

With the deepest pain we record the death by his own hand of the Very Rev. H. T. Edwards, Dean of Bangor. The circumstances of the case are inexpressibly grievous. Dr. Edwards had suffered from an attack of typhoid fever, and his nervous system had been completely shattered. He suffered from sleeplessness and extreme depression of spirits, and was so painfully conscious of the suicidal impulse that he had determined to accompany his brother, the Vicar of Ruabon, at whose house he was staying, to London last Saturday, in order to put himself under restraint. On the morning of that day he was found dead in his bed-room. The Dean was but forty-six years of age. He was a Welshman by birth, and had held his office about eight years. Dr. Edwards was an intensely earnest and conscientious clergyman—a Moderate High Churchman, so far as it was possible for a man of his fervid temperament to be moderate in anything. He frequently of late told persons that he never entered the pulpit without spending three hours with the Bible and Jeremy Taylor, a fact which preachers desirous to emulate his success may do well to bear in mind.—*Rock.*

UNITED STATES.

The Bill to provide for the celebration of mass and R. C. ceremonies in the public institutions of New York State has again been defeated.

The Council of the diocese of Nebraska on the twenty-second ballot elected Rev. Dr. Worthington, of Detroit, Bishop of Nebraska, in place of Bishop Clarkson, deceased.

Rev. Alexander H. Vinton has resigned the rectorship of the Memorial Church of the Holy Comforter, Philadelphia, and accepted a call to All Saints' church, Worcester, Mass.

INGERSOLL.—Speaking of Ingersoll the N.Y. Times says: "He has latterly consorted chiefly with the thieves and robbers whom he has defended in the courts of the District of Columbia. Star Route robbers, counterfeiters, perjurers, and jury-fixers have, by some process of natural selection, become his familiars. He has, as it were, been steeped in crime to the very lips." This is the apostle of atheism who so eloquently lectures on the faults of Moses, and the wrongs of the Canaanites.

MARYLAND.—The Protestant Episcopal Convention met and adjourned without electing a bishop, the Convention being too evenly divided between the High Church party and the more evangelical members. The last ballot that was taken—the thirteenth of the session—resulted as follows: Dr. Leeds, 71 votes; Bishop Elliott, 35; Dr. Eccleston, 18; scattering, 13. A resolution was offered changing the canon of the church which requires a two-thirds vote to elect a bishop. After a long debate its further consideration was postponed until the second Wednesday in October, when the Convention will re-assemble.

Rev. Elijah John Roke, who had been for several years a Congregational minister, and who had been previously brought up in the Church of England, in the early part of his life, is now a minister in the Protestant Episcopal Church in the United States. He was ordained to Deacon's Orders at Hoosick Falls, N. Y., by Bishop Doane, of Albany, N. Y., on the 20th December, 1882, and he was ordained to Priest's Orders at Hobart, N. Y., by the same Bishop on the 7th June, 1884.

The seventeenth annual convention of the Diocese of Long Island was held in Brooklyn. Bishop Littlejohn presided, and in his annual charge to the delegates took for his theme "The Church's Duty to the Family." In the course of his charge the Bishop said the aggressive tendencies of the age had been centred in the individual and the nation, while the family had been left outside the lines of progress. The family was by God's ordinance as the centre of moral relation, and the church must keep it so. The church stumbled because it kept not the child life of God's flock and carried not in its arms the home life. It had been too busy with the individual and not enough with the family. The church did not do enough with the laxity in marriage and divorce. The church must make it understood that marriage was more than a contract between man and woman and was a divine sacrament. The church must effect a revolution in this respect.

FOREIGN.

One of the most glorious facts of modern times is the rapidity with which the Word of God is being

translated into every known language of men. The whole Bible is now published in the Zulu tongue, and the work of revising the Kafir translation is advancing towards completion. The Board of Revisers is composed of seven members, representing seven branches of the Church of Christ labouring in Kafirland. Thus South Africa bids fair to be speedily in full possession of that seed of the Kingdom from which rich harvests of blessing must spring.

The recent attempts to suppress the Salvationists in Switzerland have led to the formation of a National Swiss Association, having for its title the League du Droit Commun (for the defence of personal rights under the common law.) A central provisional committee, composed of three representatives from each of the cantons which join the League, has been formed, and active steps taken to enlist widespread sympathy with the objects in view. The cantons of Vaud, Geneva, and Neuchatel have already joined, and M. Amie Humbert has been elected president. The attacks on personal freedom and religious liberty have been so violent, and the apathy of the Government in dealing with the matter so great, that it was high time for some action to be taken, and the efforts of the new League will be watched with profound interest by the lovers of justice and partisans of freedom in all the countries of Europe.

The coming of age of the Czarewitch on Sunday, the sixteenth anniversary of his birth, was the occasion of great festivities at St. Petersburg. The city was decorated with flags, and a flotilla of Imperial yachts and launches gaily decked with bunting was anchored in the Neva beneath the windows of the Winter Palace. The day was marked by the ceremony of swearing in the young Prince as heir to the Throne, and as a soldier of the Russian Army, which he entered that day as sub-lieutenant of the First Brigade of the Horse Artillery of the Guard. The scene in the Chapel was very affecting. Upon the completion of the solemn ceremonial, the boyish heir to the Throne of All the Russias broke down and burst into tears. Both the Emperor and Empress and almost all those who were present were deeply affected. In the evening the city was brilliantly illuminated, and various sports and pastimes were provided for the amusement of the populace. Among those who attended the ceremony was Prince William of Prussia, eldest son of the Crown Prince, whom the Czar appointed honorary colonel of a regiment of infantry.

Home News.

TORONTO SYNOD (continued).

FOURTH DAY AFTERNOON SESSION

The first proceeding was the reception of the deputation from the Presbyterian Church.

Principal Grant said:—My Lord Bishop and members of the synod: The committee which I have had the honor to introduce has been appointed by the Venerable the General Assembly of our Church to convey to Your Lordship and the House its sentiments in a resolution. Allow me to say, my Lord, that it was with peculiar pleasure that our Assembly received the deputation sent by this synod. We profess to love, and I hope we do love, all who love the Lord Jesus Christ in sincerity, believing, with the great English divine, that he that is good enough for Christ is good enough for us, and with one of the early fathers, "Where Jesus Christ is, there is the great Catholic Church." At the same time we cannot help cherishing an especial feeling for so ancient and historic a Church as that which is represented by this synod—a church identified with the marvellous history of the English people. Time would fail us to tell what Christendom owes to the Church of England for its fathers and founders, its saints and officers, its scholars and divines, and for all the great works that it has been enabled to do for England and the world. We feel most profoundly all this, and therefore we hail with no common feelings of gratification the action taken by the Synod. There are occasions that in themselves are greater than language. Always deeds speak louder than words, and this occasion itself is sufficiently eloquent to excuse me if I say no more. I would not for a moment exaggerate what it means. I know that it does not mean everything, but I would be much more sorry were I to minimize its meaning. It may be only the first step, and yet, my Lord, you have taken two steps at once, not only expressing your cordial

greeting, but pointing out where we may co-operate, and if it is true that only by doing the duty that lies nearest us we see what is the next duty to be done, we may hope to see still more clearly if we perform the two acts of duty. We ourselves have seen such great things in our own brief history, our faith has been strengthened, and we would not wonder to see still greater things. We represent what were eight churches in this Canada, and we are now one. We have found it feasible to unite on things on which we differed. (Applause.) We have fathers and brethren who entertain sentiments widely divergent. That does not prevent us co-operating in the common cause of our Lord and Master, and we feel that the one question to be asked in regard to the present state of Christendom is, "Is it or is it not in accordance with the mind of Christ?" If it is not, as I for one am inclined to think, it is not possible that it can be permanent. As to the means whereby the better state of things can be brought about, it would not be for any of us to speak about it at this time but I feel that "more things are wrought by prayer than this world dreams of," and if we pray more we shall see more. I believe that if we sought to cultivate more the spirit of the Master, and we know what that spirit was, because again and again He represented it by bringing a little child before His disciples. Instead of the spirit that seeks to magnify itself or the organization with which we are connected; instead of boasting of our numbers, and strength, or ancestry, or anything else, we simply cultivate the Spirit of the Master, we would see more. And if we sought to co-operate more in the work—and you have taken the initiative in showing one way in which we can do so—we would cultivate that Spirit. If we can co-operate at home in giving religious instruction to our children, we ought to be able to join against the common enemy abroad. And as we thus co-operate the Lord and Master will give to us such a spirit of wisdom and understanding that we shall hear him saying to us as a Church, Arise, shine, for thy light is come and the glory of the Lord is risen upon thee. (Loud and long-continued applause.)

THE BISHOP'S REPLY.

The Bishop—Rev. gentlemen and gentlemen, members of the General Assembly of the Presbyterian Church in Canada, I feel unfeignedly thankful that it falls to my duty in the place I hold to convey to you on behalf of the members of the Church of England, clerical and lay, of this Diocese of Toronto, the cordial greeting, bearers as you are of kind and fraternal words to this house. We feel indeed deeply sensible of the kindness you have shown in the welcome accorded to those sent from this body to your august Assembly. We, as a body, represent but a very small section of our own Church of England, being merely a Diocesan Synod, and you represent an Assembly of very great influence and power, in representing the whole of the great Presbyterian Church from the Pacific to the Atlantic on this continent. We feel very thankful indeed that in the providence of God this opportunity has been offered us for an exchange of brotherly sentiment and good wishes. It is but rarely that it occurs that your august body assembles in Toronto and simultaneously with our own diocesan synod, and we hold it as an opportunity for which we should be deeply thankful for this exhibiting the spirit of brotherly and mutual regard. I am quite sure I am speaking the sentiments of the whole body whose spokesman I am at the moment, when I say that we reciprocate from the bottom of our hearts three sentiments which have been spoken by you. I am sure if there is a feeling which is deeply rooted in the hearts of the most earnest members of our Church, it is the aspiration after peace and unity and concord, and the abolishing of all divisions in the body of Christ. We have witnessed with feelings of deep thankfulness to God these evidences of an approach to general unity and compensation and peace in the Church of Christ, given in the two great instances of the union of the different bodies belonging to the Presbyterian Church, also the union which now we may hope is consummated between the various branches of the great Methodist body. I regret very much that this most interesting occasion should have unhappily been delayed until a time when both our representative bodies have been almost depleted. If this meeting had occurred earlier in the session, this room would have been crowded with members of our Church, to express the gratification they feel at your presence. We heartily re-echo those kind wishes and aspirations which have been expressed by your eloquent spokesman and pray that the blessing of God may rest upon the deliberations of your Assembly that all you devise may be for the extension of the kingdom of Christ and increase of the glory of God. We shall look back upon our session this year, and regard as amongst the important and most interesting of our acts—achievements I may say—this expression on our part of