

Dominion Churchman.

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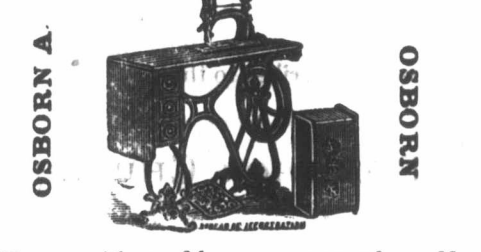
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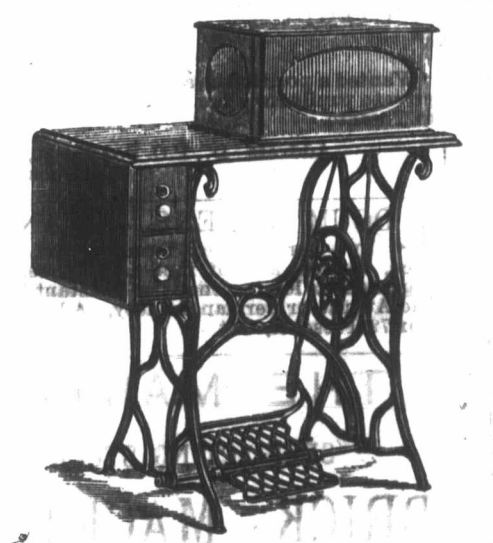
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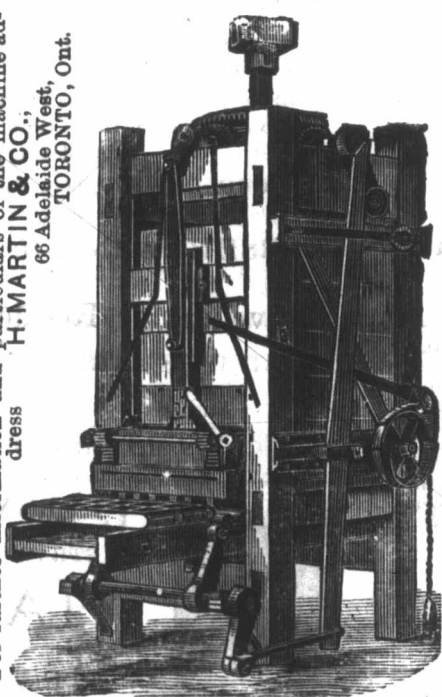
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THE WEEK.

THE *Times* correspondent, in endeavoring to show the necessity of reading the Treaty of Berlin concurrent with the Anglo-Turkish agreement, says it is only in the light of the latter document which brings England to the side of Turkey that there can be any reasonable hope of carrying out the provisions of the greater instrument. "Turkey is prostrate, having shown herself incapable of resisting Russia and those who were allied with her, and she is well known to be more than ever incapable of standing up against future aggression. On the other hand, the whole Treaty of Berlin starts from the supposition that she will be able and willing to make exertions to maintain herself within the limits now assigned her. It makes no provision in either direction for averting the danger of another aggression, nor for assisting her in the work she has to do. The Treaty of Paris, by guaranteeing Turkish integrity and independence, made provision for both, and frail as they proved in the end, they still formed a shield for twenty years. But now all is otherwise. There is, indeed, Article 63 of the Treaty, which upholds all the provisions of the Treaty of 1856 and of the Protocol of 1871, and hence likewise the collective guarantee; but after what has passed, what can the value of such indirect reference be without some provision or efficient pledge against further aggression? Without a friendly hand to assist Turkey to rise again from the ground and help to build up the new edifice devised by the Congress, the whole structure seems to be built on sand. The Anglo-Turkish Convention, however, redeems the work of the Congress; and if ever popular instinct was right, it was that which prepared a grand ovation for the English Plenipotentiaries." Turkey, however, has been degenerating for the last three hundred years, and we fail to see the slightest indication of even the possibility of improvement.

If the Dean of Westminster refused the use of the Abbey to the Lambeth Conference in 1867, he is glad to throw it open to workingmen's clubs—a large party of the members of which visited the Abbey a few days ago, and in the absence of the Dean were conducted through the building by the Rev. S. Flood-Jones, who was accompanied by his daugh-

ters. The Dean had provided tea for the visitors, and he himself arrived in time to be present. In replying to a vote of thanks the Dean spoke of the pleasure it afforded him to assist the workingmen of London in becoming more intimate with the archaeological and historical lessons that are to be gleaned from visits to the Abbey. He then led the party to the Jerusalem Chamber, and explained the many interesting associations connected with it.

We are glad to notice what we believe to be a most important development of the work of the Incorporated Church Building Society in England, in the provision of a special fund for the erection of mission buildings, the object of which is to provide opportunities of worship for the ever-increasing masses of population in large towns, and in the distant hamlets of rural districts. A glance at any of the large towns will show the necessity for doing something to supplement the existing resources in the way of church accommodation, and such a fund as that which has just been established provides a ready way of meeting what is admitted to be a great need. The population of the metropolis is increasing at the rate of 50,000 souls a year, and we find the same, or even, in some instances, a greater proportion of increase in the huge manufacturing cities of the north, and it is obvious that the spiritual destitution in these places must increase rather than diminish. It is the object of the Mission Buildings' Fund of this old established society to provide buildings of a character suitable for the purpose, where the people can be assembled for religious worship and religious teaching. Thus in the streets and lanes of the cities, and by the highways and hedges of the rural districts of our Fatherland simple buildings are being planted, in order that the surrounding poor may be brought under the influence of the Church. Weekly applications for aid are pouring in.

In reference to the appointment of the Marquis of Lorne to succeed the Earl of Dufferin, the *Guardian* remarks: "The Marquis of Lorne has undertaken no easy task in accepting the post of Governor-General of the Canadian Dominion. If he can face existing difficulties with as great courage and prudence as his predecessor, it is almost too much to hope that two Governors-General in succession will have the same unusual gift of fluent and genial persuasiveness. But, in one important respect, the Marquis will have a great advantage over Lord Dufferin. His wife is a Princess of the Blood, to whom all loyal hearts in Canada will at once be open; although the interest she takes in politics will be variously viewed by different parties.

Those of our neighbors who have not yet got over their antipathy to "color" will perhaps learn something from their visit to England. On Thursday afternoon, the 25th ult.,

for the first time in the history of Westminster Abbey, a sermon was delivered there by a colored divine—the native Bishop of Haiti. Taking for his text St. Matt. xx. 23, "Ye shall drink indeed of My cup, and be baptized with the baptism that I am baptized with; but to sit on My right hand, and on My left, is not Mine to give, but it shall be given to them for whom it is prepared of My Father," the Bishop spoke in singularly pure and well-pronounced English of the meaning of these words with regard to modern missionary enterprise, his remarks being listened to with the utmost attention by the congregation.

News received from insurgent sources is to the effect that the opponents to the Austrian occupation, consisting of Bosnians, Turkish troops, Arnouts and Albanians, number over 100,000. The men are well armed. All strategic points on the road to Serajevo are occupied and entrenched, and both insurgents and Austrians are being reinforced daily. Twelve thousand insurgents are concentrated near the difficult pass of Vanduk to oppose the further advance of Gen. Philipovich. Preparation for a desperate resistance to the Grand Duke of Wurtemberg is also being made at Djuljezro.

It is positively stated that the Porte on Saturday telegraphed decisive instructions to Serajevo that an agreement had been made with Austria upon a basis for a convention, that therefore the Austrians enter the Turkish Provinces as friends, and that any offer of resistance to them will be to no purpose.

It will be remembered by our readers that Lord Penzance suspended from his clerical functions for three years, the Rev. Mr. Mackonochie, Incumbent of St. Albans, Holborn, for contempt of court in refusing to obey the decree prohibiting ritualistic practices. That clergyman appealed to the High Court of Justice. The appeal was heard last week and decision rendered, on the 8th, in favor of the appellant by Lord Chief Justice Sir Alexander Cockburn, Justice Mellor concurring, and Justice Lush dissenting. The *Times* says a much more important issue than the enforcement of Lord Penzance's decree is indirectly involved. A majority of the Court of Queen's Bench have repudiated the principles of "law" established by the judgment of the Judicial Committee of the Privy Council and have substantially ignored the legal authority of that high appellate tribunal. The revocation of the sentence passed upon Mr. Mackonochie implies that Lord Penzance was mistaken as to the powers of his office and that the Judicial Committee of the Privy Council shared in the responsibility for his mistake. This decision reverses the judgment of the Privy Council in a manner so bold that the Lord Chief Justice felt bound to justify it by contending that it was the judicial duty of the Court of Queen's Bench, in the exercise of its power of prohibition, to review its acts, and, if it seemed right, to reverse them.

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THE NINTH SUNDAY AFTER
TRINITY.

“THE mammon of unrighteousness,” as one of the idols men are tempted to fall down and worship, is to form an important element among the various means and instrumentalities which are to shape the Christian’s course in his pathway towards the heavenly world; and, according to the use that is made of it, will materially affect the final result. Although it is most accurately described as “unrighteous,” yet there is such a use to be made of it as will ultimately secure a refuge among the everlasting habitations of the holy ones; as, on the other hand, there is another mode of employing it, that of using it chiefly for ourselves, which will infallibly secure a final home in the place where weeping, wailing and gnashing of teeth will be the eternal occupation of its inmates. “In all wealth, a principle of evil is implied; for in a perfect state of society—in a realized kingdom of God upon earth—there would be no such thing as property belonging to one man more than another. In the moment of the Church’s first love, when that kingdom was for an instant realized, all that believed were together, and had all things common; and this existence of property has ever been so strongly felt as a witness for the selfishness of man, that in all ideas of a perfect commonwealth—which, if perfect, must of course be a Church as well as a State—from Plato’s down to the Socialist’s, this of the communion of goods has been made a necessary condition, so that though the possessor of the wealth, or those who transmitted it to him, may have fairly acquired it, yet it is not less this unrighteous mammon witnessing in its very existence as one man’s and not every man’s, for the corruption and fall and selfishness of man—for the absence of that highest love, which would have made each man feel that whatever was his, was also every one’s beside, and rendered it impossible that a *mine* and *thine* should ever have existed.” But it must nevertheless not be forgotten that any premature attempt to realize a fancied state of perfection, any attempt made except by the voluntary adhesion of the entire community, has been one of the most fruitful sources of the worst evils ever known in the history of the world.

There is no state for man on this side the grave exempt from trial. The most remarkable instance of trial in the case of a whole people was that of the Israelites after leaving the iron bondage of Egypt; and the history of it is written for the admonition of the people of God in every subsequent age. Every gift of Providence and grace was bestowed upon them or promised them, even while its immediate connection with their present history was for a time at least in part withheld. So that whether in a redundancy of gift and privilege, or in holding its bestowment before the eye of faith, as something to be attained in the future, a state of probation indicating results corresponding with the course of life chosen, was secured in ways as extraordinary as they were manifold.

THE NATURE OF A CHRISTIAN
MISSION.

“THE atrocious crime of being a young man” is too soon and too easily rectified. The young Bishop of Colombo is guilty of the crime just at present; but, in connection therewith, he has manifested a courage and a discretion which are not often combined. In a sermon which he recently preached in St. Paul’s Cathedral, he gave a forcible and an eloquent plea for a recognition of the true object of a Christian mission, and of the functions of a Christian missionary. The Bishop argued that the object of a mission is not simply to convert the heathen, but to found a spiritual kingdom in their midst; and the function of the missionary is to edify, to build them up as members of Christ’s Church. This aspect of the subject is often left out of sight by the supporters of missions, and the morbid craving for results not only involves the danger of leading the missionary to give his exclusive attention to the more exciting part of his work, to the neglect of the equally necessary task of keeping a watch over his people, but it occasions spiritual injury to the converts, who need all the prayers and all the efforts of the Church for their growth in Godliness. In thus boldly vindicating the position which he is well known to have taken in his own Diocese, and which has brought upon him some animadversion from those who, although in the Church, are not of the Church—holding “views” which are alien to her principles—Bishop Coplestone has acted both wisely and courageously, and we trust that the Lambeth Conference has laid some stress upon the important principle which has been thus forcibly advocated from the cathedral pulpit. The Bishop is evidently a believer in that old-fashioned Book, called the Bible, and is not afraid to go back to apostolic precept, and better still to apostolic practice; and in his reference not only to the inspired words, but also to what he effectively termed “the Inspired Acts of the Apostles,” he occupied a position which is absolutely impregnable.

THE PAN-ANGLICAN SYNOD.

A GREAT deal of disappointment is expressed at the absence of any public report of the proceedings of the Lambeth Conference; and that so little is known about them. At the conclusion of the Conference, a Pastoral was issued by the assembled Bishops, which we are glad to insert in another part of this issue. It will be found to contain something of a more definite character than that issued in 1867, and altogether more satisfactory. In reference to the secrecy of the proceedings, it is alleged that the disadvantages which would have attended publicity far outweighed any gain which the gratification of curiosity would produce. It would appear that a much greater amount of agreement existed among the hundred Bishops who were assembled this year than existed in the Council which met in 1867. A tolerably complete account of the proceedings of the Conference of 1867 has just been published. We purpose giving, as we have

space, the opening address of the Archbishop of Canterbury on that occasion, and also some of the speeches made during the discussions that took place, which are still of general interest.

THE NEED OF INSTRUCTION IN
CHURCH PRINCIPLES.

THE most cursory glance at the present constitution of the Church in Canada will be sufficient to perceive that there exists a lamentable ignorance of the essential principles and doctrines of our holy religion. As one of the causes of this state of things, may be mentioned the *breadth* of opinion that is permitted to be entertained in our branch of the Catholic Church. But then, several mistakes are apt to be made in regard to the kind and extent of this *breadth* that is permissible. Because a number of different opinions are allowed to be entertained on some subjects, it does not therefore follow that the Church holds no definite doctrine at all; and that all her statements may be received or not, just according to the whim or caprice of the individual. On the contrary, it is very necessary in the present day, for both clergy and laity to bear in mind that there are fundamental truths, a reception and diffusion of which form the very essence of our Church’s right to form a part of Christ’s kingdom on earth. Nor is it alone such dogmas as those of the Trinity in Unity, the Incarnation, the *influences* of the Divine Spirit, the general judgment, and immortal blessedness or endless misery beyond the grave, that the Church strenuously insists upon as the main subjects of her teaching. That Christ established a Church on earth, that this Church is Christ’s Church, the body of Christ, that it will continue to the end of the present dispensation of things, in historical and visible continuity, that none can lawfully minister the word and sacraments but such as are commissioned to do so by Christ Himself through the legitimate authorities of the Church, and that her ministry has a Divine authority to perform the sacred functions of the ministerial office, are as definitely laid down and insisted upon by the Church herself as any other branches of her teaching.

Now, we find amongst us, men, professedly of some education, who take a certain position in society, and who are, furthermore, looked upon as authorities in many important matters, dissenting *in toto* from some of the above-named essential doctrines of our Church. These men, in expressing their own peculiar views upon these subjects, necessarily carry with them a certain number of admirers. And this not from decided conviction, but because such views are set forth by those who in other matters are considered authorities. This fact, in many respects is productive of some trouble, until time has been afforded for furnishing the remedy. It certainly does not follow, because a man is thoroughly conversant with one subject, that he should be considered an infallible authority in all. A man may be perfectly *au fait* in common or in civil law, still it does not necessarily follow that he is a correct interpreter of the Law of God.

Or again, a man may be perfectly well up in the history of all civilized nations, still it does not follow, because of that, that his utterances on ecclesiastical history are true. In the case of the latter, prejudice, and sometimes very strangely ignorant prejudice too, comes in the way.

If our people were better informed on the subjects of the Church's teaching, they would not be easily led astray by designing men. A considerable proportion of St. Paul's Epistles is taken up with the Apostle's admonitions and counter-teaching, designed to neutralize the false teaching of men in his day, who had ulterior objects in view, in their heretical and schismatical proceedings. It especially behoves our clergy so to mould their instruction as to give their people a fuller insight into the fundamental principles on which the Church has constructed her system. We have designing men, overhearing men with political objects in view, men who would pervert the pure truth of the Gospel of Christ, men whose professed sympathies are with those whose object it is to pull down the Church, and men who therefore desire to degrade the lofty teaching of Christ's own institution to the level of systems of human origin—systems with which their own sympathies are bound up, but which cannot claim to possess a tittle of the sound evangelical Churchmanship of our own branch of the Church Catholic. And yet there are those who are more disposed to follow the vain babblings of designing pretenders like these than the guidance of their own authorized teachers.

Now, although a physician is a proper person to apply to when afflicted by sickness; yet it does not follow that it would not be very desirable for the patient to possess considerable knowledge of the nature of diseases and the properties of medicines. And in reference to the law of the land, although a lawyer would be very properly referred to in the case of a law-suit, yet a considerable knowledge of the law of the case would be very desirable for the client to possess. And so with regard to the Church's teaching. It is very correct, no doubt, to have recourse to the authorized ministers of the Church in doubtful questions of theology; but it is nevertheless very desirable for our people to possess a much larger acquaintance with the Church's teaching, if they would not be led astray by those who "lie in wait to deceive." The great body of the Church of the United States are more conversant with their Church principles than our own people are. Many of them have been brought into the Church from the sects, and have thus been led to study the differences between them; and have thus been led to the conclusion that the Church has a Divine authority and a Divine origin which the sects cannot claim. And in order to meet the demand from inquirers on those subjects, they have sent out some valuable treatises as "Kip's Double Witness of the Church," "Why I am a Churchman," &c., &c., which might be studied with great advantage.

The clergy ought most certainly to direct

more of their teaching to these fundamental doctrines of the Church. For general benefit a series of lectures upon the essential doctrines of the Church given by several of the clergymen would be found beneficial. And two or three judicious laymen, who have really mastered the subject, could assist in this work, and perhaps bring about a more salutary effect than if done by clergymen. A week's work of this description would not be unfruitful, and as well in towns as in our country parishes. Surely men could be found who would gladly join in such a work. Who will take the initiative and begin at once the desired instruction?

THE OLD CATHOLIC MOVEMENT.

BY A LAYMAN.

AS one personally acquainted with Bishop Reinkens, I feel, as it were, compelled to put his position clearly before your readers.

The Bishop himself is more than inclined to do away with clerical celibacy, as an institution established by Gregory VII. to reduce the Roman clergy to the position of mere tools in the hands of the Pope or the Bishop of the diocese. But, like all reformers who wish to see their work established on a sure basis, he is obliged to err, if erring it is, on the side of caution. The Old Catholic party in Germany is not so strong as to be able to afford the secession from its ranks of some of its most distinguished lights. It is true that men like Dollinger, Reusch, and Friedrich, are not at all likely to return to their allegiance to Rome, nor again is the threatened excommunication of the Jansenist Archbishop of Utrecht or his suffragans likely to be regarded as anything else than a *brutum fulmen*. But the mere opposition of such men, their desertion of the cause, and the loss of their influence, had all to be weighed in the balance, whilst a certain amount of deference was certainly due to the Jansenist hierarchy, from which came the old Catholic Episcopal succession. Hence the resolution of Bishop Reinkens rather to put a drag on the wheel of reform than to seem to hurry it on. He knew he had the great majority of the laity on his side—as the voting proved. But he could not—it was not right he should—despise those influential members of the priesthood whose opinions were in favour of the celibacy of all in Sacred Orders. The views of men of that stamp—men distinguished as well for their learning as for their piety—must be treated with respect, nor should any steps be taken to alienate them till the change proposed is, (1), right in itself and, (2), for the greater good of the Church. To bring about any such change only the voice of the unimpassioned and impartial majority should be deemed competent, this voice to be expressed in Council or Synod solemnly assembled according to the Church's custom after the invocation of the Holy Spirit. It is evident, however, that this unimpassionedness and this *quasi-unanimity* cannot, as things go, be arrived at all at once, in one sitting, or without due deliberation, lest it should be said by the foes of the Church that feeling rather than sound rea-

soning, or passion rather than logic, had prevailed, or lest the outcome should prove that it had not been sufficiently tried whether or not what men deemed the inspirations of the Holy Spirit were in reality promptings having only humanism as their origin. Against these objections Bishop Reinkens has had to guard, and, to secure the desired result of proving that the work was not of man but of God, he has, so to say, kept the question of clerical celibacy in the back-ground, till its decision, one way or the other, became of vital importance to the rising community. Then, and at the risk of offending some of his staunchest supporters—not of creating a schism—the matter has been decided, under his auspices, if apparently against his opinions. In this matter, possibly Dr. Reinkens personally prefers to adhere to a practice which, as regards himself, has "grown with his growth and strengthened with his strength." But, mindful of what is the duty of a bishop, he has preferred to give in on a point involving no question of Christian doctrine—a point on which St. Paul himself held strong views—whilst, like the great Apostle, he has allowed his flock to enjoy the liberty of which that Ultramontaniam which he and they have abjured would fain deprive them.

As to a schism, *me jure*, that is not to be feared. Reusch and Friedrich may cease to minister, as Dr. Dollinger has done long since, as Old Catholic priests. They will not, however, any more than has Dr. Dollinger, in consequence, form a new and a schismatical body, but will more likely follow his example and retire from open communion with either the Roman or the Old Catholic bodies. As regards the anathema of Utrecht, Bishop Reinkens will regard it as little as Luther did that of the Pope. He knows that in all things save their Jansenism and their severance from Rome—a severance which, after all, is rather one of fact than of will on their part—those who pay obedience to the Archbishop of Utrecht, are doctrinally identical with the Catechism of the Council of Trent. Under these circumstances, therefore, it would not be for the advantage of the German Old Catholics to ally themselves with a body whose tenets are not those of the Primitive Church—a body which has just as much or as little right to anathematize members of a branch of the Church Catholic as the Archbishop of Canterbury would have to fulminate his excommunication against the Patriarch of Constantinople.

As to the ultimate effects of this coming nearer to the primitive mode, there cannot, I should imagine, be two opinions. The Old Catholics of Switzerland, under Bishop Hertzog, and the as yet only nascent Old Catholic congregations in France, in each of which countries the remodelled Church is much more like the Church of the Fathers than that in Germany, are now more than ever drawn towards union with their German brethren, whilst every step that serves to show the determination of Bishop Reinkens to separate himself more and more from Rome, Rome's discipline, and Rome's doctrine, in so far as

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she has in any respect diverged from primitive orthodoxy, will be hailed by the Churches of England, Scotland, Ireland, and America, as a further advance towards that reunion for which all true Catholics are longing. Towards this the Church in Switzerland, over which Bishop Hertzog presides, has already done much more than its German sister. By restoring the Cup in the Eucharist to every communicant, she restores that primitive practice, for advocating which John Huss and Jerome of Prague were burned at the stake nearly five hundred years ago, and has afforded the faithful an unmutated Communion—of whose benefit in its integrity Rome robbed her children under Urban II. in 1096—a sacrilege which was formally sanctioned and made an article of faith by the Council of Constance in 1414. The German Old Catholics are not as yet in the full enjoyment of this highest Christian privilege, and until that is restored to them, it is hard to see how there can be even intercommunion between them and other Catholics.

There is another aspect of the case which does not seem to have struck the majority of those interested in the matter, namely, that the attitude adopted by Munich, Utrecht, and Geneva, savours of what is the natural tendency of all religions to form national Churches, which, while they all subscribe to one common creed, nevertheless differ, often materially, in points of discipline, as well as in liturgy. These are, and must be accommodated to the national temperament. So much, indeed, has this been the case, that we find that diocesan "uses" once prevailed in England to such an extent as to have rendered it a hard matter for those not of that diocese to follow its liturgy. Hence the allusion in the Preface to the Prayerbook to Salisbury, Hereford, Bangor, York, and Lincoln "uses." The old French liturgies, those of the Carmelites, Dominicans, and other "religious orders" in the Roman Church, the liturgies of the Copts, the various "uses" amongst the different branches of the Greek Church, to say nothing of those formerly in vogue amongst the old Irish, Scotch, and Welsh Christians, and the primitive liturgies of S. James, S. Mark, and the like, all these point to a time when, whilst holding to one Catholic Faith, each nation, however large or however small, had its own ritual and its own discipline. And that this will be the case with the Old Catholic movement there can be as little doubt as in the fact that such liberty, so long as it does not degenerate into the license of the sects, is in every way preferable to the iron rigidity and falsely called uniformity of Rome, whose only outcome is infidelity or heresy. Under these circumstances, therefore, it will be seen that union by way of intercommunion will be the probable issue of the present changes on the continent of Europe, and every such step as that just taken by the German Old Catholics, tends to hastening that desirable consummation. The agitation has spread to Austria, and has not been devoid of countenance in high places—chiefly, I admit, for political reasons. The beginning of an Old Catholic Church are vis-

ible in Italy, especially in the Neapolitan districts, and, if properly directed, may lead to great results. In Portugal, a ripple tends towards the same goal, and even in Spain there is a growing feeling of dissatisfaction with Ultramontanism. If taken up in the right way, and by the right men, men of blameless lives, of sound learning, and of true piety, the Spaniards, Portuguese, and Italians may be turned into glorious Catholics of the true primitive stamp. If not, though they may revolt from Rome, they will run through the sects into open infidelity and licentiousness. That in time the wave will reach the American Continent admits of no possible doubt. Given Old Catholicism well established, not by the State but by God, in Germany, and its influence will very speedily permeate the nation, whose many emigrants will bear to this country the old faith as held before Rome tampered with it. And for this the Church in Canada and in the United States should be prepared, not to take up, or to seem to take up, the Old Catholic discipline, but to hold out the right hand of fellowship to its apostles, to encourage its disciples, and to aid them in every way in their endeavours to restore their countrymen to the doctrine and ritual of the Apostolic Church.

OF THE SACRAMENT OF THE BODY AND BLOOD OF CHRIST.

WE ask our readers to carefully peruse the following extract and then judge of the honesty of those who traduce their brethren for teaching these doctrines of the Church of England as they have promised to do. These men claim Hooker as a Low Churchman and pretend to be his followers, but denounce as Sacramentarians and traitors to the Church of England those who are most faithfully and fearlessly upholding the doctrines of her reformers.

HOOKEE ECCL. POLITY BOOK V. CHAP. LXVII.

1. "The grace which we have by the Holy Eucharist doth not begin but continue life. No man, therefore, receiveth this sacrament before Baptism, because no dead thing is capable of nourishment. That which groweth must of necessity first live. If our bodies did not daily waste, food to restore them were a thing superfluous. And it may be that the grace of Baptism would serve to eternal life, were it not that the state of our spiritual being is daily so much hindered and impaired after baptism. In that life, therefore, where neither body or soul can decay, our souls shall as little require this Sacrament as our bodies corporeal nourishment, but as long as the days of our warfare last, during the time that we are both subject to diminution and capable of augmentation in grace, the words of our Lord and Saviour Christ will remain forcible, "Except ye eat the flesh of the Son of Man and drink His blood ye have no life in you."

Life being, therefore, proposed unto all men as their end, they which by baptism have laid the foundation and attained the first beginning of a new life, have their nourishment and food prescribed for continuance in

life in them. Such as will live the life of God must eat the flesh and drink the blood of the Son of Man, because this is a part of that diet which if we want we cannot live. Whereas, therefore, in our infancy we are incorporated into Christ, and by Baptism receive the grace of His Spirit without any sense or feeling of the gift which God bestoweth, in the Eucharist we so receive the gift of God, that we know by grace what the grace is which God giveth us, the degrees of our own increase in holiness and virtue we see and can judge of them, we understand that the strength of our life begun in Christ is Christ, that His flesh is meat and His blood drink, not by surmised imagination but truly, even so truly that through faith we perceive in the body and blood sacramentally presented the very taste of eternal life, the grace of the Sacrament is here as the food which we eat and drink.

2. This was it that some did exceedingly fear, lest Zuinglius and Ecolampadius would bring to pass that men should account of this Sacrament but only as of a shadow, destitute, empty and void of Christ. But, seeing that by opening the several opinions which have been held, they are grown, for aught I can see, on all sides at the length to a general agreement concerning that which alone is material, namely the *real participation* of Christ and of life in His body and blood by *means of this Sacrament*; wherefore should the world continue distracted and rent with so manifold contentions, when there remaineth now no controversy saving only about the subject *where* Christ is? Yea, even in this point no side denieth but that *the soul of man is the receptacle of Christ's presence*."

We hope to give further extracts from this chapter shortly.

Diocesan Intelligence.

NOVA SCOTIA.

(FROM OUR OWN CORRESPONDENT.)

DIGBY.—Wednesday, the 3rd of July, will live long in the remembrance of the present generation; for on this day was laid the corner stone of the new Parish Church in the town. The old church, hardby, in which the preliminary service was held, was well filled at 10.30, a.m., the day was all that could be desired. The Rev. J. Ambrose, A.M., Rector, occupied the desk, and the lesson was read by the Rev. Canon Maynard, D.D., Rector of Windsor, and the Rev. P. J. Filleul, A.B. and Rural Dean. The hymns (A. and M.) were "Onward Christian Soldier," and "The Church's One Foundation." The prayers being concluded, the clergy, choir and congregation proceeded to the north-east corner of the wall of the new church, chanting the 122nd Psalm. The office used on this occasion was similar to the one of the Protestant Episcopal Church of the United States. The Rev. Canon Maynard, a former Rector of Digby, was invited to perform this solemn service. The corner-stone, a massive one of granite, was the gift of W. B. Handsworth, Esq., a member of the Building Committee, and a gentleman who has manifested much zeal and liberality in the promotion of the erection of the new Church. At the usual time copies of the Digby Courier, and other papers, some coin, and a condensed history of the parish from its first organization to the present time, were enclosed in a metal box and inserted in the cavity of the stone, which in being raised to its place, was with three strokes of the mallet, duly laid by Canon Maynard, "in the name of the Father, Son, and

Holy Ghost." The hymn they sung was the 394th of the new edition A. & M., "Oh, Lord of Hosts," &c. The Canon, at this stage of the proceedings, delivered an able and eloquent address.

On the return of the clergy and congregation to the church, the Rev. Wm. Godfrey, A.B., Rector of St. Clements, read from a newspaper of the year 1788, some very interesting extracts, which gave an account of the laying of the corner-stone of the old church by Dr. Charles Inglis, first bishop of the North American Colonies after the Revolution. This prelate had formerly been Rector of Trinity Church, New York. It was in this same sanctuary that the first emigrants who came to N.S. and N.B., had worshipped the God of their fathers. Mr. Godfrey also read from the same ancient print a very interesting address which the F. & A. Masons of the Digby Lodge presented and his Lordships's reply, on the occasion of the consecration of the old church in 1791.

On the invitation of the Rector each of the clergy before named, made appropriate remarks, after which Mr. Ambrose made a farewell address to his congregation and parish, in which he gave utterance to many fervent prayers and wishes for their welfare, being on the eve of leaving them for a few month's visit to England. He then said that he had much gratification in announcing to them that the Rev. Canon Dart, D.C.L., President of King's college, would during the vacation, undertake to perform the duties of the parish. Nor must we forget to state that a very interesting historic document having special reference to Trinity Church, and which had been drawn up by W. H. Taylor, Esq., Vestry Clerk, was read to the large assemblage before being inserted, with the other documents, in its final place of deposit. Thus was brought to a close the exercises of this auspicious day.

A large number of Mr. Ambrose's parishioners and friends now adjourned to the rectory where they enjoyed its generous hospitality.

This account of the deeply interesting proceeding would be incomplete did we fail to congratulate Mr. Ambrose on the prospect which he has of being able, ere long, to bring the good work which he has in hand to a happy conclusion. Where nature has done so much for a place as it has for the town of Digby, can we forbear to say that it is the more incumbent on art to do what it can to embellish and adorn. And how can means and skill be more worthily employed than in the erection of a house to the honor and glory of God? We heartily wish God speed to the devoted Rector of Digby, in his mission to the mother country, to invoke aid in behalf of a work, which cannot have failed under the special circumstances of the case, to afford him much anxiety and concern. The parishioners having themselves contributed largely of their means, may confidently anticipate sympathy and aid from a source where no proper application can hardly ever be made in vain.

The new church will be a large and beautiful structure, a full account of which appeared in one of the May numbers of the DOMINION CHURCHMAN.

SEAFORTH.—The Rev. J. W. Norwood (New Ross), is likely to take charge of this parish.

PICTOU.—The Rev. W. Cruden has resigned the Rectory of St. James'. We hear the name of the Rev. O. S. Newnham, of P.E.I., mentioned in connection with the vacancy.

PARSBORO'.—The Rev. C. Bowman, D.D., is likely to become Rector of Parsboro'.

The death of Mr. Reginald Stewart will be a sad surprise to his friends. It is only a week or two since he matriculated at King's College, Windsor. He was spending part of the holidays with a friend at Hall's fishing establishment, Rustico. A few days ago he was taken ill, and he died yesterday. The disease was diphtheria, in its most malignant form. Mr. Stewart was the youngest son of Robert Bruce Stewart, Esq.—P. E. I. Examiner.

FREDERICTON.

"WANTED ONE DOLLAR EACH."—From 200 persons, or fifty cents each from 400 persons, or any sum even smaller than this, to enable a few church

families, most of them of very slender means indeed, to complete a church which they have commenced. It is now boarded in and shingled—the work being done by themselves, and the above sum together with a small grant made by the S. P. C. K., conditionally; and on the recommendation of the Bishop of this diocese, will enable them to complete it. The Missionary in Chicago has arranged to give them fortnightly Sunday services which he has already commenced in a very small and dilapidated School House. Contributions from the faithful are thankfully received and acknowledged by the Missionary, Rev. C. Willis, Rectory, Petitcodiac, N.B.; or James R. Deveraux, Esq., Salesbury, Co. of Westmoreland, N. B.

ONTARIO.

(FROM OUR OWN CORRESPONDENT.)

PEMBROKE.—On Wednesday, the 7th inst., the children of Holy Trinity Church Sunday School, in this town, had their annual festival in Mr. Moffats grove, over-looking the beautiful scenery of the Upper Ottawa River. After a short service and address from their Pastor, the Rev. J. Forsythe, taken from the 60th psalm, 4th verse, "Thou has given a banner to them that fear Thee," the children and teachers, carrying the banners of their several classes, formed in procession, and singing the hymn "Onward Christian Soldiers," march through the town accompanied by the band of the O. Y. B. Upon their arrival at the beautiful picnic grounds a sumptuous repast was liberally provided for them by the members of the congregation. The afternoon was spent most agreeably and, what with three-legged races, running in sacks, scrambling for apples and other amusements, the little "Christian Soldiers" will long remember their pleasant holiday. We must not forget to mention the pleasure afforded to all present by the excellent singing of some of our most beautiful hymns by the Sunday School choir, thanks to the kindness of Mrs. Joseph Supple, the Organist of Holy Trinity Church, who spared no trouble in their training. A very nice little address was given by H. W. Loucks, Esq., in which he dwelt in happily chosen words upon the duty of the Lambs of the Fold cultivating an unselfish spirit and living the life of gentleness and love. The day's proceedings were concluded by some hearty cheers from the little ones for "The Ladies," the Rector of the Parish, and the Superintendent.

TORONTO.

SYNOD OFFICE.—Collections, &c., received during the week ending August 10th, 1878:

MISSION FUND.—July Collection—Charleston, 65 cents; Campbell's Cross, \$1.15; Cataract, 55 cents; Alton, 52 cents; Woodbridge, \$2.00; Vespra, St. James's, \$1.00; Midhurst, 60 cents; Christ Church, 50 cents; Perrytown, \$5.00; Newcastle, \$21.52; Bobcaygeon, \$4.28; Lindsay, \$12.00; Apsley, St. George's, 61 cents; Burt's School House, 30 cents; St. Stephen's, 82 cents; Jack's Lake, \$1.52; (Cardiff) Burleigh Junction, \$3.00; Dunsford, \$1.00; Oshawa, \$21.27; Shanty Bay, St. Thomas', \$11.83; St. Marks, \$1.87; School House, 52 cents. Parochial Collections—St. Luke's, Toronto, additional, \$10.00; Charleston and Cataract, on account, \$7.80; Bolton and Sandhill, balance, \$26.74; Apsley, \$5.22; Cameron, \$5.00; Shanty Bay, additional, \$15.61. Special Collection, July 2nd—Charleston, 40 cents; Apsley, St. George's, 27 cents. Missionary Meeting—Apsley, St. George's, \$4.77; Cardiff, \$4.25. Special Appeal—Wm. Grace, Lindsay, per Rev. Dr. Givins, \$1.00.

WIDOW'S AND ORPHAN'S FUND.—Annual Subscription—Rev. A. B. Chafee, \$5.00; Rev. Joseph Fletcher, \$5.00.

APSLEY.—The half yearly meeting of the Rural Deanery of Haliburton was held in this village on Wednesday the thirty-first day of July. Owing to the almost impassable state of the Burley road, the Rev. W. T. Smithett, D.D., and Rural Dean, accompanied by the Rev. J. E. Cooper, of Stanhope, did not arrive until after morning prayer, which was said by the missionary, the Rev. P. Harding. The chapter met for business at the

parsonage, at three o'clock, p.m., when, after the preliminary business, a very interesting discussion was held on the observance of Church ceremonies and the rights and various duties pertaining to the incumbents and parishes. It was resolved that the next meeting be held at Kinnmount on the 15th day of January, 1879, and that the Rev. Mr. Cooper be the preacher. The meeting then adjourned.

Instead of the usual annual missionary meeting, a missionary service was held in St. George's Church, on Wednesday evening, July 31st. The church was well filled, many persons coming long distances over the rough roads. Evening prayer was said by the Rev. J. E. Cooper, of Stanhope; the lessons and Magnificat were read by the Rev. P. Harding, the sermon by the Rural Dean, from St. Matt. 13 chap., verse 33: "The Kingdom of Heaven is like unto leaven," &c., was both logical and practical, and delivered in his usual eloquent style. The offertory, which amounted to over four dollars, was in aid of the Diocesan Mission Funds.

CARDIFF.—A missionary meeting was held on Tuesday afternoon, July the 31st, at the school-house, Burley Corners, in the Mission of Cardiff. The chair was occupied by the Rev. W. T. Smithett, D.D. and Rural Dean. After singing, reading of Scripture, and prayer, addresses were delivered by the Rural Dean, Rev. J. E. Cooper, of Stanhope, and the Missionary in charge, the Rev. J. Gunder. Being harvest time, the attendance was not so large as last year, but on the whole the meeting was a success. The collection for the Diocesan Mission Fund amounted to four dollars and twenty-five cents.

LIGHT FROM THE NORTH-WEST.—At Barrie, I was kindly and hospitably entertained by the Rev. Canon Morgan, the Rector. I went by stage from Barrie to Hillsdale, a distance of seventeen miles, through a well cultivated country. Hillsdale is a small village, of about 100 inhabitants, in the township of Medonte. There is no church in the village. Waverley is a village on the corners of the four townships of Flos, Medonte, Tiny and Tay, six miles distant from Hillsdale, with a population of 200. Here there is a small church, with porch, chancel, vestry, and tin spire, in the midst of a church-yard with a number of headstones and monuments. The church edifice, with a little repair, would look very nice. It will hold about 150 persons. The whole surrounding country is rich in beautiful farms, producing abundant crops.

Elmvale is in the west, or south, of Waverley four miles; population 150. It is to be a station on the North Simcoe Railway. It has just been laid out for a town into streets, avenues, squares, etc. A site has been secured for the erection of a church. The land surrounding it is very rich. Farmers are asking from \$8,000 to \$12,000 for one hundred acre farms. It is expected to grow rapidly into a large village under the name of Sauren.

Wyebridge—so named from the river Wye running through it, "the Wye," as it is called—is a beautiful village, distant from Waverley five miles and from Penetanguishene six miles; population 200. Here there is a church with tower and bell. It is distant from Midland city four miles. Midland is not a city, but one in embryo. It is prettily situated, and slopes gently to a large bay with one of the finest harbors in Canada. It is the present terminus of the Midland Railway. It will also be a station of the North Simcoe Railway. Three or four steamers run from here to Collingwood, Orillia, Wabausanet, and other places. The saw-mill of H. H. Cook, M.P., gives employment to hundreds of persons. There are other saw-mills, with fishing etc. The place was first settled six years ago; now the population is 800. It is likely to grow rapidly into a town of some importance. Recently, a neat church has been erected here. It is distant from Penetanguishene three miles. Between Midland City and Wyebridge is a lake, the shores of which are beautifully cultivated. Penetanguishene, translated from the Indian, means "rolling sand." It is situated at the head of Penetanguishene Bay, north-west side of Gloucester Bay, Lake Huron, a beautiful sheet of water; which is the terminus of

the North Simcoe Railway, now under course of construction. The chief trade of the place is lumbering, fishing, and a large trade in furs is carried on by the Messrs. Thompsons. Formerly, Penetanguishene was a military and naval station; a number of pensioners are now settled here. There are several places of worship, amongst which is the new church not long since opened for public worship. It is distant from Barrie 34 miles, and has a population of over 1,000.

Three miles distant from Penetanguishene, the Reformatory Prison for the Province of Ontario is located. It is a substantial stone building, but has too much of a prison-like appearance. I was kindly shown through the different departments. There were about 200 boys employed, some in the carpenters' shop, coopers' shop, farm garden, and in the manufacture of matches, under contract for Messrs. McMurray & Fuller, of Toronto. We were shown through the different stages of manufacture. The boys all looked clean and well, as we saw them drawn up in line, and march with military precision to the dinner table. Mr. Kelly, the Warden, says: "I am as satisfied as I now write, that, at the very least, eighty-five per cent. of the boys discharged, now numbering 668, that is 568 are leading honest and industrious lives." The Rev. Mr. Anderson, Chaplain of the Reformatory, says: "I not only say the service of the Church, and preach a short, simple sermon on each Sunday morning, but I meet the boys frequently in class during the week for religious training." The Rev. Mr. Laboreau, the R. Catholic Chaplain, says: "Among the boys, there is a large proportion that are very young. They have generally received no instruction, religious or secular; and even the older ones are not much superior in that respect to the younger class. And, though some of them are of an age to which, according to our usage, they should have been admitted to the Sacraments, they had not prepared for that duty. Besides the usual duties on Sunday and during the week, three or four times in the year I devote a few days to special instruction and devotional services, which have a very beneficial effect on them."

There are some nice gardens and farms between Penetanguishene and the Reformatory. The residences scattered along the road are occupied mostly by pensioners. T.

PARKDALE.—On Wednesday, August 21st, the members of this mission intend having an excursion to the Falls via the steamers "City of Toronto," and "Rothsay," taking the Canada Southern Railway from Niagara to the falls. The proceeds of the excursion will be in aid of the funds of this largely increasing mission. Those excursionists not caring to take tickets to the Falls can take them to Niagara or Lewiston, tickets being good for either of the three boats at 7 a.m., 2 p.m. or 8.20 p.m.

On Thursday, the 8th inst., some of the Sunday School teachers of the city and their friends spent a most enjoyable day in an excursion to the Falls via the steamer Southern Belle to Port Dalhousie, and the Welland and Great Western Railways to Suspension Bridge. The weather being exceedingly fine, the sail on the lake was enjoyed by all, the boat being comfortably full without being overcrowded. On arrival at the Falls, the excursionists were enabled, through the exertions of the committee, to see all that was to be seen at greatly reduced prices. After spending five hours at the Falls, the party returned to Toronto, all agreeing that this was the most pleasant excursion they had yet had this season.

A large party, consisting of St. Bartholemew's and St. Matthew's Sunday Schools, proceeded to Victoria Park by steamer Maxwell, on Thursday, 8th inst. There were some 400 children with their teachers and friends, in all about 1,500 present. It proved a beautiful day, and the proceedings were enlivened by music, a brass band being in attendance. They had a delightful sail; the children and all being very much pleased with the day's enjoyment.

NIAGARA.

(FROM OUR OWN CORRESPONDENT.)

HAMILTON.—The heated term has not materially affected the attendance at our churches. Here or there, it is true, suggestions have been made to close up, and give the parsons a holiday, but without effect. It is not likely that the Church will be the first to say "it is too hot to pray."

The Rev. J. Carmichael, M.A., who, in May last succeeded the late Canon Hebden, has been vigorously but unostentatiously at work in his new cure. He has succeeded in introducing Hymns A. and M. into the Church of the Ascension. He says, (we would recommend your Evangelical readers to note it down): "I have never known Hymns A. and M. to fail in producing good congregational singing."

He carries on a weekly Wednesday evening service, and a Friday evening S.S. teachers' meeting, to which the congregation are invited.

The Church is well attended, and every pew is rented.

In four of the five city churches Hymns A. and M. are now in use; in the fifth S. Thomas' Church the Rector, the Rev. W. B. Curran, M.A., has introduced the S.P.C.K. Book, a very good one, we believe, but not so popular, as the other.

Of the four surpliced choirs in the Diocese, three are in this city. The Cathedral, All Saints and St. Mark's.

At the Cathedral, the Rev. J. G. Bayliss, M.A., late of Montreal, has been appointed Assistant Minister. He is a sound churchman, an active worker and a good preacher.

The Rev. Canon Townley has, we understand, taken up his residence with his son-in-law, the Rev. C. E. Thomson, Curate of All Saints', and renders him efficient assistance in his work in the west end.

St. Mark's has the proud distinction of being the only free Church in the city. The choir (a cassocked one), is large and well trained. The services are all fully choral, Mr. Arthur Brown's Gregorian Psalter and Canticles being in use.

At this Church the experiment has been tried of separating the services in a way, common enough, we believe, in the country missions, but hitherto unknown in the cities. The order of Sunday services is as follows: Holy Communion, 8 a.m.; Matins with sermon, 11 a.m.; second celebration (a distinct service) with a pause between it and Matins, at 12.15 p.m.; Litany, 4 p.m.; Evensong, 7 p.m. Daily service is held in the Church, and a celebration of the Holy Communion is added on Saint's days and other festivals.

The prejudice against surpliced choirs has, to all appearance, died out. The proved fact that they contribute to greater regularity of attendance and to a simpler and more congregational style of singing has done much to produce this result: the drafting off of the small but noisy faction of irreconcilables into the Cumminsite Schism has left the few who still object, speechless.

The resident clergy have formed themselves into a society for mutual co-operation and intercourse, meeting monthly at the Deanery. They have already found the good of united action. Burlington Beach, the "Long Branch" of Canada, has been supplied with a Sunday afternoon service by the clergy in town; and in this the Church has been the first to offer religious ministrations to the sojourners at that largely frequented summer resort. Again, the City Hospital, which used to be visited only by the Cathedral clergy, is in future to be attended by the clergy of the other parishes also in turn.

In your last issue, a number of clerical changes are noted for the Diocese of Toronto; and in our own we shall soon have to chronicle, we hear, the removal of a well known and highly esteemed rector. He is about to proceed to England where a living has been offered to and accepted by him. By this, the Synod will lose a very efficient officer, the Cathedral a Canon, and the Bishop an examining chaplain.

HURON.

(FROM OUR OWN CORRESPONDENT.)

INGERSOLL.—We regret to learn of the serious illness of Rev. Mr. Bland, Rector of St. James',

Ingersoll. Last Sunday there was no service—none to officiate. On August 11, Rev. H. W. Halpin is to officiate, morning and evening. This being vacation in Huron College, the students are almost all rustivating.

There was a garden party at the residence of Mr. Kayfer, in aid of the organ fund of St. James' Church. The Ingersoll brass band were present and added much to the pleasures of the evening.

MEMORIAL CHURCH.—Rev. J. B. Richardson is also enjoying his vacation. His place is taken for the time by Rev. Jas. Carry, who has, since his consecration by the Bishop of Huron, been labouring as missionary in Manitoba.

There has been a sacred concert in aid of the building fund of St. James' Church, Westminster, in every respect successful.

On the 7th inst., there was a concert in Eastwood, the proceeds to be applied to a fund for the repairs of St. John's Church and parsonage—the financial results about \$70.

LONDON.—*St. Paul's.*—On Tuesday, the Sunday School of St. Paul held their annual picnic at Port Stanley. The attendance though large, was not so large as was expected. On Monday there was a heavy rainfall, and on Tuesday morning the sky was dark and lowering, and this no doubt prevented some from taking part in the festivities of the day. However, twelve carloads of pupils, teachers and friends left for the Port at 10 a.m., and a right pleasant day they had. Four hundred tickets, it is said, were issued to scholars. There are in the schools, morning and afternoon, five hundred scholars, and about fifty teachers. Revds. Canon Innes and Ballard, and the Superintendent, Mr. Jewell, were the life of the happy assemblage.

St. Paul's Cemetery.—The rapid increase of population in London East, and its extension eastward, have given rise to the question of the continuance of St. Paul's Cemetery as a place of interment. A motion has been before the village council, that they should unite with the members of St. Paul's to apply to the Legislature for an Act to prevent its being closed. The cemetery is kept in excellent order—walks nicely gravelled, borders trimmed, and the grass closely shaven, while the old pines and oaks overhead, make it a very pleasant retreat for those desirous to get away for a short time from the busy haunts of merchandize. For those this beautiful place is open from 9 a.m. to 6 p.m., on week days, and from 1 p.m. to 5 p.m. on Sundays. The cemetery contains twenty-seven acres within a tall picket fence, and not more than one-half is occupied with graves. There is a neat little chapel inside the entrance.

ALGOMA.

Rev. Thos. Lloyd wishes to acknowledge, with thanks, the receipt of \$1, per Rev. S. Jones.

GARDEN RIVER.—A strawberry festival was held on Squirrel Island, July 16th, in aid of the Sunday School for the Indian children of this mission. Notwithstanding a wet forenoon, which prevented many who lived at a distance from coming, there was a large attendance of Indians with their children, and a few friends from the Sault who came down to encourage and assist us in an object so much deserving help and encouragement. The tables were laid with an abundant supply of refreshments; there was no scarcity of strawberries and cream, ice-cream and lemonade. A swing was provided for the children, and others amused themselves with boating or rambling over the beautiful island. The return home was delightful; some on board the tug "Pioneer," which was chartered for the occasion, and others in tow behind her. Altogether it was enjoyable—a pleasant treat for old and young—and every one was highly pleased at the way it passed off. Over and above expenses we realized \$10.20, which, though not so much as anticipated, will assist us greatly in providing books for the school and chil-

dren's papers to distribute monthly among them, all of which we are sadly in need of. Another Sunday School among the whites and half-breeds of Sugar Island is being opened in connection with our regular service there, and for that we require help.

SASKATCHEWAN.

The Rev. W. B. Curran begs to acknowledge the receipt of \$4 from Dr. John McKelcan, Hamilton, towards the Mission Fund of the Diocese

British News.

ADDRESS OF THE PRIMATE,

(ARCHBISHOP LONGLEY) AT THE LAMBETH CONFERENCE, OR PAN-ANGLICAN SYNOD, IN THE YEAR 1867.

The following is the opening address delivered in the presence of seventy-six Bishops by the Archbishop of Canterbury:—

MOST REVEREND AND RIGHT REVEREND BRETHREN,—In opening the proceedings of the first Conference that has ever taken place of the Bishops of the Reformed Church in visible communion with the united Church of England and Ireland, my prevailing feeling is one of profound gratitude to our Heavenly Father for having thus far prospered the efforts which have been made to promote this solemn assembling of ourselves together. Many have been the anxious thoughts and great the heartsearchings which have attended the preparations for this remarkable manifestation of life and energy in the several branches of our communion. Many also have been the prayers and fervent, I trust, will continue to be the prayers offered up by us, severally and collectively, that He will prosper our deliberations to the advancement of His glory and the good of His Church. Having met together, as I truly believe we have done, in a spirit of love to Christ and to all those who love Him, with an earnest desire to strengthen the bonds which unite the several branches of our Reformed Church, to encourage each other in our endeavors to maintain the faith once delivered to the saints, and to advance the kingdom of Christ upon earth, I will not doubt that a blessing from above will rest upon our labors, and that the guidance of the Holy Spirit, whose aid we have invoked, will direct, sanctify and govern our counsels.

The origin of the Conference has already been stated in the circular of invitation which I addressed to you all. It was at the instance of the Metropolitan and the Bishops of the Church of Canada, supported by the unanimous request of a very large meeting of Archbishops and Bishops of the Home and Colonial Church—a request confirmed by addresses from both the Houses of Convocation of my Province of Canterbury—that I resolved upon convening it. Further encouragement to venture upon this unprecedented step was afforded when the petition from the Canadian Church was first discussed, a plain intimation being given by a distinguished member of the Protestant Episcopal Church in the United States of America, that it would be regarded as a very graceful act, and would be hailed with general satisfaction in that Church, if the invitation to the Conference were extended to our Episcopal brethren in those States.

Fully conscious, however, of all the difficulties which must surround the attempt to organize and superintend an assembly of so novel a character, I might have well hesitated to incur so great a risk. But to have refused to yield to wishes thus fully and forcibly expressed, to have shrunk from undertaking the consequent responsibility, would have been unworthy of the position in which, by God's Providence, I am placed. In faith and prayer has the task been undertaken; and I humbly trust it will please God to prosper our work to a successful conclusion. The result, indeed, has thus far more than justified the expectations raised. We rejoice to find that so many of our brethren from distant parts of the globe have been moved to respond to the call; and we welcome with feelings of cordial affection and genuine sympathy the presence of so large a proportion of the American Episcopate. From very

many also, who, owing to various circumstances, have been prevented from joining us, I have received letters expressing the profound satisfaction and thankfulness with which they regard the opportunities afforded by this gathering for conferring together upon topics of mutual interest; for discussing the peculiar difficulties and perplexities in which our widely scattered Colonial Churches are involved, and the evils to which they are exposed; for cementing yet more firmly the bonds of Christian communion between Churches acknowledging One Lord, one faith, one baptism, connected not only by the ties of kindred, but by common formularies; and for meeting, through their representatives, from the most distant regions of the earth, to offer up united prayers and praise to the Most High in the mother tongue common to us all, and to partake together of the Holy Communion of the Body and Blood of our Saviour Christ.

It has never been contemplated that we should assume the functions of a general Synod of all the Churches in full communion with the Church of England, and to take upon ourselves to enact canons that should be binding upon those here represented. We merely propose to discuss matters of practical interest, and pronounce what we deem expedient in resolutions which may serve as safe guides to future action. Thus it will be seen that our first essay is rather tentative and experimental, in a matter in which we have no distinct precedent to direct us.

The subjects which will be brought under your consideration have already been laid before you in the prospectus of arrangements for our proceedings. They may be briefly comprised under the following heads:—(1) The best way of promoting the Reunion of Christendom. (2) The notification of the establishment of new Sees. (3) Letters commendatory from clergymen and laymen passing to distant dioceses. (4) Subordination in our Colonial Church to Metropolitans. (5) Discipline to be exercised by Metropolitans. (6) Court of the Metropolitan. (7) Questions of Appeal. (8) Conditions of union with the Church at Home. (9) Notification of proposed Missionary Bishoprics. (10) Subordination of Missionaries. In the selection of topics regard has been chiefly had to those which bear on practical difficulties seeming to require solution. It has been found impossible to meet all views and embrace every recommendation that has been suggested. Some may be of opinion that subjects have been omitted which ought to have found a place in our deliberations; that we should have been assembled with the view of defining the limits of Theological truth: but it has been deemed far better on the first occasion of our meeting in such form, rather to do too little than attempt too much, and instead of dealing with propositions which can lead to no efficient result, to confine ourselves to matters admitting of a practical and beneficial solution.

The unexpected position in which our Colonial Churches have recently found themselves placed has naturally created a great feeling of uneasiness in the minds of many. I am fully persuaded that the idea of any essential separation from the Mother Church is universally repudiated by them; they all cling to her with the strongest filial affection, while they are bound to her doctrines and form of worship, by cogent motives of interest. At the same time I have good reason to believe that there are various shades of opinion as to the best mode in which the connection between the daughter churches and their Common Mother can be maintained; and I trust the interchange of thought between those chiefly interested in these important questions will lead to some profitable conclusions. I may also state my belief that legislation on the subject of the Colonial Churches has been postponed until the view taken by this Conference shall have been declared. These matters have been regarded under various aspects in the voluminous correspondence which I have had with many of my colonial brethren; they will all, no doubt, be fully developed in the course of our discussion by those who represent these several opinions. I trust that, under a deep sense of the solemnity of the occasion on which we are assembled, our discussions will be characterized by mutual forbearance, if sentiments at variance with our own should be advanced; so that by the

comparison rather than the conflict of opinions, we may be drawn nearer to each other in brotherly harmony and concord. With the arrangement that certain subjects shall, after a brief consideration, be referred to committees, I believe that the various topics for consideration may be profitably discussed.

Doubtless there is much in these latter days, even as we have all been taught to expect, which is dark and dispiriting to the mind that has not been exercised to discern the meaning of such signs. The enemy is on every side, plying his insidious arts to sap the foundation of belief, to hinder the cause of God's church, and prevent the Word of God from doing its work in the conversion of the souls of sinful men. No effort is spared to disparage the authority of those who witness for the truth and uphold the dogmatic teaching for which the Apostolic writings are at once the model and the warrant. Though it be not our purpose to enter upon theological discussion, yet our very presence here is a witness to our resolution to maintain the faith, which we hold in common as our priceless heritage, set forth in our liturgy and other formularies; and this our united celebration of offices common to our respective Churches in each quarter of the globe is a claim, in the face of the world, for the independence of separate Churches, as well as a protest against the assumption by any Bishop of the Church Catholic of dominion over his fellows in the Episcopate.

Not one of us, I am persuaded, can fail to respond to that earnest desire for unity which is expressed in the introduction to our resolution. It is but the echo of the petition which the Saviour of the world offered in behalf of His Church, when He prayed the Father that those who believe in Him might all be one in the Father and the Son. And while we deplore the divided state of Christendom, and mourn over the obstacles which at present exist to our all being joined together in the Unity of the Spirit and in the bond of peace, this very feeling should be our most powerful motive, to urge our petitions at the throne of grace, that it may please God, in His own good time, to remove such hindrances as at present render that union impracticable.

And now may our Almighty Father shed abroad upon us the Spirit of Wisdom, peace, and love, and inspire us with such counsels as may most tend to edification; so that, being knit together more closely in the bonds of brotherly affection and Christian communion, and animated with a more fervent zeal for the Saviour's honor and the salvation of souls, we may do our endeavour to prepare His Church for the coming of Him whom we lovingly adore, and Whose Advent in power and glory we ardently look to and long for.

PASTORAL LETTER FROM THE BISHOPS ASSEMBLED AT THE LAMBETH CONFERENCE, 1878.

To the Faithful in Christ Jesus, greeting.

"We, Archbishops, Bishops Metropolitan, and other Bishops of the Holy Catholic Church, in full communion with the Church of England, one hundred in number, all exercising superintendence over dioceses, or lawfully commissioned to exercise Episcopal functions therein, assembled, many of us from the most distant parts of the earth, at Lambeth Palace, in the year of our Lord 1878, under the presidency of the most reverend Archbishop of Canterbury, Primate of England, after receiving, in the private chapel of the said palace, the blessed Sacrament of the Lord's Body and Blood, and after having united in prayer for the guidance of the Holy Spirit, have taken into consideration various definite questions submitted to us affecting the condition of the Church in divers parts of the world.

"We have made these questions the subject of serious deliberation for many days, and we now commend to the faithful the conclusions which have been adopted."

These conclusions are embodied in a series of reports, which were formerly adopted by the Conference, from which we extract the main features:

On the Best Mode of Maintaining Union.

In considering the best mode of maintaining union among the various Churches of our com-

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munion, the committee, first of all, recognize, with deep thankfulness to Almighty God, the essential and evident unity in which the Church of England and the Churches in visible communion with her have always been bound together.* United under one Divine Head in the fellowship of the one Catholic and Apostolic Church; holding the one faith revealed in Holy Writ, defined in the Creeds, and maintained by the Primitive Church; receiving the same canonical Scriptures of the Old and New Testaments as containing all things necessary to salvation;—these Churches teach the same Word of God, partake of the same divinely ordained Sacraments, through the ministry of the same Apostolic orders, and worship one God and Father through the same Lord Jesus Christ, by the same Holy and Divine Spirit, Who is given to those that believe, to guide them into all truth.

There are certain principles of Church order which, your committee consider, ought to be distinctly recognized and set forth as of great importance for the maintenance of union among the churches of our communion.

(1.) First, that the duly certified action of every national or particular Church, and of each ecclesiastical province (or diocese not included in a province), in the exercise of its own discipline, should be respected by all other Churches, and by their individual members.

(2.) Secondly, that when a diocese, or territorial sphere of administration, has been constituted by the authority of any church or province of this communion within its own limits, no Bishop or other clergyman of any other Church should exercise his functions within that diocese without the consent of the bishop thereof.†

(3.) Thirdly, that no Bishop should authorise to officiate in his diocese a clergyman coming from another Church or province, unless such clergyman present letters testimonial, countersigned by the Bishop of the diocese from which he comes: such letters to be as nearly as possible in the form adopted by such Church or province in the case of a transfer of a clergyman from one diocese to another.

Your committee, believing that, next to oneness in "the faith once delivered to the saints," communion in worship is the link which most firmly binds together bodies of Christian men, and remembering that the Book of Common Prayer, retained as it is with some modifications, by all our churches has been the principal bond of union among them, desire to call attention to the fact that such communion in worship may be endangered by excessive diversities of ritual. They believe that the internal unity of the several churches will help greatly to the union of these one with another. And, while they consider that such large elasticity in the forms of worship is desirable, as will give wide scope to all legitimate expressions of devotional feeling, they would appeal, on the other hand, to the Apostolic precept that "all things be done unto edifying," and to the Catholic principle that order and obedience, even at the sacrifice of personal preferences and tastes, lie at the foundation of Christian unity, and are even essential to the successful maintenance of the Faith.

They cannot leave this subject without expressing an earnest hope that churchmen of all views, however varying, will recognise the duty of submitting themselves, for conscience' sake, in matters ritual and ceremonial to the authoritative judgments of that particular or national church

* The Churches thus united are, at this time, the Church of England, and the Churches planted by her in India, the colonies, and elsewhere, most of which Churches are associated into distinct provinces.—(There are six provinces, viz:—India, with six dioceses; Canada, with nine dioceses; Rupertland, with four dioceses; South Africa, with eight dioceses; Anstralia, with dioceses not yet associated in provinces)—the Church of Ireland, the Episcopal Church in Scotland, the Protestant Episcopal Church in the United States of America, with its missionary branches, and the Church in Hayti.—Among the external evidences of the unity of these churches, none is more significant than that which frequently occurs—the uniting of Bishops of different churches, i.e., of English, Scotch, and American Bishops in that most important function, by which the Episcopal succession is continued. On more than one occasion, also, the Church in Scotland has consecrated a Bishop in Behalf of the Church of England, when difficulties have impeded the consecration in England.

† This does not refer to questions respecting missionary Bishops and foreign chaplaincies, which have been intrusted to other committees.

in which by God's Providence they may be placed and that they will abstain from all that tends to estrangement or irritation, and will rather daily and fervently pray that the Holy Spirit may guide every member of the Church "to think and do always such things as be rightful," and that He may unite us all in that brotherly charity which "is the very bond of peace and of all virtues."

On Voluntary Boards of Arbitration.

Your committee, having taken into consideration the whole question, especially with reference to the action of some of the Colonial Churches since 1867, when a report bearing upon this subject was prepared by a committee of the Lambeth Conference held in that year, would make the following recommendations:—

I. (a) Every ecclesiastical province which has constituted for the exercise of discipline over its clergy a tribunal for receiving appeals from its diocesan courts should be held responsible for its own decisions in the exercise of such discipline; and your committee are not prepared to recommend that there should be any one central tribunal of appeal from such provincial tribunals.

(b) If any province is desirous that its tribunal of appeal should have power to obtain, in matters of doctrine, or of discipline involving a question of doctrine, the opinion of some counsel of reference before pronouncing sentence, your committee consider that the conditions of such reference must be determined by the province itself; but that the opinion of the council should be given on a consideration of the facts of the case, sent up to it in writing by the tribunal of appeal, and not merely on an abstract question of doctrine.

(c) In dioceses which have not yet been combined into a province, or which may be geographically incapable of being so combined, your committee recommend that appeals should lie from the diocesan courts to the Archbishop of Canterbury, to be heard by his Grace with such assistance as he may deem best. The circumstances of each diocese must determine how such consensual jurisdiction could be enforced.

II. As regards the very grave question of the trial of a Bishop, inasmuch as any tribunal, constituted for this purpose by a province, is necessarily a tribunal of first instance, it would, in the opinion of your committee, be expedient that, when any such provisions can be introduced by voluntary compact into the constitutions or canons of any Church, the following conditions should be observed:—

(a) When any Bishop shall have been sentenced by the tribunal constituted for the trial of a Bishop in any ecclesiastical province, if no Bishop of the province, other than the accused, shall dissent from the judgment, there should be no appeal; provided that the case be heard by no fewer than five Bishops, who shall be unanimous in their judgment.

(b) If in consequence of a small number of Bishops in a province, or from any other sufficient cause, a tribunal of five comprovincial Bishops cannot be formed, your committee would suggest that the province should provide for the enlargement of the tribunal by the addition of Bishops from a neighbouring province.

(c) In the event of the provincial tribunal not fulfilling the conditions indicated in paragraph 8 of this report, your committee would suggest that, whenever an external tribunal of appeal is not provided in the canons of that province, it should be in the power of the accused Bishop, if condemned, to require the provincial tribunal to refer the case to at least five Metropolitan or chief Bishops of the Anglican communion, to be named in the said canons, of whom the Archbishop of Canterbury should be one; and that, if any three of these shall require it, the case, or any portion of it, shall be reheard or reviewed.

(d) In cases in which an ecclesiastical province desires to have a tribunal of appeal from its provincial tribunal for trying a Bishop, your committee consider that such tribunal should consist of not less than five Bishops of the Churches of the Anglican Communion, under the presidency of the Archbishop of Canterbury, if his Grace will consent thereto, with the assistance of laymen learned in the law.

On the Relation to Each Other of Missionary Bishops and of Missionaries.

It is expedient that Books of Common Prayer, suitable to the needs of native congregations in heathen countries, should be framed; that the principles embodied in such books should be identical with the principles embodied in the Book of Common Prayer; and that the deviations from the Book of Common Prayer in point of form should only be such as are required by the circumstances of particular Churches.

In the case of heathen countries not under English or American rule, any such book should be approved by a board consisting of the Bishop or Bishops under whose authority the book is intended to be used, and of certain clergymen, not less than three where possible, from the diocese or dioceses, or district, and should then be communicated by such Bishop or Bishops or by the Metropolitan of the province to which any such Bishop belongs, to a board in England, consisting of the Archbishops of England and Ireland, the Bishop of London, the Primus of the Episcopal Church in Scotland, together with two Bishops and four clergymen selected by them, and also to a board appointed by the General Convention of the Protestant Episcopal Church in the United States of America.

No such book should be held to have been authorised for use in public worship, unless it have received the sanction of these two boards.

In cases where two Bishops of the Anglican communion are ministering in the same country, as in China, Japan, and Western Africa at the present time, your committee are of opinion that under existing circumstances each Bishop should have control of his own clergy, and their converts and congregations.

In countries not under English or American rule, the English or American Church would not ordinarily undertake to establish dioceses with strictly defined territorial limits; although either Church might indicate the district in which it was intended that the Missionary Bishop should labor.

Bishops in the same country should take care not to interfere in any manner with the congregations or converts of each other.

It is most undesirable that either Church should for the future send a Bishop or missionaries to a town or district already occupied by a Bishop of another branch of the Anglican communion.

As regards the licensing of the clergy, it is admitted generally that every missionary clergyman, whether appointed by a society or otherwise, should receive the licence of the Bishop in whose diocese he is to labour; but your committee are of opinion that, in case of refusal to give a licence to a clergyman, the Bishop should, if the clergyman desire it, state the reasons of his refusal, and transmit them to the Metropolitan, who should have power to decide upon their sufficiency; such reasons should also be accessible to the person whose licence is in question. Where there is no Metropolitan, the reasons should be transmitted to the Archbishop of Canterbury, who should decide in like manner.

As regards the withdrawal of a licence, your committee find that in some provinces the mode of proceeding for revocation has been fixed by canon, and the jurisdiction thus created has been established by consent. For these places it is not necessary to make any recommendation. Where no such jurisdiction exists, your committee recommend that the Bishop should in no case proceed to the revocation of a clergyman's licence without affording him the opportunity of showing cause against it, and that if the Bishop shall afterwards proceed to revoke the licence, he should, if the clergyman desires it, state the reasons for his decision to such clergyman, and also to the Metropolitan, who should have power to sanction or disallow the revocation. In cases where there is no Metropolitan, the Archbishop of Canterbury should be regarded as the Metropolitan for this purpose. No such revocation should take place, except for grave ecclesiastical offences.

The Bishop would probably find it desirable where the clergyman is connected with one of the great missionary societies, to communicate with the society or its local representatives before taking steps for revocation of a licence.

With regard to lay agents, your committee con-

Missionary

sider it desirable that such as are employed in more important spiritual functions should have the licence or other express sanction of the Bishop; and that other laymen employed in missionary work should be considered to have the implied sanction of the Bishop, and should not continue to be so employed, if the Bishop sees fit, for a grave reason, to forbid them.

The authority of the Bishop in appointing places for public worship has been always admitted in the Church. Every place in which the Holy Communion is regularly celebrated should have the sanction of the Bishop.

Your committee have been asked for an opinion as to subordinate, co-ordinate, or suffragan Bishops in India, to minister to native congregations, within the limits of another diocese. Your committee think that there are manifest objections to the appointment of a Bishop to minister to certain congregations within the diocese of another Bishop, and wholly independent of him. Your committee think that, for the present, the appointment of assistant-Bishops, whether European or native, subordinate to the Bishop of the diocese, would meet the special needs of India in this matter, and would offer the best security for order and peace.

Anglican Chaplaincies on the Continent.

That it is highly desirable that Anglican congregations, on the Continent of Europe and elsewhere, should be distinctly urged not to admit the stated ministrations of any clergyman without the written license or permission of the Bishop of the Anglican communion who is duly authorized to grant it; and that the occasional assistance of strangers should not be invited or permitted without some satisfactory evidence of their ordination and character as clergymen.

That it is desirable, as a general rule, that two chapels shall not be established where one is sufficient for the members of Churches, American and English; also that where there is only one church or chapel the members of both Churches should be represented on the committee, if any.

That your committee, having carefully considered a memorial addressed to the Archbishops and Bishops of the Church of England by four priests and certain other members of "the Spanish and Portuguese Reformed Episcopal Church," praying for the consecration of a Bishop, cannot but express their hearty sympathy with the memorialists in the difficulties of their position; and, having heard a statement on the subject of the proposed extension of the Episcopate to Mexico by the American Church, they venture to suggest that, when a Bishop shall have been consecrated by the American Church for Mexico, he might be induced to visit Spain and Portugal, and render such assistance, at this stage of the movement, as may seem to him practicable and advisable.

The Old Catholics.

The fact that a solemn protest is raised in so many Churches and Christian communities throughout the world against the usurpations of the See of Rome, and against the novel doctrines promulgated by its authority, is a subject for thankfulness to Almighty God. All sympathy is due from the Anglican Churches, and individuals protesting against these errors, and laboring, it may be, under special difficulties from the assaults of unbelief as well as from the pretensions of Rome.

We acknowledge but one Mediator between God and men—the Man Christ Jesus, who is over all, God blessed for ever. We reject, as contrary to the Scriptures and to Catholic truth, any doctrine which would set up any other mediators in His place, or which would take away from the Divine Majesty of the fulness of the Godhead which dwelleth in Him, and which gave an infinite value to the spotless Sacrifice which He offered, once for all, on the cross for the sins of the whole world.

It is therefore our duty to warn the faithful that the act done by the Bishop of Rome, in the Vatican Council, in the year 1870—whereby he asserted a supremacy over all men in matters both of faith and morals, on the ground of an assumed infallibility—was an invasion of the attributes of the Lord Jesus Christ.

The principles on which the Church of England has reformed itself are well known. We proclaim

the sufficiency and supremacy of the Holy Scriptures as the ultimate rule of faith, and commend to our people the diligent study of the same. We confess our faith in the words of the ancient Catholic Creeds. We retain the Apostolic order of Bishops, priests and deacons. We assert the just liberties of particular or national Churches. We provide our people, in their own tongue, with the Book of Common Prayer and offices for the administration of the Sacraments, in accordance with the best and most ancient types of Christian faith and worship. These documents are before the world, and can be known and read of all men. We gladly welcome every effort for reform on the model of the primitive Church. We do not demand a rigid uniformity; we deprecate needless divisions; but to those who are drawn to us in the endeavor to free themselves from the yoke of error and superstition we are ready to offer all help, and such privileges as may be acceptable to them, and are consistent with the maintenance of our own principles as enunciated in our formularies.

Your committee recommend that questions of the class now submitted to them be dealt with in this spirit. For the consideration, however, of any definite cases in which advice and assistance may, from time to time be sought, your committee recommend that the Archbishops of England and Ireland, with the Bishop of London, the Primus of the Scottish Episcopal Church, and the Presiding Bishop of the Protestant Episcopal Church in the United States of America, the Bishop superintending the congregations of the same upon the Continent of Europe, and the Bishop of Gibraltar, together with such other Bishops as they may associate with themselves, be requested to provide upon such cases as circumstances may require.

West India Dioceses.

With respect to the West Indian dioceses, assuming such dioceses to desire to be combined into a province, your committee advise that the formal consent of the diocesan representative synods, if free (as regards their relation to the State) to give such consent, be first obtained.

Whether the general Synod of the province should consist of the Bishops of the province only; and, in the latter case, what limitation should be imposed on the powers of such purely Episcopal synod, is a question which ought to be left to the diocesan synod to decide, with the approval of the Archbishop of Canterbury.

If the West Indian dioceses be formed into a province, it seems desirable that a Metropolitan should be, in the first instance, elected from and by the Bishops of the West Indian dioceses.

Your committee desires to express their satisfaction on learning that a church in connection with the Anglican communion has been planted in the island of Haiti; that a Bishop has been supplied thereto by the Bishops of the Protestant Episcopal Church in the United States of America, and the Bishop of Kingston, Jamaica; and that successful efforts are being made for the training up of a native ministry; and your committee trusts that God's blessing may rest upon the Bishop, priests, deacons and all other members of this Church.

Marriage Laws.

With regard to those questions in connection with the laws of marriage, which have been submitted to them, your committee, while fully recognizing the difficulties in which various branches of the Church have been placed by the action of the local Legislatures, are of opinion that steps should be taken by each branch of the Church, according to its own discretion, to maintain the sanctity of marriage, agreeable to the principles set forth in the Word of God, as the Church of Christ hath hitherto received the same.

Missionary Boards of Reference.

With what has been submitted to us on the subject of Foreign Missions, your committee are of opinion that it is desirable to appoint a Board of Reference, to advise upon questions brought before it either by diocesan or missionary Bishops or by missionary societies. Your committee are further of opinion that the details of the formation and constitution of such Board ought to be referred to the Archbishops of England and Ire-

land, the Bishop of London, the Primus of the Scottish Episcopal Church, the Presiding Bishop of the Protestant Episcopal Church in the United States of America, with the Bishop superintending the congregations of the same upon the Continent of Europe, and such other Bishops as they may associate with themselves, who should communicate with the authorities of the various Colonial Churches, and with the existing missionary organizations of the Anglican Communion.

Ritualism and Confession.

Considering the unhappy disputes on questions of ritual, whereby divers congregations in the Church of England and elsewhere have been seriously disquieted, your committee desire to affirm that in the matter of confession the Churches of the Anglican communion hold fast those principles which are set forth in the Holy Scriptures, which were professed by the primitive Church, and which were reaffirmed at the English Reformation; and it is their deliberate opinion that no minister of the Church is authorized to require from those who may resort to him to open their grief, a particular or detailed enumeration of all their sins; or to require private confession previous to receiving the Holy Communion; or to enjoin or even encourage the practice of habitual confession to a priest; or to teach that such practice of habitual confession, or the being subject to what has been termed the direction of a priest is a condition of attaining to the highest spiritual life. At the same time, your committee are not to be understood as desiring to limit in any way the provisos made in the Book of Common Prayer for the relief of troubled consciences.

A friend now staying in the Isle of Wight has sent us the following: "I am staying with a brother-in-law of mine, who has one of the most charming vicarages in the island. He is a staunch evangelical, yet I venture to say that in Toronto he would be considered a Ritualist. The services in his church are: Holy Communion every Sunday at 8; Saints day, 11; also twice a month at 11; daily prayer at 8; Wednesdays also at 8 p. m.; Sundays, usual service, 11, 3, and 6.30. On festivals and during Lent and Advent several extra services daily. Church is always open for private prayer during daylight. Surpliced choir. Turn to the east at the creed. Service monotoned, psalms chanted, and all this as a matter of course, anything of the name of Ritualism meeting with disfavor. Why cannot such things be allowed in Canada without raising the wrath of ignorant people?"

A correspondent of an English paper writes:—Dear Sir,—Will you allow me to broach a subject which is of the deepest importance, I believe to the welfare of the Church at the present time. In these days of spiritual revival in the Church of England, I think there is a very great demand for an order of men who would be set apart specially to give a helping hand to those clergy who might wish either for a mission, or special services and sermons, with two objects, (1) the deepening of the spiritual life, and (2) the awakening of the careless and those slumbering in sin. I know there exists a society whose main object is of an evangelistic character. This is not a distinct Church society. I would not for one moment say a single word against either the society or the men sent out by it; at the same time I feel very strongly that unless we have some guarantee that they will build up and not pull down the Church's teaching on vital points, we cannot, with safety to our flocks, call in their aid.

Why should there not be in every diocese a body of clergy with special gifts for this special work, who would be ready to go, where invited, to hold a mission or special services for a week or ten days? Many clergy in this diocese are, I believe, desirous of having help of the character above stated, but two difficulties present themselves, first, the men are not to be found who could go, and, secondly, they are unwilling to engage the services of men not duly authorized. I do not quite know how this idea could be carried out, but probably many of your numerous readers could supply some suggestions.

SCOTLAND.—The following is taken from a leading article in the *London Times* of July 18th. We desire especially to call the attention to this extract, of those who are striving to keep the Church of Canada in the bonds of Puritanism, when here as in Scotland "the general growth of artistic taste," and the spread of "intellectual culture," are at work to burst away from such fetters, into the freedom of a wider Catholicity than any "ism" or any party. As culture and taste spread and improve there will be in Canada a like revival from "logical Calvinism and Puritan simplicity," as surely as darkness flees at sunrise:—"A considerable number of the cultivated and professional classes in Scotland have always been adherents of prelacy and the English ritual; and the influences of our time have tended to increase both their number and their power. The general growth of artistic taste has helped to make a good many people discontented with the bare and hard ceremonial of Presbyterian worship. Intellectual culture has also spread a feeling of dissatisfaction with the polemical habits of Scotch theology, and generated a taste for the broader, and less controversial and less technical philosophy of the Churches which are connected with the main current of Christian tradition. Even the most patriotic of polished Scotchmen cannot help feeling, when he turns from the pulpit discourses of Dr. Chalmers or Dr. Chandlish to the "Parochial Sermons" of Dr. Newman, that he has gone at a bound into a higher sphere of thought, emotion, and literary style. The hard divisions and technical treatment and narrowness of view have, he feels, a touch of provincial barbarism, and he may be excused if he longs for the larger horizons of the English Church. Some Scotch divines, like Principal Tulloch, are striving to satisfy that inevitable craving within the compass of Presbyterianism, and, as there are abundant possibilities of culture in that communion, there is no reason why they should not succeed. It will not be so easy to ornament the inherited form of worship as to give a more liberal tone to the teaching of the pulpit; but that the attempt has been partially successful is seen in the replacement of hideous, barn-like churches by ambitious Gothic structures, in the recourse to stained glass, to organs, and even to Gregorian Chants. Whether Presbyterian Ritualism can go much further without doing violence to the genius of the creed has yet to be seen. Meanwhile, a considerable number of Scotchmen have gone straight over to the more congenial fanes of Episcopacy, and the growing emphasis of its pastors reveals a robust belief that Presbyterianism has seen its best days. However that may be, Episcopacy is vigorous, and by the influence of a natural law of reaction, the prevailing tone of its theology and ritual is made much more High than that of England. On the whole, the Episcopal Church of Scotland is a High Church. It is the Church of Laud far more than of Leighton. The recoil from the logical Calvinism and the Puritanic simplicity of the national communion has been extreme."

THE LAMBETH CONFERENCE.—Previous to its breaking up, the following address was presented to the conference at Lambeth by laymen, members of the Legislature and others:—"To the Most Reverend the Archbishops and Metropolitans and the Right Reverend the Bishops, in communion with the Church of England, in Conference at Lambeth assembled. Most Reverend and Right Reverend Fathers in God, we, the undersigned lay communicants of the Church of England, desire to offer our most respectful congratulations to your Lordships on your being enabled, by the providence of Almighty God, to meet in conference upon the good estate of the Catholic Church, and upon the governance of those portions of the universal fold of which you are the chief pastors. In these days, when the false teachings of materialism and scepticism is so rife, a gathering of Christian bishops from the ends of the earth, to seek in prayer the guidance of the Holy Ghost for the discharge of their high mission, is, we are convinced, in itself, and irrespective of the conclusions to which they may publicly arrive, a memorable and blessed event, and one full of comfort to all who mourn over and are scandalized by the

trials and corruptions of the living world. We humbly pray that your consultations may be blessed to the establishing of all Christian people

in the unity of the faith as embodied in the Three Creeds and the decisions of the general Councils of the Undivided Church, and in the Apostolic discipline, whereby alone the perilous aggression of scepticism and false doctrine can effectually be resisted and the hearts of believers stayed upon the reasonable and unwavering acceptance of the truths of Holy Scripture. We further pray that, by your godly deliberations, goodwill and union among the various branches of the Anglican communion may be confirmed, and sound principles of ecclesiastical polity maintained, under the varying relations between the spiritual and the civil estate in the different countries and colonies in which you bear rule over the Church of God. We believe that thereby the respective rights of either jurisdiction may be authoritatively defined, and the internal discipline and administration of our Communion, both in its relations to existing powers, secular and religious, and to the mutual dependence among themselves of the clergy and the faithful laity, may be duly regulated, in the regions where the Anglican Communion is fully and firmly organized, and in those where it occupies a missionary and provisional position. By such means under the blessing of Almighty God, unity, based upon intelligent recognition of the faith and sacraments, and upon the acceptance of the Apostolic ministry, will most effectually be insured among all those who call upon the name of Christ throughout the whole world, and more especially in those countries for which your lordships are responsible as stewards of the hermitage of our Lord and Saviour Jesus Christ.

"And we beg to subscribe ourselves, your lordships' very faithful and obedient servants. Synod by the Marquis of Hertford; Lord Chamberlain; Earl Beauchamp, Lord Steward, Earl of Devon, Morton, Glasgow, Dartmouth, Powis, Earl Nelson Lord Henry Scott, Ashley, Clinton, Atherley, and others.

INSTRUCTIONS FOR CONFIRMATION CLASSES.

LESSON VI.

Q. What is required of them who come to the Lord's Supper.

A. To examine themselves whether they repent them truly of their former sins, stedfastly purposing to lead a new life; have a lively faith in God's mercy through Christ, with a thankful remembrance of His death and be in charity with all men.

The two opposite errors against which the candidate needs careful warning are:—1st. That he may approach without preparation or thought. 2nd. That God requires as conditions of drawing nigh Him in His sacrament an angelic holiness, and an angelic freedom from the liability to sin. Now 1st, we must make due and careful preparation, by self examination and prayer. 2nd. God requires a true Repentance, and which includes a true purpose of amendment.

This is a condition of complete readiness for death and judgment. How can we fulfill the condition without approach the Holy Communion, for the Sacrament is one of the means by which we may hope to obtain forgiveness of our sins.

We wish to be ready for our summons hence. How shall we strive to attain that readiness? By a faithful walk with God and by attention to the means of grace which He ordained.

We must not wait until we are perfect (we never shall be in this world of trials and temptations) but let us, as much as in us lieth, by the faithful use of God's means, prepare ourselves as well as we are able.

Before attendance at a supply on earth, the guest will make himself as clean and neat as possible—he might be more clean, more tidy, more neat. So in the Lords Supper, you might be better adorned, do your best, leave the rest to the love of Jesus.

Examination as to REPENTANCE.

- 1st. Think how many are your past sins.
- 2nd. Strive to hate sin, as and because God hates sin.
- 3rd. If you be sorry for sin, you need not

wait for some particular feeling to convince you; but if you wish to avoid your sin in future it is proof that you are sorry for the past.

4th. The test of your Repentance is this:—Do you wish to sin no more? Do you steadfastly purpose (determine) to avoid, by God's help, a repetition of your former sins? If you mean to try, God will give you grace.

REPENTANCE is sorrow for sin and a purpose to sin no more.

And faith whereby &c., &c.—Repentance alone cannot wash away our sins: we need something more. It is the Blood of Jesus Christ which cleanseth us from all our sins.

"Could my tears for ever flow,
Could my zeal no respite know,
All for sin could not atone
Thou must save and Thou alone.

Thou—Jesus—

Do you trust in Him even as a drowning mariner clings to the rock?

Do you believe that He "wills" to save you? Do you believe His promises made to you in His own Sacraments?

Do you believe that Jesus Christ will strengthen and refresh you in His own Sacrament?

What then are your feelings with regard to Christ and His sacrifice?

Ecstatic feelings, under excitement, are not reliable. Do you feel calmly, with the reason and the heart, that He is very good and gracious; that He loves you.

Have you a thankful remembrance, i.e., when you think upon His death and passion, do you really feel thankful to your Saviour for all that He hath done for you.

In Charity with all men.—Test your love to God by the examination of whether you love your neighbour. This is the Feast of Love—spread by Love, invited to by Love, made a true life giving feeding by Love—for GOD IS LOVE.

If any have done you injury, you must be willing to forgive, even as God for Christ's sake doth forgive.

All will be love at the marriage supper of the Lamb on High. So all must be, as perfectly as we may expect in this world below, forgiveness, kindness, thankfulness, charity, LOVE at God's feast on earth.

Collect before the office of the Holy Communion, and Collect before the prayer of Consecration.

Family Reading.

RAYMOND.

CHAPTER IV.

The height from which Dr. Lingard had fallen, though considerable, was scarcely enough to account for the appearance of lifelessness which he presented, as he lay in the hollow of the excavation, and a great fear seized Raymond that he had in some way received a fatal injury. For the moment, he looked exactly as if he had been occupied in digging his own grave; and Estelle pale and trembling, pressed forward as if with the intention of flinging herself down into the pit beside him. Gently, but with a firm hand, Raymond drew her down from the heap of gravel on which she stood, and placed her on firm ground, saying, with a decision which she did not attempt to oppose, "You must let me go to him, Miss Lingard, you could do no good while he lies there; wait here quietly till we have raised him up." She merely bowed her head in answer, and stood motionless, with clasped hands and heaving chest; but even in that moment of anxiety Raymond was struck with the determined self-control which contrasted so strongly with the terror and dismay that had dilated her large dark eyes, and blanched her expressive face to absolute whiteness. He left her there, standing like a statue, and at once swung himself down into the cavity where the old man lay, while the boatmen clustered round the brink, waiting to be told how best they might help him.

Dr. Lingard's face was livid, and his eyes closed, and as Raymond gently lifted up his head, he saw to his horror, that it had been resting on a sharp-pointed stone, which had inflicted a deep wound at the base of the skull. This accounted at once for his insensibility, even if life were not actually ex-

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inct, as it was plain that he had fallen with great force. Raymond succeeded in raising him sufficiently to let the wounded head rest gently on his knee, and then he anxiously laid his hand on the old man's heart, fearing much that he should find it had ceased to beat; there was, however, a faint pulsation, which showed that, although consciousness was for the time completely gone, he had not yet passed the mysterious line which marks the final severance of soul and body. The first thing to be done was to lift him out of this ominous grave which he had opened apparently for his own destruction, and this proved to be less difficult than Raymond had feared it might be at first. The men had fortunately brought a coil of rope with them for use in the excavations, and this they lowered to Raymond, who secured it firmly round the insensible form; then, exerting all his powerful strength, he raised it in his muscular arms, and guarded it from coming in contact with the rocky sides of the pit as the men slowly drew the heavy burden up, and then as gently lowered it till they had placed it on the grass at Estelle's feet. In an instant she was on her knees by her uncle's side, and before Raymond had himself scrambled out of the grave and come to her assistance she had loosened his cravat, and pillowed his head on her lap, without having observed the wound, which was partly concealed by the hair.

"Can you find some water?" she said, appealing to the men who surrounded her. "He must have fainted."

"This will be of more use," replied one of them producing a flask of brandy from his pocket; and she gladly took it, and began to try to pour a few drops of the spirits between the old man's closed lips. Raymond helped her as well as he could, but the effort was ineffectual, and she turned to him with a look of great alarm, to which he responded at once.

"It is best you should understand the truth, dear Miss Lingard. Your uncle has received a blow on the head, which I fear must have caused some great injury to the brain, and I do not think we shall be able to restore him to consciousness, whatever a doctor may do."

"But he is not dead!" she exclaimed, shivering as she spoke, and bending down eagerly to listen to Dr. Lingard's breathing, which had become more stertorous since Raymond had bathed the cold hands and face with brandy.

"No; thank Heaven, he still lives; but I fear has had a terrible blow, and the sooner we can get him within medical advice the better."

"But how are we to move him in this insensible state?" said Estelle, anxiously.

"The boatmen and I must carry him as best we can to the little inn, and then some one must go off to the town for assistance. You must take courage, Miss Lingard," added Raymond, cheerfully; "we shall manage it all quite well, and perhaps we shall find that the injury is not so serious as it appears at present."

"How thankful I am you are here!" said Estelle, gratefully; and at a sign from him, she gently lifted her uncle's head from her lap, and rose up to let them make arrangements for his removal. Raymond selected three of the strongest men, and making a fourth himself, they raised the unconscious old man on their shoulders, and started with slow, steady steps, to carry him along the path he had so lately trodden in perfect health and vigour. Estelle went thoughtfully back to the excavation to seek for his note-book, which she found lying where it had apparently fallen from his hand as he fell. She looked sadly at the sentence he had left unfinished, with a dark foreboding that it might prove an omen alike of his work and his life, broken off incomplete, and fragmentary, as useless to himself as to his fellow creatures for these last words traced by his hand were too abruptly closed to convey any intelligible meaning.

She saw the men kicking aside the crumbling bones and skulls, which Dr. Lingard had sought as the greatest treasure, in order that they might gain a secure footing as they carried him away from the burial-mound; and a sense of the utter waste and barrenness of the life that was now perhaps about to close came heavily upon her as she followed slowly in the rear of the mournful procession.

It was by this time late in the afternoon, but the long summer day was still undimmed in its

splendour; the sky was as blue, the river as bright the birds as gaily melodious as they had been in that early morning when she had been saying softly to herself that it was one of the happiest days she ever had known. It seemed to her almost that she must be in a dream, as she tried to realize that, while the sunshine still fell unchanged upon her, and the same sweet warbling filled the air, she herself had passed from the utmost height of enjoyment to what might well prove her climax of distress. It was true that Dr. Lingard had done nothing to win her love, but she had always clung to him with persistent affection, as the only relation she had in the world; and he represented for her the home and protection for which every woman craves with an unconscious terror of her own powers of suffering. Estelle Lingard had passed through certain mental experiences during the last two or three years, which had invested her with strength for the patient endurance this mortal life could bring her, in so far as it touched herself; but she was of a very sensitive and sympathetic nature, and the sight of the old man, struck down dumb and helpless in the midst of his unfinished toil, touched her with a compassion that was full of pain. She had difficulty in repressing the tears that welled to her eyes as she followed within a few paces of the bearers; and Raymond was troubled by the sudden shadow that had fallen on the bright face, so lately radiant with pure enjoyment.

Looking back to her, as he carefully bore along his share of the burthen, he called her softly by her name, and in a moment she was at his side.

"Had you not better go on quickly to the inn?" he said, anxious to provide some active employment for her which would change the current of her thoughts; "the people there should be told that we are coming, in order that they may have everything ready for us. We shall have to place your uncle in bed at once."

"Oh, thank you for telling me what to do!" she answered; "I will go at once." And she sped away with fleet steps, while Raymond watched with admiring eyes the graceful movements of the tall slender figure, till a turn in the path hid her from his sight.

The little inn, known by the sign of the "Chough and Crow," which Estelle had thought so picturesque when she saw it in the early morning, had been kept for more than thirty years by Jacob Wood and his wife, who had neither of them ever quitted it for a single day; and the long uneventful life, passed in this green solitude, had left them as simple and primitive an old couple as could well have been found even in the most retired parts of the country. The house was their own property along with the garden and orchard belonging to it, and they were therefore not by any means dependent on the chance gains which might come to them from any wayfarer whose fortunes happened to bring him to their door. But they were always pleased to welcome any one who did come—as much from the variety and amusement it afforded them as from the pecuniary benefit—and they had been much excited that morning by the arrival of the learned Dr. Lingard and his friends, for whom they were busily employed preparing an elaborate meal when Estelle came hurrying in with her account of the sad accident which had befallen him. All their most genuine sympathy was at once aroused on behalf of the poor young lady, as they called her, whom they had seen so bright and joyous in the morning, and who now, with her wet eyes and pale cheeks, asked them if they could prepare a bed at once for her uncle, with the understanding that it might be a long time before he could leave it again—if ever.

"Oh yes, my poor dear lady!" exclaimed Mrs. Wood, "I have three or four beautiful rooms upstairs, and they are all clean and ready; for as I say to Jacob, says I, you never can tell what is going to happen, and I am sure it has proved true this day, worse luck!" So chattering on volubly, the good woman led the way to the upper storey of the old-fashioned house. There Estelle did indeed find excellent accommodation, such as she never had expected in a mere wayside inn. There was a very pretty little parlour, with windows opening into the wooden balcony she had noticed from the river, and behind it with a door of communication, a large airy bed-room, which she begged them at

once to prepare for Dr. Lingard. On the opposite side of the passage she was shown two or three good rooms, one of which she might occupy herself. She could not help earnestly hoping that Raymond would occupy another, for, although she would not have dreamt of asking him to stay, the very thought of his leaving them filled her heart with dismay.

(To be Continued.)

THE NEW NATURE.

God's Spirit comes to an unregenerate soul as to a hostile country. It first seizes the citadel of conscience, and from that centre it sends out its regiments and brigades down to the various thoroughfares of the soul for the capture of the old envies, the selfish purposes, the low desires, the worldly affections, and the rebellious will. Thus it subdues the soul, till by and by it dwells within us, not intrenched in the citadel, but at home in all our being. In some such way the beauty and power and spirituality of the Sabbath-days are extended to all the days. The integrities of business are bathed in a new light. They are no longer herded with policies, but they ascend to noble duties, and are clothed upon with everlasting obligation. The confidences of trade assume a more distinctively moral character, and are based upon moral qualities. The reading between the lines of the contract becomes more visible. The spirit of the document overleaps mere technicalities. The soul has greater possessions than gold. As a father would never think of imperiling a son's life to save his garment, so there comes to the consciousness a new life that nothing in form can imperil. The man becomes a citizen of a higher world, and with eye fixed on unseen realities, he trades and lives as in the presence of that goodly company with whom he is soon to settle down for eternity.

Thus a new life permeates all the being, and the Christian lives in the world as not of it. He is in its strife, but striving for other ends than the crude, perishable ambitions of mortals.

THE GATE OF ACCESS ALWAYS OPEN.

However early in the morning you seek the gate of access, you find it already open; and however deep the midnight moment when you find yourself in the sudden arms of death, the winged prayer can bring an instant Saviour near; and this wherever you are. It needs not that you ascend a second Pisgah or Moriah. It needs not that you should enter some awful shrine, or put off your shoes on some holy ground. Could a moment be reared on every spot from which an acceptable prayer has passed away, and on which a prompt answer has come down, we should find Jehovah-shammah, "the Lord hath been here," inscribed on many a cottage hearth and many a dungeon floor. We should find it not only in Jerusalem's proud temple, David's cedar galleries, but in the fisherman's cottage by the brink of Gennesareth, and in the upper chamber where Pentecost began. And whether it be in the field where Isaac went to mediate, or the rocky knoll where Jacob lay down to sleep, or the brook where Israel wrestled, or the den where Daniel gazed on the hungry lions and the lions gazed on him, or the hill-side where the man of sorrows prayed all night, we should still discern the prints of the ladder's feet let down from heaven—the standing-place of mercies, because the starting point of prayer.

TELLING OF IT.—Some persons think if they do a good thing, they must tell of it. Why so? Is it such a hard matter, or such an unnatural matter, to choose the right, and then to boast because you did not choose the wrong? So the conduct of too many would certainly seem to imply. We prefer to see a man generous, charitable or just, because thus he harmonizes his life with the divine law, and take the most satisfaction in so doing; not because he expects to gain anything outwardly by it, but simply because it is most natural and desirable and beautiful for him so to do. A life conducted after this rule or principle, is living indeed—not acting and putting forth pretensions, and striving for something entirely extrinsic to character. By and by men will see these principles as they are; now, they have eyes, but see not—and ears, but do not hear.

A CONFERENCE BY PERE HYACINTHE.

The eloquent ex-Carmelite friar, Pere Hyacinthe Loyson, has been giving a series of Conferences every Sunday afternoon in the Cirque d'Hiver, at Paris, during the months of May and June. On the 16th of June I was fortunately able to be present at one of these gatherings, the subject of which was "Dogmatic Christianity."

I purchased the ticket the day before at a Protestant book-shop. The Conference was announced to commence at half-past two, and persons intending to be present were requested to be in their seats a quarter of an hour previous, "to maintain good order," and prevent confusion. But scarcely any one heeded this request, for when I arrived at a quarter-past two there were hardly fifty people present. This Cirque is a very large amphitheatre, and must hold a vast number of persons—I should imagine not less than 8,000—and the area being filled with chairs, like the stalls of a theatre, considerably increased the accommodation. Above these chairs a platform was erected, on which there were also seats, occupied by both ladies and gentlemen, probably friends of the orator.

The whole appearance of the place, and of the audience, was thoroughly secular; indeed, one felt a sort of shock on entering it on a Sunday afternoon just after returning from morning service, it was so thoroughly suggestive of the theatre. On showing my ticket, a gaily-dressed woman at once came forward and pointed me to my seat, expecting the usual gratuity customery in Paris on such occasions. Men were shouting pamphlets and sermons of the Father for sale. These were eagerly bought up, especially a letter *On my Marriage*, and a discourse on Ultramontanism. As to the audience, the sexes seemed to me about equal. There were a great many English and Americans present, as well as a sprinkling of Germans. My neighbor, a Frenchman, was inclined to be very communicative. He earnestly recommended for my perusal a book he held in his hand, *L'Hygiène de l'Âme*, translated from the German of Feuchtersleben. He told me that Pere Hyacinthe was a Protestant that did not know what he wanted; that he knew nothing either of philosophy or theology, and consequently had but few disciples; at the same time he seemed to admire his eloquence.

The large Cirque was considerably more than half full when, not very punctually, Pere Hyacinthe made his appearance before the green table on the platform, and was greeted with loud applause. He is stouter than the photograph I have seen represent him, is somewhat bald, and wears spectacles. His voice is clear and melodious, but he speaks so rapidly that I found a great difficulty in following him. He began by saying that as many persons wished to consult him they must communicate with the porter, who would tell them his residence, and when they could have an interview.

The object of the Conference seemed to be to show what amount of dogma must necessarily be held by Christians to distinguish the Catholic from the Roman, the true from the additions created by superstition. A liberal and reformed Catholicism must, he said, take as its motto that of St. Augustine: *In necessariis unitas; in dubiis libertas; in omnibus caritas*. In the modern Roman Church, on the contrary, he said, charity was nowhere. This brought down immense applause. On the Divinity of our Lord, Pere Hyacinthe uttered no uncertain sound. On this point, he said, Christianity was essentially dogmatic. His description of Our Lord brought before the High Priest, His reply to the question "Who art thou?" His declaration that He was the Son of God, was marvellously eloquent. Christ, he said, was either a legendary person, who had no real existence, or an imposter, who declared himself to be what he was not. History proved He was not the former.

The Nicene Creed he mentioned as a grand hymn or confession of dogmatic faith, which we do not say but sing, and which is common alike to the most magnificent cathedrals and to the smallest village chapels. The question to be answered is, Shall we have dogma? The reply is, Yes. And the second question is, What is authorized dogma? The answer is the same as that

given by Bossuet—That which has the perpetual, unanimous consent of all churches. The ultra-Protestant does not hold this; he only requires to be face-to-face with Holy Scripture; each Protestant being his own Pope. The results to which this latter doctrine led were well exposed by the orator, but when he went on to say that the Pope by the promulgation of the late Vatican decrees had made himself the first of Protestants he was greeted with cheer upon cheer. He preferred, he said, ultra-Protestantism than that all should be prostrated before the Pope; their conscience submitted to the man who might be John XII. or a Borgia. It is the consent of the universal Church which is requisite to declare a dogma; Not of a portion of it only—not of the Roman alone: it is not submission of one Church to another, but union between all churches. The great Oriental Church must not be left out, nor the English and American Church with its long succession of bishops. 'How charmed I was,' said the Pere, 'when on a visit to Lincoln I recognized among the portraits of that ancient see that of a French Carthusian who once occupied the episcopal throne!' He was interested, too, by perceiving how these celibate bishops of former time were united in the same chair with the married prelates of later days, Protestant and Catholic at the same time. In these three forms of the Church there are differences which are more apparent than real: they celebrate the same communion, with the same symbols, they sing the same hymns and creed. The three churches make one, all acknowledging the same councils. There can be no society without laws. Progress consists in explanations ever newly applied to old forms. It should be our work to apply and explain (*appliquer et expliquer*). Science and its discoveries may be almost said to have made new heavens and a new earth; we know this earth as our fathers did not know it. The mighty movement began in the sixteenth century; new social ideas have arisen; there has been a constant development towards liberty. Personal government has given way before popular rule, before liberty, equality, fraternity. 'I shall never forget,' said the orator, 'the words of my old master, M. Baudry, at the seminary of St. Sulpice: "*Il ne faut rien détruire mais tout transformer*.'" (We must destroy nothing, but transform everything.) 'If Socialism has become too powerful,' said Bunsen, 'it is because the Church is not up to her mission.' The influence of Jesuitism has too much prevailed in the Church, especially in theology. In some old Egyptian sepulchres we may see a mummy; in its blackened hand it holds a grain of corn; in that grain there is the principle of life. Catholic theology is similar to the mummy; dogma to the grain of corn: it looks dead, but it is alive; take it out of the sepulchre, bring it to the light of day, place it in the soil, and it will grow into rich luxuriance, spreading abroad like the cedars of Lebanon.

This peroration was extremely eloquent, and the orator sat down amid loud and continued applause. The Conference had lasted about an hour and twenty minutes, and was listened to with the deepest attention by the large assembly. My sketch of it is most imperfect, as I constantly lost the thread of the argument from the very rapid utterance of the speaker. I heard it remarked as I was coming out that this was by far the most eloquent Conference of the series. They will all be published, and probably translated into English. J. F. C.

BELLS.—The invention of bells is attributed to Polonius Bishop, of Nola, Campania, about the year 400. They were first introduced into churches as a defence against thunder and lightning; they were first put up in Croyland, Abbey, Lincolnshire, in 945. In the eleventh century, and later, it was the custom to baptize them in the churches before they were used. The curfew bell was established in 1078. It was rung at eight in the evening, when people were obliged to put out their fires and candles. The custom was abolished in 1100. Bellmen were appointed in London in 1556, to ring the bells at night, and cry out, "Take care of your fire and candle; be charitable to the poor, and pray for the dead."

People seem to think that love toward God must be totally different in kind from the love which we feel for our fellow-creatures, nay, as though it might exist without any feeling at all. If we believed that it ought to be the same feeling which is expressed by a living friendship upon earth, higher and purer but not less real and warm, and if we tried our hearts to see whether it is in use by the same tests, there would be less self-deception on this point; and we should more easily be convinced that we must be wholly destitute of that of which we can show no lively token.—J. C. Hare.

—Content can be purchased by a virtuous life.

Children's Department.

LITTLE THINGS.

As much as ye have done it unto one of the least of these my brethren ye have done it unto me.—Matt. 25, 40.

It was only a smile of welcome,
Or a whispered word of cheer;
But it smoothed the path for the tired feet,
And lightened the load of care.

It was only a loving visit,
Perhaps but a loaf of bread;
"But ye visited me," will the Master say,
"Twas you Lord whom ye clothed and fed."

It was only a tender message
To a heart bowed down with woe;
But from that one seed by the wayside dropped,
Shall a harvest of blessings grow.

It was only a few words spoken
We thought they were weak and poor;
But they told of Christ and His wondrous love,
As the guilt of the world He bore.

And the Lord from His height of glory
Hath listened our words to hear;
For us, is a book of remembrance kept,
And our names are engraven there.

It may not be ours to render
The service our hearts would crave;
He may not give us words, that shall win a soul,
Or a life from destruction save.

But often along the wayside
As we journey life's rugged road;
We shall find some hearts that have need of help,
Who are fainting beneath their load.

And though small is the help we can offer
If it only be offered in love;
It will carry a blessing to earth's sad ones,
And be known and remembered above.

And the dear Lord when He cometh,
Will bring us a great reward;
"Thou hast faithfully done the few things I gave,
Enter in the joy of thy Lord."

—Phonetic Journal.

MARRIED

At St. Luke's Cathedral, Hx., N. S., on August 7th, 1878, by the Rev. John Abbott, Rector, John A. Stevens, to Mary Louisa G., daughter of James Spike.

Aug. 5th, at St. Matthias Church, Toronto, by the Rev. Richard Harrison, M.A., Incumbent, assisted by the Rev. John Carry, B.D., Lewis, youngest son of the Rev. Lewis Tomlinson, Vicar of Melplash, Dorset, England, to Anna Mary, eldest daughter of Wm. Peacocke, Esq., late of Limerick, Ireland.

DEATH.

At Windsor, N. S., on the night of the 28th inst., James Drury, (ninth) son of Lieut. Col. James Peyniz, aged 81 years.

On 1st Aug. at the residence of her son-in-law, R. H. Kirkpatrick, Esq., Goderich, Sophia, relict of the late James Cummings, Esq., of Chippawa, in the 78th year of her age.

Church Directory.

ST. JAMES' CATHEDRAL.—Corner King East and Church streets. Sunday services, 11 a. m., 3.30 and 7 p. m. Rev. Dean Grasset, B. D., Rector. Rev. Jos. Williams and Rev. R. H. E. Greene, Assistants.

ST. PAUL'S.—Bloor street East. Sunday services, 11 a. m. and 7 p. m. Rev. Dean Givens, Incumbent. Rev. W. F. Checkley, M.A., Curate.

TRINITY.—Corner King Street East and Erin streets. Sunday services, 11 a. m. and 7 p. m. Rev. Alexander Sanson, Incumbent.

ST. GEORGE'S.—John street, north of Queen. Sunday services, at 8 a. m. (except on the 2nd & 4th Sundays of each month) and 11 a. m. and 7 p. m. Evensong daily at 5.30 p. m. Rev. J. D. Cayley, M.A., Rector. Rev. C. H. Mockridge B.D., Assistant.

HOLY TRINITY.—Trinity Square, Yonge street. Sunday services, 8 and 11 a. m., and 7 p. m. Daily services, 9 a. m. and 5 p. m. Rev. W. S. Darling, M. A., Rector. Rev. John Pearson, Rector Assistant.

ST. JOHN'S.—Corner Portland and Stewart streets. Sunday services, 11 a. m. and 7 p. m. Rev. Alexander Williams, M. A., Incumbent.

ST. STEPHEN'S.—Corner College street and Bellvue Avenue. Sunday services, 11 a. m. and 7 p. m. Rev. A. J. Broughall, M. A., Rector.

ST. PETER'S.—Corner Carleton & Bleeker streets. Sunday services, 11 a. m. and 7 p. m. Rev. S. J. Boddy, M. A., Rector.

CHURCH OF THE REDEEMER.—Bloor street West. Sunday services, 11 a. m. and 7 p. m. Rev. Septimus Jones, M. A., Rector.

ST. ANNE'S.—Dufferin and Dundas Streets. Sunday services, 11 a. m. and 7 p. m. Parkdale Mission Service, 11 a. m. and 7 p. m. Rev. J. McLean Ballard, B.A., Rector.

ST. LUKE'S.—Corner Breadalbane and St. Vincent streets. Sunday services, 8 & 11 a. m. & 7 p. m. Rev. J. Langtry, M. A., Incumbent.

CHRIST CHURCH.—Yonge street. Sunday services, 11 a. m. and 7 p. m. Rev. A. G. L. Trew, M.A., Rector. On leave. Rev. T. W. Paterson, M.A., Acting Rector.

ALL SAINTS.—Corner Sherbourne and Beech streets. Sunday services, 11 a. m. and 7 p. m. Rev. A. H. Baldwin, B.A., Rector.

ST. BARTHOLOMEW.—River St. Head of Beech Sunday Services, 11 a. m. and 7 p. m. ST. MATTHEW'S.—East of Don Bridge. Sunday services, 11 a. m. and 7 p. m. Rev. G. I. Taylor, M.A., Incumbent.

ST. MATTHEW.—Strachan St., Queen West. Sunday services, 8, 11 & 12 a. m., & 3 & 7 p. m. Daily Services, 7 a. m., (Holy Communion after Matins), & 2.30 p. m. Rev. R. Harrison, M.A., Incumbent.

ST. THOMAS.—Bathurst St., North of Bloor. Sunday services, 11 a. m. and 7 p. m. Rev. J. H. McCollum, M.A., Incumbent.

GRACE CHURCH. Elm street, near Price's Lane. Sunday services 11 a. m. and 7 p. m.

ST. PHILIP'S.—Corner Spadina and St. Patrick streets. Sunday services, 11 a. m. and 7 p. m. Rev. G. H. Moxon, Rector.

CHURCH OF THE ASCENSION.—Richmond St. West, near York street. Sunday services, 11 a. m. & 7 p. m. Rev. S. W. Young, M.A., Incumbent

TRINITY COLLEGE CHAPEL.—Sunday services, 11 a. m. and 5 p. m. Ven. Archdeacon Whitaker, M.A., Provost; Rev. Professor Jones, M.A.; Rev. Professor Maddoc, M.A.

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We publish the following commendations received from the Metropolitan and the Bishops of Fredericton, Nova Scotia, Ontario, Toronto, Algoma, and Niagara:

BISHOP'S COURT, MONTREAL, Jan. 9, 1878.

MY DEAR SIR,—I have been glad to see during the past year that the DOMINION CHURCHMAN has been conducted with new activity and increased talent. I hope it will be found to take a moderate course on all the great questions which concern the Church.

I am, my dear sir, yours faithfully, A. MONTREAL. FREDERICTON, Aug. 22, 1877.

DEAR SIR,—I have much pleasure in giving my approval to the DOMINION CHURCHMAN, as at present conducted; and believing it to be a useful channel of Church information, I shall be glad to know that it is widely circulated in this Diocese.

JOHN FREDERICTON. HALIFAX, Sep. 6, 1877.

SIR,—While deeply regretting the suspension of the Church Chronicle, which has left us without any public record of Church matters in the Maritime Provinces, I have much satisfaction in the knowledge that the DOMINION CHURCHMAN may practically supply the deficiency, and I hope you may secure a large circulation in this Diocese. Every Churchman should be anxious to secure reliable information with reference to the work of the Church and to all matters affecting its welfare.

I am yours faithfully, H. NOVA SCOTIA. KINGSTON, June 24th, 1876.

I hereby recommend the DOMINION CHURCHMAN as a useful family paper. I wish it much success. J. T. ONTARIO. TORONTO, April 28th, 1876.

I have much pleasure in recommending the DOMINION CHURCHMAN under its present management by Mr. Wootten. It is conducted with much ability; is sound in its principles, expressed with moderation; and calculated to be useful to the Church.

I trust it will receive a cordial support, and obtain an extensive circulation. A. N. TORONTO. SAULT STE. MARIE, ONT., May 4th, 1876.

DEAR SIR,—In asking me to write a word of commendation in behalf of your journal, you only ask me to do that which I am glad to do, seeing that I can do it heartily.

The DOMINION CHURCHMAN, under its present form and management, seems to me well calculated to supply a want which has long been felt by the Church in Canada; and you may depend upon me to do all in my power to promote its interests and increase its circulation.

I remain, yours sincerely, FRED'K. D. ALGOMA. HAMILTON, April 27th, 1876.

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