

DIOCESE OF ONTARIO.

KINGSTON.—It is suggested that the Synod of Ontario Diocese should meet bi-annually instead of annually. Each alternate year clergymen and delegates in certain districts could have conferences resulting in interest being evoked in Church work.

DESBOROUGH.—The Rev. J. C. Cox, of King's College, Nova Scotia, officiated in St. Mark's Church on Sunday 31st March, at the evening service.

WELLINGTON.—The Rev. W. H. Smythe whose excellent wife deceased some little time ago resigned the charge of this Parish where he has done much good during his brief Incumbency, and will leave at Easter next. It is to be hoped his successor will be appointed without much delay seeing that so large a portion of this beautiful county is a perfect blank in the matter of regular church ministrations.

DIOCESE OF NIAGARA.

NIAGARA.—There are many changes in this Diocese within a short period of time. The Rev. R. T. Webb is following the Rev. Reginald Radcliffe to Michigan, U.S. The Rev. Dr. Mookridge goes to New Brunswick. The Rev. H. Carmichael, to Richmond, Va. The Rev. Lenox Smith has gone to Toronto. The Rev. J. B. Mead, to Toronto, also. The Rev. S. Bennetts is going to England, and the Rev. Geo. A. Harvey to Deloraine Mission, in Manitoba.

BRITISH HONDURAS.

BELIZE.—The Feast of the Annunciation was duly and joyfully celebrated in this parish, for it was not only the Feast of the Dedication of the Church, but also the annual festival in connection with the Guild of St. Mary. Immediately after the solemn Evensong of the Sunday, busy hands were speedily engaged with the abundant supply of flowers, &c., which active feet had brought, from loving hearts wherewith to decorate the old Church for the Annual Festival of the parish. The sombre Lenten hangings of violet were quickly changed into the white of the Annunciation; so that the early service in the morning at 7 a.m. was held amidst the pretty floral decoration so tastefully put up last evening. The Rector, Rev. F. R. Murray, as the celebrant, entered the Church, preceded by the server Master Morris La Croix. The hymn "Praise we the Lord this day," was sung as the processional. The rest of the service, Morbecke, was very devoutly and effectively rendered by the choir and congregation. The Rector sang the Benedictus and *Agnus Dei* alone, and during the ministrations several of the hymns from A. & M. for Holy Communion were sung very softly, and added much to the solemn rendering of the service. During the ablutions hymn "Jesus, Gentle Saviour" was sung, and Barnby's *Nunc Dimittis* was the Retrocessional. One hundred and twenty-one partook of the blessed Sacrament.

At 11 a.m. we had choral Matins, Tallis' responses being used, and an address was delivered on the Feast of the Annunciation and the lessons to be drawn from the Dedication Festival. There was a large congregation.

At 7 p.m. choral Evensong was sung by the Rector, and the Lessons were read and the sermon preached by the Rev. H. Nethercott, Rector of St. John's and Bishop's Commissary. The latter was a practical application of the lessons to be drawn from a contemplation of the humility and obedience of Jesus, and the meekness and simple trust of the Blessed Virgin, and also a clear defence of the attitude of the Church of England in her love, reverence and devotion for the Mother of Jesus, as opposed to her cultus indulged in by modern Romanism. After

old 100th hymn had been sung, the Rector then said a Memorial service for those who had been baptized, confirmed, married and had become communicants during the past year, as well as for those who had fallen asleep; who were prevented by sickness, old age, or infirmity from attending the annual Festival of the Church, and for those who were living in sin.

The Rector then delivered a short address: 1st, to the members of the Guild, about fifty of whom were present, upon the work of the past year and the importance of being up and doing during this year, so that the Guild may grow, the Church become strengthened, members benefitted and God glorified; then to the general members of the congregation upon the Dedication Festival, which would be a memorable one to them, as it would be the last in the old church where many of them had received their spiritual birth, their ghostly strength and their divine nourishment, where many a sinner had found peace in believing, and where many a penitent had been cheered through the ministry of reconciliation, whilst others had followed the remains—yes only the remains—the fragile casket, the weary body, the burden of flesh, to this House of God, sorrowing indeed but not without hope, on the way to the narrow resting place in God's acre to await the Resurrection morn; but whilst they had done this they had been cheered by the thought of the Communion of Saints, knowing that the beloved one was alive in the place of departed spirits, going on from strength to strength until it appears perfect in Zion, and after the Judgment Day would have its portion in one of the many mansions in the Father's House above. Soon would the removal of the congregation into the more spacious and beautiful building take place, an event like unto the Temple Building superseding that of the Tabernacle amongst the Jews. Yet in each the spiritual graces would be the same in new St. Mary's as in old St. Mary's; he said it may be that some might not even be permitted to take part in the dedication services of the new building. The Rector then concluded by exhorting all to follow after unity, to strive after a truer devotion to God, a greater love for Jesus, a more complete surrendering of the will to the power of the Holy Spirit, and a kindlier and more sympathetic spirit one with another. These bright, happy and reverent services were closed by the Rector of St. John's pronouncing the Benediction and the singing of the hymn "Our day of Praise is done," as the Retrocessional.

Strange to say that just as the clergy had unrobed a message came to say that an old member of the Guild had suddenly departed, as she was clothing herself to come to the Festival Evensong; but what a glorious summons fortified, as she had been in the sweet morning hour, in obedience to her Lord's command, by the reception of the Blessed Sacrament, and then again at 11 o'clock engaged in solemn prayer and praise in her Lord's House, and guided and helped no doubt by the words of the simple address on our services, being a preparation for meeting our Lord at the last day. "When I walk through the valley of the shadow of death I will fear no evil for Thou art with me; Thy rod and Thy Staff, they comfort me."

CHURCH EXTENSION.

We cannot too strangely emphasize the "bounden duty" of churchmen,—clerical or lay, men or women, young or old, "high" or "low," to make strenuous effort for Church extension. We have cities, towns, hamlets, to take possession of in the name of Christ and His Church. We have communities to influence by the setting up of the standard of the Kingdom of Heaven, and the proclamation of the Evangel of Christ and the Church, which is His Body. We have a vast commonwealth in every corner of which the Church should be intro-

duced, and the word preached, and the Sacraments administered as Christ ordered the same. In every possible way should Churchmen enter upon the crusade for the extension of Christ's Church. In the circulation of Church literature, in the establishment of mission schools and chapels, in the work of city and diocesan missions, in looking out for strangers, and in caring for their souls, in personal influence, openly, boldly, persistently, exercised in behalf of the cause and Church of Christ, each baptized man, woman, and child has a work to do. If undertaken in the faith and fear of God, the result will be attained.—*Selected.*

CORRESPONDENCE.

(The name of Correspondent must in all cases be enclosed with letter, but will not be published unless desired. The Editor will not hold himself responsible, however, for any opinions expressed by Correspondents.)

PAROCHIAL MISSIONS TO THE JEWS FUND.

To the Editor of the Church Guardian:

SIR,—The *Evangelical Churchman* of March the 21st, ult., appealing for another Society, made so serious a mis-statement regarding the above Fund, that I ask permission to correct it in your columns. It stated that its work was "altogether confined to Jews in London, Eng." It seems to me that this statement—calculated as it is to destroy the force of the annual appeal for this Parochial Mission to the Jews—is wholly inexcusable. The resolution passed at its annual meeting in October 1887, a year and a half ago, pledging the Society to take up work in Alexandria, was made known throughout the whole Canadian Church, in your columns, in the *Dominion Churchman*, and in the annual appeal issued before last good Friday. Moreover the Canadian agent of the London Society called attention to this Foreign Mission in his letter of March 26th, 1888, and commended it to the Church's prayers for the Divine blessing. That letter was very widely circulated and coupled with the other means of information should have made it impossible for your contemporary to be ignorant of Bishop Blyth's Alexandrian Mission to the Jews in connection with this Fund. That the Canadian Church is well informed as to the Foreign work of this Society is proved by the hearty and liberal response to the appeal of last Good Friday. In the previous year the total amount received was only \$270.05, though there is good reason to believe that there are one or two large amounts yet to be accounted for. The receipts for 1888 were \$1103.53, not counting the Diocese of Fredericton, which is still to be heard from. This largely increased Good Friday offertory shows that Bishop Blyth's appeal has taken hold of the heart of the Church, and from different quarters I hear that there is every prospect of larger and more general offerings on the coming Good Friday.

Since last year the Bishop of Nova Scotia has become out of the Patrons of the Society so that the list of Patrons in Canada now embraces the Metropolitan, the Bishops of Ontario, Niagara and Nova Scotia, and the Dean of Quebec, all of whom are personally interested in the work of Bishop Blyth.

Now that we have a Bishop in Jerusalem (who is not Bishop of Jerusalem, for no territorial jurisdiction is claimed for him), we have a guarantee that the Fund for Jewish work will be administered in accordance with the doctrine and discipline of the Church of England, so that a clergyman working in connection with this Fund comes to the Jew, not as the emissary of a Society paid to convert him, but with the sanction of the parochial system to minister to him in the name of the Church.

There can be no doubt that the lack of prac-