

of the service. But engagements for the balance of the day at Christ Church and St. Luke's were cancelled, and the Bishop will hardly be able to keep any appointments for the present.

PITTSBURGH.—The Church in this diocese is showing evidence of wonderful growth. On Palm Sunday Bishop-Whitehead confirmed persons of all ages, young and old.

BRITISH HONDURAS.—The Bishop of Louisiana lately visited Belize, British Honduras, where he had been on an important Church mission at the request of the ecclesiastical authority of Great Britain. Arriving in Central America he became the guest of Governor Goldsworthy, and during his stay was exceedingly busy. The Governor and his Aides-de-camp, the Bishop, and the entire English population at Belize made the occasion of his visit a memorable and brilliant one. A public reception was tendered him at which all the notable residents of Belize were present. The Bishop preached at St. John's Church to a crowded congregation on the Sunday after his arrival and on the following day administered Confirmation to nearly 200 persons of both sexes and of all ages and social position. The day following the Bishop laid the corner-stone for a new Church, that of St. Mary, at the same time preaching a most impressive sermon. The next day Confirmation was administered in the old church of St. Mary, and a large number received the Apostolic blessing.

THE THREE HOURS' SERVICE.

The custom of holding the Three Hours' Service on Good Friday has spread wonderfully. A few years ago it was a thing practically unknown in the English Church; and then, for some little while, it was to be met with only here and there, in this or that especially Ritualistic quarter. Amongst many sober-minded Church people there was, certainly, a prejudice against it; some thought it sensational, some thought it Roman, some had an invincible conservative feeling in the matter which would oppose any form of service not provided for in the Book of Common Prayer. But to-day any serious opposition to this service has died out, and the holding of it is no longer any mark of an excessively 'advanced school. Quite 'moderate' churches have adopted the service, finding that in itself it was singularly appropriate and beautiful, and that the people readily came to it.

The genuine success (if we may be pardoned here the use of such a word in connection with so solemn a matter) of a Three-hours' service depends obviously on two things: it depends, first of all, upon the fitness of the preacher for giving a series of short addresses with delicacy and suggestiveness; and it depends, secondly, on the capacity which his congregation possesses of really 'meditating.' Meditation as we all know, is a thing immensely insisted upon by all spiritual writers, and very properly insisted upon. But profitable meditation is the result of discipline, of careful and constant habit: it is, as one may say, a religious art. Let the subject of a meditation be never so impressive, and let it be given never so impressively, persons who have never trained themselves in the way of meditating cannot at a moment's notice turn the occasion to good profit.

Of course the great spiritual masters have laid down elaborate rules for this exercise, and have drawn up books to illustrate and advance its practice: there occurs to one's mind at once, for example the celebrated treatise of St. Ignatius. But for ordinary men and women in the world these treatises, and the directions they insist upon, are perhaps too difficult. Yet for

ordinary men and women in the world, meditation of a genuine kind is a thing very valuable, and not in the least impossible. Supposing at their morning prayers they determined every day to devote three or five minutes to the exercise. Supposing they took a single petition of the Lord's Prayer, or a single clause of the week's Collect, or a single saying out of the week's Gospel or Epistle, and determinedly forced their minds to dwell upon it for this little space, trying to understand it, to feel its significance, to let it work upon them and lead their thoughts on, and shape out for them some practical ideas and resolutions connected with its meaning—this would be a genuine kind of meditation well worth practising, a form of spiritual exercise that habit would make more and more easy, and which would assuredly tell upon devotional feeling and upon practical life.

We live in a turbulent, distracting, hurrying age, from which there is no total escape. To begin each day with a few moments' simple self-recollection, such as here suggested, would really steady us and give tone to our spirits and our behaviour. There is nothing fanciful or impracticable about it. It is in the power of everyone who possesses ordinary wits and feeling. It is the proper complement of the daily prayers by which a Christian soul seeks to consecrate itself to the Divine service.—*S. I. in Church Bells.*

INTER-DIOCESAN SUNDAY-SCHOOL CONFERENCE.

Minutes of a meeting held in Montreal at the Synod Office, Tuesday, 10th April, at 10 A. M.

The Bishop of Montreal presided. There were present:—Bishops of Toronto, Huron, and Niagara, Dean Carmichael, Archdeacons Jones and Lindsay, Revs. Lindsay, Baylis, Weaver, Pollard, Bradshaw, Tucker, Cayley, Renaud, Rogers and Sanders, Messrs Dr. Davidson, H. Mudge, R. H. Buchanan. Meeting was opened with prayer by the Bishop of Niagara. Minutes of the November meeting were read and confirmed. In the absence of the Secretary, C. R. W. Biggar, Esq., the Rev. R. Lindsay was requested to fill the office.

The scheme of lessons as prepared in November for the year from Advent 1888, till Advent 1889, was considered. It was recommended that a column be added with a portion of the Church Catechism for each Sunday in the year. It was agreed that the Epiphany appeals for Foreign Missions be made a special lesson for the Sunday after Epiphany in addition to the Missionary lesson for Domestic Missions on the Sunday after the Ascension. The Diocesan Mission collection not being a fixed day in all the Dioceses it was left to each Diocese to arrange it for itself. With these recommendations it was resolved that this scheme of lessons be adopted.

It was moved by Dr. Davidson, seconded by Rev. H. Pollard, and carried:—"That a Committee be appointed to draw up a set of lessons suitable for the Senior classes based upon the scheme of lessons adopted, to be accompanied with illustrations, if practicable."

Committee: Rev. J. D. Cayley, Convener; Rev. W. C. Bradshaw, Rev. E. C. Sanders, Rev. R. Lindsay, Dr. Davidson.

Conference adjourned to meet at 3 p.m.

At 3 p.m., conference assembled; Rev. J. D. Cayley reported that the *Teacher's Assistant* makes its instructions for Senior classes instead of for the Infant class. That the Committee will endeavour to procure illustrations for the coming year, if possible, and recommended that the Committee appointed for drawing up the scheme for 1888 to 89, be continued to draw up the scheme for 1889 to 90, and endeavour to have illustrations and that the name of Archdeacon Lindsay be added. Report adopted.

Moved by Rev. L. N. Tuckser, seconded by Rev. W. C. Bradshaw:—"That this Conference would recommend the adoption of the same scheme of lessons and leaflets together with the *Teachers Assistant* throughout the Ecclesiastical Province, and for the present and until further arrangements can be made the adoption of those prepared by the Sunday-school Committee of the Diocese of Toronto."

The Committee on Inter Diocesan Sunday-school examinations reported:—

1. That the Committee procure a sample engraving for the Certificates which can be adapted to the first and second grades, and which is hereby submitted. The cost is as follows: engraving plate, \$30. Certificates—\$5 per hundred in lots of over 200, or \$6 50 per hundred in lots of 100.

2. The Committee recommend that the certificate be signed by each Bishop for his own Diocese.

3. The Committee suggest that candidates who obtain at least 70 per cent in the aggregate be placed on the first class, and those who obtain at least 50 per cent in the second class.

4. That teachers offering themselves for examination pay a fee of 25 cents, and Sunday-school scholars 10 cents, to meet the cost of certificate, &c., and that all expenses of the examination be defrayed by the Parish in which the said examination is held.

5. That the places of examination be selected and all the necessary arrangements made by the respective Diocesan Committee in accordance with the report adopted by this Conference.

6. The Committee are of opinion that the candidates for examination should be confined to (*bona fide*) teachers and pupils in Church Sunday-schools.

7. The Committee recommend that a Board of Examiners be appointed at this Conference whose duty it shall be to prepare questions and examine the papers in the different grades of candidates this year.

All of which is respectfully submitted. Signed,
T. BEDFORD JONES, Chairman.

The report having been considered clause by clause, was on motion of Archdeacon Jones, seconded by Rev. W. C. Bradshaw, adopted.

It was moved and adopted that the Board of Examiners consist of the following eleven persons each to take a separate subject to set the questions, and examine the papers.

FOR TEACHERS.

Grade 1.—(a) 1 Samuel, Rev. E. C. Sanders; (b) Collects, Canon Bell; (c) Sketches of Lesson, Rev. J. D. Cayley.

Grade 2.—(a) 1 Samuel, Canon Medley; (b) Collects, Canon Davidson; (c) Sketch of Lessons, Archdeacon Jones.

FOR SCHOLARS.

Grade 1.—(a) Life of Joshua, Rev. H. Pollard; (b) Collects, Rev. M. M. Fothergill; (c) Catechism, Rev. W. C. Bradshaw.

Grade 2.—(a) Life of Joshua, Canon Partridge; (b) Catechism, Canon Henderson.

In case of any of the above declining to act the Bishop of the Diocese of the person declining shall be requested to appoint a substitute.

Ten questions shall be given each subject of which seven should be answered. Rules of the Sunday-school institutes for examination to apply. All questions to be sent through the Secretary, C. R. W. Biggar, of Toronto.

The next meeting is to be held on Tuesday at 10 a.m., before the meeting of the Provincial Board of Domestic and Foreign Missions wherever it may meet.

The Bishop of Toronto pronounced the Benediction, and the Conference adjourned.

T. any one sending us \$1.70, with the name and address of a NEW subscriber, we will send a copy of Little's "Reason's for being a Churchman," the price of which alone \$1.10.