

And, moreover, it further appears that Scottish Churchmen do not seem to feel quite sure about M. Loyson. Of his personal piety and excellence they have no doubt. But something more than personal piety and excellence are required in a trustworthy religious leader. Has M. Loyson shown that stability and sobriety of conduct which would authorize our Church in recognizing in him an apostle of a regenerated Catholicism? Has he really any following at all? Is his new Church anything but an attempt, more or less praiseworthy, to gather a congregation? Is it not at least premature to accord Episcopal recognition to a hardly existent body?

The Primus, and the Bishop of Edinburgh, are therefore asked to pause very seriously before committing themselves further to any patronage of M. Loyson's well-meant scheme of reform, because, whatever good they might do abroad, would be dearly purchased, if it were done at the expense of confidence and unity at home.

THE MALABAR CHRISTIANS.

SINCE the discovery more than half a century ago of the remains of an ancient branch of the Christian Church, believed to have been planted by the Apostle Thomas, on the Malabar coast of India, every particular which could be learned about them, whether as to their history, their creed or their ritual, has been received with much interest by Western Christians. Some information has recently been received in reference to them, from inquiries made from Mar Peter Ignatius, their patriarch, who visited England not many years ago; and we are sure that it will be exceedingly interesting to our readers. From this source we learn that the costume of the clergy there, which had hitherto been white, has been changed for black, by order of the present Patriarch. The daily service is such as both laity and clergy can unite in saying. The Liturgy proper is used on Sundays and other holydays. In large parish churches the Eucharist is generally celebrated daily. Considerable change is being effected with regard to the age for ordination, it having been pretty much the practice to ordain deacons and priests very young. A revision has also taken place, among a party of them, in the Syrian Liturgy, in which some mediæval introductions are omitted. There is a screen or curtain in every Syrian Church between the chancel and the body of the building. This curtain is extended so as to hide the priest and the altar during certain portions of the Eucharistic service; and at other times it is withdrawn. While celebrating the Eucharist the priest stands at the middle of the altar, looking eastward. The service is in Syrian and is not understood by the mass of the people. Some churches have only one priest, but in all the principal churches there are several priests, and the average number attached to each church is about ten. Mar Athanasius is the head of the reforming party, and he allows the clergy to marry a second time; while the Patriarch is sternly opposed thereto. He has suspended every one of the priests who has either married a second time or married a widow, as well as those priests who have married after they were in Orders. Confession is practised, but no fines or penances are inflicted, although excommunication is sometimes resorted to. The present Patriarch requires all burials, whether of clergy or laity, to take place outside the church. There are no monasteries in Malabar but the Patriarch intends to have some for the suspended priests to live in. The priests and deacons wear

a black gown and cap. The ordinary costume of a bishop is a scarlet gown, with a belt embroidered with gold, and a cap having twelve emblems or crosses upon it. The priests are allowed to put on robes made of damask or red satin, but the outer covering must be black. During the service, the priests have to put on various vestments.

The Patriarch's party have their services in Syriac, but Mar Athanasius' followers have their services in the vernacular of the country.

INTERCESSION FOR MISSIONS.

The Metropolitan of Canada, who has been detained at home by sickness, begs respectfully to remind the Right Rev. Brethren, and the several clergy throughout the Ecclesiastical Province, that at the late Lambeth Conference, it was agreed unanimously by the Archbishops and Bishops assembled, that in the year 1879, the first of the Rogation days, being the 20th of May next, and seven days after, should be observed as days of special Intercession for Missions, and for the Unity of Christ's Church throughout the world—in place of St. Andrew's day, as better to be observed.

What special forms of prayer shall be used, or what special collections made, the Metropolitan does not think it becoming to suggest; but he ventures to express an earnest wish that a season so marked by special order of the church, including the Rogation days, Ascension day, and the Sunday following, may be universally, and willingly, and reverently observed by all who value united prayer and believe in its efficacy.

JOHN FREDERICTON,
Metropolitan.

Bishopscote, Fredericton, April 14th. 1879.

TO CORRESPONDENTS.—A large quantity of diocesan matter has to be left over for want of space.

Diocesan Intelligence.

NOVA SCOTIA.

(FROM OUR OWN CORRESPONDENT.)

BADDECK, C. B.—During Holy Week, the missionary in charge held services every day at Big and Little Baddeck, alternate services at each place, which were well attended taking the state of the roads into consideration. The morning service on Good Friday was well attended by men, rather an unusual thing in country districts. On Easter morn 31 communicants partook of the Holy Eucharist, a large percentage of the congregation, a proof that the services of the Holy Week had already borne fruit. The congregation at Little Baddeck made the missionary more happy by the presentation of a box of money, which was very acceptable to him and creditable to them in these hard times.

HALIFAX.—The election of Wardens and other officials in the various churches in this city resulted as follows:

St. George's.—Wardens: Messrs. Wm. Woodill and J. J. Hunt. Vestrymen: Messrs. E. Marshall, Wm. Taylor, D. H. Whiston, J. T. Edwards, T. H. Peters, J. F. Fidler, J. W. Marvin, A. Woodill, W. Roche, Jr., J. W. Betcher, E. W. Wright, R. J. Wilson.

St. Luke's.—Churchwardens: Messrs. J. T. Wylde and E. H. Keating. Vestrymen: Messrs. C. J. Wylde, C. B. Bullock, Capt. Clarkson, E. P. Archibold, E. D. Tucker, B. B. Bond, W. S. Silver, Clarence C. Spike, Thos. Brown, Prof. DeMille, James Gossip, and W. H. Pallister. Auditors: Messrs. Thos. Brown and A. C. Edwards. Vestry Clerk:—W. H. Wiswell. It was determined to pay the deficit by a loan, to be paid by instalments in three years.

St. Paul's.—Churchwardens: Messrs. J. Norman Ritchie and Robt. Taylor. Vestrymen: Messrs. Robie Uniacke, Thomas Clay, Edward J.

Lordly, Charles C. Blackadar, James E. Curren, Wm. Dunbar, Geoffrey Morrow, John C. Mahon, Henry Y. Clarke, Ezra Davidson, Augustus Allison, and Wm. J. Clayton. Auditors: Messrs. E. D. Meynell and J. H. Symons. Vestry Clerk: R. J. Wilson.

Trinity Church.—The meeting was not successful, and it is likely from the state of financial matters of the church, that it will be handed over to St. Paul's. A committee was appointed to confer with the Vestry of St. Paul's, in relation to affairs generally, and the meeting adjourned till next Monday evening without electing office-bearers for the year.

St. Mark's Church (Russell Street).—Messrs. J. Godfrey Smith and George Connors were elected Chapel Wardens for the ensuing year. The statement of the Church finances was very satisfactory. St. Mark's has a new minister, Rev. Henry J. Winterbourne.

Christ Church (Dartmouth).—Wardens: Messrs. W. S. Symonds and Lewis Parker. Vestrymen: Messrs. Henry Walker, J. B. Elliott, Dr. Milsom, J. Penfold, Geo. Foot, Alex. Lawlor, Sydney Harrington, J. B. Oland, Mr. Jago, Jno. Lawlor, H. Findley, and B. A. Weston.

MONTREAL.

(FROM OUR OWN CORRESPONDENT.)

AYLWIN.—The two principal congregations of this mission presented their clergyman on the occasion of his departure from them with addresses, and a purse of \$35 from one of them (Wright).

The following is that of Alleyne: "To the Reverend Wm. Ross Brown. Dear Sir,—We, the congregation of the Church of Holy Trinity desire to convey to you on your much regretted departure from amongst us, our sincere appreciation of the services you have rendered to us as a pastor; and our high esteem of you personally as a friend. Our feelings are such, we assure you, that words fail us. We beg of you to accept this purse as a small token of our love for you and your son Francis Fulford Theodore. The sum is very small; but you know that the distress of the times is so great, and the scarcity of money so general, that we are unable to give as we would like to have done otherwise. We have known and appreciated your unwearied labours for Christ and His church during the twelve years, in the prime of your life, which you have spent among us. You have taught us to love our little church and its services, carried out as they have been with reverence and devotion. You have taught us to understand, and are thankful that you have, that the Church is so Christ's body on earth, that to separate her from her Head is not only unnecessary but unscriptural. You have taught us what it means to say: 'We are very members incorporate in Christ.' It is painful to part, and it is nothing on our side that brings this parting about. You have always had our confidence, our love, our support, and you have them still. Wherever you go, may God bless you and give you many souls for your hire. And, we pray, if so it be, that we never meet again in the Church on earth, may we meet in the Church Triumphant. Signed for the congregation, yours in Christ,

"L. HEENEY,
"N. CARRETHERS, } Wardens."

EASTER MEETINGS.—Holy Trinity, Alleyne.—L. Heeney, Noble Carrethers, Lay Delegates; J. C. Spence and L. H. Davidson, M.A., B. C. L. St. John's in the Wilderness, Aylwin.—Wardens: Ch. Heeney and Wm. Geo. Marks; Lay Delegates, Hon. E. H. SpringRice and Luke Heeney, Esq. Congregation in Wright.—Wardens: R. Moore and Benj. Bainbridge, L. P., Esq.

ONTARIO.

(FROM OUR OWN CORRESPONDENT.)

BELLEVILLE.—Christ Church.—On Good Friday afternoon a united service of the three Church of England Sunday Schools, was held in Christ Church by the invitation of the Incumbent, the Rev. Dr. Clarke. About three hundred children with their teachers were present. After a short but hearty service, Dr. Clarke delivered a forcible address to parents, teachers, and children, from 1 Samuel, 3rd Chapter, which was listened