

HAMILTON.—*St. Matthew's*.—It was not possible to open this new church for divine service on Sept. 21, the feast of St. Matthew. It will, however, be ready in a few days.

Harvest services of praise are being held in every parish throughout the diocese of Niagara. In some places we observe these religious services concur with the annual shows of county or township, which is to be commended.

HURON.

Memorial Church.—On the return of the Rev. Canon and Mrs. Richardson, who have been spending three months in England and Ireland, they were met at the school house by a large number of the congregation, and presented with an address of welcome.

LONDON.—On the last evening of the week, the Lord Bishop of Huron and Mr. Baldwin arrived home at the See House after a month's travel in the great North West; looking, it is said, ten years younger than when they started on their journey. Were it not for the expense attending the long trip, many of the over-fatigued would, we think, make Vancouver their resting-place for the next vacation. The length of time absent would also prove a great obstacle. On Sunday he preached at matins at St. Paul's Cathedral, and at St. James' Church, London South, at evensong. Rev. Principal Stowell preached at the Cathedral at evensong: the rector Rev. Canon Innes, having taken a very severe cold, coming home from the meetings in Toronto.)

Churchwomen's Jubilee Offering to the W. & O. Fund of Algoma.—Mrs. Boomer thankfully acknowledges further donations to the above Fund:—St. Barnabas, St. Catherine's, offertory, \$8; Miss A. Evans, Lindsay, \$5; Mrs. Canon Salter, Brantford, \$3; Rev. J. A. and Mrs. Ball, of Port Rowan, Ont., \$5; also W. A., M.A., of Port Rowan, per Mrs. Wood, \$15; Mr. Mills' sale of work, additional, \$18.45; per Rev. G. W. Racey, St. James' Church, Middleton, \$8.84; and St. Stephens, Goderich Township, \$6.16; offertory from the mission of Riviere du Loup, Quebec, \$10; a post office order also comes from Mrs. R. V. Rogers, Treasurer W.A.M.A., for \$50.90. Which makes the handsome total to date for the Diocese of Ontario, \$594.42.

There remains but one more month before the 1st November, when the collecting lists will be all handed in to the various W.M.A. branches. We would remind our friends of this, and ask them to do their utmost to further the good cause meanwhile.

FOREIGN.

The Dean of York, presiding recently at a meeting of the Church of England Funeral Reform Association held in York, said that the society's efforts to curtail funeral and mourning expenditure had been generally successful among the upper and middle classes, and a costly and ostentatious funeral was now considered a mark of vulgarity.

His Japanese Excellency, Rinichi Kuki, Minister to the United States, is a firm believer in Christianity, though he is not a Christian himself. His oldest child has been baptized, and his two other children will be as soon as he thinks they are old enough. "It is," he says, "my sincere wish that they become good Christians, and they shall have every opportunity of becoming so. I believe that it is only a question of time when all Japan will be Christianized, and I don't think it will be a long time either."

WALES.—The citizens of St. Asaph lately turned out en masse to welcome home the Rev. W. Glanffrd Thomas from London, as the winner of an Eisteddfod prize of £40. The horses were taken from the carriage, and, amid great cheering, it was pulled into the city by a number of Elwy men. A similar hearty welcome awaited the Rev. R. A. Williams, the "chaired" bard of the Eisteddfod, on returning to Towyn, of which he is the much respected curate.

AUSTRALIA.—A Renter's telegram from Rome says:—"At Sunday's reception at the Vatican the Pope stated that he had heard from Cardinal Moran, Archbishop of Sydney, that the New South Wales government had offered land to the extent of three hundred thousand acres to any missionaries who would undertake the civilization of the natives in the colony. The Pope thereupon requested the Propaganda to furnish missionaries at once, lest they should be anticipated by Protestants, and the Propaganda is now seeking to enlist the missionaries, who will probably be chosen from among the Irish Trappists. The Propaganda is also working actively to develop the missions in con-

formity with arrangements come to between Monsignor Jacobini and the societies for the Propagation of the Catholic Faith and the Promotion of Missions in Foreign Countries."

The death is announced of the well-known Welsh bard, the Rev. John Jones, vicar of Llandysiliogogo, which took place at New Quay, Cardiganshire, in his eighty-fourth year. The deceased gentleman, who has held his living for nearly thirty years, and whose death occurred from paralysis, was a descendant of the celebrated Welsh clergyman, Ellis Wyn, author of "Y Bardd Cwsg." Mr. Jones had the honor of being selected to translate into Welsh the "Queen's Journal of our life in the Highlands." Her Majesty granted him, through Mr. Gladstone, £50 annual pension from the Civil List fund, in recognition of his valuable services to Welsh literature.

The consecration of the Bishop of Sodor and Man took place, as announced, on St. Bartholomew's Day, in York Minster, by the Archbishop of York and the Bishops of Carlisle and Manchester. A large number of clergy were present. The sermon was preached by the Rev. Herbert James, rector of Livermore, the discourse being on the subject of faithfulness. At its conclusion the bishop designate was conducted to the altar rails, the Queen's mandate read, and the necessary questions put. His grace and the assisting bishops then laid their hands on the bishop-elect, and the Bishop of Sodor and Man took his place with the Archbishop and Bishops. A peal on the minster bells was rung after the service.

Dr. Dollinger being consulted by a Protestant lady as to the propriety of joining the Roman Church, said: "Bethink you that, if you join the Roman Communion you must make, and confirm by oath, a solemn confession of faith, which among others, contains the following articles:—1. The universal lordship of the Pope over all Christians. 2. His infallibility. 3. The eternal damnation of all unbaptized persons, and of all baptized persons who knowingly remain out of communion with the Pope. To this must be added the doctrine of Purgatory, and of the power of Papal indulgences, to set souls free from Purgatory. Are you sure that, if you complete this act of submission of your soul, no regrets hereafter will come to you, no reproaches of conscience torment you? You must henceforth give up the use of your New Testament, which you, no doubt, have been accustomed to read, etc."

Mr. Spurgeon is reported to be at variance with the Baptist Union, and it is said will consider himself in no wise bound by the decisions of the coming conference between the Baptists and the Congregationalists. In a remarkable article on "The Broadening of Dissent," Mr. Spurgeon writes:—"A new religion has been initiated which is no more like Christianity than chalk is like cheese. A religion destitute of moral honesty palms itself off as the old faith with slight improvements, and on this plea usurps pulpits erected for the purpose of preaching the Gospel. At the back of this doctrinal falsehood comes the natural doctrine of spiritual life, which, while it is wanting among certain dissenters, is becoming fuller of zeal and force in the Episcopal Church, where the Gospel is fully preached. With the Holy Ghost sent down from Heaven, our Churches not only hold their own, but win converts, but their strength is gone when the Gospel is concealed and the life of prayers slighted, the whole thing becoming a mere form and fiction, and for this our heart is sorely grieved."

The twelfth annual report of the Free and Open Church Association of the Church in the United States, which has just been issued, shows that 74½ per cent. of the churches and chapels of this country are free, while by the last report the percentage was given at 69½. In the missionary jurisdictions they are all free, except in a few cases. Thirty-nine of the bishops are patrons, and there is a total membership of 559. There has been reported to the Board of Council a gain of 6 free churches in West Virginia, 11 in Georgia, 14 in Louisiana, 3 in Indiana, 8 in Central Pennsylvania, 1 in Long Island, 2 in Maryland. About 800 printed circulars, tracts and reports have been distributed during the year. The number of churches open all day and every day for private devotions is increasing.

In a recently published volume of sermons, the Bishop of Peterborough appeals to the true scientific spirit:—"From the conceited half-knowledge of the dabbles in science and smatterers in theology—with their parrot like cant about the unreasonableness of mystery and the absurdity of dogma, their solemn platitudes about the irreconcilable differences between science, of which they know little, and theology of which they know less—we appeal to the true high

priests of science, to those who, in the inmost shrine of her temple, stand ever reverently with bowed heads before a veil of mystery, which they know they can neither lift nor rend, and yet through which they feel there ever streams a hidden and inscrutable, yet mighty, power—a veil behind which they know there is a light whose source they cannot reach to, and yet whose rays are still the light of all their life."

Canon Trotter, in one of a series of tracts being issued by the Church Defence Institution, gives some statistics as to the migratory character of Dissent in Liverpool. He says:—"Some fifty sites connected with dissenting congregations had been deserted. Some thirty odd have afterward been occupied. Of these there were used as churches, 7; as Church schools, 2; as coal and stone yards, 4; as warehouses, 4; as public rooms, 8; as private houses, 3; as a workshop, 1; as a public house and theatre, 1; as a Turkish bath, 1; and the others as stables and shops." He reckons that there are seventeen dissenting chapels for 10,000 well to do people in good neighborhoods, and five for 85,000 very poor.

The Bishop of Manchester, in consecrating a burial-ground at Prestwich, Manchester, said that the question of cremation which was agitating the minds of some persons in the present day, had nothing to do with Christian principles. The question of whether we burned or buried the bodies of the dead should be determined entirely by feelings of natural piety. He must confess that, whether because of early associations or otherwise he could not tell, burying was more consonant with his feelings, and nothing should lead him to abandon the practice; but if it were shown that burial, even when conducted carefully under the direction of scientific men, was injurious to the health of the living, he would say: Abandon it; for there was no Christian principle involved in the alternative method of disposing of the dead, and we must do that which was for the good of the living rather than that which would merely be relevant to the bodies of the dead.

The Mother Superior of All Saints' Sisterhood:—Of this devoted and much lamented woman the *Church Times* says:—In 1851, with the sanction and support of the late vicar of All Saints', the Rev. Mother of All Saints' began her work as Sister of the Poor, and on St. Luke's Day of that year undertook the care of a few incurable women and some orphan children, in a house in Mortimer Street, St. Elizabeth's Home, which has now been rebuilt and enlarged, and holds sixty beds for incurables. In 1856 the community, then numbering six sisters, moved to All Saints' Home, Margaret Street, which then became the mother-house, and there under fixed rules and statutes the foundation of the present large community was laid, the Bishop of London consenting to act as visitor, but in consequence of illness, being unable to be present, the Bishop of Oxford (Wilberforce), acted for him, and consecrated her Mother Superior. On the Bishop of London's translation to the see of Canterbury, he consented to continue his office of visitor, which office is filled by his grace, the present archbishop. The works, now numbering thirty-one, and extending to Africa, Asia, and America, still carry on the original intention of the foundress, in the training of orphans and destitute children, mission work and the care of the sick in the hospitals. Notwithstanding continued ill-health, the Mother Superior had been able to direct the work of the sisterhood, guiding all the different houses with her counsel, and giving sympathy and support to all who came to her for help. In 1885 her life was almost despaired of, but after months of illness she was again able to take up with renewed vigor the entire work of the community until the spring of this year, when her strength gave away, and a sudden relapse caused her death on August 8th.

Correspondence.

All Letters containing personal allusions will appear only the signature of the writer.

We do not hold ourselves responsible for the opinions of our correspondents.

DEGREES.

SIR,—In my late return voyage across the Atlantic, a gentleman from one of our English Universities sat at my right hand at the dinner table, and we very naturally became acquainted and had much conversation together. He asked me on one occasion whether the degrees conferred by the University of Trinity College, Toronto, were highly valued in Canada, as something which had transpired in London, England, had conveyed an idea to the com-