

of Huron. At 10 a.m. the Bishop and clergy in their robes proceeded from the residence of John Auchin, Esq., to the building site. The choir led the service with the hymn, "the Churches one foundation." The office for the laying of the foundation stone was read by the Bishop, who afterwards gave a short address. The Bishop and clergy then led in procession to the building, at present used as a church, where service was held, in which all the clergy assisted and an eloquent and earnest extempore sermon was preached by the Rev. Mr. Kerr, assistant rector of Stratford, from Ex. xxv. 22. After the service His Lordship and Mrs. Baldwin, Rev. R. Kerr, Rev. Mr. Smith and Mrs. Smith, Berlin, Rev. E. Patterson, Rev. J. Wright, Rev. E. Cox and the Rev. J. Edmonds, rector of the parish, and Mrs. Edmonds, and numerous guests, were entertained at luncheon by the "St. George's Ladies Aid Society." Among the documents placed under the stone were papers giving the history of the "Sunday School," which was formed about 1865 during the incumbency of the Rev. W. B. Rally; also of the "Ladies Aid Society" organized in 1881, with the object of raising funds to assist the building of this church and to help the poor; and a history, also, of the Church of England. Services which were first conducted in the year 1854 in the Public school-house by the Rev. Mr. Vanlinge, but were discontinued from time to time till in 1867 a small frame building was purchased by the Rev. W. B. Rally, and afterwards presented by him to the congregation. This building was the first property owned by the Church of England in this village. Mr. Rally's removal in 1868 left the congregation without regular services until the year 1872, when they were taken by the Rev. H. F. Mellish, now of diocese of Niagara, incumbent of Christ Church, Haysville, and St. James', Wilmot. The year 1872 dates the permanent establishment of the Church of England in Hamburg, and at this time the mission became connected with those of Christ Church, Haysville, and St. James', Wilmot. Service being held regularly as follows: Morning service at St. James', Huron Road, afternoon at St. George's in this place, and evening service at Christ Church, Haysville. During the year 1878 the congregation evinced a desire to erect a church, and a committee was appointed and funds subscribed, but insufficient was collected to warrant the committee to commence building. The fund has been added to from year to year, and the "Ladies Aid Society" have been instrumental in adding materially through their untiring efforts to the building fund. The church is being built on the site purchased in the year 1882. It is being built from a draught presented by F. Darling, Esq., of Toronto, and is extremely pretty. The day for the ceremony was rather cold, but there was a good attendance both at the laying of the stone and at the service in the church. Collections amounted to \$52.61. The new church will be a great ornament to the village, and credit to the Church of England community.

#### ALGOMA.

The treasurer begs to acknowledge the following receipts:—

*Mission Stipend Fund*—Two sisters, Toronto, \$2; O. A. Howland, Esq., \$20; Junior Society W.A.M.A., of St. George's, Sarnia, \$57; Simcoe branch W.A.M.A., \$5; collected by Mrs. Gibson, Toronto, \$10. *Parry Sound District Mission*—Robert Jenkins, Esq., \$50. *Widows and Orphans*—Collected by Mrs. Whitney, Mrs. Armstrong, St. Stephen's Church, W.A., \$8.

#### RUPERT'S LAND.

DELOLAINE.—Services have been held here regularly since Good Friday, by the Rev. John May, M.A., except on one Sunday by the Rev. Canon O'Meara. There is a good congregation, and the singing is excellent. No church edifice as yet. It is very gratifying to note the hearty interest manifested by the people, who, familiar in former days with the Church and her services, have been long cut off from the enjoyment of the latter. Last Sunday one man walked six miles to attend the service. On the urgent request of the church people Mr. May is conducting these services, and his ministrations, so far, seem to be successful. It is strictly a labour of love. Are there no wealthy churchmen at home or abroad who would come to help of the Church in her heavily handicapped efforts to care for her children in this "Great lone land?"

#### FOREIGN.

The Methodists have established a Sisterhood in England. It is called "Sisters of the people." No vows are imposed, but three months' notice of withdrawal is expected.

A CORRESPONDENT of *The Guardian* writing on the subject of Bishop French's retirement from the Bishopric of Lahore, says: "During the ten years of his episcopate he has traversed every year almost every district of the Punjab and Sindh, preaching everywhere in English and in the vernaculars, both on Sundays and weekdays, in the pulpits of the churches, and often also in the bazaars of native towns. His humility, his gentleness, his self-denial, and his love, have been sermons to all who beheld him, just as his words have been to all who have heard him. During the hot weather he has often sent his chaplains to the Hills, and remained to take their services in the heat of the plains. During cholera seasons he not only ministered spiritual comfort to the sick and dying, but has taken off his coat to rub the limbs of soldiers, and to afford them relief during their agony in the hospitals. His courage in rebuking sins, and his firmness in administering ecclesiastical censure and rebuke, in cases of open profligacy and vice, amongst the wealthy as well as amongst the poor, have been repeatedly experienced. In all things he has endeavoured to show himself a pattern as a Bishop as he sought to be true as a missionary in his teaching, conduct, purpose, faith, long-suffering, patience, and suffering." The most noble cathedral at Lahore will be the chief visible memorial of the episcopate. But his hearts desire, constantly expressed, has been for buildings not made with hands, of Christian hearts in which God for ever abides." It is Bishop French's intention to return to the Punjab as a missionary, and to continue the work on which he was engaged before he was made a bishop, either in the Derajat or in Quetta.

ITALY.—The services at St. James' church, Florence, all through the winter have had a crowded attendance, and an extraordinary interest has been maintained throughout. On Palm Sunday the Lord Bishop of Gibraltar preached. He also celebrated the Holy Communion, assisted by the chaplain, the Rev. Edwin B. Russell. Several English and American clergymen were in the chancel. Indeed every Sunday the chancel has been filled with visiting clergymen. In Holy Week, and especially on Maundy Thursday and Good Friday, the church was filled to its capacity by a devout and earnest congregation. Easter Day it was impossible to accommodate the numbers who came with even standing room, and in the Sundays after Easter the church has been full to overflowing.

Easter Day the church was superbly decorated with flowers, palms, camelia-trees in the chancel. The rtable of the altar was one mass of white camelias; the altar itself had a rich new white altar cloth from London, a new altar book bound in white vellum and gold, and other handsome decorations. The music was of the highest order, rendered by some of the best singers in Florence. From the beginning of Lent a full Choral Evensong has been sung at five o'clock Sunday afternoons, and has proved most attractive. The aim has been to keep the services up to the best standard practical throughout the entire season. On Easter Day there were unusually large numbers of communicants at the early and midday celebrations. The offertories have greatly increased in amount, and the average has been very creditable. All sittings are free.

During the visit of the Queen of England to Florence the chaplain, on behalf of other Americans and himself, addressed a letter to her majesty, expressive of the high respect felt by them for the queen, both as a sovereign and personally. The letter was very acceptable to her majesty, and in her reply to the Rev. Mr. Russell, through Sir Henry Ponsonby, were conveyed "Her Majesty's sincere thanks for the kind and hearty welcome accorded to the queen on her visit to Florence, and to assure you that such friendly expressions from the citizens of a great and kindred nation have been most gratifying to her majesty." Mr. Russell had the honor afterwards of an informal meeting with and presentation to the queen, when the same appreciative sentiments were repeated.

#### 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.

#### A LUTHERAN ON A WHOLE BIBLE

SIR—One of the objections that a churchman may reasonably make to the public acceptance of the Revised Bible is, that it is not a complete book, that it is a mutilated Bible, from a Church point of view. The Church's Lectionary includes the Apocrypha or Deutero-canononical books as well as the Canonical; and, whatever be the merits of the work of revision, I do not see how the church can accept a book which

does not comprehend our Lectionary, and which could not be placed on our desks without a positive insult to the Church. Owing to the influence of vulgar Protestant prejudice the Apocrypha is now seldom found even in the Bibles of the S.P.C.K. and so a large number of our people are quite ignorant of what is indispensable to a proper understanding of the Canonical books, to say nothing of other reasons. The following remarks of the Lutheran bishop Martensen may serve as a tonic to some flabby church of England men.

Yours  
J. CARRY.

"The English Bible Society has done great service in the diffusion of the Scriptures. It would do still greater if it would diffuse a full and complete collection of the Sacred books. As long as it adheres to its view, that the Bible must only be distributed without the Apocrypha, a measure which excluded a highly important historical middle term between the Old and New Testaments; as long as it continues from this standpoint to diffuse the Bible in Lutheran countries, where by its ample means it overcomes all competition, and thus banishes the Scriptures in the form once peculiar to these countries, and appertaining to the confessional system of Lutheranism; as long as it thus exerts itself to force upon our people its own private (and by no means universal) view of the inadmissibility of the Apocrypha into the entire Bible so long will a great deficiency affect its work, and this work itself be an imperfect one. The Society will consequently not deserve in every respect the praise of that love which in its desire to be of service, seeks not her own (1 Cor. xiii. 5), since, as far as this point is concerned, it seeks, on the contrary, to rule foreign Churches."

#### SHORT SIGHTED POLICY.

SIR,—On returning from our Synod, your article on "The evil of being too long sighted" was shown me. May I with much deference to your editorial wisdom say a few words by way of protest. Your article reads plausibly. It is true and much to be regretted that certain persons who readily give money to Domestic and Foreign Missions, do not support their own missionary clergymen as they should and could. Would any system of coercion make a change. Would these people do any more for home if asked to do less abroad? This is the real and practical question. I confess my views have somewhat been modified on this point. The experience of ten years has taught me, first, that the Church's cause, which is Christ's cause, generally gains nothing by the effort to coerce her children to make all their contributions flow in one channel; and secondly, that just in proportion as we encourage people to take an interest in and give to Christ's work outside their own horizon, so will they become interested in and actively support the claims at their doors. You may doubt this and try to account for it as you please. The fact remains all the same. We have proved the truth of my statement in our Ontario diocese. For many years we had eminent brethren, clerical as well as lay, taking your line, and on the same grounds objecting to the formation of a Board of Foreign Missions. We needed, they said, all the money we could get, and more for our pressing home necessities. At last a few of us succeeded in having our Canon passed, almost, I may say, surreptitiously. With what result? The Church has gained in every way. From the very time that we have begun to work as a diocese for Christ abroad, we have been steadily increasing in prosperity within our own borders. When the Provincial Synod organized the General Board, we were ready heartily to cooperate. Year after year our friends have gone on increasing. In 1877 we reported, as a cheering success, that we received \$887 as the result of our first year's work. Since then not only have our local wants been supplied, and our diocesan missionaries, real missionaries, had their numbers increased, but we left off this May at the close of the financial year with a surplus of \$2,000. We are about now to augment considerably our missionary staff, and place men where we have long been desirous of giving regular ministrations with settled pastors, subdividing existing large missions. Thank God we now have the means of doing this. But at the same time our funds for Domestic and Foreign Missions have grown from \$887 to over \$5,000, making our total contributions for Church Missionary Work last year about \$1,800. Now, sir, with facts like these before us, any argument on the other side must go for little. In the reports just presented independently by the respective chairmen of the Diocesan and Foreign Mission Boards, one of them stated that we had verified the truth of the inspired Old Testament proverb, "There is that scattereth and yet increaseth;" while the other declared that the Divine New Testament precept and promise had been abundantly fulfilled, "Give and it shall be given unto you." Pardon me, sir, if I, also, demur to your statement that our General Board of D. & F. Missions is an "imperium in imperio." That