

chapel, in which he put forward the English occupation of it, not the fact that such use was a concession on each separate occasion. Both these stirred up the susceptibilities of a national Church of the Greek communion, whose Church papers said, 'Here are these English claiming a chapel as their own, while we who are in full communion with the Patriarchate have no such privilege.' And at Constantinople it was supposed that we were after the usual game of fighting politics with Church weapons. So tense is the feeling about rights in the Church of the Holy Sepulchre, that a great Ottoman statesman once declared, as a way of keeping Europe employed, 'We have only to remove the guard of soldiers from the Holy Sepulchre to produce half a dozen European wars.' The consequence was that we had to hand over our materials to be fitted by Greek workmen, not without disappointment on both sides. And there were other consequences more serious than that. There is, I need not say, no political ambition whatever in any matter of friendly intercourse between ourselves and other Churches; but as politics are so commonly pressed in the Holy Land after this fashion, it is difficult to persuade our neighbours that we are not mischievous, especially when we are so given to writing to the papers.

But such difficulties as these do not exist in dealing with national Churches of the Greek Communion, or exist only in a limited degree. And we may expect to find, at any time, that the most important movements may be inaugurated through these national Churches, and notably through the good will and intelligence of the powerful Church of Russia. At the same time we must not forget, and she will not wish us to forget, that the four thrones of the East are the four Patriarchates; and that these act in concert with each other in Church matters, and that their action is necessary.

A few words here on the subject of intercommunion are not foreign to the purpose of this paper. It has two aspects, one between ourselves and other Churches, and the other regarding intercommunion amongst Churches severed from each other. The act of intercommunion is, of course, a very serious question, which has to be carefully, theologically, and prayerfully considered on both sides. But to many minds it is a sort of bugbear. Their thought of intercommunion is not associated with the sanctity of our Lord's will, but with the horrors of sectarian prejudice. What is it really in its simplest form? Well, if you go and reside in some village, say of Armenia, Syria, Russia, where there is no service of your own Church, though there is between yourselves and the people the difference between Orientals and Europeans, you see that 'God has made of one blood all nations of men to dwell on the face of the earth'; and you sympathize with them, and they with you, in the ties of a common humanity. And so in their religious life, you see the parish priest instructing his people faithfully, and they worshipping according to their orders, with sincerity as real as your own. Christ has given to all Churches His one creed, and you feel the ties of a common Christianity. At last, perhaps, on some great festival, you think, 'This priest's apostolic descent is as valid as that of my own clergy, and his ministrations as duly authorized. Why should I be cut off from communicating with Christ's people because I do not endorse all the specialties of an Oriental Church?' You ask permission to communicate, say, on Easter Day, and are permitted with readiness and sympathy. This was the line adopted by that great missionary Bishop French, when studying Arabic in an obscure village in Syria. Now this would be an act of private and unauthorized intercommunion. But the case would be different were you able to say, 'My Church and your Church acknowledge each other's orders and administration of Christ's sacraments, and are on terms of formal intercommunion. I claim, therefore, the right, as an English Churchman, of communicating at your altar, under the present circumstances.' That act would be based on the rights of intercommunion of Churches, not on those of private Christian charity. Where is the terror of

it? It will have to come as inevitably as international travelling and telegraphy. Time fails me to do more than glance at the intercommunion of Eastern Churches. But it is a happy thought that if we can presently enter into formal and authorized intercommunion with one of these sisters of the Catholic Church, our Church may have grace, of our common sisterhood, to bring together those who are severed less by theological differences (which time has made mere films) than by political, natural, or geographical rivalries. You will scarcely believe, until you examine the theological points, how near some of these severed communions are to each other, except in pride.

I have said enough to convince you that there is a very fine and wide field open to us, under the commonest Christian charity, and within the present conditions of our intercourse with the East and West. And the aim of promoting Christ's will is worthier the ambition of a pure and Apostolic Church than is the Phariseism which stands apart from sister Churches, or would Anglicise them, were that possible. It is English isolation which misrepresents to itself the case, and strikes against obedience to the charge of Christ. It is very easy to say the Churches of the East are 'superstitious, ignorant, debased, idolatrous.' They are Oriental, which is not always intelligible; and they are under thralldom, which is not always remembered. But I would ask one of those who hurl such vain prejudices against the Rock of Christ's will, to show me a more learned, more spiritual-minded, more charitable, more enlightened Catholic Churchman of their own party, than was the late Patriarch Gerasimos, of Jerusalem. I should be honoured to meet him.

Let me give a practical finish to so tempting a subject. I have now been your representative Bishop for more than ten years at the mother city of Christendom—long enough to be trusted, I hope, by many. I have heard a world of sentiment, pro and con, with regard to that side of my Bishopric which touches our intercourse with Churches episcopally represented there. I went out to the East with the Oxford protest tied to my feet, and very heavy it has been, and Oxford has as yet made no counter movement. And I still wait for clergy and means to enable me to meet the challenge of a late Patriarch. 'We have done all that social kindness can do; it is time to essay something further.'

Why does this venerable society make the natural and becoming request to hear me on these matters? Is there one present who will do what a dozen might do, were we at Keswick, rise up and proffer help in such a cause? I want scholars—Christian scholars—and they will want means.

#### OUR LETTER FROM ENGLAND.

From Our Own Correspondent.

The great commemoration has come and gone, and leaves the pleasantest of memories behind it. Deep, true, keen thankfulness is the feeling of every loyal Briton in regard to the magnificent royal progress and the appropriate religious services of praise and thanksgiving. It was in every way fitting that there should have been the significant recognition that the Queen-Empress is what she is by the grace of God, and that we are what we are as a people and an Empire by the same grace and power from on High. Church and Empire have been suitably and so beautifully united in the jubilant commemoration of the record reign. You must let me congratulate you on your admirable Jubilee number of *The Canadian Churchman*. I can assure you that for get-up, and for fullness and variety of matters, it will compare very favourably indeed with similar papers in the mother land. And that last word reminds me how mother land and daughter lands have been drawn together during and by means of the Diamond Jubilee. You own able and eloquent Premier has voiced the sentiments of the other parts of farther and greater Britain, as well as those of the great Canadian section, and his action in the direction of preferential trade will doubtless be followed by other parts of the Empire. This year will stand

out in later times as having been a remarkable one in many significant ways.

Among many other ways of being in evidence, I may mention the great double gathering of the S.P.G. at St. James' Hall, at which so many of the Anglican Bishops were present. I had the great satisfaction of hearing nine of them read their papers on the work done in their respective jurisdictions. It is well that alongside of the signs and symbols of the world-wide secular power of Britain there should be also the outward proofs of the equally widespread spiritual power of the Church. Never in the history of the world has there been such missionary and ministerial activity, and the presence of so many of its living agents should give that glorious and universal work a mighty forward impulse. One of the most cheering features of the Diamond Jubilee has been the public dinners to the poor. The Princess of Wales visited three out of the many places where the dinners were given, and in each case received a hearty, not to say boisterous, reception. Touching, indeed, were the remarks made by the recipients as this true Lady Bountiful passed through their ranks. 'God bless your sweet face,' said one; 'Wish yer luck, lidy,' said another, in proper Cockney fashion. Everybody has relished the joyous time the more through knowing that the submerged tenth has had its share in the good things of the season.

Many readers of novels will feel a personal loss in the death of Mrs. Oliphant, whose writings have been so numerous and so sweet and wholesome. I had laid aside a new volume from her pen called 'The Ways of Life,' intending to call your readers' attention to it. The main thought of the book is the sad one of knowing the high tide of life has been reached, and that we are slowly yet surely drifting out on the receding one. The moral will hardly apply to the gifted writer. In parting with Mrs. Oliphant one thinks of Miss Charlotte Yonge, who has just ventured on a sacred historical novel, in her *Pilgrimage of Beriah*. One is reminded of *Ben Hur*, a book which has given great delight to many readers. Miss Young, in dealing with the Old Testament, has had the harder task of the two, but many thoughtful readers will say that she has succeeded in that beyond expectations.

## Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

### MONTREAL.

WILLIAM B. BOND, D.D., BISHOP, MONTREAL.

Montreal.—Episcopal Appointments.—His Lordship the Bishop of Montreal has made the following announcement of his appointments in the Deanery of St. Andrew's during the next fortnight: Thursday, July 29. Como—The Rev. James Carmichael; address, Hudson. Friday, July 30. St. Andrew's—The Rev. J. W. Dennis. Sunday, Aug. 1. Lachute—The Rev. A. B. Given. Sunday, Aug. 1. Lakefield—The Rev. A. E. M. Mount. Monday, Aug. 2. Mille Isles—The Rev. R. C. Brown. Letters may be addressed until July 23 to Montreal; July 26, to Grenville; Aug. 1, Lachute.

Rawdon.—The annual picnic in connection with the Anglican church, came off on Thursday last at Mr. Skelly's grove. The gathering was unusually large this year—far beyond expectation. The day proved most favourable, and was thoroughly enjoyed by those who came for a day of pleasure. A party from the city, staying with Mr. Henry Copping, contributed materially towards the success of this picnic. The part they took in the programme was highly appreciated and applauded. The proceeds realized was higher than ever, and will be given towards church improvements. The incumbents of Iron Hill and North Shefford respectively, addressed the assembly briefly, as did also the Rev. W. T. Keough, M.A., of the Methodist chapel. The incumbent, the Rev. W. Davies,