

RE OPENING.—*Church of Ascension*.—This building after being in the hands of decorators for a length of time, was re-opened on the 19th inst. Canon Dumoulin preached the morning, and the Bishop of Huron the evening sermon. The church is improved by the work done, which has cost about \$1,000, for it is cleaner. But the art of church decoration has not been illustrated by this lavish expenditure, for the work is not ecclesiastical art of any kind, much less Christian art. A distinguished clergyman said of it, "It seems a deliberate effort to avoid conveying the idea of the building being devoted to the worship of Jesus Christ, for there is not a symbol of His Name or Passion, or, indeed, anything to inspire thoughts of His existence or history!" Egyptian, Moorish, Assyrian, and modern colouring and devices mingle in a certain chromatic harmony no doubt, and the general effect being that the interior is not a church. We understand that the designer's wish to give a visible consecration of his work to Christ was sternly overruled. The dislike of Christian art symbols is a sign of gross materiality of mind. It is a plain demonstration that the spiritual faculty is still undeveloped, by which those whose inner eye has been opened, sees in loved emblems and symbols reminders of Him who is altogether lovely, Who is in His own Word constantly spoken of in the language of poetical symbols and figures, addressed to that spiritual, refined and divinely touched imagination. This noble faculty is wholly materialised and gross in those who prefer their eyes to rest on a secular design in God's house, to witnessing art expressions telling of Him who stirs the human emotion by the language of symbolism, which is His own creation for man's help and delight.

CHURCH OF ENGLAND TEMPERANCE SOCIETY.—The annual public meeting of the C. E. T. S. was held on the 21st inst. The president, the Bishop of Toronto, presided. He was supported on the platform by a considerable body of his clergy and lay promoters of the society's work. The Bishop in his opening address said: The diocesan year was not yet terminated, and consequently the latest statistics of the society could not be presented. At the last synod meeting it was reported that their was fifty-two branches of the society in operation in forty-eight parishes or missions of the diocese, with a total membership of 5,615, of whom no less than 4,445 were abstaining members, and 1,170, temperate members. There was also reported twenty-four Bands of Hope with an aggregate membership of 2,629, one of the most promising features of temperance work. Everyone was perfectly agreed that intemperance was immorality; that it was injurious to the individual; a desperate evil; a canker in the body politic; but only in recent years had it been realized to be a positive sin, and therefore the Church should deal with it. He believed it was for this very reason, being part of the work Christ had committed to his people, that they must attribute the unprecedented success which had attended the temperance movement throughout the empire. At the present time in the old country there were no less than 550,000 members of the C. E. T. S. Several letters had been received from gentlemen expressing regret at being unable to be present and wishing success to the gathering. Among them being Rev. J. F. Sweeney, Rev. H. D. Powers, and Rev. H. M. Parsons. While the absence of these gentlemen were regretted he was pleased to announce that they had some ministers of other denominations present. It was a matter of infinite thankfulness that in the question of temperance all Christians could meet on the same platform. In temperance work no doctrinal question was at issue, Church government was not involved in it. It affected all equally and alike, and they could work shoulder to shoulder in the great battle they were fighting. As a result of the interchange of fraternal visits to the annual gatherings of the different religious bodies last year, he was pleased to receive recently a copy of the temperance text book for use in schools, and that he thought was sufficient encouragement for them to unite in killing this traffic, and promote the interests of true religion.

The Rev. D. J. Macdonnell, of the Scotch Kirk, then delivered one of his bright, wise, clever speeches, full of sound common sense and plain speaking. Mr. Macdonnell deprecated extremes, of which he said a good thing, "There is a delightful simplicity in extremes." Mr. Macdonnell is evidently, no believer in making men love temperance by stern legislation. He was followed by Dean Carmichael, who spoke with characteristic eloquence on the duty of abstaining for the sake of the weak, and urging upon each person present to become like himself a total abstainer.

Professor Foster, M.P., addressed himself to the legal aspect of the question, with which he had much to do in Parliament. He did not quarrel with those who took the moderate pledge, or with the abstinence pledge, and put no effort in it; the cause they all had at heart was not helped forward by angry recrimination or disputes. There was only one route by which

they could be led out of the Egypt of doubts; it was a royal road of results. As the results appeared so one of the methods behind then was stamped as the best plan to be employed. Let them take moderation or abstinence, abstinence plus moral suasion, abstinence plus moral suasion plus legal restriction, and they would soon see which system produced the readiest results. In the meantime they could all work together on common ground.

The meeting was a great success in attendance and enthusiasm.

CHURCH WOMAN'S MISSION AID SOCIETY.—The annual meeting of this society was held on Tuesday, April 21st, in the Synod office. The Bishop of Toronto presided. There were present the Bishop of Algoma and a large number of clergy and lady friends. The Rev. John Pearson read the report for last year. The receipts amounted to \$461.90, and the expenditure \$427.36, leaving a balance of \$34.54. The value of boxes sent out was \$1,285.95, the total operation of the society reaching \$1,747.85, an advance of \$144.66 over the previous year. The board was much encouraged, and acknowledged the increasing interest being taken in the society. The city branches was keeping up both the work and the number of the workers. Forty boxes of articles, articles valued at \$1,285.95 were sent away, \$188 more than in previous years. Something also had been done towards providing churches with proper furnishings. Appeals were made from distant places, but so far they had only been able to respond to two. An annual service for the members of the society was decided upon. The financial statement showed that a balance of \$34.54 remained on hand.

Adoption of the report.—The Bishop of Toronto expressed the pleasure with which he heard the report read, but would like to have heard a larger number of city churches taking part. He pointed out that the society was intended to be diocesan and not confined to the city of Toronto.

Very cordial testimony was borne by several clergy as to the great value and help of the Society in mission work. The Bishop of Algoma in his address was especially earnest in thanking the ladies for assistance in furnishing the churches in Algoma, and in urging Church people to give liberal support to this admirable society of whose good works the DOMINION CHURCHMAN constantly bears record.

THE GLOBE ON DEAN CARMICHAEL.—The *Globe* devotes a short editorial to the praise of the eloquent speech of Dean Carmichael at the temperance gathering. The praise is well merited. It goes so far as to strongly covet the Dean for Toronto. Perhaps the *Globe* is not aware that the Dean would have been in all probability Dean of St. James, if he had been less gifted with an independent mind, and a spirit less nobly above the control of party managers. This independence is a sore trial to them, hence their determination to have some clergyman whom they can control and humiliate by training them to bear the party yoke in their student life.

ST. GEORGE'S SOCIETY SERVICE.—The annual service of this most valuable benevolent society was held in St. James' Church on the 19th April. The Rev. Professor Clark, M.A., Trinity College, preached, being the second occasion on which he has been invited to this duty. The discourse was an eloquent exposition of the text "Blessed are the merciful," and a most forcible practical appeal for the exercise of this quality towards the sorrowing and suffering. The preacher ably defended the practice of benevolence towards the poor from the charge of being socially injurious as tending to lower the independence of recipients, and called for generous gifts to the society. The collection was \$160, a very large sum in excess of the usual amount. We trust to be able to give a synopsis of Professor Clark's discourse at a later date.

MIDLAND.—*Parish Meeting*.—We have been favoured with the following report, sent us from an occasional correspondent who was present at the meeting.

The Rural Dean came here to-day, having been sent by the Bishop to procure guarantees from the mission about to be formed. But instead of confining himself to his legitimate business, he showed that his chief object was in the interest of his own clique. He told the meeting to nominate the person he wanted to be appointed. He gave them to understand he received only \$600, and so it was not necessary for the future incumbent to receive any more here. Then he asked the meeting to name the sum they would guarantee for this congregation. (A long pause). No one of his kind would risk doing so. The others waited to see whether the Rural Dean would not "show his hand." He did at last. One person asked

him to appoint Mr. Armstrong, and another seconded the motion. As the sense of the meeting was evidently against taking this step, knowing it was a vote of non-confidence against the Bishop, the Rural Dean would not put it to the vote, but declared the motion carried. Objection was taken to this irregular proceeding, but Mr. Stewart, the Rural Dean, still refused to put it to the vote. Afterwards he implied that he would represent to the Bishop that the people wanted no one but a party delegate. It was finally decided that some of the loyal members of the congregation should endeavour to procure the execution of the necessary documents, with the understanding that Mr. Stewart should have nothing more to do with the matter, he being untrustworthy. The meeting then closed without any religious act. The truth is the great majority of the people are in favour of the Bishop exercising his authority in the matter, and think they have been played with too long.

The sad fact is that there is an organized attack being made on every position in the Toronto diocese by the "clique" which Mr. Rainsford denounced. The Bishop no doubt has had his eyes widely opened to the fact that those who are grasping at every vacant position, regard his authority with utter contempt, and are being helped in their contumacy by certain dignitaries, whose respect for their own office ought to make them less ready to countenance those who set the claim of the episcopate as a ruling power at naught.

NIAGARA.

ORANGEVILLE.—In this parish a large class is being prepared for confirmation, which will likely take place about the end of June next. The church building was freed from debt about a year ago by a few members of the congregation; but a small sum still remains due upon the organ, a very fine instrument, built by Messrs. Warren & Son, of Toronto, this sum they expect to pay off early in June, and have their church consecrated when the Bishop visits the parish for confirmation. This will probably be the first church consecrated by the new Bishop of Niagara.

HURON.

The following is a verbatim copy of a correspondence from Southerland's Corners to the *Bothwell Times*, April 2, 1885, and, no doubt, will be of some interest to many of your readers. "The band, (i.e., Halleluiah band, from Alvinston,) at Thetland had a very singular experience last Thursday evening. It appears the members of the band have been advocating that by 'going forward' to a certain part of the house and 'making a full surrender,' you would at once receive the blessing. One man to prove the efficacy of this, went forward. After kneeling before 'the altar' for sometime he rose to his feet and said, 'gentlemen, I have come up here as you instructed me, and have made a full surrender, and I don't feel any change. Now what are you going to do about it?' 'We're not,' said the minister, 'going to do anything about it. There must be something you're keeping back.' But he insisted that he made a full surrender already, and if he did not receive the blessing promised he would have to pronounce the religion 'you Methodists talk about, all nonsense,' and continued, 'why I don't feel any different than when sitting down in those other seats.' The minister, still hopeful, and by way of encouragement, quoted the trying experience of a poor Indian, who was in a similar dilemma a few years ago. 'I don't care how an Indian gets religion. I want to know how a white man gets religion.' After this kind of talk had been going on for some time the meeting closed, leaving the poor man in question to work out his own salvation."

The Rev. J. Jacobs, of the Sarnia Reserve Mission, preached morning and evening on Sunday, March 22nd, in Brampton, and gave an account of his mission work at the close of his discourses, which greatly interested the people. The Rev. C. C. Johnson, incumbent, kindly introduced the missionary by a few appropriate remarks. The sum of \$62.00 was kindly contributed by the Brampton congregation in aid of the building fund of the new St. John's Church. The natives of the mission beg to express their most grateful thanks to the incumbent and people for their kindly aid. The sum of \$20.00 is kindly acknowledged by the Rev. J. Jacobs, from friends in Orangeville in behalf of his new mission church, (Rev. Alexander Henderson, incumbent.) Grateful thanks are respectfully tendered.

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