

will synchronize with the consecration service in London.

The lecture which was interrupted by the death of General Haly was given by the garrison chaplain (Rev. A. J. Townsend) on May 2. Subject, "A trip to the Netherlands and the Field of Waterloo." In this piping time of peace, when it may be war, the subject was highly appreciated.

STEWIACKE.—This mission is about to be vacated by the removal of the Rev. R. J. Uniacke, Jr., to Sackville, N. B.

PICTON.—One of our self-supporting parishes is likely to be vacant by the resignation of Rev. W. Cruden, who last year succeeded Rev. J. P. Sheraton, now of Toronto.

FREDERICTON.

(From our Own Correspondent.)

ST. JOHN.—*Church of England Institute.*—Among the many institutions which suffered by the disastrous fire which swept over this city last June, none felt it more severely than the Church of England Institute. Not only were all the furniture, books, and papers belonging to it entirely destroyed, but it was supposed by many to have simply been burnt out altogether. This idea, however, was never shared by the President and Council, who never ceased to do what they could to bring it again into life and efficiency. In November a room was taken where all the newspapers and magazines were supplied, and on Tuesday the 23rd new and commodious rooms situated at 90 Princess Street—the old site—were formally opened, with appropriate service of prayer and praise, for the purpose of the Institute. The ceremonial took place at 8 p.m., and was attended by a goodly number of members, ladies and gentlemen. The programme consisted of an office specially drawn up, and was well fitted for the occasion. This was followed by an address by the Reverend the President, in which he set forth the place and purpose of the Institute in the work of the Church, and how necessary and beneficial such an Institution is calculated to be. A sacred song was then sung by Miss E. Sturdee, after which a collection was taken up, then an address by the Rev. T. E. Dowling who gave an account of St. Andrew's Waterside Church Mission, London, with a view of stirring up the Institute to undertake a similar and much needed work for the seamen in the port. Another sacred song was sung by Mr. I. A. Jack, and then the assembly was favoured with that beautiful piece by Mendelssohn—"Hear my Prayer." The solo by Mrs. Perley, and the chorus by members of the church choirs were sung splendidly and much delighted all. It was a good ending of a good programme. The rooms now opened consist of two rooms opening into each other, set apart for the reading room and library, a committee room, a general purpose room, a smoking room, bath room, a hall capable of seating 150, and other smaller rooms. The whole is in the charge of a Curator, who with his family, occupy apartments in the building. The reading room is supplied with the evening *Mail*, the *Guardian*, the *Record*, *Church Bells*, the *Illustrated London News*, the *Graphic*, the *Queen*, the *Canadian Illustrated News*, the *Saturday Review*, *Punch*, *Churchman*, the *DOMINION CHURCHMAN*, the *Montreal Gazette*, the *Scottish American*, the *Toronto Globe*, the *Scientific American*, the *Broad Arrow*, the *St. John Daily Telegraph*, the *St. John Daily Globe*, the *St. John Daily News*, and the *Army and Navy Gazette*, the *Church Quarterly Review*, the *American Church Quarterly Review*, the *Quarterly Review*, the *Edinburgh Review*, the *Foreign Church Chronicle*, *Mission Life*, *Church Work*, the *Monthly Packet*, *Good Words*, *Sunday at Home*, *Harper's Magazine*, *MacMillan's Magazine*, *Fraser's Magazine*, *Blackwood's Magazine*, *Scribner's Magazine*, the *Church of England Temperance Chronicle*, the *Church Missionary Intelligencer*, *Mission Field*, *Cornhill*. It appears to be in every respect a most complete and well ordered institution, and we doubt if the Church has such another in the Dominion of Canada. The members in general and the President and Council are to be congratulated on the high efficiency and success

that have crowned their noble efforts, and we hope that what has been achieved so rapidly will prove to be the pledge of much increase in power and abundance of prosperity.

DALHOUSIE.—The services in connection with St. Mary's Church, of which the Rev. J. H. S. Sweet is Rector, during Holy Week and Eastertide were in keeping with the respective seasons. Matins and Evensong were said daily throughout the Holy Week of our Saviour's Passion, the Church being open every day for private prayer and meditation. There was also a third service on Good Friday at 2.30 p.m., consisting of the Litany and meditations on the several portions of our Lord's sufferings. On Easter day there was an early celebration of the blessed Eucharist, where many availed themselves of the privilege of giving their first awaking thoughts to their risen Lord. There was the usual morning prayer at 10.30, and a joyous Evensong at 7 o'clock when the special appointed psalms were sung heartily to appropriate tunes. The church itself on this occasion presented a new and very pleasing appearance. A very handsome screen—made entirely by the indefatigable lay-reader, H. A. Johnson, Esq. and presented to the Church by him as an Easter offering—and a four-branched chandelier, recently placed in the chancel, added very considerably to the already very pretty and chureh-like building. We may mention that although the members in connection with St. Mary's Church are very few, efforts are been made to provide the mission with a parsonage, the frame of which is to be on the ground adjoining the Church in a few days.

TORONTO.

PORT HOPE.—*Trinity College School Drill Inspection.*—On Friday April 12th the school corps was reviewed by Lieut-Col. Benson. In fitting terms this officer complimented officers and men upon the efficiency displayed in their various company and battalion movements. The corps has been organized but a few weeks, and under the instruction of Serg. Elliott has attained a degree of efficiency of which they have reason to be proud.

TORONTO.—*The Holy Trinity.*—The Lenten and Holy Week services this year were held in the church instead of the chapel, as in former years. This change met with universal approval, the crowding into the chapel of the large congregations having become inconvenient so as to deter many from attending there who gladly availed themselves of the services in the church. The bishop and many of the city clergy preached on Good Friday; the three hours' service, which for many years has been held in this church, took place from noon till three o'clock, and was largely attended. It was conducted in a most impressive manner by the Rev. Dr. Bovell and the rector. On Easter Day there were three celebrations: at half-past six o'clock and eight o'clock a.m., and at mid-day. The number of communicants was at least 370. The floral decorations of the font, chancel and altar were very beautiful. The musical portion of the service was extremely reverential, joyous and soul-stirring, and seemed to be heartily appreciated and joined in by the immense congregations which filled the church at the eleven o'clock and seven o'clock services. On Tuesday, April 30, an entertainment was given in the schoolhouse to over thirty mothers, of whom there had, during the winter, been a weekly sewing meeting conducted by a few of the ladies of the parish. An abundant supply of good things was provided, and music, readings and recitations diversified the proceedings, which were thoroughly enjoyed by all present. The Easter vestry meetings passed off in a very satisfactory and harmonious manner, as always has been the case in this congregation. The names of the Churchwardens and Delegates have already appeared in these columns.

Easter Offering.—At this church on Easter day, in addition to the usual alms, devotions, and dues, which amounted to a large sum, the sum of \$225 was placed upon the offertory bason as an Easter gift to the Rev. John Pearson, Rector Assistant, from the congregation, and as a small mark of their respect, esteem and appreciation

of his zealous and faithful discharge of his office as parish priest.

Easter School Festival.—The Easter service in connection with the Sunday School took place in the church on Sunday afternoon, April 28. There was a full attendance both of children and teachers. The service was entirely choral, and consisted of the shortened form of evening prayer. The Rev. W. S. Darling delivered an address appropriate to the occasion. In it he sketched the rise of the school from the time when it was a "one-man concern," carried on by himself in his Protean role of parish parson, superintendent, teacher, and librarian of the school to the present time, when under the able supervision of the lay Superintendent and the Executive Committee it had reached its present state of efficiency. He hinted to some of the congregation that they might show a little more interest in its well-being, and concluded by impressing on the children the vast importance of committing to memory and profiting by the lessons taught them from Scripture and the collects they learned every Sunday. The hymns, &c., were as under: Processional, "O Day of Rest," Our Father, &c. Psalm XXIV., "The earth is the Lord's." Magnificat, Apostles' Creed, to end of 3rd Collect. Hymn, "Jesus Christ is risen to-day." Address, Hymn, "The Strife is o'er," Offertory Hymn, "O Lord of Heaven," Collects and Benediction, Retrocessional, "Alleluia, Alleluia," hymns. The choir rendered the chants in their usual effective manner and the congregation joined heartily in each, proving the superiority of that style of ecclesiastical music—the true style—to the florid operatic services and anthems performed in so many churches. The constant attention devoted to the music by Mr. Pearson, the Assistant Rector, and the able training so conspicuously lavished on the singers by Mr. Plummer, the talented organist of the church, are bearing the happiest fruits. The offertory, which was devoted to the expenses of the Sunday School and the maintenance of an Indian boy at the Shingwauk School, was liberal.

APSEY.—The Church of St. George was decorated on Palm Sunday with branches of palm-substitute, the sweet smelling "willows of the brook." Over the Altar was the scroll, "Hosanna, behold thy King cometh unto thee, hosanna," in purple and gold on a white ground. During holy week, morning or evening, prayer was said every day, with a sermon, and on Good Friday two full services. Several of the congregation arrived at the church before the bell rang and the day was by all passed in a quiet and orderly manner, very different from the Good Friday of last year, which was desecrated by a "social," and the village thronged with people uninfluenced apparently by the holy associations of the day. At morning prayer on the Monday before Easter, on the occasion of a baptism, the Curate urged on the sponsors the duty of regarding the words addressed to them and the enquiry into their faith as being founded on the first principles of the Xtian Covenant * * the promise is to us and to our children, to us as believers, to them as children of believers * * It is highly desirable therefore, even if not necessary, that all who bring children to be baptized should themselves be in communion with Christ * * The excellent provision of the 29th canon requires that persons ought not to be received as sponsors till they have received holy communion * * Persons surely cannot be fit to take upon themselves the charge of instructing others, who are themselves ignorant of the elements of their faith and duty. It is much to be regretted that the clergy should have ever yielded to the careless and presumptuous spirit of the world, and so allowed this important sacrament of baptism to become in most cases nothing but an empty form. And all sound churchmen must rejoice that for many years past, there has been a marked and rapid growth in church principles, especially in the matter of the sacraments. It is well known that the Oxford movement—although advancing some things that were objectionable and too hastily published—was originated to check the latitudinarian tendencies of those, who, taken by the zeal of activity and plausibility of dissenters, went about to sap the foundations of the visible church. It was a critical time, and we owe a debt of gratitude to those who, under God, were the means of bringing new