

of the church, and it is to be hoped a large sum was realized.

SARNIA RESERVE.—We have frequently had the pleasure of presenting through the Dominion Churchman to its readers the glad tidings from our Indian Missions. The Red-men, in some respects, are like children, docile, believing, and, if well treated, not full of self-importance, as too many Churchmen are. We hear of no Indian congregations rebelling against their spiritual advisers. We hear continuous good reports from the Indians of the Grand River, Munceytown and Sarnia Reserve. The Red Churchmen of St. Peter's Church enjoyed much the festival of Christmas. At the Christmas festival the C. W. M. A. Toronto, the ladies of Helmut College, and Christ Church Sunday-school, London, and Christ Church Sunday-school, Chatham, were thanked for their gifts. Every Sunday-school scholar and those who were not old enough to attend school received gifts. There were also presents from the tree for the women of the mission, sent by the C. W. M. A. and the ladies of Helmut College.

WOODSTOCK.—None of the many successful entertainments given by the members of St. Paul's Church, East Woodstock, so thoroughly evidenced the resources of the congregation as that of Friday, the 2nd inst. The selection of music, from the best authors, was enough to make the evening enjoyable. Mrs. Hasper and Miss Swan were more than usually successful, and the Glee Club gave proof of cultured taste. Miss B. Carlyle, in reading, and the Misses L. and E. Carlyle, and Miss Scott, in the tableaux "Protection" and "Pygmalion," were deservedly admired. The selections on the piano and violin, by Mr. Hall, brought this delightful winter evening to a close. We must not omit Mr. Gauch, with the bells who received the hearty applause of the audience.

WYOMING.—The annual meeting of the Church Missionary Society was held on Tuesday night, in St. John's Church. Mr. J. B. Dale presided, and there were interesting addresses, from Rev. Mr. Campbell and Rev. H. D. Steele.

SARNIA.—The annual missionary meeting was held on Ash Wednesday in St. George's Church, where addresses were delivered by the Rev. W. F. Campbell and Mr. E. B. Reid, sec.-treasurer of the diocese. The Rector, Rev. T. R. Davis, presided. A collection was taken up on behalf of the Algoma and North-west Missions.

WINDSOR.—The Rev. W. F. Campbell, missionary agent, delivered the annual missionary sermon at All Saints, on the first Sunday in Lent. There is evidently a revival of the genuine Church stamp in All Saints.

WINDSOR.—It is most painful to learn from time to time of the wretched disturbances in parishes arising for the most part out of very trivial matters. "A number of the oldest and most attached members are aggrieved by the introduction of a surplised choir." Were the paper we quote from to seek for and give the facts of these disturbances that haunt its dreaming hours, they would not be disturbed. The brief history of this "disturbance" is as follows: The Rector of All Saints, Windsor, having succeeded in organizing a good choir, partly boys, an influential member of the church said to him, "I suppose we will soon have the boys of the church surplised." The Rector's reply was, "As soon as the congregation wish that the boys be surplised it shall be done, not sooner." A number of the congregation objected to this and other proposed improvements. A meeting of the vestry was called, there was a large attendance, the obstructionist was heard; out of a congregation, five only opposed the improvements. Had the writer willed to do so, he might have written correctly of these divisions and contentions. Such evils are due in great measure to his own disturbing language, in speeches and writing. There is nothing in these disturbances. One obstructionist must, it appears, have absolute power to over-ride the wishes of the many. We would advise our mischief-breeding contemporary no longer to intermeddle in the affairs of the Church in Huron. The days of his evil power have departed; better counsels now prevail.

CHAPTER HOUSE, LONDON.—A successful parlour social in connection with the Ladies' Association, in aid of the charity fund, was recently given by Mrs. Hyman, at her residence. The choir sang: "All among the barley," "Where art thou, beam of light," and "Sweet and low." Messrs. Jones and Cox, and Misses Tinnemore, Duggan and Fenwick, sang trios, duets and solos, and Mr. McNabb and Mr. Floy's little daughters pleased all with their simple songs. Misses Raymond and Roche gave each a solo, besides assistance as accompanists.

ALGOMA.

Diocese of Algoma. The treasurer begs to acknowledge the following contributions:—*Steam Yacht "T,"* per Rev. J. D. H. Browne, Guy'sboro', \$5; R. S. Gault, E. q., Sarnia, \$25. *Memorial Chapel, "In Memoriam,"* per Rev. J. D. H. Browne, Guy'sboro', \$5. *Widows and Orphans' Fund.*—Anon., Truro, per Rev. W. Crompton, \$5.

General Diocesan Fund.—C. F. C. \$50; Collections, Sault St. Marie and Tarentorus, per Rev. G. B. Cooke, \$5; Collections, Aspin, per C. W. Johnston, E. q., \$4. *Offerings.*—St. Michael's, Allansville, \$5.84; St. Anne's, Perry, \$1.65; St. Margaret's, Cyprus, \$2.41; St. Mark's, Emsdale, \$2.57; All Saints, Birk's Falls, \$3.12; St. George's, Magnetawan, \$1.72; St. Peter's, Midlothian, \$2.87; St. Paul's, Seguin Falls, \$2.50; St. Mary's, Aspin, \$4.17; St. George's, Lac Seul, 97 cts; St. John's, Stated, \$3.30; per Rev. W. Crompton.

MISSIONS.

SPAIN.—The Bishop of Meath, Ireland, in a letter of January 4th, 1888, to the London *Daily News*, has written the following very interesting view of the Spanish Reformed Episcopal Church, and its bright prospects:

The statistics of this special movement are approximately as follows:—There are connected with it at present eight organized congregations, which, together with some smaller groups of scattered adherents elsewhere, represent in all, children included, nearly 2,000 souls, of whom about 700 are communicants. There are six native ordained ministers (of whom five were formerly priests of the Church of Rome), two lay evangelists, and thirteen school teachers. A Bishop-elect has been chosen, for whose consecration application has been made to the Bishops of the Irish Church, and a liturgy, based to a great extent on the lines of the old 'Mozarabic use,' has been printed, and is now observed in all the congregations. When we remember that only fourteen years have passed since the proclamation of religious liberty made it possible for a native Protestant congregation to be gathered together in Spain, even so small a beginning as I have described has, I believe, a significance which thoughtful men will not despise. It is true that some of those who now belong to this communion were originally members of the Reformed congregations gathered together under the auspices of unepiscopal denominations. But the very fact that—so far, at least, as these accessions are concerned—a tendency should have been shown by the Spanish Reformers to gravitate, of their own accord, to this little Episcopal Church would go, I think, to prove that this Church is not doomed to failure. To my mind this little band of Episcopal Reformers has just now a special claim on the sympathy of all generous men, of whatever denomination, were it simply for the reason that its members are meeting day by day with many a cruel rebuff, not only from their avowed enemy, the Church of Rome, but also from some who ought to be their friends. There are, I fear, some—I hope only a few—extreme opponents of Episcopacy, on the one hand, who regard this little struggling Church with a disfavour bordering on hostility, simply because it has not taken the outward shape that they think best, or, it may be, too, because it has received into its ranks some seceders from other Protestant denominations. The result is that these Reformers have not only to face obloquy, social ostracism, and persecution at home in their conflict at Rome; but, because of their loyalty to what they believe to be 'Apostolic order' on the one hand, and to what they regard as 'evangelical truth' on the other, they are at the same time exposed to a cross-fire of rebuke (and sometimes I am sorry to say, of misrepresentation) from professing members of Reformed communions in other lands. This must surprise and dishearten them not a little; but they will, in the end, I feel sure, secure for themselves and their work the respect and good will of that large body of their fellow Protestants (whether Churchmen or not) who are to be found between the two above extremes and to the sympathy and support of such friends I now confidently commend their cause.—I remain, yours faithfully, "PLUNKET MEATH."

PRESENTATIONS.—Our stock of articles in silver and gold, suitable for birthday, wedding and complimentary presents, is so large and varied, that we do not hesitate to say, we can please the most fastidious tastes. We consider it no trouble to show our goods, and invite all to come and inspect them. Woltz Bros. & Co., importers of the celebrated "Association Ouvrière" Watch, 29 King-street East, Toronto.

S. S. Teacher's Assistant.

TO THE INSTITUTE LEAFLETS.

THE CATECHISM.

- Q. Did our Lord or His Apostles speak of any signs by which the Church may know that Christ's coming is at hand?
- A. Yes; many; as in S. Luke xxi. 25, 26, 27; S. Matt. xxiv. 12, and the revelation of the Antichrist, 2 Thess. ii. 8, 13.
- Q. Who will the Antichrist be?
- A. A person to whom Satan will be allowed to give such power as man never possessed, to tempt and draw men from the faith.
- Q. What does S. John say the spirit of Antichrist consists in?
- A. The denial of the incarnation, 1 S. John iv. 3; so the Antichrist will probably be some infidel power.
- Q. What will our Saviour come again to do?
- A. To judge the quick and dead—that is, all men.
- Q. Will he judge His true people?
- A. Yes: 1 Cor. iv. 4; 2 Cor. v. 10; 1 S. Pet. iv. 17.
- Q. How shall we be judged?
- A. According to our works, S. Matt. xvi. 27; see also S. John v. 29.
- Q. But is not this against S. Paul's teaching?
- A. No; he says, "God will render to every man according to his deeds," Rom. ii. 7.
- Q. In what parable does our Lord teach this truth?
- A. The parable of the talents, S. Matt. xxv. and of the pounds, S. Luke xix. See also Matt. xxv. 84.
- Q. But will the Judge take account of outward actions only?
- A. No: "He will bring every secret thing into judgment," Rev. ii. 23; 1 Cor. iv. 5.
- Q. What besides our works and thoughts will come into judgment?
- A. All our words, S. Matt. xii. 36.
- Q. In judging us according to our deeds, will He only take into account what we have actually done?
- A. No: He will take into account all our opportunities—what we might have done and have neglected to do. See talents and pounds, and S. Matt. xxv. 42. "Ye gave me no meat."
- Q. What else will be taken into account?
- A. Our knowledge of God and our duty, S. Luke. xii. 47.
- Q. But shall we not be judged according to our faith?
- A. No: our faith itself must be judged, as to whether it was a dead or living faith.
- Q. But if we are to be judged according to all we have done or left undone, what place is there for the grace of God?
- A. God's grace is given for this express purpose, that "denying ungodliness and worldly lusts, we should live soberly, righteously and godly in this present world," Tit. ii. 12.
- Q. But are we not saved by faith?
- A. Yes; but faith is given us, to save us from sin, and to be the seed of all good works, well-pleasing to God. S. Matt. xiii. 18-24.

Correspondence.

All Letters will appear with the names of the writers in full and we do not hold ourselves responsible for their opinions.

DAILY SERVICE.

SIR,—I have often thought that, by means of a little organization in our parishes, a fairly good attendance at daily prayer might in most cases be secured.

An association or guild might be formed in each congregation, of persons willing to comply with the directions of the Church in this respect, each member of which could undertake to be present at one or more services during the week, specifying which service or services he or she would engage to attend (unless prevented by some urgent cause). A list might be prepared, showing the names of the several persons making themselves responsible (so to speak) to form the congregation for each day or each service.

There are, doubtless, many Churchmen and Churchwomen who, while they approve of daily service, are, by distance, business engagements, domestic duties, or other causes, unavoidably prevented from frequent or more than occasional attendance at matins and evensong, and consequently never make the attempt. Many of them, if their attention were called to the subject by a stirring sermon or pastoral, would probably be willing, in conjunction with others, to make special arrangements or even efforts to be present at least once or twice in the week. A meeting of those interested might be called in each parish for the purpose of or-