

On the 1st ult. there was a special service at York Minister for the "Girl's Friendly Society," at which nearly 2,000 members and associates were present. The Archbishop preached on the occasion, the Dean, with Archdeacons and Canons, being present. After the service, seventeen hundred girls took tea in the large hall of the exhibition building, the Archbishop presiding. The Hon. Mrs. Meynell-Ingram thanked the most reverend prelate for his sermon, and the dean for the use of the cathedral. She said that her position in connection with the Society rendered her anxious to express her great pleasure at seeing so large a gathering. It was wonderful that the Society, beginning so quietly seven years ago, should now number more than 75,000 members and associates, banded together for no other purpose than to strive with loving hearts to raise the moral, intellectual and spiritual standard of the working girls of England.

The Church of England Working Men's Society held its sixth anniversary on the 5th ult. It took its rise in the parish of St. Alban's, Holborn, on the occasion of the suspension of the Vicar, but now boasts of 306 branches, with a total membership of 5,486, an increase in the year of 841. The president is Mr. W. Inglis, and the secretary Mr. Chas. Powell, who has been elected a member of the London Diocesan Conference. Mr. Inglis said he was sorry that Lancaster Castle still held its victim. It was true that the House of Lords, moved by the Episcopate, had done their share in turning the key on the outside; but the House of Commons, although the boasted protector and defender of the liberty of the subject, barred the way "amid cheers and laughter," to carrying out a measure that would set the captive free. On the following morning at eight o'clock, the delegates of the Society communicated at St. Paul's, the Dean being the celebrant.

The State has done all in its power to sustain that arch heretic Dr. Colenso, who was not only suspended, but deprived of all his power to act as a bishop of the Church, and also excommunicated an account of his blasphemies. The following extract gives an illustration of his gratitude to the State, a contemporary writes:—We were surprised some time ago to read a remark gravely stated by the Natal correspondent of a provincial daily, that Bishop Colenso had more influence with the Zulus than the Governor. It has transpired from the issue of some further correspondence respecting the affairs of Zululand and Cetewayo that the report was true, and Sir Henry Bulwer complains of the action of Bishop Colenso. Writing to Earl Kimberley on June 17, he says:—"Anxious as I have been to say nothing that would give pain or offence to the Bishop, I cannot disguise from myself, and I cannot disguise from your lordship, the conviction that it is to the Bishop's interference, and to what has been done and said at and from Bishopstowe, that the movement which has of late agitated the Zulu country is mainly due, and that, as one of the consequences, we find ourselves at this moment face to face with the serious trouble that is threatening the Zulu country." Sir H. Bulwer, on the previous day, wrote to the Bishop expressing his regret and concern of the part that his lordship had felt himself justified in taking in political affairs of the country. Bishop Colenso's active interest in the politics of Zululand is most reprehensible, and the Government would do well to appreciate the force of his excommunication.

The dedication festival of St. Mary Magdalene's, Paddington, was held as usual on the day of the patron saint. After the service, addresses were given in the school-room, when the Rev. H. M. Villiers, Vicar of St. Paul's, Knightsbridge, said the battles that had been fought round his church had been very noble and very brave ones. Mr. Bennett had suffered greatly, but he had lived to see the triumph of the cause he maintained. One could not but be struck by a remark of Mr. Bennett's, when he came, a short time back, from the chancel of St. Paul's, with its magnificent altar and crucifix, into the vestry, and looked up at the wooden cross there. He said, "Certainly times are changed since that little wooden cross was enough to turn me out of St. Paul's." It seemed to be understood that there will probably be many more imprisonments for the sake of Church principles, and that every priest who defied the Privy Council would be imprisoned for it. Whatever people may say, it was felt that in the recent Grahamstown judgment there was a distinct assertion of the supremacy of Privy Council in faith and doctrine. It had been clearly laid down that any body who refused to be bound by the Privy Council judgments was *ipso facto* outside the Church of England—strongly reminding us of the remark made by the late Bishop Gray, that, "If the Church of England does not stifle the Privy Council, the Privy Council will stifle the Church of England."

THE CHURCH IN THE COLONIES.

THOSE offshoots from the Church in England which have been established in the colonies of the British Empire have been accustomed to retain the name of the "Church of England," albeit the highest court of the realm on one occasion decided that there can be no Church of England out of England. It has nevertheless been supposed, as a matter of mere common sense and rational interpretation of the phrase, that the churches in the colonies set on foot by the Church in England (or the Church of England if the term is considered preferable) with the Anglican succession of bishops, to preserve the validity of the orders in ecclesiastical ministration with the liturgy, articles, dogmatic teaching, and everything else belonging to the Church in England (except, of course, her endowments) and also with a continued recognition by the authorities of the Church in England, and regular interchanges of services with them, that with the fulfilment of all these conditions the Churches in the colonies might still be regarded, if not portions of the Church of England, still as being in communion with her. The late decision of the Privy Council in the Grahamstown case has, however, thrown considerable doubt upon this subject among those who are accustomed to accept the decisions of that anomalous Court.

Attention has been specially called to this part of the ruling in this important case. The Bishop of WINCHESTER, at his recent diocesan conference assembled at Guildford, said that one of the professed objects of recent prosecutions was that the law of the Church might be clearly enunciated; and the result of that had been to make the Privy Council a court of interpretation of our rubrics and formularies. He did not think this was the intention of the Act of the 25th of HENRY VIII. Party associations had, however, forced the hand of the Privy Council, and obliged it to interpret the formularies of the Church. It was perfectly true that no court, whether ecclesiastical or civil, could determine the rights or wrongs of a question which

concerned the holding of a benefice by a clergyman without considering what was the meaning of the formularies upon the terms of which he held the benefice, and the Privy Council had necessarily gone into the interpretation of them. By the action of these associations forcing the hand of the Privy Council we had got a body or code of interpretations, and we were now told by the Judicial Committee of the Privy Council in the Grahams-town case, that a Church could not be in communion with the Church of England unless it accepted, not merely her formularies, Prayer Book and Articles, but her formularies, Prayer Book and Articles as interpreted by the Judicial Committee. That was an entirely new thing and an extremely awkward one, the Bishop thought, and he said he could not see his way out of the difficulty, which appeared to him to be the greatest that has yet come upon the various branches of what has usually been considered the Anglican Communion.

A REPRESENTATIVE LOW CHURCHMAN.

WE have on several occasions taken the opportunity of commenting on the Toronto model of this type, whom the "party" for so many years delighted to honor, perhaps because that model presented so complete an illustration of the Psalmist's words:—"So long as thou doest well unto thyself men will speak good of thee." But just now the attention of our brethren in the United States is called to the career of a representative man there, whom for a number of years the "party" has also delighted to honor, as an exemplary model of the so-called "evangelical"—the Rev. Dr. STEPHEN H. TYNG, Jr. The press there, as a matter of course, gives detailed accounts, from which, especially our Brooklyn contemporary, we select those we think most instructive as to the worldly tendencies of the section of the Church to which both the men we refer to have belonged.

The Rev. Dr. TYNG, Jr., entered the ministry under most favourable circumstances. His father was the Nestor of the Low Church section, calling itself "the party." Ordained when little more than a boy, he had been more successful than almost any one else in his Sunday-schools and popular ministrations. He crossed the Atlantic, and was patronized by WILBERFORCE, then Archdeacon of Surrey, as well as by HENRY MELVILL and THOMAS DALE, then the most popular preachers in London. Throughout the British colonies the name of Dr. TYNG was almost the highest living authority the party bowed to. He came to Toronto and was lionized here. He thundered anathemas against the Oxford movement, and protested against "absurd theories of Apostolical Succession," just as much as the Dean of CHESTER says those, who afterwards became the leaders of the Oxford movement, did in the year 1825. He loved the Geneva gown and the black stole, and was so thorough a devotee of the straitest sect of the Pharisees that he would have sent a thrill of joy through the hearts of ROMANE or SIMEON could they have been favoured with an interview with him. The advancement of the son and heir of such a man was an easy matter. Dr. TYNG, Jr., was smart, versatile, and sufficiently inflated with all necessary gases to become popular and soar aloft over the heads of his clerical contemporaries. He knew that in the present condition of society advertising is everything. An occasion offered for making himself a wholesome terror to his own communion, and an object of curiosity to others, on the occasion of the secession of Bishop CUMMINS, the deposition of Mr. CHENEY,