

been re-arranged, and the whole of the wood-work inside cleansed and varnished, so that the once barn-like church is now ecclesiastical in its internal appearance and arrangements, and a credit to the congregation and the village. Also the driving shed has been enlarged and improved; it is now quite comfortable. The bishop congratulated the congregation on all the improvements, and urged them to adopt the "envelope system" for the support of the ministry and the furthering of Church work generally. In the afternoon the bishop preached to an immense congregation in Trinity Church, Mooretown. The collections at all the services were large.

STRATFORD.—Rev. Canon Patterson, rector of St. James' Church, has nominated as his assistant, Rev. J. O. Farthing, incumbent of Durham, and at a meeting of the vestry on Wednesday evening, Nov. 18th, the nomination was unanimously approved. It was stated that the meeting in reference to the assessment of the congregation for the erection of the see houses in London that the wardens had \$450 in hand, which they were instructed by the vestry to send to the treasurer of the fund.

ALISA CRAIG.—Deanery of Middlesex.—Rev. M. Shores, of Wyoming, will succeed Rev. H. A. Thomas in the incumbency of Trinity Church, who has been appointed to Blyth mission.

LONDON SOUTH.—The tenth anniversary of the building of St. James' Church, was celebrated on Sunday, the twentyfifth after Trinity. Rev. Canon Innes, of St. Paul's rectory, preached at Matins, and Rev. Evans Davis at evensong. The congregations at both services were very large. Marvellous has been the progress of that parish in the ten years.

FOREST CITY.—Memorial Church.—Rev. I. W. Patterson delivered a lecture on Palestine at the Memorial Church school room on Monday night, Nov. 14, and illustrated his subject by his magic lantern. In his lecture he gave many interesting descriptions of historical localities in the Holy Land, and described its sites from his own personal observation.

LONDON.—Thanksgiving Day.—The Day of Thanksgiving was truly observed in the Forest City. In St. Paul's Cathedral the Bishop preached at morning service an impressive and thanksgiving sermon from the text, "Praise waiteth for Thee, O God, in Zion." Every one of the lay congregation seemed deeply interested as he spoke of our blessings as members of the British Empire, of the Dominion, and more than all, of the Old Church of England. He impressed their debt of gratitude to Him from Whom proceedeth every blessing. The music was admirably suited to the joyful service of the Thanksgiving Day, and the responses were unusually hearty. Rev. Canon Innes, Canons Richardson and Smith, and Revs. Prin. Fowell, R. Freeman and Williams took part in the service. In the afternoon there was service in the Memorial Church. At matins there was service in St. George's and St. James' churches.

BRANTFORD.—Rev. G. C. Mackenzie has been presented with a plot of ground as a site for a chapel that he is about building in connection with Grace church.

THOMASVILLE.—The Ladies' Aid Society of St. Stephen's Church have arranged to hold a concert every three weeks during the winter months. This they think will be beneficial to the church and to the members of the Society.

ALGOMA.

The Rev. C. A. French, of Garden River, has much pleasure in acknowledging the receipt of two boxes of clothing, sent by C. W. M. A. Society of Toronto, per Mrs. O'Reilly. He cannot find words to express his gratitude to the kind ladies who so strenuously work for Algoma. On this occasion Mrs. French joins him in presenting his best wishes and grateful thanks to Mrs. O'Reilly and her friends for their kindnesses to the Indians of Garden River.

HILTON.—ST. JOSEPH'S ISLAND.—The Rev. H. Beer desires to acknowledge, with sincere thanks, the receipt of two barrels of clothing with presents for himself and family, from the Women's Auxiliary Society of Ottawa. This will enable him to comfort the widow and orphan.

The ancient church of St. Edmunds, Maids Merton, near Buckingham, has been reopened after complete restoration.

FOREIGN.

The Bishop of St. Albans dedicated the new tower and spire of the parish church at Brentwood last month. The total cost of the church exceeded £20,000. Of this amount about £10,000 was contributed by the late Rev. C. A. Belli, formerly precentor of St. Paul's Cathedral, and the late Mr. O. E. Coope was also a liberal donor. A peal of eight bells has been given in memory of the late Mr. Belli.

The Bishop of Peterboro, speaking at Northampton lately, alluded to the probability of Disestablishment being shortly made a prominent political question and advocated reforms in the Church.

Countess Cowper laid last month the memorial stone of the Church of the Holy Redeemer. The Marquis of Northampton has given the site, and the church will cost between eight and nine thousand pounds.

IRELAND.—The death is announced of the Rev. Dr. Moeran, dean of Down, and rector of Killyleagh.

An anonymous contribution of £1,000 has been made to the Wakefield Bishopric Fund, whilst that of Bristol has had an offer of £10,000, on condition that £80,000 be raised.

A number of new churches have been begun and others have been consecrated in England. The same is true of both Ireland and Scotland. Very large sums of money are also being raised for restoration and improvement.

On the continent of Europe, and among the religious denominations in general, prevails a spirit of religious activity and zeal, and all the outward indications show that the cause of Christ is advancing.

The Bishop of Durham a few days ago laid the foundation stone of a new church, dedicated to St. Ignatius the Martyr, at Sunderland, which his lordship has undertaken to build at his own cost as a thanksgiving for the blessing that has been vouchsafed during his seven years' episcopate.

The Bishop of Chester recently set apart two places of worship of a character widely diverse. One was a chapel attached to Capesthorpe Hall, the seat of the M.P. for Macclesfield, which has lately been restored at a cost of \$25,000. The other was a new church in Macclesfield, designed especially for the working people and furnishing accommodation for 600 worshippers. Almost the entire cost, \$80,000, has been defrayed by subscriptions from the working people themselves.

The Cathedral in New York.—The first business of the trustees was to approve of the contract for the purchase of the Leake and Watts asylum property for the site of the cathedral. Bishop Potter and the Rev. Dr. Nevins were authorised to complete the purchase by the payment of \$350,000 in cash, the other \$500,000 to be paid in two years. Bishop Potter and the Rev. Dr. Houghton were appointed to select a seal for the corporation, and Stephen P. Nash was appointed counsel to the board. Then the executive committee, who found the site, were thanked and discharged from further service.

The committees were authorised to call to their aid such expert advice as they may deem expedient. They will begin work at once. Whenever any of them may do anything requiring general sanction the trustees will be called together. No one yet knows how much money has been subscribed, as eight or nine books are out from which only occasional reports have been received. The finance committee will proceed to call in the books as a basis for immediate work in increasing the list and amounts. A subscription of \$100,000 from William Astor was announced. The movement is thus fairly on the way, and great results may be anticipated.

Death of Mr. Beresford-Hope.—Wherever Anglican Churchmen are to be found there will be mourning for the death of Mr. Beresford Hope. His long illness terminated Oct. 20th, and he died at his house at Bedgebury, in Kent, in his 68th year. His death carries us back to the time when the Tractarian movement was in full action, and when a few Cambridge men, by way of contribution to the stream that Oxford had set flowing, founded the Ecclesiological Society. Of this Society, which was developed out of the Cambridge Camden Society, the young Beresford-Hope was the moving spirit, bringing to it,

as he did, not only great archaeological interest, but great wealth. From this time till his death he never wavered in his devotion to the cause of the Church of England.

At St. Paul's Cathedral the Bishop of London terminated his primary visitation by delivering his charge to the clergy and churchwardens of the diocese. He discussed the subjects of diocesan work, the growth of population, co-operation of the laity, the necessity of religious education—especially for children, the battles against intemperance and impurity and the disestablishment of the Church. On the latter question he denied that the establishment was a failure in Wales.

The Bishop of Exeter, in opening the annual diocesan conference, said he believed there had been steady progress of Church life throughout the diocese during the last year, although there was not much evidence of that abundance of life which a more masculine faith should realize. In referring to legislative work he expressed a hope that the Church Patronage Bill would be supplemented by one for the compulsory retirement of any incompetent clergy, due compensation being made for their claims. Speaking of Church work he said he felt that encouragement should be given to the employment of lay help. He was also in favour of the formation of Anglican Sisterhoods, which should be in the highest degree Catholic, Protestant, and Evangelical.

Correspondence.

All letters containing personal allusions will appear on the signature of the writer.

We do not hold ourselves responsible for the opinions of our correspondents.

LORD SELBORNE ON THE DISESTABLISHMENT OF THE CHURCH.

LETTER III.

Sir,—The Liberation Society say in their "case" that the State determines the form and order of the Church's services, thus adopting the old slander of our Romish adversaries expressed in their well-known phrases from the days of the Reformation, "a parliament religion" and "a parliament church." Lord Selborne shows in detail, with the learning of a great lawyer and a good Churchman, how utterly false this is. He proves that the alterations in our Service Book were the work of Convocation, and he concludes the chapter devoted to the subject thus:—

6.—The Book of 1662.—The last Revision of the Prayer Book, after the Restoration, was entirely the work of Convocation, as appears on the face of the Act of Uniformity of 1662. The Book, as then altered, was sent by Convocation to the King, and by the King, exactly as he had received it from them, to Parliament, with a recommendation that it should be appointed to be used in all the churches in the Kingdom. Not one word of it was changed during its passage through Parliament, except two or three clerical errors by the transcriber, which, when discovered, were corrected by certain Bishops, specially deputed by Convocation for that purpose. The House of Commons, while asserting unanimously its right (which no man did or could deny) to debate the matter of the amendments made by the Convocation in the Book of Common Prayer, and sent down by the Lords to that House if it had thought fit so to order, resolved, by a majority of ninety-six to ninety, not to exercise that right. * * * No further legislation affecting the Church of England in any matter of doctrine or ritual has taken place since 1662, except some relaxations of the Act of Uniformity, and a new Lectionary or Table of Lessons, all agreed to by Convocation.

1.—Lord Selborne next proceeds to explain what is meant by establishment. It does not mean, as the Liberationists say, that the Church was set up by the State, or fashioned by it, "but that the temporal legislature has recognised and added certain sanctions to the institutions and laws of the Church."—just as the word itself means, viz., confirmation of something already done,—ratification. Such is the use of the word in parliamentary or public documents; for example, in its earliest use, in the Statute of Provisions, 25 Edw. III., Stat. 6, by which parliament "ordered and established" that the elections to Bishoprics should be without Papal interference, as in the case of the Kings' progenitors, and the ancestors of other lords, founders of the same dignities. The Bills for establishment of true religion in 1606, can not be supposed to mean a new form of religion in that year; and the meaning is the same when after the Revolution the phrase became current,—the