

cuts at the root of all Papal pretensions in the most direct and absolute manner. For if the Church is built upon the Foundation of the Apostles and Prophets, then St. Peter could in no sense be the entire rock on which the Church is founded. He is one of the foundation stones—and but one—while the other foundation stones are the rest of the Apostles and Prophets, Jesus Christ Himself being the head corner stone—and the whole forming the impregnable rock on which the Church is built, and against which the gates of hell have not prevailed; nor shall they ever. This aspect of the subject is in exact agreement with the address of our Lord to St. Peter: "Thou art Peter" (*Petros*, a stone), "and on this rock" (this *petra*, composed of the foundation stones, representing Himself and the Twelve)—"on this" (entire) "rock will I build my Church."

THE SHEFFIELD CONGRESS.

THE Church has for some years most decidedly pronounced its verdict upon the usefulness and consequent desirableness of such meetings as this. And it should be borne in mind that the definite object to be kept in view is not the discovery of new truths in the sacred deposit of which the Church is the appointed guardian and dispenser. It is not even to promulgate, scrutinize, and register the discoveries which have been made. The object is the increase of the practical efficiency of our own branch of the Church Catholic—by gaining a fuller understanding and a greater readiness in the use of its existing spiritual and social machinery; by increasing, as the result of mutual consultation, the number of our instruments of service; and, above all, by gaining, as the result of free, personal intercourse, a larger, more trusting, and therefore more loving co-operation among each other.

The recent Congress at Sheffield has been in very many respects most successful, especially in the attendance of so many aspects of Church thought and in the general harmony which prevailed. The opening sermon was preached by Dr. Bickersteth, the Bishop of Ripon, as the oldest and most experienced of Northern bishops, and as one who is believed to have always manifested a conciliatory spirit towards parties in the Church differing from his own, and to have administered the ecclesiastical business of a numerous and somewhat difficult people with great energy and force of character, and in a way that has generally been attended with success.

The Archbishop of York delivered the inaugural address, which ought to be attentively considered by the new lights that have appeared in the Church, seeking to prevent an attendance at this Congress, and aiming at extending and perpetuating an opposition to the cultivation of brotherly love among Churchmen, of a mutual understanding on disputed questions, and of working together in the common cause of Christianity. We have among ourselves in this country, unfortunately, some of a similar stamp. The Archbishop justified these gatherings, and the presence of all parties within the Church

at them, by an illustration showing the happy effects of the free Conference at Lambeth in dealing with the dispute that arose last year between the Church Missionary Society and the Bishop of Colombo—at the same time confirming the reports that had reached us before of the way in which the modest bearing of Bishop Copleston had won the hearts of his elder *confreres*. Archbishop Thomson strongly repudiated the possibility of success in any endeavor, however conscientious, to engraft a mediæval Confession, or any modern doctrine of the Eucharist, on the Anglican Church. He concluded with an earnest exhortation to unity. He justified the attendance of the Evangelicals at the Congress and made some remarks upon the subject, on behalf of those of the Evangelical school who had come in spite of the discouragements they had met with, and had given their time and their earnest endeavors to the preparations for the Congress, and who, he knew, had resolved from the first that the various schools of thought should be fully represented there, and that a full hearing should be given to all. In regard to the Lambeth Conference he said that the proceedings, taken as a whole, seem to show clearly the nature of the task that lies before the Anglican Church, the means and methods which it has to follow, and the errors which it hopes to avoid. The names of the sees from which a hundred representatives have come give a rough measure of the task. From India, with its many tongues and creeds; from Australia, identified with the mother country by almost every interest; from the United States; from the scattered populations of our North American colonies; from China, where a kind of rivalry of Churches has already sprung up, the representatives have come. They are spread over the globe, these Churches to which they belong, and the work they are actually doing is not new, is not slight. The mode in which they are working is settled already. In the words of the Conference itself, "we proclaim the sufficiency and supremacy of Holy Scriptures as the ultimate rule of faith, and commend to our people the diligent study of the same. We confess our faith in the words of the ancient Catholic Creeds. We retain the Apostolic order of bishops, priests, and deacons. We assert the just liberties of particular or National Churches. We provide our people in our own tongue with a Book of Common Prayer and Offices for the Administration of the Sacraments, in accordance with the best and most ancient types of Christian faith and worship." (Letter, p. 35) There is, said the Archbishop, in these words no approach to Rome; they are the echo of the words of the Reformers themselves. With the Bible for its rule and the Prayer book for its ritual, and with the three orders of the ministry, the Church is doing her work at present, and means so to continue.

The very eloquent address by Bishop Stevens on Missions we are happy to be able to give on another page. That given by Dr. Maclean on the same subject was also very attentively listened to, and evidently produced a great effect.

From the earliest stage of the Congress it was seen that it bid fair to emulate the most numerous and successful of former years. This fact augurs well for the Church at home, and, would that some measure of the spirit of unity and brotherly love, which is evidently springing up there, could be infused into the Church of the Dominion, so that with one heart and with one soul, God being with us, we might carry on the work of the Church in "this Canada of ours."

In reference to the unsuccessful attempt to keep the whole Evangelical school away from the Congress, the *Guardian* remarks:

"It seems to us that those who talk so much about the law should accept the decision of the law. Whilst the law recognizes, as it does very unmistakably, the right of Churchmen of various schools to their place and privileges in the National Church, loyal men should, in obedience to the law, extend the right hand of fellowship to those who are as legitimately Churchmen as themselves. There is no one man or group of men that has an exclusive patent of Divine truth, or can pretend justly to be the one solitary channel of Divine grace and illumination. These absurd pretensions betray a narrowness that is only the outward form of self-conscious weakness, and is a sure index of decline. The Archbishop of Canterbury was right when he affirmed, in a thoughtful address to his Diocesan Conference a short time ago that those extremes which arise where men are filled with zeal are 'gradually losing their influence amongst us.'"

IN MEMORIAM.

THE Rev. Thomas Greene, L.L.D., who peacefully departed this life at his residence, Port Nelson, on Monday, the 7th October, was born in Ireland, on 2nd April, 1809, and graduated at Trinity College, Dublin, in 1834, with honors in classics. He was ordained Deacon in 1836, by the Honorable and Right Reverend Dr. Stewart, Bishop of Quebec, and Priest in 1838, by the Right Rev. Dr. Mountain. He was "the Stewart Travelling Missionary" for the District of London for nearly three years, after which he was appointed to Wellington Square, where he resided till his death.

For thirty-five years of his clerical life (till his health failed) he was indefatigable in the discharge of his duties. During the greater part of this time, his labors extended over what are now six parishes. He was worn down in strength before his time, at his laborious work, being overtasked by choice when young.

The Rev. Dr. had a clear and active mind; was a well read and thoughtful theologian; he was a genial, cheerful and earnest man, and was devoted to parish visiting. This is one of the men whose spirit the Holy Ghost sanctified and educated for missionary work in this country.

We have lost in him a faithful servant of the Church, a link between the present and the past, and a pattern of a life guarded by habitual recognition of the Divine Presence.

The end of such men is peace, and we