

give in the way of labour, but we are without money to buy lumber, or to pay a clergyman. . . . I have bought 4 acres for a church parsonage and glebe, and at the Bishop's wish, I read the Service every Sunday in a shanty near us, and a clergyman, who the Bishop knows, and likes well, has promised to come on a minimum stipend, if we can only raise it. . . . Think of all these people who have engaged so many advantages up to lately, now without any church to worship in, or clergyman to minister to them. . . . For the love of God do not turn away and leave us starving in this way, but send us help."

Allusion is made in the last printed statement of the annual accounts of Trinity Church, St. John, to the first offering for the new Church. It is of special interest. Two of the boys of the Shingwauk Home were spectators at "the fire." Ten months afterwards, the Secretary received the following interesting letter:—

SHINGWAWK HOME, April 16th, 1878.
Dear Sir,—We have had collections during Lent to help to rebuild the Trinity Church at St. John, which was burnt down last summer. There were forty-seven of us, and we all voted, whether to send it to St. John, or to the Indians at the Garden River, or to Africa, or to India, and all the boys wanted it to be sent to St. John. We are very thankful to your people for helping so much for our Indians. We are trying, if any wants to follow the SAVIOUR, to deny himself, so I think some of the boys have been trying to do it. So now, I must conclude with my best wish to you.—JOHN ESQUIMAUX, Captain of the Shingwauk Home." The sum enclosed was \$8.15.

In conclusion, the Board desires to enter into the spirit of the letter lately addressed to the Bishops of the Anglican Communion by the Society for the Propagation of the Gospel in Foreign parts:

"We recognise abundant cause for thankfulness in (1.) the thought that Christians did not turn a deaf ear to the appeals of the Society, but that money has been offered liberally, first for the relief of the sufferers by famine in Southern India, and that, where the scourge of famine was made by God a means of winning the heathen to the religion of love, alms were again offered for the spiritual training of these hosts of catechumens; (2.) that of the 35,000 who have thus been attracted to Christianity, no appreciable number have turned back, but that in the words of Bishop Caldwell, the new converts seem more in earnest than the old, and teachers of their own race have been found sufficient in number, and of competent powers. (3.) That in Japan the new Missions have grown with a rapidity that mingles anxiety with thankfulness. (4.) That in China the scourge of famine seems likely to be over-ruled in God's Providence to the furtherance of the Gospel. (5.) That in Guiana the thousands of Coolies from China and India have been, in a way in which it is impossible to explain on ordinary principles, attracted to the Gospel.

"We acknowledge, at the same time, that we have ample subject for humiliation before God, in the thought of the inadequate equipment of our Missionary Army hitherto.

"We must confess that we have, not given largely of our most learned and noblest to this Divine work, and that we have been prone to murmur if great results have not been accomplished by inadequate means; while of our silver and gold our offerings have been meagre and poor."

One special subject of Intercession the Lambeth Conference has recommended in the following words:—

"As our Divine Lord has so closely connected the unity of His followers with the World's belief in His own Mission from the FATHER, it seems to us that Intercessions for the enlargement of His Kingdom may will be joined with earnest prayer, that all who profess faith

in Him may be one fold under one Shepherd."

The Treasurer's accounts for the year are submitted herewith, all of which is respectfully submitted.

F. H. J. BRIGSTOCKS, M. A.
G. M. ARMSTRONG, M. A.
EDWYN S. W. PENTREATH.
G. W. WHITNEY.
EDWIN J. WETMORE.
G. HERBERT LEE.

THEODORE E. DOWLING, Secretary.
W. M. JARVIS, Treasurer.
Saint John, June 12th, 1879.

GERMANY.

On Sunday, in the Crown Prince's residence in the new Palace, before the Emperor and Empress and all the members of their house, was baptized the infant daughter of Princess Charlotte, Hereditary Grand-Duchess of Saxe-Meiningen, and first great grandchild of the Queen of England and their German Majesties. The distinguished party included the Duke of Edinburgh, and Lord and Lady Odo Russell. A description in the *Times* says:

"The child, resting on a sumptuous cushion, was borne into the room by Princess Mary of Meiningen; its three little aunts, Victoria, Sophia, and Margaret, daughters of the Crown Princess, carrying its lengthy train. The Crown Princess herself, robed all in white (as were most of the other ladies present), received her grandchild into her arms, and stood thus before the font till the ceremony was complete, her countenance the battle-ground of joy and grief, for the late untimely death of young Prince Waldemar has left her Imperial Highness almost inconsolable still. After a sermon by one of three attendant clergymen, appropriate in everything but its length, the sprinkling ceremony was performed, the child receiving the names Feodora Victoria Augusta Marianna Mary. Her godmothers were her four great-grandmothers, Queen Victoria, the German Empress, the Duchess Bernard of Meiningen, and Princess Marianne of the Netherlands."

Her Majesty was represented by Lady Odo Russell. As god-fathers stood the Emperor and the Duke of Edinburgh.

ENGLAND.

A correspondent of the *Daily Chronicle* at Rome writes that loud complaints are reaching the authorities there on the subject of the Anglo-Roman Church:

"Bishop Anherst has resigned the See of Northampton on the ostensible plea of ill-health, but really on account of the despotic policy of Cardinal Manning. The 'Province' of Westminster is now ruled by a clique, of which, say the complainants, the ambitious refugee from the Protestant camp is the acknowledged leader. The system of elbowing out born Catholics, who may be supposed to know the traditions of their Church better than neophytes, is hourly increasing. The new Bishop of Middlesborough is Dr. O'Callaghan, who belongs to Dr. Manning's Bayswater Institute. Dr. Vaughan, of Salford, also belongs to this congregation, the members of which are called the Oblates of St. Charles. The monopoly of the English Catholic hierarchy seems to have been absorbed by oblates and converts, and those, too, of the most moderate attainments. If Monsignor Patterson be made Bishop of Northampton, men of great worth will have been passed over for an ecclesiastic who has principally been noted for exaggerated ritualism and opposition to the old-fashioned Catholics. Many of the clergy now feel that the Jesuits are a positive protection against the authority of the English Bishops. Parochial jurisdiction does not now exist amongst the Romanists of Great Britain. Any priest is removable at the goodwill of his Bishop. Years of service give no privilege, and an

Archbishop with a monastic mind and disciplinary views of his own is rather an unpleasant superior. The results of all this are deplorable. Father Law, the Oratorian, has left the priesthood; Father Roberts, a relation of Dr. Manning, has become sick of petty tyranny and taken a wife; another Westminster priest has gone on the stage; and the unpopularity of the present Metropolitan is very great. Dr. Newman is too advanced in life to be the leader of moderate Catholics. But every experienced Roman priest in England is convinced, and makes no secret of his conviction, that the intellectual standard of the rising generation of clergy is becoming dwarfed, and that the seminarians who come upon the mission are invertebrate and ritualistic in the paltriest sense of the word. Many of them have been Anglicans, and they have imported the puerile posturing of spurious Catholicism into the Church of their adoption. There is not a single priest amongst these 'verts' who could take the place of men like Bishop Ullathorne of Birmingham, or Bishop Clifford of Clifton; and the elder clergy mourn over a state of things which has handed over their hierarchy to an insolent and aggressive faction, who, whatever they now say, have intrigued against Newman and every other ecclesiastic who is not prepared to sacrifice every particle of his national character."

PREPARING FOR THE RESTORATION OF A CHURCH.—A very unusual scene has just been witnessed in the village of Shapwick, Dorsetshire. The parish church has long been out of repair, and steps have been in progress for some time to raise funds to restore it; but difficulty has been experienced in getting sufficient money for the purpose. With a view of partially surmounting the financial obstacle, it was proposed and agreed that the unskilled labour in connexion with the restoration should be done by the able-bodied men of the parish. Consequently, on Tuesday week all the Shapwick men, under the leadership of the vicar and the superintendence of the architect, assembled to perform their part, and they worked with such eagerness that at dusk everything had been done to prepare the building for the incoming of the restorers—all traces of gallery and pews had been destroyed, the flooring and paving stones carried out of the church, and the whole edifice reduced to the necessary skeleton-like condition.

MARRIAGE WITH A DECEASED WIFE'S SISTER.—Mr. T. Wilkins, of Cheltenham, who has married his deceased wife's sister, the daughter of the parish churchwarden, has complained that the vicar of Cirencester has refused to administer the Sacrament to his wife; and contends that the rubric clearly shows that the vicar should have previously signified his determination to Mrs. Wilkins. The Bishop of Gloucester and Bristol, having been appealed to, writes to the vicar:—"After having carefully considered the report you have made to me, it is my judgment that as the law of the Church and the law of the land are both explicit, you could not have acted otherwise, though I know well that it has given you great pain to have been obliged so to act."—*London Daily News*.

News from the Home Field.

DIOCESE OF FREDERICTON.

WESTFIELD.—On Sunday, June 22nd, the Lord Bishop of the Diocese visited this Mission, and at the morning service at the Parish Church of St. Peter's received four adults into the Church by holy baptism, and afterwards administered the Apostolic rite of Confirmation to thirty candidates—twelve males and eighteen females. His Lordship, as usual, delivered an excellent address, taking as his text a portion of the Gospel for the day, "Come, for all things are now ready."

The discourse was admirably adapted to impress all his hearers, to encourage those who had come forward in so solemn a manner and dedicated themselves anew to God's service, and to strengthen them in their good resolutions, at the same time to arouse the careless and vacillating and to lead them to a proper sense of their duty, and to cause all to realize more fully what is required of them as believers and members of the Church of Christ. In touching upon some common sayings to be heard occasionally from persons unfriendly to the Church of England, his Lordship briefly alluded to the progress made by the Church in the Diocese during his episcopate; that thirty-four years ago there were but twenty-eight clergymen, now there are seventy. Then, the large number of new churches which had been erected, and others restored or improved, and the increased contributions of the people, all showed how the Church was steadily advancing. The address, which was quite lengthy, was listened to with marked attention by a crowded congregation. The service was hearty and the singing congregational, as there is no trained choir. The beautiful and affecting services for Holy Baptism and Confirmation, and the calm, earnest and devout demeanor of the candidates as they made their solemn promises as faithful soldiers and servants of their Divine Lord, could not fail to make a deep and lasting impression upon all who were present. At the evening service at St. James' Church, his Lordship preached from 1st Tim., iii., 15. These visits of our esteemed Diocesan to the country parishes are generally looked forward to by clergy and laity with much interest and pleasure; and the admission of so many young people to membership in the Church must prove most gratifying to all those who love and hold to the "old paths where is the good way," and are seeking to "walk therein," that they may "find rest for their souls."

RICHMOND.—The Mission of Richmond, near Woodstock, is a good specimen of what can be done in a country parish by an energetic Missionary, who is alive to the need of Church work, and makes use of approved methods. The Rev. Henry H. Neales is a New Brunswicker, and graduate of St. Augustine's College, Canterbury. Since taking charge of Richmond, a parish with two churches and three stations, he has not been content with simply holding services, but has gathered around him a board of lay helpers, and assigned them special work. The following summary will show that the work done has helped the life of the parish in a marked degree. There are celebrations of the Holy Communion at each morning service. There are 2 Sunday schools and 110 scholars. A new school house was built in 1879, and an organ placed in one of the churches at a cost of \$240. A guild has been in successful operation during the winter, by which parish work was systematized, and even the distribution and encouragement of Church literature attended to. There are two divinity students from the parish at the University. The communicants have increased in two years and a half from 60 to 115. The subscriptions to the D. C. S. have increased in the same time from \$65 to \$125. Such are some of the results accomplished in a rural parish, with no advantages beyond any other country mission. It shows conclusively what might be done in many others. THE CHURCH GUARDIAN takes much pleasure in publishing these facts, which have come under its notice, and which the modesty of the Missionary would lead him to say little about.

MONROE.—The choir is about to purchase the pipe organ formerly in use in Christ Church, Amherst N. S. Messrs. Landry & Co., of St. John, have put it in thorough repair, and, until a new one can be procured, it will be a very useful instrument. It is a solid mahogany case, six stops, pedal action, and gilt pipes. At