

Mr. W. E. Forster, Mr. A. S. Ayton, Mr. Samuel Morley, Hobart Pasha, Mr. James Ferguson, a distinguished writer on architectural subjects, Randolph Caldecott, the artist, Henry Bradshaw, Librarian of the University of Cambridge, and a prince of bibliographers, with not a few others of less note.

BISHOP STEVENS, of Pennsylvania, celebrated his twenty-fifth anniversary in the Episcopate on the 3rd of January, upon which occasion a gift of \$7,000 was presented to him by the people of his diocese. His assistant, Bishop Whitaker, also received a gift of \$3,000 for the furnishing of his residence. These munificent acts do the Churchmen of Pennsylvania great credit. It is noticeable that the names of laymen prominent in this matter are of those who are liberal supporters of the general missionary work of the Church. Bishop Stevens, who now actively participates in the work of the Board, was before he became a Bishop, a member of the Foreign Committee, and Bishop Whitaker was called from the missionary field to his present position.

THE gift of a million dollars by a gentleman of Worcester, Mass., to found a university there recalls the large number of new education foundations which have been laid within the present generation. It is of greater importance to strengthen the institutions of higher education which already exist than to increase their number.

CONVERSIONS TO THE CHURCH.—During the past Church year, the conversions to the Church of ministers of the Denominations are thus classified: Methodist 11, Congregational 4, Roman Catholics 4, Zion Union 4, Baptist 3, Reformed Episcopal 3, Presbyterian 2, Lutheran 2, Unitarian 1, Campbellite or Christian 1, Unknown 4, total 39. Of these one Reformed Episcopal and two Roman Catholic converts returned to their first love and mother. Last year the number of conversions recorded was only 28. In fact 39 is the largest for years back. That is just one-tenth of the number ordained deacons in the last three three years, and one-third nearly of the number ordained deacons last year.—*The Living Church.*

CHURCH PRINCIPLES AND THE CHRISTIAN CONVENTION.

The following article appeared a short time ago in the *Irish Ecclesiastical Gazette* (Dublin) in reference to the action of His Grace the Archbishop of Dublin and of a Mr. Rambaut in attending and taking part in the *Christian Convention* (an assembly we hope it much similar to the Evangelical Alliance) and as to certain remarks attributed to them, the whole in its effect and bearing upon the question of "Reunion."

The *Gazette* says:—We published last week an extract from the speech of His Grace the Archbishop of Dublin at the Christian Convention and another from the speech of Mr. Rambaut. If we venture, with the utmost respect to dissent from the position taken by His Grace, and also from his views of the threefold ministry of the Church of Ireland and the nature of our Holy Orders as propounded by Mr. Rambaut, it is not that we do not recognise the spirit that animates the Archbishop and Mr. Rambaut. They desire Christian reunion, and so do we, and no one is worthy the name of a Christian minister who does not desire to see a reunion of the many broken parts which now make up what is called Christendom. It is a consummation devoutly to be wished for, which no one naming the name of Christ should

not pray for and labor towards. The echo of the Divine prayer "that they all may be one" will linger on the ear of Christ's people to the end of time. But even for the accomplishment of this aspiration, principles cannot be violated nor stumbling blocks thrown in the way of a weak brother. It must be clearly ascertained and proved whether a course of action is really in the direction of Christian union, or only a hollow imitation of it. The effort towards home reunion between the Church and the various sects which divide Nonconformity, if it is to come to anything, must be made on different lines than those presented by the Christian Convention. *It must be a sober, prayerful, and not an unauthorised, spasmodic movement, one endorsed by the Episcopate, moving together in a Church groove, and recognising the inviolability of our Orders.* It is easy to get credit for liberality and a desire for Christian union by *ad populum* addresses from the platform; but this is not serious, sober work in the direction of reunion, nor one which has the atmosphere of a genuine reality about it. Let there be a movement in the direction of reunion by all means, but it must not be sought for at the expense of truth and order. The clergy of the Church of Ireland who are so deeply interested in this question are not a body of men pledged by certain vows and promises and free to entertain the question unfettered by any previous considerations. They are deeply pledged, on the contrary, and have committed themselves to a position which, if honestly maintained, precludes them from endorsing the views, no less of His Grace than of Mr. Rambaut, whose speech, indeed, was quite consistent with his presence at the Convention. The best proof that the clergy feel this is shown by the fact that so few attend the Convention, and that notwithstanding various attractions in the way of hospitality, railway tickets on easier terms, etc. The Presbyterian ministers, for the most part, are also absent. Now what is it that thus keeps our clergy away? It is, no doubt, the increasing consciousness that their ordination vows made at the most solemn moment in their lives, as well as the entire disciplinary system of the Church is opposed to such Conventions. The vows of her orders are upon them, and the fear of them is before their eyes. They feel that confusion and disintegration must be the result of thus ignoring those vows and Church principles to which they have given their adhesion, and they love their Mother too well to run the risk of dragging her down by any attempt to patch up a momentary and hollow truce with those who have shown themselves her adversaries. The whole system of the Prayer Book in its services, rubrics, canons, articles, and ordinal, is opposed to the union that is g. orified in the Christian Convention. *THERE* it is not *ministry* in the Church that is upheld; it is the *absence* of all ministry—no Creeds, no Sacraments, no benedictions, no confessions, no absolutions, no definite teaching. Individual opinions are promiscuously thrown on the air, and each man is free to utter his favorite shibboleth. The Quaker may preach about his inward light and independence of outward ordinances, the Baptist on the enormity of infant baptism, the Methodist on Arminian perfection, the Presbyterian on absolute decrees, the Plymouth Brother on the beauty of exclusiveness, the Congregationalist on the evils of Episcopacy, or if they are silent on these points, it is an unworthy silence. There is a want of principle in their silence. They are silent on what each professes to be the *very vital question that alone keeps them in the ranks of dissent.* Now how any sensible person can call this Christian Union, or any approach to Christian union, which year by year leaves the *various denominations exactly where they were, as far apart as ever from each other, and from the Church,* passes our comprehension.

NEWS FROM THE HOME FIELD.

DIocese OF NOVA SCOTIA.

LAHAVY.—In the review of the year past given in the *Progress*, the Rector says in regard to the Rectory property, that of the purchase money, and the cost of all the improvements in, upon, and about the Rectory and stable, less than \$100 is yet due. And the whole amount has been raised by the people and himself, with the exception of about \$50 kindly contributed by friends outside the parish. Materials for the improvements were given by the Duffus Mill Co., Mr. Arthur Miller and Mrs. McKean, besides much given by members of our several congregations. The whole amount raised in the parish in cash, for salary, Rectory fund and running expenses is nearly \$2,000 for the last two years, and that from three small congregations, the greater part, however, from the congregation of the parish Church.

The Rector also acknowledges the reception of a "a box" for the parish from sister Caroline, of Kilburn Park Road Institution, London, containing a beautiful set of altar linen, with a chalice and patten, which latter was especially needed, as the ones formerly in use were too small for the increased number of communicants; also four linen surplices, with books and cards, besides many things of a decorative nature, which materially assisted in making the churches attractive in their Christmas dress.

Both St. Matthews and the Church at the Ferry were prettily decorated at that Holy season.

On Christmas day a purse in token of appreciation of her services was presented to Mrs. Harris by the congregation of the parish Church, another token of the love and good will existing in the parish.

AMHERST.—A most interesting meeting of the Chapter of the Amherst Rural Deanery took place in this parish on the 26th ult. under the Rev. D. C. Moore, R.D.

An excellent report was received relative to the work of the Rev. R. W. Hudgell, the travelling missionary of the deanery. By his untiring efforts people living far away from our parish churches and chapels are now supplied with frequent services, and other privileges of the Church.

Amongst questions considered was one in regard to the change of name of the Church in Canada. All present were in favor of the name, "Church of Canada."

At the services held in Christ Church sermons were preached by the Rural Dean (ad. Cler.) and the Revs. W. C. Wilson (Spring Hill) and J. W. Vroom (Shediac, N.B.).

PICTOU.—On Thursday evening, the 10th instant, the Rev. Dr. Partridge lectured in Prince street Hall; subject: "Between two Worlds." The rector, Rev. Jno. Edgecumbe, occupied the chair, and in a neat speech introduced the lecturer. Owing to a combination of circumstances the audience was small, but a highly appreciative one. The lecture was a master piece, and one of the best ever delivered in Pictou.

PRINCE EDWARD ISLAND.

DIocEsAN CHURCH SOCIETY.—The meeting of this Society, held on Wednesday evening, February 2, was very well attended and most of the Island clergy were present. Judge Hensley, who presided, in opening made touching references to the loss, by death, during the year, of four much respected members of the Executive Committee, viz., the Venerable Archdeacon Read (for about 43 years connected with the Church here), Owen Curtis, Geo. W. DeBois, and James Pidgeon, Esq. The Secretary read reports from the several parishes, which showed a marked improvement.