

at St. Stephen's Mission Chapel for the newly confirmed. Forty-seven communicants were at that service. Early Communion was also celebrated at Niagara Falls South, and several laity united with the clergy in the Holy Eucharist. A Chapter meeting was held afterwards to consider several questions which Rural Dean Gribble brought before them. At 11 o'clock the Bishop returned and continued his conference with the clergy until 2 p.m. The conference was resumed immediately after dinner and continued until six. The Bishop of Niagara is arranging to have a like conference in each Rural Deanery once a year, and very great benefit must accrue to the Church from the Bishop and clergy thus taking counsel together. The annual confirmations also, which are now held in every parish in the Diocese, will greatly strengthen the Church.

DIOCESE OF HURON.

LONDON.—The St. George's Society and lodges, Chelsea, Trafalgar, and British Lion of Sons of England, attended divine service in St. James' Church, London South, on Sunday, April 22nd. Service was read by Rev. T. H. Brown; the sermon was preached by the rector, Rev. Evans Davis. He chose as his text Ps. xxiii. 12, "Blessed is the nation whose God is the Lord, and the people whom He hath chosen for His inheritance." The London papers reported the sermon to be one of great force, delivered with much earnestness and eloquence. Reference was made to England's greatness—the cause of such greatness—the duties of Englishmen both to the parent land and their adopted country. The spirit of loyalty rang throughout the whole discourse and was highly appreciated by the very large audience.

STRATFORD.—The Rev. Mr. Ker has entered fully on his duties in the parish. A reception was given him last week, and a warm welcome tendered him. There is much work to be done in the town and surrounding country but Mr. Ker seems equal for it all.

SARNIA.—On Sunday, April 22nd, the Odd-fellows of Sarnia, Port Huron, and Point Edward, assembled in St. George's Church, when the rector, Rev. T. R. Davis, preached a most practical sermon full of good advice and encouragement from Matt. vii. 16.

DIOCESE OF ALGOMA.

OUR "FOREST CHILDREN."—Those who saw the Christmas number of *Our Forest Children*, with its attractive cover, its twenty ornamented and well illustrated pages, and its many interesting articles giving all phases of the Indian question, besides many an amusing anecdote—will, we are sure, be glad to hear that the Rev. Mr. Wilson has in preparation a "Summer Number" of the same publication, which is to appear in June, and will be sold for the same price, 15c. We are told that it will contain an account of the Dakota Indians, their history, customs and language; a similar account of the Micmac Indians in Nova Scotia and New Brunswick; brief accounts of a number of different tribes; stories of massacres of Indians by the Americans; extracts from Indian pupils' letters; examination papers, &c. Those who wish to help Mr. Wilson's work should order a number of copies and distribute them among their friends—25 copies for \$3.50; 50 copies for \$6.50; 100 copies for \$11. Address Rev. E. F. Wilson, Shingwauk Home, Sault Ste. Marie.

DIOCESE OF NEW WESTMINSTER.

YALE.—On the 1st of March the Lord Bishop visited Yale for the purpose of holding a Confirmation, and also examining the Sister's school. On March 2nd, after Mattins, he "laid

his hands" upon five Indians (two men and three women), after which he proceeded to the Sister's school, when a very rigid examination was held, in reading, writing, spelling, arithmetic, geography and history. His Lordship was very much impressed with the progress the children have made—the answers in all respects being equal, and sometimes superior, to anything that could be expected from white children of the same age.

LYTTON.—On Friday, March 23rd, Yale was again visited by the Bishop, who on the following day went to Lytton accompanied by the Sister Superior and five of the school children, who went to Lytton to be confirmed. On Palm Sunday, also the Feast of the Annunciation, there was an early celebration followed by Mattins and the Confirmation Service, when his Lordship "laid hands upon" sixty-one Indians and girls from the Sister's school (27 males and 34 females), after which he celebrated Holy Communion, at which 108 Indians communicated. In the afternoon a second confirmation service was held, when two white persons were confirmed. In the evening the Bishop preached at the service held for the white population, in the school-house, and on the following morning examined the Indian school, when he found the children making good progress.

CONTEMPORARY CHURCH OPINION.

The *Irish Ecclesiastical Gazette*, says:—

We perceive with regret that the attempt is still going on to break up the organization of the Church Missionary Society and start a new one. The ostensible grounds are threefold, namely—(1) The invitation addressed by the committee to the present Bishop of Lincoln (Dr. King), on his consecration, to become a vice-president of the Society, as is the case with all the other bishops; (2) the recognition of Bishop Blyth of Jerusalem; and (3) the recent meeting of the Society for Divine worship in St. Paul's Cathedral, where a reredos has been erected, which is regarded by some of the supporters of the Society as an incentive to image worship. On all these points we offer no criticism, but we venture to express a hope that the Hibernian Auxiliary will think seriously before it takes any step that will compromise it with the parent Society. We believe that the agitation, if it had not been fanned by interested parties, would have been quietly allowed to drop before this. The principal promoters of the suggested schism are Lord Lichfield, Sir A. T. Cotton, General Haig, Mr. J. M. Holt, and Mr. J. Inskip. The *Record* writes with great severity on the subject, but some of the blame must be thrown on our contemporary for having at the first assisted the agitators. The Committee of the C.M.S. in London have likewise used language which lent a degree of sanction to the above gentlemen in their crusade against the Society.

Church Life, Cleveland, Ohio, says:—

We do not believe that there is a life to come merely because there is "a pleasing hope, a longing after immortality." Nor yet because our purposes are unfulfilled, our work unfinished, our sins unpunished, or our virtues rewarded. Still less because of the verdict of certain cells and tissues that for their perfection would require infinitude of time for perfect development. Nor because our thought is thinkable to all eternity ere it reach its highest possibility. But because He lives who says, *I am the Resurrection and the Life*.

The *Churchman*, N. Y., has the following under the title "Denominational Fellowship":

It has been evident for some time past that the great obstacle to union among the Protestant bodies of this country is the intensely sectarian spirit which still animates the various

dissenting denominations, and that this spirit exhibits itself constantly in a bitter denominational antagonism among themselves. The old notion that the Episcopal Church was more self-seeking and exclusive than such denominations is now altogether exploded. The show of denominational fellowship as commonly displayed on platforms and at united services, is now seen to be meaningless so far as any real unity is concerned. Notwithstanding all the comities and courtesies that have been so manifested, when it comes to any real denominational self-sacrifice for the sake of genuine union, it is conspicuously wanting. A characteristic illustration of this is to be found in the pathetic "open letter" on "Christian Union" in the last number of a New York monthly magazine. After telling the story of the struggle carried on in a little Western town first by the Presbyterians, who failed, then by the Congregationalists, and the Methodists, and the "Christians," and the United Presbyterians, and two other "societies" not named, and how the Congregationalists, spite of all these odds, so far succeeded in this fierce struggle for existence as to become self-supporting, he then complains that the Presbyterians returned to the field they had once abandoned to the said Congregationalists, and by their efforts succeeded in seriously crippling the Congregational body to say nothing of the other sects. "The result," he says, "of the movement, was to give to a town already having five very good Christian churches and two weak organizations, an additional church at the expense of the missionary society of the Presbyterian denomination, and also to weaken and discourage the Congregational church, and make its struggle for self-support for some time to come, a severe one." The pessimistic reflections with which the said writer concludes his doleful account, are not to be wondered at. Assuredly his contention that the boasted fellowship among the foregoing denominations ought at least to prevent them from destroying one another will strike Churchmen as altogether reasonable.

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.]

To the Editor of the CHURCH GUARDIAN:

SIR,—Would you kindly allow me a short space in your Journal to reply to the following that appeared in the *Huron News* of the *Evangelical Churchman*, of the 19th of April:

"There is an association in London which calls itself 'The Canadian Church Union.' It holds meetings at regular intervals. The subjects discussed during the winter have had a bearing mostly on the early British Church. If the gentlemen composing this association gave their attention to the present state of the Church of England, in Canada, and used all their energies to build it up in the faith of the Gospel so as to make it the power it ought to be in the land, it might be better than frittering away their strength on what the Church has been. What the Church is is the all important question. Some associations were like old men, always talking about matters that happened in their youth, unmindful of the present and its living issues."

I think Mr. Editor when people set themselves up for local correspondents of Church papers they should ascertain facts before undertaking to communicate them. For in the first place the Canadian Church Union has never, at any meeting, discussed the early British Church, but what they have done is to introduce a series of illustrated church lectures, prepared by the S.P.C.K. of England. Some of those on the early Church have been already publicly given and highly appreciated; as a proof of which the Union is under promise for