

examination into truth, "and many formerly of other denominations have now joined the Church of England."

The Society for the Propagation of the Gospel in Foreign Parts is making arrangements for the observance on August 12th, 1887, of the one hundredth anniversary of the consecration in Lambeth Palace of Dr. C. Inglis, who was not only the first Bishop of Nova Scotia, but the first Bishop of the Church of England in Foreign Parts.

The Bishop of Peterborough advocates a redistribution of church income. And in this proposal he has been followed by the Bishop of Gloucester and Bristol, who proposes to begin by redistributing the income of the Bishops.

The diocese of Cork, and especially the parish of Douglas, has suffered a severe loss by the death of the Rev. Canon Hayman, which took place on December 15th. Canon Hayman may be described as a "model clergyman," zealous and pious, and devoted to his Master's cause.

Among the recent donations to the Royal Irish Academy is an Irish ecclesiastical bell, made of riveted iron plates dipped in bronze, which had the effect of imparting great resonance. Bells of this kind are still to be seen tied to sheeps' necks on Salisbury Plain, and were carried by the Irish settlers to Australia. The bell has been presented by Thomas Deane, Esq., County Kerry.

On the Saturday, before Christmas, for the third time within two years, the Bishop of Gloucester and Bristol collated a dean in Gloucester cathedral. The proceedings commenced in the chapter house, when Canon Spence, the dean designate, exhibited the Queen's mandate, and prayed admission to the office. The usual ceremony followed.

At Chichester Cathedral the Bishop said: This day the seventieth Bishop of Chichester sat in the seat of his predecessors. You worshipped the same God, the same Lord, and the same Holy Spirit, even as your forefathers worshipped; and the same psalms and lessons, and many of the same prayers have sounded within these walls for nearly nine hundred years.

The Venerable L. P. Stamer, a knight as well as a clergyman, was made rector of Stoke-upon-Trent twenty-nine years ago. He began work with one assistant. Six mission churches have been erected. There are now twenty-four services in the parish each Sunday, and there is a working staff of eight clergy. Recently there was a reunion of the forty-nine clergy, who have been associated, and a social gathering was attended by over 1,100 communicants of the parish.

At the annual meeting of the Church Pastoral Aid Society recently held in Sheffield, Mr. Clarke Aspinall, of Liverpool, attended as a deputation, and made such an impressive speech that a gentleman who was present, on returning home wrote to the local secretary, enclosing a check for £50, and also offering a subscription of £5 a year to the Society. He further wrote to his own vicar (of St. George's parish), asking him to accept the stipend of a Scripture reader for two years, and promising to subscribe £50 towards a mission room.

The Bishop of Lincolnshire said the special work God had called him to do was, to bring home to the hearts of the people, and especially to the hearts of the poor, the blessings of His Church. During the last thirty years the very foundations of the faith had been assaulted, but they stood firmer than before. They needed to bring more definitely before the people the pattern of the Saviour's life, to make them dissatisfied with the common standard of self-measurement and mutual comparison. If it were asked how were the people to reach the intended moral perfection, he replied, In and by the Church. The great ends for which the Church was founded were the restoration of man to himself, to his God, and to his fellow-man in love.

The Archbishop of York has opened at Hull a large and commodious institution for seamen, which has been built by Mr. C. H. Wilson, M.P., and placed at the disposal of the Missions to Seamen Society, which is doing so much for sailors in the North of England. This makes the forty-second institute in the hands of the Society. The Mayor and Corporation and a number of influential residents supported the Archbishop. His Grace, Mr. H. C. Wilson, M.P., Canon McCormick

and others spoke on the value and necessity of such places of recreation for sailors on shore.

INDIA.—From Chota-Nagpur the Rev. A. Logsdail writes:—"Four of our deacons have been ordained to the priesthood at Ranchi, by the Bishop of Calcutta. The service was in Hindi. There were 487 Kohl communicants, and the elements were distributed by the bishop, assisted by seven Kohl priests and two European ones. There was not a white face in the congregation with the exception of my wife. Some of the Europeans would doubtless have come to the service, but their own was only just over when the Ordination commenced, and with the prospect of an evening service too, at which the Bishop was to preach, more could not be expected or performed in India. On the Friday previous we had a native confirmation, at which 350 Kohls were presented. Conferences, daily celebration of the holy eucharist, etc., filled up the six days of his lordship's visit to us."

The present position of foreign missions is very significant and satisfactory. We are told—(1) that in 1884 there were no fewer than 1,322 ordained native ministers, or nearly as many as the whole number of foreign missionaries, officers of an army of 26,687 native workers of other kinds, catechists, and teachers. (2) That the number of native communicants was 769,201, and that they had increased in the year by one-fifth. The two together mean that at the present rate of increase in this year, the ninety-fifth since the first Englishman went out as a missionary, there are outside of Christendom reformed Christian communities more than 3,000,000 strong, led by 2,500 ordained ministers of their own speech. In India alone, the census of 1881 showed nearly 2,000,000 of Christians of all kinds, and an increase of the reformed native Christians at the rate of 86 per cent. in the decade. The growth of the dark races who are coming under the power of Christianity is beginning to form a striking parallel to the growth of the English speaking races, to whom they have been entrusted for their civilization in the highest sense.

Of the many interesting memorials of the Queen's Jubilee, which are already projected, none is likely to be more popular than the Women's Jubilee offering. The women and girls of the United Kingdom, of all ages, ranks, classes, beliefs, and opinions, are asked to join in one common offering to their queen, in token of loyalty, affection, and reverence toward the only female sovereign in history who, for fifty years, has borne the toils and troubles of public life, known the sorrows that fall to all women, and as wife, mother, widow, and ruler held up a bright and spotless example to her own and all other nations. Contributions are to range from one penny *minimum* to one pound *maximum*. The nature of the offering will be decided by the Queen herself, and the names of all contributors will be presented to Her Majesty. The collectors are the wives of lord lieutenants, members of Parliament, mayors, aldermen, the clergy of all denominations, and all leading proprietors and householders in the several towns, wards, and districts.

THE NEW IRON CHURCH AT THE KNOCK, IRELAND.—The opening services of the above church were held lately, with the permission of the Lord Bishop of the diocese. This church, which is a substantial and well built structure, has been erected under the superintendence of W. Fennell, Esq., architect and civil engineer (Mr. R. Kerr, of Donegal Pass, being the builder), at the expense of the Rev. F. and Mrs. Graham, under the immediate sanction both of the Lord Bishop of the diocese and his Grace the Lord Primate, who take the deepest interest in this much needed movement for church extension in a district so rapidly growing in importance and population. The good cause has also met with the most cordial support and co-operation of the neighbouring clergy. On Saturday there was an overflowing congregation, and the services then and on Sunday were most hearty. Among the clergy present were:—The Rev. T. Hamilton, Rev. H. W. Stewart, Rev. Dr. Roe, Rev. H. Meade, Rev. A. Thorpe, Rev. J. Leslie, and the Rev. F. Graham. The Rev. H. Stewart, D.D., Dean of Dromore, preached a most thoughtful and appropriate sermon from the text, "Other foundation can no man lay than that is laid, which is Jesus Christ," &c.—1st epistle to the Corinthians iii., chapter 11, and 12th and 13th verses. Letters of regret for non-attendance were received from Rev. Dr. Hannay, the Vicar of Belfast; Rev. Dr. Busby, Rev. Dr. Irvine, Rev. Dr. Kane, and many other friends both lay and clerical. The interior arrangements of the church are extremely simple, but in good taste. The organ was procured from the well known firm of Peter Conacher & Co., of Huddersfield (old firm). Warm thanks are due to Mr. Armstrong, who kindly consented to act as organist, and to the ladies and gentlemen who, at great trouble and inconvenience, so reg-

ularly attended the choir practices, and materially contributed to the brightness and success of the first services in the Knock Iron Church.

An inquiry into the attendance on religious worship in London on Sundays was recently instituted by *The British Weekly*. Sunday, the 24th of October, was the day selected for the purpose. It was found that in the churches, with an accommodation of 601,450, there was in the morning an attendance of 265,577; in the evening 264,752; total, 530,329. In the houses of worship of various Protestant Dissenters, accommodating altogether 449,250, in the morning there were present 172,523; in the evening 194,639; total, 367,162. The Romish churches accommodate 47,700, and had 26,090 morning, and 28,225 evening attendants; total, 54,315. The Jews, with an accommodation of 9150, had in the morning 2,850; in the evening, 1,480; total, 4,330. There were 199 of the Greek Church, and 19,957 in attendance morning and evening in services at hospitals, workhouses, etc. Inquiry was not made as to the attendance at mission services of any kind, and relates to only one service before and one after noon. These are very important omissions, and greatly affect the result. As it stands, however, it shows that there is in London church accommodation for 1,107,650, about one-fourth of the population; that 479,731 attend in the morning, and 496,561 in the evening; a total of 976,292 during the day.

Correspondence.

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

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

NEEPIGON MISSION.

SIR,—The Neepigon Mission, like many others, being supported by kind friends whom neither the Indians nor Missionary have ever yet seen face to face. I feel that it is not only just but altogether essential, that I should from time to time give an account of my stewardship, that those who have tried to help and cheer and comfort us with their money, with their clothing, with their medicines, with their books and papers, with their sympathising letters and with their prayers, may be still encouraged to rally around us. More especially since I can inform them that our hopes are now brighter, results more satisfactory and a real work of grace, we hope, is going on in the hearts of many of these poor children of the forest. In the history of almost all missions, where a solid foundation is to be laid, and where the gospel is to come in real contact with the prejudices and superstitions of paganism. I believe these are periods of discouragements and despondency in which the missionary is tempted to believe that he has toiled in vain—prayers are not answered—there seems to be no spiritual growth—he longs to see some substantial proof of real conversions—a first step—a first word or a first prayer, to prove that the word of life has taken root within. Perhaps the young and inexperienced missionary expects too much or builds too confidently upon his own plans, his own zeal, his own efforts, and, if so, he will have to learn the truth of the old remark:—"The old Adam is too strong for the young Melancthon." But be this as it may, the friends of our mission, will be glad to hear, that there is a visible proof in our midst, that the old paganism is not too strong for the Gospel of Our Lord and Saviour Jesus Christ. I have now spent almost five winters among these poor Indians. I came among them when they were yet almost wild uncouth pagans, possessing all the wisdom of simplicity and the vices of ignorance. There were just two small log houses then—almost all the Indians lived in wigwams made of birch-bark, and there was only one who made any attempt whatever at cultivation. There were two extemporised buildings which represented a school and mission-house used by an Indian Catechist who had been here teaching for about ten months before my arrival. These buildings were not chinked and only partly roofed—no ceiling—no floors, not one square yard of ground fit for cultivation; and both the habits and minds of the Indians corresponded entirely with the disorder and wild aspect of the surrounding scene. It is not necessary that I should now state at length, the many vicissitudes and strange ordeals through which we have passed:—The cold and hunger, the faintness and weariness, the sickness and deaths. Our God has indeed kept us and sustained us with his strong arm. We may well say "If the Lord had not been on our side" we should have perished long ago. I have many times lain down in my tent with all my clothing saturated through and through with drenching rain and they dried upon me "while I slept. A few day