

of their future. After the service a *conversazione* was held in the library of the Divinity School to welcome the Bishops of Albany and Fond du Lac, and with them the Rev. C. R. Hale, Secretary of the Joint Committee on Foreign Relations. After a few words of welcome from Professor Westcott, speeches were made by the three American visitors, in which they dwelt on the character and work of the Church in America, and her position as to the European reform movements. On Saturday there was a celebration of the Holy Communion at St. Edward's, at which the Bishop of Albany officiated.

THE SEABURY CENTENNIAL IN LONDON.—The celebration of the one hundredth anniversary of the consecration of Bishop Seabury was held on Friday, November 14th, in St. Paul's Cathedral, London. The services were conducted by the Archbishop of Canterbury, assisted by the Bishops of Albany, London, Durham, and Winchester, the Rev. Dr. W. J. Seabury reading the Gospel. There was a large attendance of Church dignitaries and an immense congregation. During the service the same selection from the metrical version of the Psalms of David was sung that was sung in Aberdeen at Bishop Seabury's consecration. The sermon was by the archbishop, from Numbers xxvii. 16. He alluded to the relations between England and America a century ago. The American Episcopalians were at that time compelled to depend upon England for their Church government. Three thousand miles of ocean made a wide and dreary space between the Christian flocks and their bishops. Little by little the Church was dropping into decay. It was described as being in captivity. Its fragments were scattered, its bishops were met with opposition, and religious organizations were employed to assail it. When the crisis seemed at hand, and the American Church was feeble and disabled, the Scottish Church came to its rescue. Three bishops of the Scottish Church laid their hands in solemn consecration upon the chosen man in an upper chamber, and so imparted to the New World the gift of a free, valid and purely ecclesiastical episcopacy, for which John Wesley prayed, but for which he could not wait.

After eulogizing the life and character of Bishop Seabury, the archbishop said:—"The Church in America was humbled because it was loved by God. She was made to suffer long and to hunger in order to prove her strength. The successors of Bishop Seabury number one hundred and thirty-nine at the present time. From the trials of the Church lessons of patience and contentment were to be learned." The archbishop concluded his discourse by giving expression to the deep sympathy and interest felt by the English Church toward their American brethren. The Church in America, he said, had a great and glorious future before it.

The archbishop then proceeded to the celebration of the Holy Communion, assisted by six bishops—two from England, two from Scotland, and two, the Bishops of Albany and Fond du Lac, from America.

UNITED STATES.

The Diocese of Nebraska has, for the second time, elected the Rev. Dr. George Worthington to its episcopate.

NEW YORK.—*The Seabury Centennial at Trinity Church.*—The one hundredth anniversary of Bishop Seabury's consecration was held in Trinity Church, New York, on Friday, November 14th. There were present the Assistant Bishop of New York, and the Bishop of New Jersey, the rector of the parish, and nine other clergymen, Rev. Drs. Morgan, Price, Hobart, Swope, Mulchahey, Eaton, Lobdell, Wildes, and Hoffman. Several other clergy were among the congregation. The rector, the Rev. Dr. Morgan Dix, preached the sermon, from Psalm lxxxix. 3.

The Episcopalians of New York, have for twelve years carried on a successful mission work among the Italians in this city. Summer and winter the services have been conducted in the Italian language every Sunday, and private conferences at least twice a week. The large Italian colony settled in this metropolis has shown much interest in the services. The central point of the mission is in Grace Chapel, but its influence is felt in the down-town quarters, where most of the Italians dwell. They have a Prayer Book and a hymnal prepared for them in their own language. The past year the Sunday-school numbered 180 children and the candidates for confirmation were fifty-two.

FOREIGN.

For the last one hundred and twenty-five years a ship has left England annually for the Moravian Missions in the Arctic regions, not a single vessel or passenger has been lost by storm, ice-berg or wreck.

The buildings of the Y. M. C. A. recently opened in Adelaide, Australia, cost over £20,000, and are among the finest in the city. It is a remarkable fact that, for this noble structure, which covers an area of nearly three-quarters of an acre, the sum of £10,000 has been procured without any solicitation whatever. The Adelaide Association was formed so recently as 1878, and now, in six years, its members enter upon the occupancy of the most palatial edifice of the kind that is to be found in the Australian colonies. At the opening ceremony, the governor of South Australia presided.

Religious toleration is now proclaimed in Cuba. Sen. Pedro Duarte, having commenced Protestant teaching in Matanzas, complaint was made against him by the Roman Catholic Vicar, and the case was carried up to the Madrid Government. The royal decree, while declaring the Roman Catholic religion to be "official," proclaims permission for "the exercise of any other worship not opposed to Christian morals." The significant conclusion reached is thus set forth:—"It is therefore plain that the state protects the Catholic religion as its own; but at the same time it establishes the toleration of other forms of worship, guaranteeing the right to exercise those forms of worship against all kinds of aggression whatever." By these official declarations "the free exercise of religious worship is permitted in Spain to all its inhabitants, whether they be nationals or foreigners." The way now seems open for active evangelical labor in the island.

The Abyssinian is a branch of the Monophysite church, and is in connection with the Coptic Church, whose bishop resides at Cairo and appoints the Abuna, or Metropolitan bishop, of the Abyssinian Church. Their doctrinal differences and other causes have kept them separated from the rest of the Christian world for centuries, much to their detriment. Their religion is mostly a formality; the priests are ignorant, and do not understand the Ethiopic Bible, which they mechanically read to their hearers. Sermons are preached but on very rare occasions, the chief service consisting in a repetition of an extensive liturgy, and Christianity is an observance of rites, ceremonies and good deeds. The Abyssinians celebrate about 200 fast days, and whoever is not able to fast so long and often informs the priest, who, for a pecuniary consideration, undertakes the task for the petitioner.

Home News.

DIOCESE OF TORONTO.

The Board of Management of the Domestic and Foreign Missionary Society of the Church of England in Canada met on Wednesday 19th inst., in the Synod office, the Bishop of Toronto presiding. The following were present:—The Bishops of Huron, Niagara, and Algoma, Thomas White, M.P., Montreal; Messrs. Geo. H. Davidson, J. Reynolds, R. Y. Walker, Q.C., Hon. G. W. Allan, Mr. J. J. Mason, Mr. A. H. Campbell, Capt. McLaren, Hamilton; B. Cronyn and E. Baynes Reid, London; Revs. Canon Norman, Montreal; F. W. Kirkpatrick, Kingston; Canon Dumoulin, J. D. Cayley, and W. F. Campbell, Toronto; Dr. Mockridge, Canon Inn, London; and Archdeacon Dixon, of Guelph. Several reports were read and moneys appropriated to different missions.

In the evening a public meeting, under the auspices of the Society, was held in the school-house of St. James' Cathedral. The Bishop of Toronto occupied the chair. He rejoiced in this great meeting as a manifestation of the vitality of the Church. They were met to enjoy a lively missionary meeting, and by virtue of that article in the Synod which made every man, woman, and child in the Church a member of a great missionary society. They had the peculiar privilege of the presence among them of a real live missionary—who had laboured for more than 25 years in the diocese of Madras—whom he would now introduce.

Rev. F. N. Alexander, in speaking of the work in India, referred to the fact that an evangelist had been for two years sustained by the association of St. Peter's in this city. Great work was being accomplished by

the great educational establishments of India. There were many languages spoken in India, but one language, spoken from the Himalayas to Cape Cormorin, was our English language. Through the medium of the English tongue Western science and a knowledge of the Holy Scriptures had been taught to hundreds of thousands of Hindoos and Mahometans. No fewer than 150,000 of the rising generation were to be found in the missionary schools alone. Thus was the light being sent into every part of India, and he might almost say into every caste and every tribe. The number of converts in South India had in ten years increased from 69,000 to 104,000. He referred with gratification to the fact that European preachers were rapidly being replaced by native preachers and evangelists. He believed God was going to give India to Christianity, and that India would do great missionary work in China and other Asiatic countries.

Mr. Thomas White, M.P., referred to the objects which the Church of England Missionary Society had in view, and the manner in which they were to carry them out. The object which this Provincial Synod had in view in establishing this society was to make a channel through which the sympathies and offerings of the Church might find a common channel. The Board could do nothing without the hearty sympathy and co-operation of the Church people.

THE BISHOP OF HURON.

next addressed the meeting. He compared the Christian Church in Eastern lands to the banyan growing up inside of a mosque, penetrating every niche and fissure, until at last it burst the confining walls and threw its arms over the ruins of the mosque. The mosque in Eastern lands must go, and the Christian Church would replace it. He had been much struck by the words of a missionary, who said that he had visited all the missionary lands of the world, and had never once seen a solitary heathen temple being built. The heathen temples were going, and who should say how many churches were rising in those lands to the glory and honor of God? We did not grasp with the certainty we should the fact that our cause was of Jesus Christ. Sometimes we grew feeble because we dissociated the work of missions from the living, personal Christ, and forgot that the work He loved most succeed. There had been three great missionary ages in the Church. The first was in the time of the Apostles, the second just after the Reformation, and the third was the present age. There was in our own times a revival which bore signs of being more than human. It was always a source of joy to the Christian to know that the Lord was coming. And was it not the duty of the Christian to do all he could to hasten that coming by seeing that the Gospel of Jesus Christ was preached everywhere, and to remember that the Gospel of His Kingdom must first be proclaimed? There were in the present age three Gospels by which the attempt was being made to emancipate man. The Gospel of commercial success, the Gospel of despair, and the Gospel of the Lord Jesus Christ. In modern times there had been schemes of human development under which man was to conquer all his surroundings and rise to a tremendous power and refinement. But history did not show that human progress had been sufficient to restrain the passions of the human heart. He referred to the great peace exhibition in 1851, when it was fondly supposed that there would be no more wars, and that the millennium was at hand, and then spoke of the numerous wars which had since dispelled that delusion. He next spoke of the "Gospel of despair," which tells us that man is descended from a long line of bestial ancestors and ends in oxygen; and said that he would not accept that in place of the record that says that our first parents were born in Eden, and that we will rest finally in the bosom of God. He believed that the cause of missions, linked indissolubly with the name of Jesus Christ, would triumph. Ruskin said that in looking at great mountains we were impressed, not with the effort which it cost to raise them as of the power which called them into being. And so in looking at the four hundred millions of China, the two hundred and fifty millions of India, we do not say, "What an effort it will be to bring these people to Jesus Christ," but look to that blessed Redeemer who said, "All power in heaven and earth is given unto Me." If the members of the Church worked earnestly in the cause of missions, the Church would go forth in new life and vigour to discharge her duties; and we should see not only a great impetus to missions but a great quickening of the mighty heart of the Church within.

The Bishop of Algoma spoke at some length on the mission work in India, which he regarded as the most promising and attractive field in the world. He quoted from Lord Laurence, Sir Bartle Frere, and two Hindoos, who all testified to the splendid work done by