although only an hour's notice of this service was given, a goodly number attended, the clergy attending the funeral took part in Service. The Rev. J. Langtry delivered an address in a few but eloquent words, paying a tribute to the memory of him whose body had been that day committed to the grave.

THE LONDON SOCIETY FOR PROMOTING CHRISTIANITY AMONGST THE JEWS.—We refer our readers to a list of contributions to this society, in our diocesan columns, and to a letter from the secretary, Rev. Johnstone Vicars, under our correspondence head.