

Preceded by the Rev. G. S. Pownall, carrying the cross, and led by the Rev. E. L. Ridge, the Archbishop of Canterbury was conducted to the pulpit. After reading the collect for the sixth Sunday after Epiphany, his Grace preached from the text, "Abide in Me and I in you," John xv. 4. It was a beautiful sermon, full of the Spirit of Christ, describing the relation of Christ to humanity, and the characteristics of Christ which should be manifested in us by our growth in grace, and the marvellous love of Christ in receiving back the erring and binding all in one in Him. Among his concluding words he said: "My brothers, we have lately come together, and we are about to part. We have come together with a desire to do our Master's service better. We have been thinking of that service, we have been consulting how best we may go on in the path that He has traced out for us, and now that we have done our work as well as it is in the power of feeble beings like ourselves to do it, we part. What is it above all else that shall hold our hearts together? What is it that shall make us feel, though parted by broad seas and vast extents of land, though our chance of hearing each other's voices is far away or seeing each other's faces is no longer possible, and the intercourse between us is but a faint shadow of that which has penetrated our hearts and souls during the last month? What is it that shall still hold us together? Will it not be that we shall endeavour to abide in Christ, and we know that He will abide in us? Will it not be that every man when he thinks of any other will feel, 'He, too, is following the Master whom I am endeavouring to follow? He, too, is endeavouring to live in that Lord to whom I endeavour to give my life?' . . . and each one will feel the support of all the rest, and each one will pray for the Lord's abundant blessing on all those with whom he once joined in solemn conference. It is with this thought that I would desire to break up the assembly of Bishops of all our communion. With this thought we go away pledged to endeavour to abide in Christ, certain of the great principle that Christ will abide in us." At many points during the sermon his Grace spoke under the deepest emotion, his closing words being with intense feeling and impressiveness. The offertory was devoted to the S.P.G. The Archbishop returning to the altar, proceeded with the celebration, in which the Archbishop of York and other metropolitans took part. During the administration the hymn, "We Pray the Heavenly Father" was sung (321 H.A. and M.) The "Gloria in Excelsis" was grandly rendered, and during the oblations 150th Psalm was sung. The Archbishop then moved to the front of the altar, and the Dean, canons, prebendaries and minor canons proceeded to the sacristy and formed in lines according to precedence. Then was sung with fine effect the "Te Deum," written by Sir George Martin, the organist of St. Paul's, for the Queen's recent Thanksgiving. The Archbishop, with cross in hand, gave the benediction, to which was sung what is known as the Dresden Amen. Thus ended the closing service of the Lambeth Conference of 1897.

#### TRINITY CONVOCATION.

The British Association has come and gone. Toronto welcomed it with an excellent hospitality, and the members have departed abundantly gratified. Good work and good weather marked their sojourn amongst us, and many social functions added to the variety



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of the daily programme. One of the most pleasant and dignified events of the week was the convocation and garden party at Trinity College, on the 24th. The guests began to assemble about four o'clock, being received on the terrace by the Chancellor, the Hon. G. W. Allan, the Provost, and members of the Council. Tea was spread under the trees in



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the beautiful sunlight, and people walked and talked happily in the cool green shade, visited the magnificent collections of minerals and relics which Mr. Montgomery has just deposited in this university, and made their way into the Convocation Hall, which by five o'clock was filled to overflowing. It was a

most imposing and dignified scene when the Chancellor's procession made its way slowly and silently up the long hall to the dais, and the whole assemblage rose while the Provost opened the proceedings by reading the prayers in Latin. The founder of the College looked down on a proud gathering of wise men and great, and the Chancellor, looking so like his portrait on the walls, must have felt that this was, and will ever be, one of Trinity's most remarkable days. His Excellency Lord Aberdeen occupied a place to the Chancellor's right, and on either side sat the distinguished men whose names were to be enrolled as sons of the university. These were the president of the British Association, Sir John Evans, Lord Kelvin, Lord Lister, the Right. Hon. J. Bryce, Sir Wm. Turner, and the Hero of Chitral, Sir George Scott Robertson. The Chancellor briefly, in English, introduced each, and the Provost, in terse and elegant Latin, with dramatic gesture, pronounced the descriptive orations. The conferring of the degrees was followed by a short speech from each recipient, the president, in scarlet gown, being the first to return thanks. Mr. Bryce's speech and Sir George Robertson's personality, eliciting perhaps the greatest applause. The end came when Bishop Sullivan, wearing his convocation robes, pronounced in Latin the benediction, and the whole assemblage remained standing while, with the Chancellor and his Excellency at its head, the notable company again passed through the hall. It was altogether a vivid and inspiring occasion, provoking thoughts as well as words, an honourable ceremony not to be forgotten by any who saw or shared in it.

#### THE LAMBETH CONFERENCE.

(Continued from Last Week.)

Religious Communities.—On the subject of religious communities we do not consider it to be yet possible to give advice which can be treated as final. We believe that such communities are capable of rendering great services to the Church, and have indeed already done so. But we think more regulation is needed if they are to be worked in thorough harmony with the general work of the Church as a whole. What form such regulation should take requires much further consideration. Meanwhile we express our strong sense of the care that ought to be taken in making sure that no one undertakes the obligations of community life without having, as far as human judgment can ascertain it, a real vocation from God. Whether God means a particular person to live in this particular way is the preliminary question to be determined by the person who asks to be admitted into a community and by the authority of the community that admits that person. We have requested the committee to continue its labours, and we commend the report to the attention of the Church.

The Critical Study of the Bible.—We pass on to the consideration of the standards of all our teaching, the Bible and the Book of Common Prayer. The critical study of the Bible by competent scholars is essential to the maintenance in the Church of a healthy faith. That faith is already in serious danger which refuses to face questions that may be raised either on the authority or the genuineness of any part of the Scriptures that have come down to us. Such refusal creates painful suspicion in the minds of many whom we have to teach, and will weaken the strength of our own conviction of the truth that God has revealed to us. A faith which is always or often attended by secret fear that we dare not enquire lest enquiry should lead us to results inconsistent with what we believe is already infected with disease which may soon destroy it.