

cial council have taken from the conference a whole class of subjects connected with the native Church, but still as a means of refreshing our souls by mutual devotion and sympathy, or as a common centre of debate and legislative enactment, the conference, meeting twice a year is still, as of old, one of our greatest blessings. You would like to know some of our proceedings. First we begin with a devotional meeting on the Saturday preceding the Sunday which begins our conference. This time our bishop gave us "a quiet day," and no where does it seem to me was our bishop more in his proper place than in the midst of his European and native clergy, helping to minister to them in the spirit, leading them in high and lofty strains to the throne of grace, and urging us to greater devotion in the divine life. Then on Sunday all the missionaries of the station attend the Telegu Morning Service; the two missionaries of the Noble College; the Zenana ladies, English, Irish and one Norwegian, also Eurasian and native ladies, who are their helpers; several, also, of our native clergy, one, once a Brahmin, another a Shanar from Tinnevely, and the son of my own first convert of the Pariah Caste; and such a glorious congregation of over 500 natives are gathered there! What a sight for our dear bishop, who was celebrant and consecrated the elements in Telegu by means of a romanized version of the words! One hundred and ninety-six natives partook of the Holy Supper with their bishop and European brethren, and to me fell the high privilege of preaching on the occasion from the text "Lift up your eyes and see the fields, for they are white already for the harvest." Ah! I did feel a glow within me while preaching on those glorious words, to those who were themselves, as were the Samaritans then, living illustrations of that heartening symbol. On the Monday following we met for formal business; the bishop in the chair; our secretary, Rev. E. Sell, present. Three district and two educational missionaries, with one who is still unattached and learning the language, formed the members present. I will not go into all the subjects touched on, but will only give you one or two of general interest.


First and foremost there was an appeal to the Society for the training of more natives for the ministry. Three Brahmi converts, one a B. A. of the Madras University, another in Wesleyan orders, and a third an able evangelist, were designated and recommended for the higher class of native clergy. The B. A. is a very superior man. He will go for a course of training in the C. M. S. Theological School, Madras. The two others will be trained in the mission. We also sent a recommendation that six vernacular students should be prepared as native pastors. We have the money ready. Two ladies one in England and the other in Australia, have furnished us with the means, and just as we were going to commence a preparandi class it pleased the Lord to remove the only missionary we had available for the work of

training in the vernacular. But so great is the need, we have determined that, should this missionary be unable to return, one of our district missionaries should make the effort along with his already weighty responsibilities. Quite lately we lost one of our little band of pastors. He was going to attend a prayer meeting and a cobra sprang on his leg and bit him. All night long he suffered dreadful tortures, and in the morning he died. We have only two of that class now, and the congregations over an immense tract of country number nearly 8,000 souls.

Another subject was the disposal of a grant for a Bible woman, given to us by the British and Foreign Bible Society. That good society has given the salary of a Bible woman to each one of the societies laboring in India. It was decided to give this grant to the wife of our evangelist in Kammamet, a new post far away in the jungle country belonging to the Nizam. More anon.

OUR PARISHES AND CHURCHES.

NO. II.—CHRIST CHURCH, SOREL, DIOCESE OF MONTREAL.*

 HE town of Sorel, in the Diocese of Montreal, is a parish full of historic interest. The first Protestant settlers of Sorel appear to have been chiefly retired officers and disbanded soldiers of the British army, together with several United Empire Loyalists, the founders in the Dominion of several noted families, who sought refuge in Canada after the American Revolutionary war. At the close of that unhappy contest, the Society for the Propagation of the Gospel in Foreign Parts directed their attention to Canada as a missionary field, and they selected the Rev. John Doty, who had previously been the Society's missionary in the thirteen revolted States, first at Peekskill on the Hudson, and afterwards at Schenectady, but who was then in England, to proceed to Canada and commence a mission at Sorel. Mr. Doty performed Divine service and preached for the first time at Sorel on July 4th, 1784, memorable thenceforward and for all time in the annals of the Canadian Church as the site of the first mission which the venerable Society ever established in Canada. Mr. Doty reported that the mission contained about seventy Protestant families of various denominations, but all attending church; that the communicants numbered twenty-nine, and that the church had been regularly organized by him, under the style or title of "Christ Church, at Sorel, in communion with the Church of England, as by law established." The first church in which he ministered was of wood, and was originally a marine store, fitted up for divine service in something of churchlike form, with belfry and bell, the self same bell

* We are indebted for our information regarding this parish to Rev. Canon Anderson, and for the picture of the church to Rev. L. N. Tucker, both of Montreal.