

be paid to D. Kemp, Esq., treasurer of the diocese, of Algoma, Toronto.

British and Foreign.

It is stated that the Rev. Thomas Christopher Phillips, late Calvinistic Methodist Minister at Abercarn, has just been received by the Bishop of Llandaff into the Church of England. At the same service, which took place at the Palace Chapel, Llandaff, Mrs. Phillips was confirmed by the Bishop.

The sum of 5,800/. has been raised towards the proposed memorial to the late Bishop Lightfoot in Durham Cathedral. The altar tomb, with recumbent figure of the late Bishop, will cost 1,500/., and the restoration of the chapter-house 4,000/.

Canon Newbolt, Dr. Liddon's successor at St. Paul's, London, delights his congregations by his eloquence and beautiful style. It will not be long, it is thought, before he is recognized as one of the most popular preachers in London.

JAPAN.—The various Presbyterian bodies in Japan—six in all—have now become united in the native Presbyterian Church of Japan. Heretofore they have had for their symbols the Westminster Confession, the Canons of the Synod of Dort, and the Heidelberg Catechism. Now, after a stormy session of their synod in Tokyo, all of these have been done away with.

Canon MacColl is strongly of opinion that the Court of Appeal will uphold the judgment. He adds (in a letter to *The Rock*):—"An eminent lawyer said to me lately that the Lincoln judgment was one of the most masterly and luminous legal decisions that had ever been delivered in this country, and that the legal profession was much impressed by its judicial breadth and strength."

In the course of a reply to a letter of congratulation recently received from the Nonconformist ministers of Northampton and Northamptonshire, the Archbishop Designate of York writes: "I prize very highly this token of approbation and regard from those who, differing from me strongly and conscientiously on many points, yet feel, as I do, that such differences should never hinder the feeling or the expression of Christian men. It encourages me to know that I bear with me what I may venture to call a commendatory letter from Nonconformists in Northampton to Nonconformists in York."

A healthy sign of activity in the Church of Ireland is the increasing number and prosperity of the institutes for young men. At the Central Dublin Association, for instance, Dean Dickson conducts two Bible-classes, on Sunday, for young men—one in the morning, and one in the afternoon.

Islington Clerical Meeting.—One of our contemporaries of Nonconformist leanings bears the following handsome testimony to the tone of the Islington gathering: "Perhaps I should say one other thing about the meeting in the Memorial Hall. It was marked by a spirit of broad toleration for other denominations, such as I have seldom seen at a Church meeting. Dissenting ministers and missionaries were frequently quoted, among others Dr. Murray Mitchell and Dr. Pierson, and their labours were referred to in terms of commendation. It is a good sign to see the old Church burying the hatchet, and I trust the act may be contagious in its effects in Islington."

The Christian Intelligencer [Reformed Church] says: "It is admitted, by those conversant with the facts, that the Episcopal Church has made more progress in the city of New York, during the last twenty years, than any other Protestant body. Statistics clearly confirm this view. As to the cause of the fact, opinions differ. Some say that it is the ease of admission to the sacraments. Dr. Schauffer, in *The Mission Monthly* for January, denies both these affirmations, and says and proves that it was owing to the amount of work done. The proof is gained by showing that the large increase of the Episcopal Church is not found equal in its fifty-three parishes, but is confined to some twenty-four, and it is just these twenty-four which are conspicuous in furnishing the rector with from one to six fellow-labourers, ordained or unordained, who together can accomplish an amount of work simply impossible to a single man."

Correspondence.

All Letters containing personal allusions will appear over the signature of the writer.

We do not hold ourselves responsible for the opinions of our correspondents.

N. B.—If any one has a good thought, or a Christian sentiment, or has facts, or deductions from facts, useful to the Church, and to Churchmen, we would solicit their statement in brief and concise letters in this department.

Rupert's Land Indian Industrial School.

SIR,—May I be allowed to bring the work of this school before your readers?

We have just ended our first year's work, and looking back, we are very grateful to our Heavenly Father for many blessings and much help given us. As we look forward, the memory of past mercies encourages us to hope for a rich blessing on our work in the future. We have now 60 children on the roll, 28 boys and 32 girls. Though they are from widely separated bands, and have lived amid very varying circumstances, though some have a fair amount of knowledge, while others are quite ignorant of English, and have never known discipline, yet we are on the whole much encouraged by their behaviour and the progress of both boys and girls. The former, in addition to farm work, and various duties about the house, have lately taken up carpentry, the repair of shoes, which, alas! wear out only too quickly; and printing. The carpenters, under an instructor, are now putting up several additional buildings; and the printers are busy on the *Rupert's Land Gleaner*, and other work. The magazine referred to is issued monthly, and is the official organ of the diocese, giving regular and reliable information about the work of the Church, and of this school. With it is incorporated the *C.M.S. Gleaner*, an interesting and valuable missionary periodical, full of illustrations. I shall be very thankful to receive subscriptions for this, 75 cts. per annum.

The increase of pupils, and the heavy outlay involved in the expansion of our industrial work, in the salaries of instructors, and the necessary plant, have together proved a very serious tax upon our funds. I would therefore once more urgently appeal to Christian friends for sympathy and help. We need \$1,000 before the winter ends, to meet our various needs, and shall be most grateful for contributions towards this amount. We are also much in need of additional annual subscriptions; and are especially anxious for promises of stated sums, towards the support of individual children; \$50 is the amount we ask for each child. This, in addition to the Government grant, will, we hope, almost cover the average cost per child. Many who could not give this amount, either as individuals or organizations, such as Sunday schools and mission bands, might be able to give a smaller amount. Will not some of your readers try to do it? Mr. Wilson, whose name has become almost a household word in connection with Indian schools, has lately pleaded, much better than I can, the needs of our Indian children. With him I believe that no branch of our Church's work for our native races is of more importance than this on behalf of the children, nor is there any more full of encouragement, as to both spiritual and temporal results. It is my earnest prayer that both his work and mine may be greatly helped by the wonderful quickening of the missionary spirit in our Church, and I specially hope that the proposed attempt to interest the children in missions during Lent, may be very fruitful in blessing to both the children and the missionary cause. I propose, D.V., to take advantage of the kind permission of the Bishops of the different dioceses, to spend from Feb. 18th to March 22nd in personally pleading for my work, and I shall be very thankful for opportunities of doing so. In conclusion, I beg to take this opportunity of acknowledging the following kind gifts, received during December and January from friends in the East:

Cash.—St. George's Sunday school, Montreal (for furnishing a room to be known as St. George's), \$50; St. Peter's, Toronto, Bible Class, per Rev. H. Hamilton (for support of boy), \$21; Society of Christian Endeavour, London, support of girl, quarterly, \$12.50; St. Phillip's, Toronto, Sunday school, one-fifth amount promised, \$5; Mr. W. Howard, Parkdale, amount subscribed, \$1. Clothing and other gifts.—Glanworth, Ontario, W.A.M., bale of warm quilts and useful clothing; St. Paul's, London, Ontario, Juvenile branch W.A.M.A., parcel of gifts and clothing; Churchill, Ontario, W.A., clothing for one girl; Woodstock, New St. Paul's, Circle of King's Daughters, one box of clothing, toys and cards; Belleville, Ontario, one box clothing and gifts, value \$90; Mrs. Henderson, Winnipeg, one box candies; Society of Christian Endeavour, London, Ontario, Christmas gifts for M. Asham. We are also very glad to announce that we have

received and accepted a very kind offer of personal service from Miss Pechell, of Toronto, and she has just joined us. She will take charge of the instruction of the junior classes and of the girls in certain parts of their work. With many thanks for your kindness in affording space for this letter.

Yours faithfully,

W. A. BURMAN,

Middle Church, Man., Feb. 2nd. Principal.

Let Us Hear from Montreal.

SIR,—Some enquiries have been made in your paper why bishops are not invited to, and do not hold informal receptions in, the country parishes. I am glad the subject has been brought to public notice in your columns, for it deserves the kindly consideration of the Bishop. The enquirer who wants to know why the people do not invite them, ought to be aware a feeling is abroad that it would be of little use to do so, seeing so much of their time must be occupied in attending to the routine of their office, such as correspondence, the preparation of sermons, confirmations, ordinations, consecrations of buildings, and the performance of many other necessary public duties. But I know the people often wonder why they do not stay a little longer in each parish when on confirmation tours. No doubt clergy who have candidates in preparation consult with the bishops as to the time of their visit, and it often happens that visits to different parishes are timed so close together that there is no time for receptions. I think, however, the difficulty could be got over in some way. If I am not mistaken, Bishop Bond, of the Diocese of Montreal, has found a way out of it, and I should be glad if some one from that diocese would inform your readers exactly how he has done it. I dare say it would be a matter of interest not only to the laity, but also to the bishops, who, I am sure, are sufficiently progressive to adopt any new "wrinkle" that would benefit their dioceses, and not "crowd" them too much. Let us hear from Montreal.

Z.

Notes and Queries.

SIR, In your "Answers to Correspondents" please inform me (1) What is the meaning of "O Sapientia," set down in the Church Calendar for 16th December? (2) Is it true that "Evening Communion" were unheard of in the Church of England (or any other of the ancient Churches) until an extreme Low Church rector of Islington, England, invented the idea forty or fifty years ago? (3) If this is true, does not any clergyman of the Church who follows this innovation come under the ban laid down in Article XXXIV? (4) Throughout the Prayer Book those prayers to be said by the priest alone, in the name of the people, have the "Amen" in italics, whilst those to be repeated aloud by the people have the "Amen" in ordinary type. Does this signify that Cranmer and the other revisers of the P.B. intended the General Thanksgiving to be said by the clergy alone in the name of the people? (5) On what grounds do some of the clergy continually omit to observe the following compulsory rubric in the Communion Office: "Then shall the Curate declare unto the people what holy-days or fasting-days are in the week following to be observed?"

PERPLEXITY.

Ans.—(1) *O Sapientia* is the first word of the first of the seven Greater Antiphons that were sung in former times to the *Magnificat*, during the week between the sixteenth of December and Christmas Eve. *O Sapientia* means *O Wisdom*. Note.—These Antiphons all contained invocations of our Lord under some of His scriptural titles, thus: "O Wisdom," etc., was sung on the 16th Dec.; "O Lord of lords and Leader of the House of Israel," etc., on the 17th Dec.; "O Root of Jesse," etc., on 18th Dec.; "O Key of David and Sceptre of the House of Israel," on 19th Dec.; "O dawning of brightness of the Everlasting Light, and Sun of Righteousness," etc., on 20th Dec.; "O King and Desire of all Nations, the Corner-Stone uniting all in one," on 22nd Dec.; "O Emmanuel, our King and Lawgiver, the Expectation and the Saviour of the Gentiles," etc., on 23rd Dec. (2) Yes, probably; or, as some say, the idea was conceived by an alleged High Churchman, more zealous than wise, who scrupled not to do wrong that good might come. Note.

In the first two centuries, when persecutions were rife, Christians were obliged to celebrate the Eucharist when they could, often in the dens and caves of the earth. Even then, as Pliny informs us, it was the usual custom to celebrate it before daybreak (early in 2nd century). Tertullian, at the end of this century, bears the same testimony to the custom of his time. St. Cyprian, middle of 3rd century, testifies the same thing, for he says: "It behoved Christ to offer at the evening of the day, that the very hour of the Sacrifice might intimate the setting and evening of the world, as it is written in Exodus, 'And the whole assembly of the congregation of Israel shall kill it in the evening'; and again in the Psalms, 'Let the lifting up of my hands be an evening sacrifice'—but we celebrate the Resurrection in the morning." St. Augustine, early in the 5th century, speaks of the general practice of morning celebrations, but allows the celebration in the evening only on Maundy-Thursdays.