

always actuated Andrew, and led on to the great works which he had done for the Church. They were all acquainted, the preacher said, with characters like the lady who spent much of her time in writing and addressing circulars and working in aid of a missionary society for Africa, while her own little African heathens were allowed to fall down the stairs and on the floors of her own house unwashed, uncared for and unkempt. Andrew's spirit was also illustrated in the instance when he brought the boy to Christ, who had the bread and fishes, which were miraculously multiplied. Again, when Christ had made His triumphant entry into Jerusalem, it was Andrew, in company with Philip, who brought the inquiring Greeks to Jesus, the event being remarkable as the first fruits of Christ's influence on the Gentiles. The full significance and results which followed from that interview will never be realized until that day when all secrets shall be known, and hidden things shall be revealed. Who could tell how much the preaching of these Greeks has done, to bring their own people to a knowledge of the Gospel? Perhaps the light so kindled and diffused by these enquiring Greeks is shining to-day in the hearts of many men. So with our own action. In all humility and reverence he said it, God's mission to us was to work for the salvation of souls, and the tremendous influence and results of one simple act done in the name of Christ for the salvation of a soul were beyond our human comprehension. The Cronyn Memorial Church had been richly blessed in its past life of sixteen years. He spoke of the many improvements which had taken place in the building and surroundings, and referred in terms of affection and regard to him in whose memory the Church had been erected, to the first pastor and to the present minister, whose thirteen years of incumbency have been crowned with success and honor.

In the evening the church was crowded, many occupying seats in the aisle. Canon Dumoulin again preached from Psalm 119th and 140th verse a sermon of peculiar power on the assaults of various kinds which have been made upon the Word, and the tests to which it has been put, and notwithstanding all it has come out victorious, more loved, more trusted in than ever. He concluded with a high eulogium on the free seat system in the church as the only scriptural one, and the one by which God is more especially honored.

DIOCESE OF ALGOMA.

The Rev. E. F. Wilson is taking steps to form a Canadian Indian Research and Aid Society. It is thought to be needed:

Because at present no such society exists; because it is desirable that Indian relics, traditions, folklore, etc., be collected and preserved, while yet it is possible to gather them; because the Indians are "the wards of the nation," and it is the duty of the Canadian people to take a kindly interest in their welfare; because all efforts made hitherto for the benefit of the Indians have been isolated in their character—each church working on its own lines and the Indian department on its line, and the general public knows but little either of what the churches or the Government is doing; because our neighbours in the States have two or three well organized societies, having the above objects in view, already successfully in operation, and we in Canada have none.

The aims and objects of the Society will be to bring the cause of the Indians more prominently before the Canadian public, the Christian Churches working hand in hand together, hearing about (through the journal and meetings) and taking an interest in each other's work. Each church can still follow its own lines in caring for its own church members among the Indians and educating their children, but it is believed that great benefit will

acome from this united effort, at which the proposed society aims, and that it will become a power for good (as have similar societies in the States) in restraining injustice and improving the condition of the Indians, and will lead to a deeper and more earnest interest in their welfare.

Any archaeological specimens collected by the members of the society will be deposited with the Canadian Institute, Toronto.

The following persons have subscribed their names to become members of the society so soon as it is set on foot, provided it is conducted on the lines and in the spirit herewith set forth:—

Daniel Wilson, University of Toronto; Chas. Carpmal, Observatory, Toronto; Wm. MacLaren, Knox College, Toronto; J. Galbraith and W. H. Ellis, School of Practical Science; J. D. Cayley, St. George's Rectory; David Boyle, Canadian Institute; T. B. Browning, Vice-President Canadian Institute; George M. Grant, Queen's University, Kingston; James Bain, jr., Chief Librarian, Public Library; Horatio Hale, Clinton, Ontario; Edward F. Wilson, Sault Ste. Marie, Ontario; C. H. Hirschfelder, American Vice consul, Toronto.

The Lord Bishop of Toronto says:—

"I cordially endorse Mr. Wilson's scheme for the formation of an Indian Research Aid Society."

DIOCESE OF BRITISH HONDURAS

BELIZE—ST. JOHN'S

A most successful variety entertainment was held in the Diocesan School room, on Thursday, the 5th at 7:30, on behalf of the Church Improvement Fund. Notwithstanding the inclemency of the weather, the room was packed and right well were they rewarded who had braved the elements.

The entertainment, in every way, was a decided success, whether looked at in the beautiful scenic effects; its quality, or the numbers attending. Great praise is due to those ladies who, amidst much patience, had during the past few weeks devoted time, labor and love in bringing the many little ones to such proficiency in their parts. Piano solos and duets were skilfully rendered by the Misses Hall and Blockley, and were much appreciated. The duet on the violin and piano was, however, the instrumental piece of the evening—its shortness however was generally regretted.

The tableaux vivants were excellently done, especially that scene in Cinderella where the slipper is lost, which was sweetly done by Miss Batty and Master R. Aikman. Miss Amour, as usual, carried every one with her in her sweet renderings of Marguerite and other songs and justly received well merited encores.

The Fairy scenes were well executed. Mr. Allen kept the audience in continued laughter during his recitation of 'Punch a ticket.'

Tea Meeting—A most successful tea meeting on behalf of the funds of St. John's Church was held on Thursday evening, Dec. 12th, in the Diocesan Schoolroom. The Belize Band discoursed sweet music during the afternoon, and every one enjoyed themselves immensely.

ST. MARY'S.

The Churchyard and Rectory grounds are now assuming a very pretty appearance. The fences have improved the look of the Church surroundings, and the chocolate colouring of the railings stands out in beautiful contrast with the perpetual green from tropical plants.

The Organ.—The new organ which has been presented to the parish in memory of the late John Fex, Esq., has been ordered of Messrs. Pitchen Brothers, the celebrated organ builders of New Orleans. It is now well under weigh and we hope to have it in its place during the month of January. It will not only be an or-

namment to the Church, but also better, means of improving the character of our worship.

This form of memorial is of a pleasing character and of great utility. Another form of memorial and which I trust may be adopted by many amongst us, is the erection of stained glass windows—a memorial at once pleasing, beautiful and artistic. We have some ninety windows that could well be attended to in this way.

Confirmation—The classes have been discontinued during the season of Advent, but will be resumed early in January. Any members of the Church who are still unconfirmed are requested kindly to send in their names to the Rector as early as possible.

The season has been a very wet one, consequently we have had much sickness, and the heavy rains have interfered very much with church attendance. The floods in the rivers, however, have enabled many to get out two and three years' outtings of mahogany and logwood, which, of course, improves the trade and benefits the people, and I trust also the funds of the Church.

ROME.

POPE PAUL the Third excommunicated Henry the Eighth, and ordered all bishops and pastors to leave England, placing that country under an interdict. In 1570 Pope Pius the Fifth issued a Bull, denouncing and dethroning Queen Elizabeth. Paul the Fifth and Urban the Eighth forbade all English Roman Catholic subjects to take the oath of allegiance to their lawful sovereign, as being injurious to the Catholic faith. The same Paul the Fifth, and after him Clement the Tenth, excommunicated and anathematized the members of all Protestant Churches, in a Bull that was annually read every Maunday Thursday at Rome until the year 1740. In the oath all Roman Catholic Bishops take on their consecration, is the following clause: "I will persecute and assail all heretics and schismatics to the utmost of my power" (Roman Pontifical, de Consec, electi in Epis, Forma Juramenti). Roman Catholics are constantly declaring that the Orders and Sacraments of the English Church are invalid; that the Church of England has no authority or jurisdiction; that it is a sect; that it was founded by Henry the Eighth; and that it separated from the Church of Rome at the Reformation. If one of our members becomes a convert to Rome, he is re-ordained if a priest, and often rebaptized if a layman. No hand of fellowship is ever extended; no wish for reunion on Catholic (not Roman) grounds is expressed; we are called Protestants, heretics, schismatics; and we are told to cease our talk about Catholicity and "playing at Catholic practices." They liken our Church to the Donatist schism and tell us to flee from it and take refuge in Rome, where is perfect unity, while outside is disorder and tumult.—*Church Critic*.

ROMANIST—PRO TESTANT.

ROMANISTS "may reject the name of Protestant, but it is evident that" they "are the very worst of Protestants going. They protest against" all other portions of the Catholic Church; they protest against the Orders and Sacraments of the English Church; they protest against those who are real Catholics; they protest against their own members finding out the true position of the Church of England; they protest against an open Bible; they protest against our condemnation of their new dogmas and their worship of the Virgin and the saints; they protest against our many and valuable controversial works on the subject of Romanism; they protest against "Ritualism"; and they