

simply been advancing by leaps and bounds, and perhaps a little faster than the circumstances of the district, judged from a church standpoint, would justify.

To the south we have now the fully organized mission parish of North and South Cedar, including also the Indian Mission adjacent to the Nanaimo town site. Mr. Miller, who is the Missionary clergyman for this portion of the district, has obtained a central site for his first church, with an acre of ground around it, and has also been very successful in collecting for the building fund, the contract for the first church having already been given out. To the north of us, the district of Wellington and Northfield has also been formed into separate ones. Mr. Flinton, who has been engaged in furthering our interests in these parts since last autumn, is now assigned to look after North and South Wellington, with the Bay. He has secured a promising site in North Wellington with ample grounds surrounding it, through the liberality of the Dunsmuir Company, and funds are already guaranteed for the erection of a church, while a steady body of co-workers of both sexes is most energetically aiding him to push forward the important undertaking now in hand.

Northfield, with East Wellington, will now fall to the care of Mr. Agassiz, coming to us from the Diocese of Qu'Appelle. Here too a site, with an ample ground attached, has been granted by the Vancouver Coal Co., for the building of a church in the centre of the Northfield coal works, and a considerable sum—secured by the exertions of Mr. Flinton and his late associates in Northfield and East Wellington—is on hand for the erection of a church, which no doubt will be under construction before many weeks hence.

Nanaimo proper, thus shorn of its more rural appendages, has undergone further change by the recent separation of what is now called the St. Alban's parish, under the Rev. G. H. Tovey.

TOLMIE MISSIONS.—The Mission at Tolmie School has so far progressed that steps have been taken towards the building of a church. A meeting at which the Rev. M. C. Brown presided, was held at the Tolmie School house on Tuesday, May 26th, when a building committee was appointed. The ladies of the congregation also formed themselves into a collecting committee. Mr. John Tolmie and the Misses Tolmie have alone generously subscribed over \$100, and it is hoped that besides the amounts given by the members of the congregation the local landowners will also give largely to the undertaking.

SONGHEES INDIAN SCHOOL.—A small school-house has been built by the Indian Department upon the Songhees reserve, and has been placed under the care of the Church of England.

The school was opened on June 8th, with Mr. J. E. Raynes as teacher. So far it appears that the Indians thoroughly appreciate this effort on their behalf, and some thirty children and 10 adults have entered their names and are attending the classes with praiseworthy regularity.

On Sunday, June 14th, an afternoon service was commenced and is being continued each Sunday at 3 p.m. From 40 to 60 Indians and a few whites have formed the congregations, and there is every reason to believe that the work is succeeding. The school being in St. Saviour's parish is under the supervision of the Rev. W. D. Barber who also conducts the Sunday services.

Mr. Barber will be greatly obliged if friends will assist him with presents of pictures or other decorations, sewing materials for the girls or contributions in money towards payment for the organ that has been purchased for the school.

PRAY that God's grace may be vouchsafed to all our Missions at home and abroad.

DIOCESE OF BRITISH HONDURAS.

That the West Indian Church is *alive* is evidenced by the statement of the late new Bishop of the diocese in his charge to Synod in regard to its Missionary work. Bishop Holmes said:

There is no truer index of the real life of a Church than the interest she shows in the extension of Christ's Kingdom at home and abroad.

The congregations that are content to have their own spiritual wants attended to whilst they are careless of the state of the masses around them, and the multitudes of heathen far away, are not a congregation of Christians, theirs is not the religion of Jesus of Nazareth, they may have been baptized with water but certainly not with the Spirit of Christ.

As I have already said, the Missionary work within this Diocese is, and always will be considerable: this is our Home Mission: but in addition to this we have our Foreign Mission.

Forty years ago, the West Indian Church undertook of its own accord to establish and support a Mission in West Africa.

It selected a small tract of country unoccupied by other Missionaries upon the banks of the Rio Pongo, 140 miles north of Sierra

There it has had from four to six clergymen always at work and depending almost entirely upon the West Indies for support. This Mission has been hallowed by the self-sacrifice (even unto death) of many devoted servants of Jesus Christ.

I have stood over the graves of men, some English some Colonist, who have fallen victims to the climate whose deadly influence they have braved for the Master's sake, in four months, ten months, one year, and two years. All these had left father and mother, home and country to preach the Gospel of salvation to the heathen.

The memory of these faithful men forbids the idea that we should be neglectful of our duty to their successors, or be in any way careless about the furtherance of the noble work which they died to promote.

The Mission is a most interesting one, being amongst one of the finest races of the African people, the Sansas, a singularly intelligent and superior race. And as for the work done I can testify from a personal inspection of it that it is good sound work such as would be a credit to any parish or colony in the world. The Missionaries are all worthy men, held in high estimation by all who know them.

Let it suffice to say that the English Mission Station in that Sasan land is regarded as the seat of truth, purity, honesty and religion, and the one place, amongst lying and thieving Mahomedans, in which the natives implicitly trust.

By the revision of the Canons at the meeting of the Synod, the Chief Justice, the Attorney General, and the Colonial Treasurer, if registered communicants of the Church, become ex-officio members of the Synod. Consequently His Honor W. J. Anderson, Chief Justice, who held a seat in the Synod as a representative of St. John's Church, now becomes an ex-officio member.

THE Provincial Synod of West Indies now includes six Bishops, viz., Guiana (Primate of the Province) Jamaica, Barbados, C. J. Branch Coadjutor Bishop of Antigua; C. F. Donet, Assistant Bishop of Jamaica; the Bishop of Trinidad. The last session of the Synod was held at Barbados in March last.

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OF DOLLARS OWING; WHICH MIGHT BE reduced by prompt payment of amount due by EACH subscriber. Do YOU own? If so please remit.

CONTEMPORARY CHURCH OPINION.

The Guild Review, Albany, N. Y.:

Judging public sentiment from newspaper articles and letters received at this office, the above article would seem to voice the opinion of many of the leading clergy and laymen of the Church. All who do not fall in line with the opinion of the supporters of Dr. Brooks, are soundly berated for their bigotry and narrowness of thought. The world looks for liberty of thought as well as liberty of action. This is right to a degree. But there is a liberty that means death, and we would protest against the world in general, when it calls upon us to ratify an election that not only helps to kill a most vital doctrine of the Church, but flaunts it in the face of the believers the world over, and that, before the sceptre of authority has been given by which others may be set apart to preach the same deadly doctrine. The four points of 1486 count for nothing in the eyes of many outside of the Church, but it is a burning shame, that sentiments such as we have been reading of late, should find space in our respectable Church papers. If the Historic Episcopate is a myth, then for the sake of unity, let the Bishops of the Church make the authoritative declaration. No man should be a Bishop who does not regard the office of a Bishop above that of a presbyter. When the House of Bishops made the Historic Episcopate the fourth basis of unity for Christendom, it did so in connection with the Nicene Creed, the Holy Scriptures, and the Sacraments. And it would seem in the face of this fact that a man should have as much right to dispute the authority of the one as the other. Why not deny the validity of baptism and the Holy Communion? Why not sell ourselves to our friends who deny the divinity of our blessed Master? Why try Dr. Heber Newton for heresy and ratify the election of Dr. Brooks for the Bishopric? Why remonstrate against Dr. Rainsford and not against Dr. Brooks? Surely there must be something of old England's love of fair play in the American Church! Nothing separates the denominations to-day so much as the Church's well known doctrine of the Apostolic Succession. The intellectually great men of all classes of thinkers admit this truth, and yet men are permitted to deny it, and the very denial helps bring about an election to a seat in the House of Bishops. The immeasurable importance of a right belief in the Historic Episcopate, especially on the part of our Fathers in God, should be taught by every Standing Committee, and by every loyal Churchman who has ever been made a child of God by our ministry.

The Parish Record:

This is the season when tired bodies and weary brains take rest, and perhaps no people need rest more than Americans. But if we are Churchmen (and we spell the word with a capital C) we will not, in resting, forget that the spirit needs rest as well as the body, and that only in Him who is above and in all things, can we find that peace and joy and comfort which constitute the spiritual rest. Whether we be in country homes or by the beautiful lakes, or on the shores of the ever restless ocean; whether we wander in foreign lands, or find our relaxation in the unparalleled scenery of our own land; God will ever be near up, and if we make Him and His Church, her services and privileges, our joy and rest, we will find when the summer has ended, that not only have the body and brain taken on new life and strength, but, that in closer communion with God, we have gained added strength to the strange life within us, which was born of the Holy Spirit, and which will live on when sad where toil and fatigue shall be unknown forever. It is only a summer thought that we leave with our readers. May it bring to some apprehension of duty to be performed, and privileges to be appreciated, even in resting.