

Dean of York, who had kindly consented to preach on the occasion. The church was densely crowded in every part—the congregation numbering more than 3,000. A special service was used, selected from that which has been approved of by the Convocation of Canterbury. The proper Psalms were the 103rd and 147th—the first to a chant of Smith in G, and the latter to a chant of Turle in D; the *Magnificat* and *Nunc dimittis* were sung to Skelton's fine Gregorian service in D. The choral service was conducted by the Revs. H. G. Kinnear, G. O. Browne, and R. H. Parr; the First Lesson (Deut. viii. 7) was read by the Rev. John Scott, vicar of St. Mary's, grandson of the well-known Thomas Scott, the Commentator, and the Second Lesson (St. Matt. xiii. 24—31) by the Rev. H. W. Kemp, incumbent of St. John's Church; the anthem was the Hallelujah Chorus; before the sermon was sung the Harvest Hymn, "Praise, O praise our God and King," from *Hymns Ancient and Modern*. After the sermon, and during the collection, the Old Hundredth Psalm was sung. The Dean of York preached an appropriate sermon from Ps. cii. 25—"Of old Thou hast laid the foundation of the earth, and the heavens are the work of Thy hands." Commencing with the argument for an overruling providence of God, as guiding the affairs of this world which He has created, and for the acceptableness to Him of prayers for the blessings of which we stand in need, the efficacy of which is not irreconcilable with God's government by fixed laws, he then pointed out the special causes for gratitude for the weather which had enabled this year's satisfactory, if not abundant, harvest to be safely gathered in, and alluded to the many other blessings for which our nation has at this time reason to be thankful to God. He concluded by calling on those present cheerfully to bring their thank-offering. The collection made at the close of the sermon (after deducting the expenses of the service) was paid to the funds of the Hull Dispensary.—*London Guardian*.

WHAT IS THE ROYAL SUPREMACY.

The exercise of the Royal Supremacy in England is a very remarkable thing in practice. In theory, it is altogether or at least popularly, misunderstood. It is supposed to be a power claimed by the Sovereign or the Law to interfere with the religion of the subject. In fact, it is no such thing. It is merely the Supreme Magistrate taking care that every institution, corporation, and association, shall administer its own laws in truth and equity. What the Royal Supremacy does—and this was the notion implied in Imperial Appeals—is to provide that right be done by, and to, every body, church, college, society, or corporation within its own limits. The Court of Chancery assumes the bye-laws or constitution of the Swedenborgians, or of the Freemasons, or the formularies of the Church of England, or the trust-deeds of the Baptists, and interferes by insisting that in each and every case the body shall carry out its own constitution, utterly careless or serenely indifferent to those laws themselves, if not opposed to the common law of the realm. This is what the Royal Supremacy is. Lord Langdale or Mr. Pemberton