

MITCHELL.—Rev. Mr. Kerr has been appointed rector of Trinity Church. Mr. Kerr is a priest of the Church of Ireland, and has been some time in the diocese of Quebec. We hope the Churchmen of Trinity will bear in mind that they are brethren. *Verbum non satis.*

LONDON SOUTH.—Rev. Evans Davis, rector of St. James' Church, has been appointed chaplain to the Right Rev. the Bishop of Huron.

LONDON.—Rev. G. C. Ballard resigns the rectory of the Chapter House of the Holy Trinity, having accepted the position of senior assistant minister of St. John's Church, Buffalo, and he will leave for his new sphere of labor as soon as the Bishop of Huron and the congregation will permit. It is absolutely necessary if the Church is to hold her status in the northern part of the city, that a house of worship be built there at once. The congregation now meet for worship in an apartment in the Chapter House, for which they are obliged to pay a good rent. The Bishop, and the members of the other city churches can, by assisting in the work, have it done at once. The burden is now entirely borne by a few church families. The good daughters of the Church are deserving of all praise, and we will add, aid in their labors for this purpose.

Meeting of the Executive Committee.—On the afternoon of Thursday, September 30th, the Executive Committee met in the Chapter House, the Right Rev. the Bishop, presiding. Present:—Ven. Archdeacon Sandys, Revs. Canons Innes, Richardson, Hill, Smith, Revs. J. Gemley, W. A. Young, T. R. Davis, J. T. Wright, R. Fletcher, A. Brown, Jeffry Hill, J. C. Mackenzie, G. G. Ballard, W. Craig, E. Davis, Principal Fowell, D. Deacon, W. Davis, and A. T. Falls, Messrs. A. C. Clarke, R. Fox, V. Cronyn, T. Woods, W. Grey, W. J. Imlach, T. Moyle, R. Bayly, H. Crotty, N. Currie, W. H. Eakins, R. T. Gurd, H. T. Strong, A. H. Dymond, C. Jenkins, E. B. Reed, B. J. Hutchinson, F. Rowland, J. Hansford, A. R. McClenaghan.

The meeting having been opened, and the minutes of the last meeting confirmed, the first business was the election of a mission committee of three clergymen and three laymen. The following were elected: Revs. W. A. Young, Canons Innes and Smith, Messrs. Grey, Dymond, and Currie. The Bishop also appointed Ven. Archdeacon Sandys, Rev. W. Davis, and Messrs. W. Grey and Rowland.

The Bishop named a committee on the investment of mission funds:—Rev. Canon Innes, Messrs. V. Cronyn, E. B. Reid, A. H. Dymond, N. Currie, R. Fox, F. Rowland, and R. Bayly.

The Bishop appointed a committee to examine and pass accounts:—Rev. Canon Innes, Revs. E. Davis, and Jeffry Hill, and Messrs. Grey and Rowland.

Rev. W. A. Young, the Bishop's commissioner, reported the work done by him since last meeting. A number of missions had been opened, and two new stations opened. Two missions had become self-supporting parishes, and a saving of \$918 had been effected in the grants from the mission fund.

Evening Session.—Rev. J. P. Curran, rector of Adelaide, applied to be placed upon the list of supernumerary clergy, owing to continual ill health. Application granted, subject, as usual, to certificate of the physicians appointed by the committee. The session was occupied with routine matter.

Friday. The committee returned at 10 a.m. The question of the disposition of the Surplus Commutation was considered, and referred to a committee. The session was engaged in matters of no general importance.

ONEIDA.—The Rev. Dr. Kane, of Belfast, and Mr. G. H. Smith, and lady, visited the Indian Reserve. They addressed the Indians in their hall, which was crowded. They were surprised in finding the Indians so intelligent and civilized. Such are the fruits of missionary labour.

The Rev. Mr. O'Connell has recently received a letter from Bishop Baldwin, stating that all disqualifications with regard to him in the diocese of Huron are removed. This restores Mr. O'Connell to his full standing as a clergyman in this diocese, and entitles him to take clerical duty in said diocese.

DEREHAM.—A harvest thanksgiving service was held in old St. Charles' Church, on the 8th concession of the above named township, on the sixteenth Sunday after Trinity. The church was moderately but tastefully decorated with fruit, vegetables, flowers, and grain. There was a very large congregation, the church being packed to its fullest capacity, and the aisle full of benches. The number of people in the little church was considerably over one hundred and

fifty. The Tilsonburg choir were also in attendance, and rendered the musical portions of the service to the admiration and edification of all present. The incumbent, Rev. R. F. Dixon, preached upon the subject of "raising money for Church purposes," from the words "And a more excellent way I show unto you." In the course of his sermon Mr. Dixon showed that the only truly Scriptural and common sense method of raising funds for church purposes, was by straight giving. There were two methods of indirect money making—one, theatricals, lotteries, etc., being wrong, *per se*, the other, such as tea meetings, honest bazaars, etc., while not intrinsically wrong, being based upon a false principle, and being destructive of the only true motive of giving, viz., the love of God and His Church. He pointed out what a disgraceful state of affairs existed, where, while every other institution was supported by straight giving, it was necessary to resort to such means to support the Church of God. He earnestly appealed to them to hereafter follow the apostolic practice of giving "as the Lord had prospered them." A liberal collection was afterwards taken up for the new organ fund. We are happy to be able to state that the congregation are fully determined to follow their pastor's advice. *Osi sic omnes.*

ALGOMA.

UFFINGTON.—The annual harvest thanksgiving service was held in St. Paul's Church, Uffington, on Wednesday, October 6th. There was a good congregation, and the church was prettily decorated. The Rev. James Boydell, incumbent of Bracebridge, preached a very appropriate sermon.

GORE BAY.—The Rev. Mr. Tooke acknowledges, with thanks, a large packet of illustrated papers and Sunday school registers, contributed by Miss Agatha Hankey, Miss Jennie Rogers, and the Misses Helena Gravett, Ellen Hazeldene, Bessie Grimes, Adelaide Hewgill, Annie Bond, Ada Adams, Harriet Bassett, all of Tunbridge Wells.

FOREIGN.

The vacant living of Great Yarmouth, in the gift of the Dean and Chapter of Norwich, has been offered to the Rev. A. Hunter Dunn, M. A., vicar of All Saints' South Acton.

The Bishop of Durham has appointed Mr. F. H. Jeune, M. A., Q. C., Chancellor of the Dioceses of Gloucester, Bristol and St. Albans, to the Chancellorship of the Diocese of Durham, vacant by the death of Chancellor Cowie, Q. C.

The Hon. and Rev. Algernon G. Lawley, who has been working in connection with the Eton mission, Hackney-wick, has been instituted to the vicarage of St. Andrew's, Bethnal-green, in the room of Dr. Knight Bruce, appointed to the Bishopric of Bloemfontein.

The Bishop of Manchester has selected Bishop Pearson, of Newcastle, New South Wales, for the important position of Vicar of Blackburn, where he will doubtless prepare the way for, and finally become, the Suffragan Bishop of the Manchester Diocese.

A telegram dated Zanzibar, the 31st ult., reports the death of another of the members of the Universities Mission to Central Africa, the Rev. C. S. Pollard, at Mozambique. The acting secretary of the mission writes: "This new, and to us most sad loss, following as it does within seven months on the deaths of Mr. Winckley, the Revs. C. S. B. Riddell, J. S. C. Wood, and the illness of the Rev. W. P. Johnson, is surely a call for more workers to come forward and fill up the vacant places."

We shall know, henceforward, observes a French organ, that the Catholicism of to-day is a creed fashioned by the Jesuits, the born enemies of Protestantism, and is no longer the Catholicism of Boesuet, Gretry, and Darboy. It is the Ultramontanism which proclaims the infallibility of the Pope, and which would unite all Christendom in one absolute monarchy, in which all spontaneity and free initiative should be repressed.

The Bishop of Argyll and the Isles said in his recent charge to his Synod:—"Chiefly I give thanks for the daily celebration of the Holy Eucharist, and I rejoice in the thought that with the return of light, morning by morning, that most acceptable Sacrifice is, at our cathedral altar, offered up unto the eternal Father, Who has given His only Begotten Son, to be, not only the Propitiation for our sins, but also the

Source, the Channel and the Pledge of every blessing for time and for eternity. The sweet melody of our cathedral choir is, for the present, I regret to say, is no longer heard. But, as the heavens are higher than the earth, so is the Holy Eucharist, our divinely appointed sacrifice of praise and thanksgiving, higher than any other offering we can make, and more acceptable than the most glorious music that can ever arise from the lips of men below or of angels above."

OLD CHURCHES IN NEW YORK.—"There were two Episcopal Churches east of Broadway when the century was in its teens. One was Christ Church, on Ann Street, afterward transferred to Anthony, near Worth Street; the other was St. George's Church, on Beekman Street. The latter was a stately stone edifice, in which I have often heard Dr. Milnor, the rector, preach. Once a Congressman from Pennsylvania, the Doctor was as successful in the ministry as he had been in politics. In Zion Church, on Mott Street (now the Roman Catholic Church of the Transfiguration), I have also attended services when Dr. Richard Cox was rector. He had been a Wall Street broker, and, like Gen. Butler, was 'cross-eyed' as well as eloquent. Zion Church had been a Lutheran conventicle until 1804, when it transferred its allegiance to the Episcopal *ordo*. About the same time, also, the old French Huguenot congregation on Pine Street conformed to the apostolic succession. With a minister and a church on Marketfield Street as early as 1687, they started a burying ground ten years later, 'far out of town,' bounded by Pine, Cedar and Nassau Streets. Here in 1704 they built a quaint stone church, fronting on Pine Street, which stood until about sixty years ago. Its last Huguenot preacher was a queer little man, of unimpeachable learning and dulness, who modelled his sermons exactly after the pattern laid down in 'Claude's Essay on Preaching.' Usually he preached in French, but when he resorted to English the effect was irresistible. He always announced in turn each division of his sermon, saying gravely: 'Now we have de oration,' or 'Now we have de peroration.' But his masterpiece of effectiveness was exhibited when, with a befittingly solemn face, he gave out the thrilling announcement, 'And now, my friends, we come to de pa-tet-ic.' It was the apotheosis of bathos."—*Evening Post*.

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 CORRECTION.

SIR.—In your paper of the 8th, inst. it is stated in the article on Provincial Synods, that the mover of the congratulatory address to Bishop Hamilton, "had actively opposed his election." This is an error, as to my knowledge Mr. Elliot, the gentleman referred to, never sought by speech or by letter, to hinder the election to the episcopate of the clergyman who now so happily fills the office of Bishop in this diocese.

Further, no layman among us has given our Bishop a more hearty and loyal support, since his election, or devoted more freely his time and rare business ability to the carrying on of the official work of the Church in our Synods and on committees, than Mr. G. Elliot. Yours truly,

Alex. Dixon,
Rector of Guelph, &c.

PROVINCIAL SYNOD.—THINGS UNSAID.

No. 2.—*Sancta Synodus.*

SIR.—Viewed as an assembly of Christian gentlemen regulating the affairs of their communion, the Synod did not fail in the appropriate conduct and temper. But, if [we think of it as blessed by the presence of the Lord Jesus Christ, and guided by the Holy Spirit, as an act of religion, or, if we may use the phrase, in some sense an organ of the Holy Ghost, perhaps, we may be humbly conscious of having fallen short of the limit of possible achievement.

If it is a difficulty how these considerations affect the lighter parts of the debates, is not the solution of the difficulty to be found in cultivating the sense of the Divine presence? This will not make good men dull. It has been suggested, that, in this spirit, a Synod should listen to what each man has to say. Who can tell how far each voice has its appointed function in leading the resultant opinion that is the will of God? The same devout thoughtfulness might add to the power of speakers. While writing, I am sensible that the late Synod approached what is here described. The most noticeable fault lay