

the beautiful and impressive service for the baptism of adults was commenced. Before the vows were taken a pause for private prayer was made and a few earnest words spoken by the incumbent to the candidates. Immediately after the immersion several hymns were sung while the candidates were changing their baptismal robes, on their re-entrance to the church, the baptismal service was concluded, and a short address given from the chancel step, a hymn and the benediction brought the service to a close. It is needless to say that the church was crowded to its utmost capacity, and the behaviour of those present was most reverent, everyone seemed to be struck with the solemnity of the service. Mr. Jephson has been in this mission eighteen months and in that time he has administered the holy sacrament of baptism to forty-four infants and thirteen adults, making a total of fifty-seven.

The three persons who thus entered the Christian Church, are members of the congregation at Musselboro' at which place the people are about to erect a small church, for which they sadly need help, they have provided all the lumber themselves, and will do the work on the church, but all the furniture has yet to be bought. Are there some whom God has blessed with means who will come forward and help on this work? We only ask for the simplest fittings, but do not let us ask in vain, subscriptions might be sent to and would be thankfully received, either by the incumbent at Manitou, or Messrs T. Hughes and A. Wagner, Musselboro, Manitoba, the churchwardens of the parish. Let us not ask in vain.

## FOREIGN.

The Rev. Dr. Knight-Bruce has been consecrated for the See of Bloemfontein, South Africa.

The Duke of Westminster is spending £28,000 on a new church, vicarage and schools for St. Mary's parish without the walls, Chester.

The Bishops of London and Bedford have become patrons of the Church Army.

Mr. Gladstone says that the German Emperor and the Archbishop of Canterbury have agreed to abrogate the disastrous arrangement with respect to the Jerusalem Bishopric.

The late Archbishop of Armagh, Primate of Ireland D. Berestford, has left property of the value of £100,000. He bequeathed a portrait of himself to the Church.

On Sunday, March 21st, at a celebration of the Holy Eucharist, in St. John's Church, Ballachulish, Mr. John Wedderburn was ordained deacon, and the Rev. Matthew Whitelaw was advanced to the priesthood.

The largest number of candidates for deacon's and priest's orders since the constitution of the Diocese of Manchester, was presented to the Archbishop of York on April 21st, when he held an ordination.

Speaking at a Church defence meeting at Tiverton, the Bishop of Exeter expressed his belief that glorious as had been the past of the Church of England, her future would be mightier and more glorious still.

It is said that the "Sermons to Children," by the Rev. Richard Newton, D.D., have been preached in every foreign mission field in the world.

Since 1850, the sum of £1,500,000 has been raised by the voluntary contributions of Church people for building and restoring churches in the Diocese of Worcester.

The Bishop of Lichfield, in one of his addresses to his clergy, speaks with much appreciation of the work of the lay evangelists in his diocese, and believes these men will prove a great strength to the church.

The fund for building an episcopal residence for the Diocese of Louisiana is nearly complete. It will be situated in New Orleans.

A Church Unity Society is to be organized in the Diocese of Chicago, whose object is to circulate books and tracts on Church doctrine and polity, without as well as within the Church.

The Very Rev. William Reeves, D.D., Dean of Armagh, has been elected Bishop of Armagh and Clogher by the synodsmen of the united dioceses.

The King of Siam not only welcomes foreign missionaries to his country, but contributes to their support.

The number of Christians in Japan from 1882 to 1884 increased from 5,000 to 10,000, and the government is favorable to the change. Persecution has been entirely done away and Christianity is advocated by the Japanese press.

A Mrs. Haigh, recently deceased, left by her will \$60,000 to be equally divided between twelve churches in the West Riding of Yorkshire, England.

The New York Times says: "So far as New York is concerned, and local charity work, the Episcopal Church stands pre-eminently to the fore. As a matter of fact, its work is greater than is done by all other Protestant denominations."

We notice that in England last year forty-six churches were made free. The Free and Open Church Association is doing an earnest work in this direction, and it has the co-operation of many of the bishops and clergy.

The Bishop of Durham recently preached to nearly one thousand students at St. Thomas' Church, Edinburgh; the sermon was searching and masterly—on secret sin—and at the close Sir William Muir and three college professors, with a deputation from the students, waited on Dr. Lightfoot to offer him their hearty thanks.

Bishop Stanton, of North Queensland, has declined the English benefice of Sutton (of the value of £1,050 per annum), offered him by Hertford College, Oxford. For this fresh proof of devotion to his colonial work he has been warmly thanked by his Diocesan Synod.

Bishop Jagger visited St. Paul's Church, Rome, Italy, on Sunday, March 28, and held a confirmation. The church was crowded, and the bishop's sermon made a deep impression. It will give pleasure to the many friends of Bishop Jagger to learn that he has so far recovered his strength as to be able to preach. He goes at once to Capri for a month of absolute quiet and returns to Rome for Easter.

The northern window in Exeter Cathedral is an offering from the women of Devonshire. The subscribers, who numbered over fifteen hundred, include nobility, gentry, tradespeople, shop employees, household servants, old alms-women, and even children. The window, which has cost five hundred guineas, was recently dedicated.

Mr. Thompson, who was formerly a minister of the Methodist denomination, in Minneapolis, Minn., was recently confirmed by the Bishop of Wisconsin. The Rev. James Slidell, rector of St. Paul's Church, Hudson, presented the candidate. At a recent meeting of the Standing Committee of that diocese, Messrs. William Wilkinson and Lewis C. Birch, lately ministers of the same denomination, were admitted candidates for Holy Orders, making five in that diocese who have recently entered the Church.

A ten-days' mission was held in Dublin early in March, attended, the reports say, with great blessing. It is said that on one occasion as many as two hundred Roman Catholics were present. Among those who felt that they had been saved from sin through the instrumentality of the Mission was a Romish priest. In the inquiry meetings were many singular incidents. One is related of a poor man, reared in the Romish Church, when told of the simplicity of faith, said, "I beg your pardon, your reverence, but are ye numbuggin' me?" He could scarcely believe that the Gospel could be so simple.

In a remarkable address before the Northampton Church Extension Society, the Bishop of Peterborough said:

"The first principle of all Church extension must be that the Church should be a missionary Church, and that those who were to teach the people and to win them to religion must not look in the first place to be sustained and supported by the people among whom they laboured. They must derive their sustenance and impulse from some central missionary spring, and also energy of purpose, which would sustain them until they had won the people to the Church. He believed they could not make a more fatal mistake in attempting to extend the work of the Church in districts not yet familiarized with the work and the value of the Church, than putting down

in the midst of such a district a grand, handsome church, perhaps half of which would be pew-rented. The people had not learned the value of the Church services, and were strange to them. One of the most important elements in the Church work in the present day was that all the churches should be free and open. They determined from the very first that however tempting might be the resources of the pews, rents they would not avail themselves of them in their new churches. They desired that their churches should be the churches of the poor."

## Correspondence.

All Letters containing personal allusions will appear on the signature of the writer.

We do not hold ourselves responsible for the opinions of our correspondents.

### PAROCHIAL MISSIONS TO THE JEWS.

SIR,—In answer to enquiries respecting collections for the Jews taken up on Good Friday, pray allow me to say that collections should be sent to the Secretary Treasurer of the Diocese in which the collection is taken up, for "Parochial Missions to the Jews," with the instruction that it be forwarded to Mr. J. J. Mason, Treasurer of the Domestic and Foreign Mission Board. Mr. Kemp tells me that some collections have been sent in without any instructions. If the clergy who wish their remittances to be forwarded to the "Parochial Missions to the Jews" will say so in remitting, it will save a good deal of unnecessary correspondence.

As a member of the Domestic and Foreign Mission Board, I should like to say to my brethren that it is very desirable for the credit of individual parishes and of the diocese at large, that all extra diocesan collections, whether for the Indian Homes or Algoma, or the Jews or otherwise, should be sent to the Secretary-Treasurer of the Diocese, to be forwarded by him to the Treasurer of the Domestic and Foreign Mission Board. At present, large sums are sent here and there that never appear. For instance, I send a collection to the Shingwauk Home, and it appears only in the Algoma "Missionary News." The Diocesan Report takes no notice of it, and the D. & F. Mission Board is ignorant of it. But if it be sent through the Secretary Treasurer of the Diocese to the Treasurer of the D. & F. Mission Board, it appears first in the Diocesan Report and then in the Report of the D. & F. Mission Board. The parish gets credit, and the diocese gets credit, and each diocese gets its own proper credit before the Church at large. To take the case of the Toronto diocese as an example. Her record before the Church in the whole province is that of fifth in the amount of contributions to Domestic and Foreign Missions. We are credited with \$1,728 for the past year, while Montreal is credited with \$2,568; Huron with \$2,378; Quebec, \$2,175; and Niagara, \$1,846. Why is this? Not because Toronto has given less, but because the clergy in these other dioceses have remitted through their Secretary-Treasurers to the Treasurer of the D. & F. Mission Board, and we have not. For some years past, the orators of the missionary platform have, with some show of reason, compared us unfavorably with the Methodists and Presbyterians; if we are wise, the remedy is in our own hands and Othello's occupation will be gone. I am yours, &c. J. D. CAYLEY.

### LAY HELP.

SIR,—In your issue of April 1st, "Plain Dealer," under the heading "A Layman speaks out," writes some very sensible things, and it would be well for all of us to discuss this question calmly and quietly with a view of setting things right. There is no denying the fact that the Church wants all the help she can get, "lay" as well as clerical, and to this end she ought to set herself; but may I ask "Plain Dealer" why it is "in many parishes, the clergyman is not only indifferent about lay help but is strongly prejudiced against it." I think, from practical experience, I can give him the reason. In 1883, I was incumbent of a certain mission. Having been a curate in two very important English parishes and Chaplain to a Dean, I had considerable experience of the value of "lay" as well as "clerical" support. I took the very earliest opportunity of trying to get all the good done I possibly could, with the assistance of my people generally. All went well for a time, but, by and bye, I soon found that not only was my official life to be subject to a trial and testing so painful and galling that no man could bear it; but even the affairs of my private and social existence were to be interfered with. This I could not stand, so I had to resign my charge when the work was at its very brightest. I am still however of the opinion that we cannot do without the laity, nor would I, for one, wish to work in any sphere