

always will be, differences of opinion and of practice in the Christian Church. At no time has one dead level of uniformity prevailed. And it is in no sense desirable that it ever should. "Unbroken unanimity," it has been said, "may be the boast of a deadening Buddhism, a withered Confucianism, a mechanical Islam; it cannot exist in a free and living Christianity." And to attempt to force upon the Church one general system of uniformity would be of all follies the most grievous. It would only succeed in finally destroying the little Christian unity that remains. And it is unity that we want, and not uniformity. "See how these Christians love one another," so was it said of the early believers. It is a remark, alas! not likely to be made by anybody now. Shall we never learn to regard this question of postures and positions, and (what Dean Stanley called) "clergyman's clothes," with that manly and robust common sense which made Martin Luther exclaim, when it was complained to him that a certain brother persisted in wearing a cassock, "Cassock!" cried Luther; "let him wear nine cassocks if they do him any good?" What the Church of England in these days specially is in need of is a little more Christian toleration and a little more sanctified common sense. Is it too late, even now, for both parties to take to heart the wise and tender words with which Richard Baxter once endeavoured to allay the passions of controversy? "While we wrangle here in the dark," he said, "we are passing to that world which will decide all our controversies, and the safest passage thither is by peaceable holiness."—*John Vaughan.*

SAMOA.

The Berlin Conference on the Samoan dispute, following as it does so closely on the heels of the great tempest, which broke the ships of the sea about the middle of last March, has, no doubt, directed the eyes of many persons to that distant group of islands. Without referring to the matters which will come under discussion at the German capital as soon as the delegates meet, we may, perhaps, interest our readers by calling their attention to a few facts connected with that part of the great Polynesian world. The harbour of Apia, which has of late been talked so much about as being the scene of the hurricane, out of the jaws of which the *Calliope* alone escaped, to the great joy of the nation, is situated in the island of Upolu, the second largest of the group. About twelve miles from Apia is the training College of the London Missionary Society, erected, it seems, soon after the lamented death of John Williams. Nearly all the education, Christian or secular, which the Samoans possess has been imparted through this useful institution. Apia is now a considerable town, and here a kind of government has been kept up for ten years under the direction of the English, American, and German Consuls. It is the high-handed behaviour of the latter (for which he has been recalled by Bismarck) which has given rise to the Conference now about to meet.

As long ago as 1839, the Christian religion, under the guidance of Williams and others, had taken a remarkable hold of the Samoan islanders. Commodore Wilkes gives a curious account of the first introduction of Christianity, for the earliest missionaries were the captain and crew of a vessel which was wrecked on the coral reefs of Upolu. The natives seized upon the flotsam and jetsam, and made laughable uses of things they had never seen before, but they were kind to the white men, and fed them so plentifully on pig meat that it was feared there would be a famine in the article of pork. The captain, finding his occupation gone, called his men about him, and proposed that they should become missionaries. They assented, and though probably most of them had forgotten their Catechism and Collects, and had perhaps rather hazy views of religion, this shipwreck became the means of at least preparing men's hearts

for a more accurate display of Divine truth. The captain succeeded, we are told, in building several churches, and achieved much success in his novel and self-imposed duties. Then the Wesleyan and London Missionary Societies despatched agents to these distant isles, who worked together until difficulties arose, and the former abandoned this field for the Fiji group.

Undoubted good has resulted from these pious efforts. The marriage tie is respected, Sunday observance is made obligatory, spirit worship has nearly disappeared, morning and evening prayers are the rule, and the church attendance is remarkable. And Mr. Wilkes observed, too, in his visit, the marked difference between those who had adopted Christianity and those who adhered to heathenism. "The latter," he says, "have a wild look, to which their long hair tied up in a bunch behind, adds not a little. On the other hand, the Christians crop their hair short. The manners of the people in Christian and heathen villages are as different as their appearance. In the latter, the reception of strangers cannot be counted on with certainty, for they at one time welcome a visitor with cordiality, and at another time are rude and violent. The stranger's reception in Christian villages is always kind and hospitable." These, be it remembered, are the words of an American naval officer. Among other favourite pastimes, that of dancing has been entirely put a stop to in the Christian communities, as it was carried on with great indecency.

Of the 56,000 natives in these islands, nearly 15,000 had, at Mr. Wilkes' visit, embraced Christianity, and nearly one fourth of the whole were under tuition. Old, gray-headed men, says he, may be seen poring over the alphabet, and taught by some of the youngest of the family. At the time of the American's visit, Mr. Williams was preparing for his fatal journey to the New Hebrides, and Mr. Wilkes saw nine native missionaries selected to accompany the English teacher. The party reached Erromanga, where they found an entirely different race of men from any previously seen—men who did not understand a single word of any of the languages known to the Samoan missionaries. Four of the party landed, and while they strolled on the beach, gathering shells, the war-shout was heard, and Mr. Williams and a friend named Harris were killed before they could regain the boat.—*G. S. O. in Church Bells.*

Home & Foreign Church News.

From our own Correspondents.

DOMINION.

MONTREAL.

MONTREAL.—*St. James' the Apostle.*—On the second Sunday after Easter, the twenty-fifth anniversary of the Church of St. James' the Apostle was celebrated. The Rev. Canon Ellegood gave a most interesting history of the Church and of early Christian work in the city. He made some touching references to the Irish ship fever, which proved so fatal. "There are many incidents connected with the famine in Ireland in the year 1846 among her peasantry which brought out phases of character so touching, so beautiful, so truly Christian, instances of uncomplaining suffering, in self-denying love for others, as they faced with heroic fortitude the slow martyrdom which they knew awaited them. Those of you who are familiar with Point St. Charles have no doubt seen the immense boulder which marks the spot with an appropriate inscription where 6,000 of these poor people were buried in one grave. That they died in such great numbers, although every possible care was taken of them, was in consequence of their impoverished condition from lack of food before leaving home for this country. Their weakened state rendered them liable to ship fever and other diseases which proved so terribly fatal. I shall never forget my first introduction to my work in these sheds by the Rev. Dr. Fallon. The long shed which I first entered was filled with poor people suffering with ship and other kinds of fever, besides numbers who were afflicted with that most loathsome disease, black confluent smallpox. My duties required me to visit those sufferers daily for months. Seven of our clergy died from disease taken from these immigrants in the years of 1847 and 1848. They, together with the late Bishop Mountain, were a noble band. It is said that the deeds of benevolence performed by Bishop Mountain may truly be called heroic."

Referring incidentally to the origin of the church the rector said:—"In the year 1863 my attention was drawn to the neighbourhood of this church, then extensive fields. After much consideration, our kind friends Mr. and Mrs. Charles Phillips gave the site with a gift of money of \$4,000, subsequently increased

by a similar amount. The site was 140 feet front by 170 depth. To this was added by the heirs Mackay 25 feet front by the same number deep. After this the work of collecting subscriptions began with much more enthusiasm, the amounts contributed exclusive of Mr. and Mrs. Phillips varying from \$1,000 down to the smallest sums. Some of the members of my Griffintown congregation who were in very moderate circumstances gave \$100 each. They agreed to pay off the sum by instalments during a stipulated time, and I am glad to be able to state that every cent subscribed by them was paid. After this church was erected, Mrs. Phillips, with her usual generosity, added the tower in memory of a deceased brother. Later on, when our surplised choir was formed, all the surpluses required at the time were furnished by her. Subsequently Mrs. Phillips gave up her claim of \$6,000, being money advanced by her late husband for building our organ. The crowning gift of the sweet toned chime of bells, by the same liberal donor, completes our record of her benefactions up to the present."

Canon Ellegood gave an interesting description of the opening services of the church; of the early congregations; the mission work undertaken in various parts of the city and in Cote St. Paul; and concluded with the expression of a hope that before long they would be in a position to build a "chapel of ease" to the church, where the seats would be free. Dean Carmichael preached in the evening.

St. Jude's Church.—In his morning sermon on the second Sunday after Easter, the rector gave a most interesting sketch of the temporal history of the parish, during his Incumbency of twelve years, the old edifice, which was formerly used, held about 200, whereas the new church has seats for 632. Dark clouds had hung over them. Debt, foreclosure, and the auctioneer's hammer had haunted them in the past, but, they had at last emerged into an era of prosperity, and the rector eloquently asserted, that it gave him more heartfelt happiness to lay the foundations of vigorous church work in that neighbourhood, where it was so much needed, than ever so great a victory could afford to a conqueror!

A somewhat unique evening was enjoyed last Friday, 3rd inst., at the Academy, in connection with the "O.E.T.S." of St. Matthias, Cote St. Antoine. Electricity and magnetism were discussed and illustrated by Mr. Stanley Richmond, being for the nonce, in alliance with the "Band of Hope" and "Missions." Rev. Mr. Dart, of St. Lambert, who brought his contingent, during his address, suggested the idea of founding a missionary museum, an idea, which, will no doubt, take root in every Church College Museum Collection, everywhere, as time goes on. During an interval of the lecture, Rev. Mr. Newnam showed and played on a model of the tubular chimes, about to be put up in the belfry of St. Matthias. It is none too soon to introduce magnetism and electricity into the missionary meeting, which has been stigmatised by the Dean, as the worst possible occasion for a practical subject. Mr. Richmond was assisted in the experiments by the eldest son of D. W. Ross, Esq.

COTE ST. LOUIS.—The Church of England congregation at this place, under the charge of the Rev. H. J. Evans, which has met for the last two years in the dissentient school house on Mount Royal Avenue, has suddenly been turned out of that place in consequence of the School Commissioners having taken their school to the basement of the new Methodist church. Mr. Evans last week waited upon the Mayor, who readily granted him the use of the St. Jean Baptiste market. Morning and evening service and Sunday School will be held there for the future until the pretty new church in St. Dennis street can be occupied. Mr. Evans states it could be completed in a few weeks, but he is determined to open it free from debt and he needs \$1000 yet before he can do that.

ONTARIO.

SMITH'S FALLS.—The congregation of St. John's Church, propose improving their present place of worship by an expenditure of \$10,000.

The Bishop of Ontario has forwarded to the clergy of his diocese "Echoes from Paris," of April, which contains a full account of the work done by Miss Leigh in the capital of the French republic, her marriage to his lordship on the 20th of February, wedding presents given, and letters of congratulation from her majesty down to the humblest of her majesty's subjects.

KINGSTON.—*St. George's Cathedral.*—At the Annual Easter Vestry meeting, a resolution was carried un-

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