

generally. Rev. Mr. Holmes is doing a good and prosperous work here.

LONDON.—An Ordination was held in Christ's Church, Sunday, the 18th, when Revs. A. T. Wright, of Gorrie, and F. Murphy, of Forest, were advanced to the priesthood. Mr. Bray, of Huron College, and Mr. Moore, of the old country, were ordained deacons. The Bishop preached.

SOUTH LONDON.—Sunday week was Foreign Mission Sunday in St. James' Church, and both services were largely attended. In the morning the rector, Rev. Canon Davis, occupied the pulpit and preached an eloquent and pointed sermon from the words:—"That thy way may be known upon earth, thy saving health among all nations." In the evening Rev. Mr. Wright, who was ordained by the Bishop in the morning, preached and made a very favorable impression. The collections, which will be applied to the Foreign Mission cause, netted about \$60.—*London Free Press*.

On Thursday night week the annual Christmas treat in connection with the Sunday School of St. James' Church was held. From six o'clock until half-past seven the children were plentifully supplied with good things by the teachers and friends, and so large was the crowd that these tables the full length of the school room were inadequate to supply the demand. After all had been satisfied the scholars adjourned to the church where they were joined by their parents and others. A beautiful service of song was carried out by the school and choir in a manner which reflected credit upon all concerned, and interesting addresses were given by Rev. Canons Smith and Davis. The statistical report which was read during the evening, showed the school to be in a very prosperous condition. Having a membership of about 350.

DIOCESE OF ALGOMA.

The Eastern District Convocation assembled at Huntsville on January 8th, 9th, and 10th. There were present:—

Right Rev. E. Sullivan D. D., D. C. L., Bishop of Algoma; Rev. Rural Dean Lloyd, Huntsville; Rev. Rural Dean Chowne B. D., Rosseau; Revs. James Boydell M. A., Bracebridge; H. A. Burden, Uffington; G. H. Gaviller, Parry Sound; W. T. Noble, Gravenhurst; A. J. Young, Magnettawan; Mr. L. Sinclair, Catechist, Ilfracombe; Mr. A. H. Allman, Catechist, Port Sydney; and Rev. E. A. Vesey, Secretary, Burks Falls.

1st. day—Celebration of the Holy Communion at All Saints Church at 8 a. m.

9.30—The Convocation having been opened with prayer, the Bishop delivered his address, alluding in opening to the objects of the gathering viz., more frequent opportunity and for consultation among the clergy on matters affecting the welfare of the Diocese and also a larger degree of social and religious fellowship. He then glanced at the large question of the Lambeth Conference, touching on the interest attaching to its "personal" as representing the wide-spread diffusion of the Church of England and also in somewhat more of detail on one or two of the subjects debated, more especially that of "Home Re-union" with regard to which while thankfully recognizing the many tokens of promise, he was not sanguine as to an early result, more especially in view of the non-appearance as yet, of any indication of a spirit of concession on the part of the other religious bodies. It was a question of "give and take," but the "giving" was to be altogether on our side and "taking" on the other. Still the movement was the result of the workings of the Divine Spirit and might be brought about in

ways wholly unexpected. Allusion was also made to the formation of a Mission Board by the Convocation of Canterbury and the increased interest taken by the Church at home in the welfare of her children in the Colonies.

Passing to Diocesan matters the Bishop touched briefly on nearly all the questions that had been selected for discussion, such as: 1. "The co-operation of the laity." 2. "The formation of a Diocesan Library." 3. "Sunday School government and Discipline." 4. "Helps and Hindrances peculiar to Missionary work in Algoma &c.

With regard to the co-operation of the laity more special emphasis was laid on the functions of Lay Readers as (a) widening out the area of a clergyman's work by enabling him to occupy ground that must otherwise be left untilled (b) finding scope for religious desires and aspirations in the minds of laymen by giving them something to do, (c) setting an example to the listless and indifferent and, (d) holding congregations fast in their allegiances that otherwise would inevitably drift away. On the other hand there were many difficulties such as sometimes of proper material, the effect of social personal and political piques and prejudices reluctance on the part of good men to expose themselves to their neighbours petty cavillings, the pressure of hard constant work, the unwillingness of some congregations to be "put off" with lay readers &c. The propriety of a public and authoritative induction was pointed out, and possibly also their admission to the District Convocation.

With reference to a Diocesan Circulating Library the Bishop stated that nearly 1000 volumes were already secured for this purpose by donations from publishing firms and individuals in England. A movement is also on foot in Brockville for the extension of the idea to the Dioceses of Ontario and Algoma in common, and contributions coming in towards the payment of the necessary "Book Postage."

The difficult question of Sunday-school management was also dwelt upon, and emphasis laid on the absolute necessity for the future of the Church, of distinctive teaching on sound Prayer Book lines, without this the Church may as well save herself present trouble by turning her children over to the care of other religious bodies. In cases where it was impossible to secure properly qualified teachers, the Bishops urged the expediency of a return to the Church's method of public catechising by the clergyman, as provided in the Rubrics immediately following the Catechism; this would familiarize the children with an intelligent knowledge, not only of Scripture truth, but also of the Church's methods and observances, besides restoring them to their proper place as an integral part of the congregation, and it would also establish a direct personal relation between them and the clergyman, which does not now exist.

The difficulties attendant on Missionary work were then sketched out; such as inadequate stipends, scattered mission fields, involving a large expenditure of time and strength in "journeyings oft," the pressing consciousness of work left undone; lack of religious sympathy and fellowship; want of needed cooperation on the part of the laity, the petty tyranny of unreasonable men and women in parish matters, and lastly the pressure and contact of non-conformity, producing, as it does, unholy strifes and rivalries, and perpetuating the melancholy spectacle of a church torn asunder into contending factions, which He meant to be "one." Over against all this must be set God's Promise, Christ's sympathy, and the prayers and substantial gifts of hosts of friends in England and Canada, especially the church women on both sides the sea, who have sent their offerings in such lavish abundance.

The Bishop closed his address with the fervent prayer and hope that the same Divine Spirit who presided in the councils of the Apostles

might be with us, giving us a right judgment in all things.

(To be Continued)

DIOCESE OF RUPERT'S LAND.

RAT PORTAGE.—The Bishop of the Diocese held Confirmation on Sunday morning last in St. Alban's Church, and also preached in the evening. Twenty-five candidates were presented by the incumbent and received the laying on of hands. One being privately confirmed, owing to illness. Fifty-five received the Communion, the largest number at one time in the history of the parish. This parish has now one hundred communicants, a very large percentage of the congregation. Five years ago there were only thirteen.

GRANTS FROM EASTERN CANADA.—A correspondent writes us as follows: The Treasurer of the Board of Domestic and Foreign Missions of the Church of England in Canada, has lately sent us \$700 for Rupert's Land, being the first received for eighteen months, except the \$11 reported and not including the grant for Routhwaite from St. George's Church, Ottawa, which is \$500. We dare not make grants laid on anything from Eastern Canada, as we never know how much we shall receive or when we shall receive it.

DIOCESE OF CALGARY.

CALGARY.—The Christmas treat for the children was a grand success. It was held on the evening of the last day of the old year, in the Opera house. All day long the Rector, teachers and friends of the Sunday-school worked hard. At six the children sat down to a well loaded table. The hearty singing of the grace, "Be present at our table Lord," was beautiful indeed. Two trees were laden with presents, each gift accompanied by a gauze bag of candies, nuts and raisins. They were also lit up with small wax candles, and when the electric light was turned off for a short time the effect was beautiful. Several carols were finely sung by the children. The large attendance of the parents and people generally was very encouraging to all. As usual in the Church treats all was free as air. No charge of any kind being allowed, thus making a treat in act as well as name. The Sunday school is in a flourishing condition. The vestry are arranging to build a Parochial hall, which amongst other things will be a Sunday-school, and during week days a high school for girls.

CONTEMPORARY CHURCH OPINION.

The *American Church Times and Michigan Churchman*, thus concludes an article on "Fasting Communion:—"

In this connection something further about the neglect of Holy Communion occurs to us. We believe that many persons are disappointed as to the apparent effect, or non-effect of the sacraments, or rather of single sacramental acts. They expect entirely too much, and not experiencing a magical something in the act, fall away into disobedient coldness. For, no doubt, neglect of Holy Communion is the height of disobedience. Modern Protestantism has deliberately chosen the tenderest and more affecting of Christ's be-eeching commandments as the one which it will not obey. But as to effect, that is to be looked for in the temper, tone color, of the sacramental life, not in the single sacramental act, though it may, and sometimes does, come there. And the sacramental life is not the mere routine of receiving, any more than an actor could act acceptably without rehearsing. The sacramental life is simply a life of holy and tender obedience to Christ, where due preparation is made, and mysteries are celebrated for reasons only some