

individuals, clerical or lay, who are disposed to bring in any novel or erroneous doctrines alien to the teaching of the Church of the United States as set forth in the Book of Common Prayer.

Again the Eastern question, as reported in the telegrams received immediately before going to press, assumes a more peaceful aspect, as on the previous day it was of a decidedly warlike character. The conditions of peace are understood to have been accepted by the Turks, except two, about the surrender of the ironclads and the payment to Russia of ten million roubles cash and forty millions sterling in bonds. There appears to be no present intention on the part of Russia to enter Constantinople, although the Czar is reported to have intimated that he has great difficulty to prevent the Grand Duke Constantine from entering that city as a triumphant conqueror. Russia is said also to have consented to a reduction of the indemnity by one-fifth, and the extension of the period for the emigration of Mohammedans from Bulgaria to three years. The Roumanians strongly object to Russia being allowed to take possession of Bessarabia. Prince Charles has threatened to resign if such should be the case, and has applied to the Great Powers for protection. In regard to Russia's demands on Turkey the stipulation that the Egyptian tribute should be pledged for the payment of the indemnity bonds England will doubtless object. Such an arrangement indeed might imperil "British interests" far more than a Russian occupation of Constantinople, as in event of the indemnity not being paid it would give Russia the privilege of sending both fleet and army for the occupation of Egypt.

At the monthly meeting of the Christian Knowledge Society, the Rev. Brownlow Maitland was, without opposition, re-elected on the Committee of General Literature and Education, and he subsequently made a statement in reference to his position with regard to the attack made on his book by Lord Shaftesbury. He wrote to the President of the Society, the Archbishop of Canterbury, not asking him to approve of every detail in the book, for that would have been both improper and unnecessary, but propounding, in effect, this question: "Has the Society done so wrong that loyal sons of the Church of England need secede?" His Grace replied at the time that he was reading the book carefully in order to give an opinion; but he had since received a letter from the Archbishop, in which His Grace said: "I am sure that the Society for Promoting Christian Knowledge can have no cause for refusing to recognize the orthodoxy of your treatise, or the cogency of the arguments when rightly understood, or fail to recognize the devout spirit which breathes through the whole work." The Secretary stated that the Committee had carefully considered the subject and arrived at a conclusion on it, and would present a report on a future occasion. We may state that it was not in reference to Mr.

Maitland's book that our remarks some time ago were intended to apply; and, further, that, rather than adopt Lord Shaftesbury's course by publishing the sentence or two to which we alluded, we prefer calling the attention of the Committee to the subject.

#### QUINGUAGESIMA SUNDAY.

THE Christian complement of all natural virtues is the crowning grace of the Epistle of this day's Communion Office. On the one part, the climax of that virtue was reached in the submission of the Son of Man to the contumely and persecution He endured when all things that were written by the prophets concerning the Son of Man were accomplished, when He was delivered to the Gentiles, was spitefully entreated, spitted on, scourged, and put to death. On our part, as far it concerns our relations with our fellow men, it has its fullest expression in this the thirteenth chapter of St. Paul's first Epistle to the Corinthians. But in its highest sense, and considering charity as the external manifestation of the inward principle of love, we must find it enshrined in a personal love of the Lord Jesus Christ which is the central element of the Christian character; for without that personal love, a living Christianity cannot exist. A love of the Saviour as He is revealed to us in the Gospel, in His humiliation in the manger, in His life of suffering, in His agony and death, in the triumphs of His Resurrection and Ascension, in His Intercessional life of near two thousand years, in His presence with the Church in the ministration of the sacraments—the perfect love of Jesus Christ our Lord is the highest attainment of the Christian character, just as the entire love of self is the lowest point of degradation a man can reach. Love is the source the parent of action, of sacrifice, of works done for God and for man. All the tenderness of human intercourse, all the bravery of self-sacrifice may be traced to this principle.

The gifts of the Apostolic age must have been of a most impressive character—tongues, healing, prophecy, wisdom. And yet there was something more excellent than they were, and without which they would leave the possessors, useful to others in life, but unfurnished for eternity; ornamental and graceful as the external appendages of the Christian system; but by no means supposing a state of the mind and heart which would show them to be fit for the enjoyments of the world to come. The Church has doubtless selected this subject now in order to teach us that this more excellent way, this higher duty is specially connected with the approaching season.

The Charity of which St. Paul speaks is not, however, confined to alms giving, which is a branch of charity, and not the whole of it. Nor does it mean a naturally kind disposition which belongs to some people more than others, although the possession of the disposition very much facilitates the practice of the duty. The charity of which St. Paul speaks is a grace which belongs only to those who in the language of the Collect for Christ-

mas Day, being regenerate, and made the children of God by adoption and grace, are daily renewed by the Holy Spirit. Christian charity then when exercised towards man can only spring from the love of Christ shed abroad in the heart by the Holy Ghost. The description St. Paul gives of the shining grace is one of the most complete statements of Christian virtue given in the New Testament:—Charity suffereth long the weaknesses and provocation of others, and is even anxious to return good for evil. It envieth not the superior advantages of others knowing that an overruling Providence governs the world. It vaunteth not itself and is not puffed up with its own superiority, recollecting that all comes from our common Father. It doth not behave itself in a rude manner, or unbefitting our character as Christians and citizens of heaven, but dictates a delicate regard to what is becoming. It is not selfish, nor provoked to excess of temper, or to any hatred even towards the most malevolent. It thinketh no evil of others unless, such evil is so apparent that it cannot be mistaken; nor does it indulge in that most detestable of all vices—slander. It rejoiceth not in the sins and faults and mishaps of enemies; but rejoiceth in the diffusion and prevalence of truth and holiness throughout the world. It beareth all things, putting their worst features out of sight. It puts the most favorable construction on all doubtful things, and ever hopes for the best result, however unfavorable present appearances may be. It endureth all things, patiently sustaining every affliction or dispensation as coming from that Almighty Being Who is too wise to mistake, too good to be unkind.

#### THE LAMBETH CONFERENCE.

AS the time approaches for the assembling of the Pan-Anglican Conference at Lambeth, the attention of Churchmen is increasingly directed to the subjects likely to be discussed there, and to the general results of the assembly. The last number of the *Guardian* which has reached us, calls the attention of the Church specially to the Conference, which is fixed for the 2nd of July. Our contemporary alludes to the former meeting in 1867, Archbishop Longley being the Primate at the time; and to the policy of the Archbishop "in convoking such a meeting;" that policy having been severely called in question, and having been met with ridicule by some, and by others with suspicions of a conspiracy against what a certain class chose to term "Christian liberty." Our contemporary says nothing about the results of that assembly, which were indeed ridiculously small. That, however, was not the fault of ninety-nine hundredths of those who had come from "the uttermost parts of the earth," in order, as they supposed, to settle important points of doctrine and discipline which most nearly concerned the welfare, and indeed the existence of the Anglican Communion. On their assembling at Lambeth, many of them learned for the first time that the object for which they imagined they had been called