

Brotherhood committee to England and Scotland was referred to. On June 12th last, a formal organization of the society in the Church of England was effected; Jamaica, also, has now a council of chapters in affiliation with us. The Boys' Department grows; now consisting of 213 branches. The St. Andrew's Cross had an aggregate circulation for the year of 259,500 copies, or 21,625 monthly. This is nearly double our active membership, and, it is believed, manes a unique showing for such a publication. The prospects for the international convention in 1897 are very hopeful. The report closed with an appeal for higher loyalty and for better citizenship.

A general conference was held on Thursday afternoon on the subject, "Power From on High," when the chief speaker was Bishop Whitaker, of Pennsylvania. At the corporate communion, which was held in Trinity church at 6.30 a. m. on Friday, the celebrant was Right Rev. Dr. John Dowden, Lord Bishop of Edinburgh, Scotland. At 2:30 p. m. the same prelate addressed the convention on "How Scotland Gave the Episcopate to America." He had a most enthusiastic reception. The following is culled from his address:

Former efforts for bishops in America had all failed. On the acquiring of American independence, however, Samuel Seabury was chosen for Connecticut. Years before this time as a student of medicine, Seabury had for a time resided in Edinburgh. In the 18th century, by what I must regard as a most grave mistake, the Scottish bishops were allies of the House of Stuart. Their principle seemed to be not that "the powers that be are ordained of God," but "the powers that ought to be are ordained of God." This attitude of the Church of Scotland brought manifold evils. The Church became simply a Jacobite political organization. Hence penal laws were passed to repress episcopacy. This repression became very complete. It was forbidden for more than four Churchmen to meet together in one place by appointment. On a first conviction, the punishment was imprisonment for six months. On a second conviction, it was banishment for life. When Seabury came to Scotland the clergy of the Church were few indeed, but the Church had a true and valid episcopacy. It was the year 1783. Seabury had applied to the Archbishops of Canterbury and York in vain. They were servants of the State. They were forbidden to consecrate any one without his oath of allegiance to George III. It was long hoped that a special act of Parliament might be passed, but after weary waiting, Seabury in despair, turned to the North. He wrote to the Scottish bishops, and these men even at the risk of losing their own personal liberty, consecrated him a bishop in the Church of God on Nov. 14, 1784, in the city of Aberdeen. From the Scottish line, therefore, all the American bishops have derived their succession.

Of Seabury himself it may be said that he was one of the strongest and cleverest prelates that ever ruled in any part of the world. Chief Justice Shea, of New York, said of him in a passage quoted by Archbishop Benson, in St. Paul's, London, on the occasion

of the centenary of the event. "It was a simple, grand, conciliatory, uncompromising man."

And may I not also remind you, that it was also from Scotland, that you received your magnificent Eucharistic service. Sooner or later, in a few years' time, the consecration of a bishop or of bishops, must have come, but otherwise you would have lacked what now you possess, the most beautiful Eucharistic service in the whole world. The early Church assuredly had in her Communion service, the words of institution, the Oblation, and the Invocation, as you have them and in this order. Irenaeus lived in the second century, and was the Bishop of Lyons. Irenaeus was the pupil of Polycarp, who himself was the disciple of St. John. Were Irenaeus to return to this earth he would find that the service most closely resembling that he used, would be the Communion service of the United States. God bless you in its use.

The whole convention was a great success, in every sense, and, after the concluding services on Sunday, 13th, the brethren returned to their various fields of labor, feeling invigorated and encouraged for their two-fold duty of prayer and service.

SCIENCE AND RELIGION

Sermon by Dean Farrar.

The very Rev. Dean Farrar preached at the morning service at the Pro-Cathedral, Church Street, Liverpool, on Sunday last in connection with the meeting of the British Association. Selecting as his text the seventh verse of the 5th chapter of the second epistle to the Corinthians—"For we walk by faith, not by sight"—the Dean remarked that man lived between two infinitudes and science was yearly extending in every direction the revelation of these infinitudes. There seemed to be no limit to her discoveries. Yet what would be the gain of this knowledge, if the only result was to crush us with a sense of our own absolute insignificance, and to show us that our own little life was so to speak a parenthesis in chaos? Science revealed to us that we were practically helpless, that what we called nature was a series of ever-living activities governed by absolute invariable laws. Even the wind and the rain, types of uncertainty and change obeyed laws as fixed as those of the planets. Nay even the most flagrant violations of all laws were themselves directly due to laws. Science, memorable and magnificent as had been her services to humanity, and deep as had been their gratitude for the benefits which she had conferred upon us, could yet render no supreme, immortal service if she stopped short at her own deductions. They might say of science as Pascal said of man, "If she exalt herself I abase her." If she humble herself, I exalt her. Science and theology must work together, but each in her own domain. This was sometimes disastrously forgotten. There had been sometimes the evil, cruel, denunciative tyranny of usurping dogmatism, the execrable spirit of Inquisition, which under the perverted name of the

Church persecuted the benefactors of men and burnt the saints of God. And, though more rare, there had been evil times of dogmatism in science. Both were phases of that blind and naked ignorance born in the malarious marshes of human pride. Both with empty arrogance and passion had endeavored to limit enquiries or overrule conclusions of which they were enormously incompetent to judge. It was of immense importance to the human race that henceforth science and theology should walk together hand in hand not idly and ignorantly contending with each other, but as archangels of splendence, each crowned with its own radiant star, and each helping the other to uplift the wretchedness of man from darkness to light. The false theology of a tyrannous priesthood had in different ages endeavored to stifle the light of God by persecution, imprisonment, anathema, denunciation, the thumb screw, and the stake. Even in the nineteenth century clergymen ignorant especially in the domains which they claimed as their own assailed the early geologists with frantic vituperation—the modern substitute for the torture instruments of Rome. When the British Association was started science was often fettered by dogmatic authority, and Charles Darwin, one of the greatest intellects of this century, and one of the sweetest and gentlest of human characters, was met by a storm of clerical denunciation. They could only hope that the victorious progress which science had made in spite of these ecclesiastical obstructions had demonstrated their iniquitous folly. Let theology, warned by such well-deserved defeats, leave to science the things that were of science, and leave to faith the things that were of faith. When science ended in materialism, it became a greater curse than it could possibly be a blessing, and it took away from life infinitely more than its utmost achievements could bestow. The revelation of God lay beyond the domain of science. When science and religion, not clashing with each other in preposterous antagonisms, labored alike in His cause in Whose greatness they could lose their own littleness, and in Whose light they could alone see light, then indeed the final task of humanity had been accomplished, and the final glory of humanity attained.

At the evening service at St. Luke's the church was crowded to overflowing, when Dean Farrar occupied the pulpit. Taking for his theme, "The Books of Nature and of God," he preached another eloquent sermon, emphasizing that there was no real contradiction between the dimmer revelation of nature and the clearer revelation of Holy Writ. A special collection was made on behalf of the Society for the Distribution of the Scriptures in Ireland.

The Ladies' Guild of Christ Church, Winnipeg, are ready to undertake to make cassocks or surplices for clergymen or choirs. Terms on Application to Christ Church Rectory, Winnipeg.

We shall always be glad to notice any special features of interest in all such benevolent societies, which include so many churchmen.