

ministers, who refused to hear them as ambassadors for Christ, beseeching them to be reconciled; but who have treated them with the contumely with which the Jews treated our Lord. Now, these things are hid from them in judgment. No service of the sanctuary invites them to join therein. No sacred day of rest shines upon them. No voice says, "Come, let us go up unto the house of the Lord."—No Saviour pleads for them with God. No ambassador for Christ unfolds his message, proposing terms of peace. These things are hidden from them for ever. The voice of mercy is silent. Wrath has come upon them to the uttermost. All is darkness; all despair.

THE CONVOCATION OF CANTERBURY.

One of the most important debates that has occurred in Convocation during its late session, took place on the motion of the Bishop of Lincoln for the appointment of a Committee on the Court of Final Appeal, who was supported by the Bishops of Lichfield and Oxford. The Bishop of Lincoln stated that he could not conceive of a more severe ordeal than the Church was just going through in reference to the appellate jurisdiction. The Judicial Committee of the Privy Council is now *in extremis*, and possibly no other case of importance would come before it. That body had given the most contradictory decisions, and such as must ever fail to secure the respect and confidence of the Church. He deeply regretted the decision of the Committee in a recent case. Theologians were not lawyers, and he did not believe that lawyers were theologians; otherwise they would never have ordered, as they did, the removal of the sacred symbol of the Christian's salvation from a place near to the altar, or in the chancel of the church,—a course which was opposed to the practice of the last thousand years. He was sure such a course would never have been taken had the opinions of theologians been consulted. Crucifixes had never been known till the eighth century; but that the cross, the simple memorial of our common salvation, should be removed, appeared to him to be most disastrous. Graver questions were to be tried by the new Court, which might turn out to be of the greatest importance to the Church in its relation to the State; and if there were no decided expression of the Church's judgment, it might lead to a disruption of the most disastrous character.

The Bishop of Lichfield thought the matter was so important that there ought to be a committee of the whole house, and that it ought to sit day by day until the whole matter was settled. He thought the decisions of the Privy Council were of no importance, and therefore should say nothing about them.

The Archbishop of Canterbury complained of the encouragement the clergy were receiving in their resistance to the law courts, contradictory as their deci-

sions were. He was himself sorry it was determined to alter the constitution of the Court of Appeal; although His Grace forgot to say that it was by a mere oversight that that court was ever used for the trial of disputes or of offences, in reference to worship. The final arrangement adopted was that prelates should no longer be members of the Court of Final Appeal, but that seeing it was desirable the judges should be assisted by the advice of the prelates, a certain number of them should be appointed to sit as assessors in cases of an ecclesiastical nature.

The Bishop of Lincoln thought it was a different thing to express an opinion on an institution, and to take up arms against it, and he asked, Were they slaves or free men? He thought the Judicial Committee of Privy Council had done many things which would prevent a great many from shedding tears at their funeral. The Bishop of Oxford agreed with his clergy in their opinion that the decisions of the court were incompatible with each other. The Committee was ultimately adopted, which sat with closed doors.

THE BISHOP OF TENNESSEE.

The visit of the Bishop of Tennessee to Great Britain and what he has to say to his own people about his sojourn there, must not be passed over in silence. The object of his visit was in reference to the formation of a Theological University in the South; and while staying at the College in the Isle of Cumbrae he addressed a pastoral to the clergy and laity of the Diocese of Tennessee in convention assembled, in which he states that nothing but a supreme sense of duty detained him from his people at that time; and as might have been expected, he had intended to have finished his work and to have returned to his Diocese before the meeting of the Convention; but not having finished his work, he was unable to return. He had gone to that land in order to accomplish a great work for the Church, not only in his own Diocese, but in all the Southern Dioceses. In fact, he cherished the hope that the University of the South will be a blessing to the whole country, North as well as South. The result of his visit, he states, will be such a measure of success as will be a material help to the University; and we remark on the singular fact that in this, the centennial year, a Bishop of the Provinces that revolted from Great Britain a hundred years ago,—should now be seeking aid in the mother country to establish a University for those who were to attain such a position in material wealth as to outstrip the foremost of the older nations of Europe. Great Britain still holds her own, and in one way or other, still has her maternal relationship acknowledged, as well by the United States as by the colonies that have not been severed from the mother country.

The Bishop states that his reception by the Most Reverend the Archbishops, the Right Reverend the Bishops, the

clergy and laity, has been all that could have been asked. He has on two occasions administered the Apostolic rite of confirmation for the Bishop of London. On two occasions he has held confirmation at the request of the Archbishop of Canterbury, and he has assisted the Archbishop of York at a confirmation of more than five hundred candidates presented in one class. By invitation of the Archbishop of Canterbury, he participated in the opening services of the Convocation of Canterbury, having had the singular privilege of being the first bishop of the Church, not a member of the Convocation, ever admitted to that service, which was held in the chapel of Henry VII., Westminster Abbey. The Bishop also alludes to the pleasure it afforded him to assist at the opening of Keble Chapel, Oxford,—especially as he was present, eight years ago, at the laying of the foundation stone of the college; and we are happy to be able to note that he says:—already is Keble College a great success, and has taken a noble position in the University.

One of the two most noteworthy circumstances, however, connected with the Bishop's visit, was his assisting, at St. Paul's Cathedral, in the consecration of the Rev. Dr. Mylne, the newly appointed Bishop of Bombay. The Archbishop of Canterbury was consecrator, assisted by the Bishops of London, Oxford, Lincoln, Lichfield, Maritzburg, and Tennessee. He viewed it as a striking evidence of the growth and extension of the Anglican communion to have the Bishops of the English Church in Europe, Africa, and America unite in the consecration of a Bishop for Asia.

The other most noteworthy circumstance the Bishop chronicles is that he assisted at the consecration of the Cathedral of Cumbrae, in the Diocese of Argyle and the Isles, of which we gave some account in a recent issue of the DOMINION CHURCHMAN. This beautiful cathedral, with its college, has been built and endowed by the Right Honorable George Frederick Boyle, sixth Earl of Glasgow. The Bishop of Tennessee, in his pastoral, very appropriately quotes a paragraph from the sermon preached by the Primus of the Church of Scotland, in which he alluded to the consecration of Bishop Seabury in 1784, and which we must again repeat:—"Not in a cathedral, for they had none, not in a church, for the law then prohibited Episcopalians in Scotland from worshipping in a church, but in an upper chamber, in the city of Aberdeen, three Scottish bishops met—the Bishops of Aberdeen, Moray, and Ross—and consecrated the first Bishop of what is now the great and flourishing American Church, at the very time when the severest penal statutes were in force against the church of which these three men were Bishops."

We learn that the Bishop's Committee in England has held its closing meeting, and the accounts show that he has collected \$18,280 for the University of the South; and that, above this, a lady has given \$85,000, with instructions that \$25,000 be devoted to the