

THE ARCHBISHOP OF CANTERBURY AT DOVER.

The Archbishop delivered another portion of his charge at Dover; his subject being the degree of unity among ourselves, which is necessary for the due discharge of our duties, as members of the church—a subject which in its general nature is of primary importance. The visitation charge was, however, chiefly devoted to a consideration of the operation of the *Public Worship Regulation Act*; which except in regard to some general principles involved in it, is of little interest to us in Canada. Some of his grace's remarks are nevertheless worthy of attentive consideration.

Unity, he said, is not the same thing as an enforced and rigid uniformity. It has been the custom of the Church in England, at all times, to allow its members a certain amount of liberty both with reference to doctrine and forms of worship; but diversity must not extend so far as to destroy the power of acting together in a corporate capacity. He presumed no one would say that a real love for souls and for the Lord Jesus Christ might not exist among Roman Catholics, or among those Nonconformists who, differing most from ourselves, had become altogether inimical both to our form of worship, and to the forms in which we expressed our doctrines. It would not do, therefore, to seek the unity which must exist in the Church of Christ, merely in a common love for souls and a common love for our Redeemer. It must at least be sought and found in the sympathy which unites us in common forms, both of worship and of doctrine, and in a willing and reverential deference to our constituted authority.

In reference to the difficulties which had arisen in consequence of our differences, which seemed to reach their climax in 1874, and the alarm which appeared to be not altogether unnatural, his grace said he did not think there was the slightest danger of England ever becoming Roman Catholic. Nor was there, in his opinion, the slightest danger of the country ever adopting a semi-Romanism; the danger he thought lay in the fact that the extremes of a few might shake the confidence of the masses in the Church, who might think that, as an establishment, it was no longer worth preserving. And in this view of the case, we observe the invariable tendency of the Archbishop's mind, to consider the Church chiefly as a national establishment; as though the Church could not exist so well, or even better, without being trammelled by the state. He thought, however, that the people seemed to have quite made up their minds on the subject; for it was certainly a noteworthy fact that, at this moment, there is not in the House of Commons, a single Roman Catholic returned by an English, a Welsh, or a Scotch constituency. The circumstance would seem to show that a strong feeling against any return to the state of things existing prior to the Reformation, is widely spread and

deeply rooted in the people of this country.

He remarked that things excellent in themselves might be unwisely introduced; and he instanced the case of a parish which had given the Bishop of the diocese and every one else connected with it a great deal of trouble. There was a dispute about a gallery, which was most unsightly, and while the vestry were disputing about it, one morning on entering the Church, the gallery was found to be gone. He did not suppose any one really regretted the departure of the gallery; but the result of the manner in which it was removed was that there was no more peace in the parish until the resignation of the incumbent. And so his grace believed that really valuable and legitimate improvements might cause a vast amount of trouble solely from an injudicious mode in their introduction. And sometimes these really unimportant details are made of greater importance than the most essential points of Christian teaching. We could instance a church in the Diocese of Toronto, which has a most notoriously ugly pulpit, and which is likewise a great obstruction at the entrance of the chancel. But some of the congregation being particularly attached to it from an admiration of its unsightliness, any attempt to remove the deformity just now, would be attended with a greater commotion than a very considerable amount of heterodox teaching.

The Archbishop said at the conclusion of his charge:—"Our unity will not be secured by the best compacted and best arranged system of ecclesiastical judicature. Beauty and grace and love are better than bonds or staves to guide—a love for our common mother, the Church of England and the Church Universal, a love for our Lord who died for us, and for the souls for which he died, a tender consideration for each other's peculiarities, an anxious desire to live in peace and to give ourselves to our great work, a contempt in comparison with that work, of all the fretful questions which agitate small communities, but which ought not to agitate this great branch of the Church of Christ. By living in love and living in prayer we shall be kept safe."

These words of the Archbishop are weighty and important. They are as suitable for us in Canada as for any part of the Church Catholic; and we commend their prayerful consideration to those who seem chiefly intent on troubling the body of Christ with trifling peculiarities, either of individuals or of congregations.

CANON LIDDON IN THE EAST.

The visit of Canon Liddon to the scenes which just now are of the greatest interest in the East, will furnish an inexhaustible fund of materials for his eloquent pen; and the accounts he will give of what he sees and hears will be read and listened to with profound respect. Some of the statements he has already made are worthy of being

written in letters of gold; while others cannot be read without a pang of horror. He assures us that in Bosnia, Christians taken with arms in their hands are regularly impaled by the Turks, he himself having seen the poles used for the purpose. He says that sometimes death ends their sufferings in twelve hours, and in other cases they linger on in agony for three days. What a commentary is this upon the Earl of Beaconsfield's jaunty remark, which excited a laugh, that he thought the Turks were more summary in the punishments they inflicted! Well indeed may the New York journals express their surprise that the British Government should be ignorant of what was going on in those regions, until enlightened by their countryman, Mr. Schuyler! Canon Liddon gives another fact which ought to be enough to satisfy every man who is not influenced by party spirit or blinded by bigotry, that the cause of the Christian provinces in Turkey is one which ought to enlist the sympathies of the whole civilized world. He states that one hundred and sixty thousand Christian refugees have crossed the River Save in order to avoid the brutal cruelty of the Turks. We would ask the men to think of that, who applaud the thirteen states, which rebelled against Great Britain on account of a Stamp Act and a few chests of Tea.

The Canon states in reference to the regular practice of impaling the Christians, "This he observed was no wild excess of the Bashi-Bazouks, but the usual proceeding of the regular forces of Turkey; and it is fatal to the assertion that the Turk generally despatches his victims as speedily as possible." And he goes on to say:—"Across the Drina and the Save, the neighboring peasants saw men speaking the same language, holding the same faith, showing the same aspirations as their own, condemned to writhe in agony for two or three days, for a crime which under the circumstances, was a virtue. It was sights like these on three of her frontiers which at last roused Serbia to the struggle, which if any war was morally justifiable, was one of the most righteous known to history; since it is a struggle, not for 'provinces,' but against a system which, as Mr. Gladstone has said, is 'anti-human.' The days surely will come when the Servian war will be reckoned among the most disinterested of national sacrifices; and when men will wonder that a country like England, even for one moment, could have lent her moral support to such a kingdom of organized unrighteousness as the Turkish Empire."

Thus speaks Canon Liddon; but somebody has just discovered that in the reign of Elizabeth, the efforts made to extend England's commerce included improved commercial relations with Turkey. And therefore for all time, his huge excrescence in the very heart of Christendom—Turkish cruelty and outrage—must have the moral support, at least, of the British Government. It is useless to argue with people who ask in what way England can be responsible