

part he took in the day's proceedings, also to Mr. Olliver, as well as to Mrs. Holgate and the other ladies who contributed so much to the pleasure of the children. The Sunday School of All Saints Church is in a prosperous condition and continues steadily to improve, the Rector, the Rev. C. E. Thomson, himself directing the work, with the valuable aid of an efficient superintendent. The Wednesday evening services are well attended, the attendance varying from twenty to sixty, a portion of the congregation comprising a number of the children from "The Girls' Home," who attend of their own free-will. The service is made as short and attractive as possible, a part of the choir is always present, and the singing is not done only by the choir, but by the congregation also, thus rendering the week day services bright and pleasing.

Thanks are due to those who so kindly permitted Dundurn to be the scene of Thursday's festivities. Nowhere are there to be found pleasure-grounds more admirably adapted to purposes of enjoyment.

Mr. Christian Robinson, late choir-master of Christ Church Cathedral and All Saints' Church, will, it is hoped, conduct the musical portion of the service in All Saints' next Sunday morning. Mr. Robinson's ability is well known to all here who have heard his choir sing.

DUNDAS.—Last Tuesday the Sunday School held its annual picnic by the kind permission of Mr. F. P. Hanes, in his beautiful grounds. The procession, consisting of about 130 children, was quite imposing, to which the banners and flags added not a little. During the course of the afternoon games were indulged in by the boys and girls, causing great merriment. In due course all sat down to a sumptuous tea. A very pleasant feature in the day's proceedings was the singing of hymns by the children. The Rev. F. S. Osler and Mrs. Osler were as usual actively employed on the occasion. Mrs. Williamson, to whom the school owes a great debt of gratitude for untiring efforts in the cause of its welfare, was also present. Mr. Brooks, the Superintendent, is to be congratulated upon the flourishing condition his school is in.

AMARANTH.—On Friday, 30th August, our Lay Reader, Mr. Radcliffe, while driving from Luther Village after a practice for Sunday, by mistake met with an accident, but hopes to be himself again shortly. Mr. Cremer, of Fergus, a Lay Reader not having regular duty, has been asked to help Mr. R. for a Sunday or so.

### HURON.

(FROM OUR OWN CORRESPONDENT.)

LONDON—*St. Paul's*.—Sunday, Sept. 7th, at morning and evening service, the Rev. Mr. Kenny, Missionary of the United States Church in Cuba, preached, giving a very interesting account of the mission work in that island. The Roman Catholic religion, as is well known, is the established, and has been the only tolerated, religion in Cuba; but there are there ten thousand nominal non-Romanists—English, Scotch, Germans, Swedes and others. These have lived without any one to minister to them in spiritual things. There were no Church services, no baptisms, no marriages. Their life was that of the heathen. In sickness there was none to speak to them of Him who is the Resurrection and the Life. The dead were buried uncoffined in trenches in a wild, open common. But now there is a change for the better. Bishop Whipple, of Minnesota, on visiting Cuba, saw the state of irreligion of them who were not of the Established Church. He brought the matter before the Convention of the Protestant Episcopal Church, and by them the Rev. Mr. Kenny was sent as Church Missionary to Cuba. For some time after his arrival he held Church service on the decks of English and American men-of-war in the harbor, to which the people in the city were invited. As many as eight hundred sometimes availed themselves of the privilege. His first administration of the Holy Communion in Cuba was in the cabin of a man-of-war. There were sixty communicants. They rose up from the sacred feast with renewed strength. From

that day the work has gone on prospering, though amid great difficulties and trials. There are now three congregations in the chief cities of the island, where members assemble rejoicing in the privileges they now enjoy. The sacraments of the Church are daily administered. The burial service of the Church is read in the burial-ground, now enclosed. The days of persecuting for holding a religion different from that of the State have passed away. There are now three clergymen wanted to carry on the good work so happily begun; and there can be no doubt that He who has hitherto blessed the labors of His missionary will bless the efforts yet to be put forth if the members of the Church do their duty in supporting the mission.

His Lordship the Bishop of Huron has, we are informed, postponed his contemplated return to England.

### British News.

#### THE LAMBETH CONFERENCE OF 1867.

(Continued from page 429.)

After the subject was discussed about thanking the Primate for not inviting Dr. Colenso, the question of appeals was brought forward and the following resolution was passed:—

"That in order to the binding of the Churches of our Colonial Empire, and the Missionary Churches beyond them, in the closest union with the mother Church, it is necessary that they receive and maintain without alteration the standards of faith and doctrine, as they are in use in that Church. That nevertheless each Province should have the right to make such adaptations and additions to the service of the Church as its peculiar circumstances may require. Provided, that no change or additions be made inconsistent with the spirit and principles of the Book of Common Prayer, and that all such changes be liable to revision by any Synod of the Anglican Communion in which the said Province shall be represented."

#### APPEALS.

The following part of the programme was then announced for consideration on the subject of Questions of Appeal:—

"That in the opinion of this conference, it is very desirable that there should be a Board of Reference, or a Spiritual Tribunal, for final appeal and decision in all matters of faith; including representatives from all branches of the Anglo-Catholic Church; and the Bishops here assembled earnestly recommend this most important matter to the deliberate consideration of the Convocations, Conventions, and Synods of the said Anglo-Catholic Church." Or, if this resolution should not be carried, then:

"That, in order to the maintenance of the strictest union between the mother Church of England and her daughter Churches in the colonies, it is desirable that in questions of doctrine there should be an appeal from the tribunals for the exercise of discipline in each province to a spiritual tribunal in England. That such tribunal be presided over by the Primate of All England (for the time being), and be composed of Bishops only."

The Bishop of New Zealand.—In bringing forward this first resolution, I may observe that it will be seen at once that there is no attempt to recommend any particular form. The resolution is put in an alternative form, and the conference will be the judge as to which of the two shall be adopted. I suppose we shall all admit, whether any proper tribunal of appeal be wanted or not, that the question has been very much discussed whether provincial decisions shall be final, or subject to some further reference. That is the question. I would deprecate, then, any mention of doubt upon that subject, because it is a matter which presses very heavily upon the consciences of the Bishops of the colonial Church. The question is simply as to whether we frame some such system as I have read as the constitution of our own colonial Church; or other systems which I could prove up to a certain point are sufficient in themselves. We have provided in New Zealand a system for discipline which comes up from tribunals of the diocesan Synod to the tribunals of the general synod, and we have accordingly the door left open in the terms of our constitution; in the first place, it is an imperative rule binding upon us that our synods should not themselves attempt to act as a tribunal, but must establish one for that purpose. So strong was that opinion, and so strongly did Sir John Patterson, our legal adviser, feel upon the subject, that when the rule originally stood "the general synod shall

constitute a tribunal," Sir John objected to the word "constitute," because he said some one might say a general synod could be constituted a general synod or tribunal in New Zealand. Then an alteration was made to this effect:—"General synods shall establish a tribunal, or tribunals, in New Zealand, for the purpose of deciding on questions of doctrine and discipline." That is the point up to which we are sufficient in ourselves. We have provided a statute for ecclesiastical courts or tribunals, with ecclesiastical functions, but not being desirous of retaining that self-sufficiency, if any better mode could be provided, we have this additional clause:—"And may establish a court, or courts, of appeal from the decision of any tribunal." That leaves it an open question. We come now before this conference to ask, "Have you any higher court of appeal which you can recommend to us; or are you satisfied with the system we lay before you as it is?" If you have any such better or higher court of appeal let us know, and I will go back to the next general synod in New Zealand, to be held next year, and propose for their consideration that instead of the vague words, "may establish some higher court of appeal," they shall establish the particular court of appeal recommended by this conference. What that shall be it is for us now to decide. I neither desire to entrench upon the privileges of the Privy Council, or of the Supreme Court of the United States. To attempt anything of the kind would be simple insanity. Therefore I have limited my proposition to what is called in the resolution a board of reference, or spiritual tribunal—i.e., some mode by which doubting minds may ascertain upon spiritual authority what is the declared faith of the Anglican Church. I think this will be felt by my right rev. brethren to be a method of prevention, which is much better than the method of cure. I am one of those persons who think that where there is a Church there must be some definite standard of faith: call it dogmatic or anything you please—there must be a clear declaration of what the faith of the Church is: otherwise there never can be heresy at all. Heresy must be an individual opinion chosen by one or more men against the opinion of the whole Catholic Church: and if the Catholic Church has no faith, it is evident that there can be no heresy, and all trials must cease:—

Sunt certi denique fines  
Intra, citraque nequit consistere rectum.

There must be some standard, and in our case it is in our written documents. If we profess to be a true Catholic Church at all, we must be able to ascertain whether principles which are put forward are in accordance with the teachings of the Church, and with known, true, dogmatic faith. The question is whether any mode can be found by which questions of this kind can be submitted to our own spiritual decision. We are obliged to obtain men who are without a University education, and who may therefore be naturally expected to fall victims to those subtle trains of thought which lead men astray from the truth. Now, if I find a young man tampering with these things, and getting involved in heresy, and I warn him of his danger, he may turn round on me and say, "Private judgment is the right of every member of the Church; and when I take my Bible and read, with prayer, am not I a match for the whole bench of Bishops?" I say, in reply, "Granted, but if your opinion were the opinion of everybody, the Church of Christ would be uprooted; for a house divided against itself cannot stand. I do not object to your holding these opinions, but I do object to your teaching what is contrary to the belief of your fellow-Churchmen. I do not ask you to defer to me, but we have a general synod in the country—defer to that. Or, if you will not, here is another body, composed of the most learned of our Church—men who know the Scriptures, both the Old and the New Testaments in their original languages, and I ask you to look at these rulers of the Church from all parts of the country, the most learned and pious that the American, the Colonial, the Scotch, and, above all, the mother Church can supply, and I ask you whether you will set up your own private judgment against the judgment of them." That is what is meant by a board of reference. Whether we should invest it with more authority, or whether its opinion will have weight with the