

number of communicants, most of whom were members of the Auxiliary. His Lordship was assisted in the service by the very Rev. the Dean of Huron, Canons Smith, Davis and Richardson, Rev. Principal Fowell and Rev. R. Hicke.

During the afternoon the public meeting was held in Victoria Hall. When the roll was called 97 delegates, branch presidents and other members of the Board of Management answered to their names being twenty more than last year and 47 more than in 1888, and the large increase in the number of visitors present testified to the increasing interest felt in the work of the Auxiliary. The meeting was opened by the singing of a hymn 'Jesus calls us o'er the tumult'; the 65th chapter of Isaiah was then read and a prayer offered up. The President, Mrs. Baldwin, then read her address, in which she greeted most warmly all the delegates, reviewed the work and events of the past year, referring feelingly to the removal by death of two of our Branch Presidents, and other changes among the workers of the Auxiliary, and pointed out to those present the objects for which we should work, and the spirit in which the work should be undertaken.

The reports of Secretary and Treasurer were highly gratifying, showing as they did that the cause of Missions is steadily gaining ground among us. The Treasurer reported that there had been an increase in the money which had passed through her books of more than \$600 over last year, and that the value of the sales sent out was \$800 more than the value of those sent last year. Three excellent papers were read, viz.: 'Incentives to Missionary work,' by Mrs. J. T. Wright, of London Township; 'Mission Work,' by Mrs. Newton, of Bervie; and 'Whatsoever thy hand findeth to do, do it with thy might,' by Mrs. Boomer, of London. Miss Emery, the Secretary of the W. A. M. A. of the United States, was present having kindly come all the way from New York to meet her co-workers of the Diocese of Huron: she made an earnest address full of useful hints to our members.

A General Missionary meeting under the auspices of the W. A. M. A. was held in the evening in the same hall, the Lord Bishop of the Diocese in the chair. Able speeches were made by the Rev. A. D. Dewdney, of Durham; and the Rev. Principal Fowell, of Huron College; the former on 'Domestic Missions,' in which a strong appeal for the evangelization of the Indians was made, and the latter on 'Foreign Missions.' Miss Emery made another most interesting address which was listened to with apt attention by the large audience present. Rev. Rural Dean Mackenzie, of Grace Church, Brantford, was also to have spoken, but owing to the lateness of the hour he begged to be excused to the regret of many present. While the offertory was being taken up (amounting to \$75 an increase of \$10 over last year) Canon Davis gave some statistics showing the yearly increase in the funds of the Auxiliary since its formation. Canon Smith moved a vote of thanks to the speakers, which was warmly seconded by the Rev. W. T. Hill; both of these gentlemen expressed the pleasure felt by themselves and they were sure by the audience at large in welcoming Miss Emery in our midst, and hoped that on some future occasion we might be privileged to listen to her again. His Lordship then pronounced the Benediction.

On Thursday morning a largely attended reception of delegates and other members of the Auxiliary was held at Bishopstowe. An interesting paper on 'Indian Gratitude' was read by Mrs. Chance, of Tyrconnell, who had worked as a missionary among the Indians for 18 years; she then gave some of her own personal experience. Miss Emery was also present and through the medium of the question drawer gave some information as to the working of the Auxiliary in the States.

In the afternoon a meeting of the Branch

Presidents and other delegates was held, when important business was transacted. Among other things a resolution passed at a meeting of the Board of Management last October, advising that all branches outside the city and suburbs should have a representative in London was lost, a large majority voting against it.

On Friday morning a meeting of the Bible and Prayer Union was held at Bishopstowe, Mrs. Baldwin presiding. Many of the delegates had remained over on purpose to attend it. The lesson for the day, International Lesson, 'The Great Physician,' St. Luke iv. 33-44, was considered, and was made most interesting and instructive to all present.

With feelings of deep gratitude to our Heavenly Father do we bring to a close this account of our annual meeting of 1890, with such blessings in the past may we not look forward to a bright future, when we will be permitted to sow abundantly in the Master's field.

BLenheim—The new English Church at Blenheim, of which the foundation, or rather corner stone, was laid, with Masonic honors, by Deputy Grand Master Ross Robertson, of Toronto, in July last, was opened by Bishop Baldwin on Tuesday, the 23rd of February last, who preached in the morning and evening most impressive sermons. Archdeacon Sandys, of Chatham, and Rev. Mr. Burt, of Ridgeway, assisted the Bishop. The music was under the direction of Prof. George Dare, of Christ Church, Chatham, who presided at the organ.

DIocese of ALGOMA.

HONTSVILLE—The Librarian desires to acknowledge with many thanks the gift, by Mrs. Macdougall, of a number of valuable books from the Library of the late Rev. Dr. McCaul, for the Algoma Diocesan Clerical Library.

UFFINGTON—Sir: Will some of your readers help us to increase the Sunday school Libraries in this Mission?

At one station the Library consists of but a few volumes, and at two other stations where Sunday schools are about to be commenced there are none. At the home station things are better, but even there the scholars threaten to become more numerous than the volumes.

Parcels addressed to me via Gravenhurst R. R. Station will be gratefully acknowledged.

Yours, &c., H. N. BURDAN.

CONTEMPORARY CHURCH OPINION.

The Living Church says:

The Rev Dr. Arthur Edwards in *The Methodist Review* makes an extraordinary defence of the Methodist Episcopate. He says:

There is a grave defect in the history of the ordination of the first Archbishop of Canterbury under Elizabeth, and of the line of English bishops since that time. Little wonder, therefore, that wise advisers of the Queen taught that mere episcopal appointment from the throne is sufficient, without consecration. There has been much controversy over this point, and we are persuaded that there is less ground to doubt the validity of Wesley's ordination of Coke on ecclesiastical grounds than of many and vital episcopal ordinations during the Elizabethan days of the Reformation in England.

We thought it had been reserved for the Romanists to attack the validity of Anglican Orders after this fashion. Will Dr. Edwards be good enough to point out what that "grave defect" was, of which he speaks so positively? But consider the character of the argument here presented. It is stated that "there is a grave defect in the history of the ordination of the first Archbishop of Canterbury under Elizabeth and of the line of English bishops since that time." Therefore the writer is per-

suaded that "there is less ground to doubt the validity of Wesley's ordination of Coke on ecclesiastical grounds," than of the Anglican succession. We find this very puzzling. Wesley himself, we had supposed, obtained his own ordination from this very Anglican Episcopacy; but if the latter was invalid, how could his ordination put him in a better position than those of whom he obtained it? Can a stream rise higher than its source? But as to Coke's ordination, is Dr. Edwards aware that Wesley disclaimed it and reproached him for assuming the title of bishop? Is he aware that Coke himself virtually repudiated it by applying in succession to Bishops Seabury and White for a valid consecration, and that later on in life he attempted to get the appointment of missionary bishop in India from the English prime minister? These things are a part of the history of Methodism.

The Pacific Churchman says:

Complaint is something made that our Church people do not give as freely and largely as members of some other religious bodies. And certainly the neglected opportunities on all sides, and apparent failures, over and over again, to respond to appeals for funds would seem to warrant complaint. But comparing ourselves with Presbyterians and Congregationalists, taking their and our official figures for it, it is found that while the total contributions of the Presbyterians of this country amounted to a sum equal to \$17 from each member, and of the Congregationalists to 16 per capita, the contributions of the Episcopal Church average \$24 per communicant. The reports of the last year are the ones consulted. This is not such a bad showing after all. We wonder if it would be equally favorable if only contributions for objects other than the maintenance of parochial establishments were considered.

"CHRIST CRUCIFIED" IN THE PRAYER BOOK.

Thank God for your Prayer Book, Churchmen. Whatever your rector for the time being may preach, the Prayer Book preaches "Christ Crucified" in every line. All the Prayers are framed strictly "after the manner" of His Prayer; all ask "in His Name." All the Lessons point to Him, or are about Him. All the Prayers are consecrated to Him by the "Gloria" ascribed to Him, with the Father and the Holy Ghost, Whom He came to reveal. Baptism in the Name of the Trinity is required. The Sacrament of His Body and Blood is carefully guarded and frequently celebrated. The Creeds contain "the Faith once delivered to the Saints;" they contain just the great saving facts, which Christ came to reveal or to bring about. They have not been supplanted by the "opinions" of the majority or of any individuals; they are not elaborated explanations of the way in which you or I are intending to be saved, but a much more important matter, standards to help us to know, to love and to glorify the Crucified.—*The Church Record*.

THE YOUNG MEN'S FRIENDLY SOCIETY IN AMERICA.

A LETTER TO THE EDITOR THE CHURCH YEAR, FLORIDA.

It has long been acknowledged that a society in the Church, which should have for its object work among young men, is needed. The Young Men's Christian Association and such organizations no doubt do a good work, and have the effect of making moral men, but what is wanted is not only a higher state of morality, but a growing interest in the Church,