

tians and faithful members of the Church. The Revs. H. Fuller and R. W. Colston also read practical papers on the same subject. The subjects treated of were then thrown open to the Conference for discussion which lasted for an hour and a half during which many trains of thought and valuable hints were given, but all showed very clearly when viewed from different standpoints and by varied minds and experiences, how difficult a matter it is to hit upon a scheme perfectly adapted to all the varied circumstances by which the young are surrounded so that they may be kept within the sacred enclosures of our beloved Church. There was, however, one very vital principle, deeply impressed on the Conference that if any scheme is to succeed perfectly there must be a deeper and more vivid realisation by parents of their sacred and awful responsibilities, with regard to the religious education of their sons and daughters. Several instances were given from past experience. Now in nearly every case, the cause of the Church's disloyal and disobedient children could be traced to the home influence of an indifferent father or mother.

Mr. Tambs gave some interesting facts which occurred from time to time in the Children's League Band of mercy, and how they indirectly influenced their homes and the parish at large.

Our Conference then concluded as it began in peace, happiness and good-will among all in attendance. Evensong was then read by the Rev. P. Tambs, after which we all separated with our hearts full of joy and praise to return to our homes and parishes with renewed zeal and love to do our Heavenly Master's work.

DIOCESE OF ONTARIO.

BROOKVILLE.—An Anglican writing about appointments in the Diocese of Ontario, says the Bishop stated to a deputation, summoned to confer with him on the choice of a successor to the late much lamented Rev. F. L. Stephenson, that he certainly would not appoint a clergyman outside of his own Diocese to any church within its limits. It is well that this should be known in order to prevent misunderstanding and disappointment.

St. Paul's.—The Rev. F. R. O'Meara, of Toronto, the people's choice, has been appointed successor to the Rev. Dyson Hague, as Rector of this church, by the Bishop of Ontario.

PITT-BURGH.—The Rev. Mr. Leake thanks his parishioners attending the Birmingham Church for 45 bushels of oats brought in last week.

NAPANEE.—We learn that Rev. Arthur Jarvis, of Carleton Place, son of the late Judge Jarvis, of Cornwall, has been appointed Rector of the Church of St. Mary Magdalene, Napanee, and that he has signified his acceptance. He is spoken of as an able preacher, and a most successful and devoted worker in the Church. The Ven. Archdeacon assumes the duties of his new parish on Easter Sunday.

CARLETON PLACE.—The Rev. A. Elliott, B.A., who, since his ordination fourteen years ago, has been incumbent of Camden East, where there are many memorials of his successful labor, has been made Rector of Carleton Place, in succession to the Rev. Arthur Lewis, M.A., who has been appointed to the Rectory of Napanee. Carleton Place is a flourishing town of between four and five thousand inhabitants, and the large number of 300 families are embraced within the congregation of St. James' Church. For Mr. Elliott it is well-earned promotion.

DIOCESE OF TORONTO.

PETERBOROUGH.—At the third and last of the special meetings for men held in the school-room of St. John's Church Monday evening, Mr. C. W. R. Biggar, City Solicitor, of Toronto,

delivered an address on Creeds and Church services.

Mr. Biggar was most cordially received when introduced by the Rector in the Diocese. He said it was because he felt that religion was a cause that men want, and that want men, that he was present, as he had risen from a sick bed to come, and because he felt a deep interest in the work in which Mr. Davidson was engaged for the Church to which every fibre of his being went out in love. Some men hesitated to prominently unite themselves with the Church lest more would be expected of them. But the duty was as strongly upon each one of them as upon the clergy. Some asked, what Church should they belong to? What was the true Creed? There were only two human names handed down to them in their Creed, one of a man and the other of a woman. The man was a brave man of generous impulses and high power, but because he had no correct conception of the truth he condemned the Saviour to death. What was the truth? asked Pilate, and the same question was asked now. There were about 200 sects now, which might be divided into three central divisions. One division might be termed the congregational, which organized and appointed deputies to formulate their Creeds; another the Roman Catholic, in which the authority came down from the top, and the third was the Church of England. The Church of England did not tell them to make their Creeds, and did not formulate Creeds to force them to believe, but asked them to accept only what the Catholic Church had always accepted as truth. The standards of the Church of England would never be changed; they were as unchangeable as the Word of God. The service of the non-conformist bodies consisted chiefly of instruction instead of worship. That was, he said, a fundamental mistake. In the Roman Catholic Church there was also changes, as new doctrines were added, and he instanced some of these changes. The Apostolic Church had a Creed—a "rule of faith;" and it was inconceivable that these later changes were part of that Creed. The standard of the Church of England, as they had frequently heard, was the Apostle's Creed, the Lord's prayer and the ten commandments, which was a standard that he believed the churches would yet be united upon. Then the Church of England also taught the ordinance for the continuance of their life in the Church. They did not believe, as some supposed, that Baptism was equivalent to being saved or converted; it was a covenant and placed the baptized in the way of salvation. As to the other ordinance all were beginning to acknowledge that there was more in the Holy Communion than a memorial. He did not know of any form of worship that appealed so strongly to him as that contained in the Liturgy of their Church. It was a wonderful Liturgy, that had grown up through centuries and embodied the most spiritual experiences of the most holy men of these centuries. Its worship was also more congregational than in other churches. Another characteristic of the service was its Scriptural character. The mode of the teaching of the Church of England was *methodical*, as at the proper time it set before them the great truths of religion, and it taught just as the Bible did, for abstract preaching did not, in it, exclude the great facts of Christ's life. He supposed that the clergy followed the advice to choose their texts from the lesson of the day, for by following that advice these great truths would be properly taught. It was a Church that prayed regularly for Her Majesty—(loud cheers) and the Prince of Wales—(cheers)—and he believed it was a heaven that would not allow them to forget the flag under which they were born. (Cheers). Believing this, he felt strongly for the Church of England, and he urged them to work for the Church.

Mr. Biggar was frequently applauded and sat down amid loud cheers.

Mr. A. P. Poussette, Q. C., in a brief speech, moved a vote of thanks to Mr. Biggar, which was seconded by Mr. G. W. Hatton with appropriate appreciative remarks. Short speeches were also made by Messrs. Smith and Brundrett, in support of the resolution, and it was carried with enthusiasm and briefly acknowledged.

Mr. Davidson said that the object in holding these meetings had been to place the cause of religion before the people, and he believed they would have a beneficial effect in the congregation. An incidental effect, he believed, would be that some thoughtful men in the community would regard the Church of England in a new light.

DIOCESE OF NIAGARA.

WELLAND.—The Ruri-decanal Chapter of Lincoln and Welland met at Welland on Monday and Tuesday, March 17th and 18th. There were present: The Lord Bishop of Niagara, Rev. Rural Dean Gribble, Rev. Canons Arnold, Ball and Houston, Revs. W. J. Armitage, J. Ardill, G. B. Bull, R. Corder, E. J. Fessenden, J. C. Garrett, R. S. Locke, J. Ker, A. W. McNab, W. J. Pigott, F. C. Piper, P. L. Spencer, G. Johnstone and P. W. Smith. At Evensong on Monday, Rev. E. J. Fessenden gave a most able and eloquent address on 'The Christian Ministry.' On Tuesday Holy Communion was celebrated at 8:15, and the morning and afternoon were for the most part given up to the consideration of various questions about which the Bishop desired to take counsel with us. Much good is likely to accrue to the Church in this Diocese from this united consultation between the Bishop and his clergy. Rev. John Gribble was reelected Rural Dean for three years, and his election confirmed by the Bishop. A large number of the clergy accompanied the Bishop to St. Catherine's in the evening, for the induction of Rev. J. Ker to the important Rectory of St. George's. The Bishop preached a most impressive sermon on 'The Christian Ministry,' which was most attentively listened to by the large congregation which filled the Church.

CONTEMPORARY CHURCH OPINION.

The Family Churchman (Evangelical, London) says:—

Unexpected, but not unwelcome, progress was made in the Lincoln case lately. We have been brought within measurable distance of the end, to use a hackneyed phrase, and that end promises to be less existing and more satisfactory than the most sanguine of us could have hoped. It is no wish of ours to intrude upon a question still *sub judice*, and therefore we shall abstain from commenting upon the remarkable evidence given lately. The public had been led to believe that this prosecution, at any rate, was promoted purely from zeal on behalf of the Protestant faith—as if that were in peril!—but, heyday! Sir Horace Davey, although the Bishop's admissions made it quite unnecessary to put any one in the box, did his clients the simple justice of showing that once more they had had to engage the contemptible services of a professional spy. Counsel dealt tenderly, almost gingerly, with this pretty phase of the prosecution. It might have been enlarged upon with effect, but not, perhaps, without introducing an element of prejudice which would be fatal to a clear judgment upon the case. The public, however, may now feel assured that the prosecution of the Bishop of Lincoln is a "put-up job," and when the public feels itself imposed upon in this way it is apt to evince a degree of impatience which forebodes ill to the next champion of the same cause.

Church Bells says:—

Whatever may be the result of the prosecution of the Bishop of Lincoln, one can hardly