

St. John's, St. Paul's, and Trinity, we would direct attention to the fact now so manifest, that only by setting forth in all faithfulness the doctrine, order, and discipline of the Church her ambassadors can hope for a blessing on their labours.

*Christ Church.*—The Christ Church Temperance Society gave one of their pleasing entertainments last Friday evening. Readings and selections were taken part in by Messrs. Hughes and Lynch, and the Misses Smith and Westlake. The society increases in numbers.

#### ALGOMA.

HUNTSVILLE.—On Sunday morning the 14th ult., Rev. U. A. French preached the Harvest Sermon to a congregation of about 80 in the church hall. The offertory, in accordance with the expressed wish of the Bishop, was for the benefit of the English Societies supporting Algoma. On Tuesday evening there was a supper in the Hall kindly provided by the ladies of the congregation. This was followed by a concert in Philipp's Hall, the proceeds of which gave a nice sum of \$47 for the organ fund. On Thursday there was a supplemental gathering chiefly of young folks, when a further sum of \$7 was realized for church purposes. On Sunday, the 28th, the same gentleman preached the Harvest Sermon at Allansville the offertory being devoted to the same object as that at Huntsville. Although the district in which Mr. French labors lacks in churches, (with the exception of Allansville), parsonage, etc., the usual machinery found in organized parishes, church work and church festivals are not, we are glad to learn, wholly forgotten.

### Correspondence.

All letters will appear with the names of the writers in full and we do not hold ourselves responsible for their opinions.

#### ALGOMA.

SIR,—Will you kindly give space to make the following acknowledgements, which I do with heart felt gratitude:—A box of useful articles for Christmas trees, from C. W. A. S., Toronto, per Mrs. O'Reilly; a box of the same from Napanee, per Mrs. Bedford Jones; and \$2 from G. Bland, Esq., Woodbridge.

WILLIAM CROMPTON,

Travelling Missionary, Diocese of Algoma.

#### TRINITY COLLEGE CIRCULAR.

SIR,—Will you kindly allow me to correct a misapprehension which seems to largely prevail in reference to the circular signed by myself and published in your columns of the 25th ulto.

The circular should have stated that it had been cordially approved and endorsed in each case by the Bishop of the diocese. The Bishop of Toronto was the chairman of the meeting of the corporators, at which the circular was adopted, and the step was taken with his Lordship's entire concurrence and approbation.

The Bishop of Ontario writes me as follows: "I cheerfully fall in with your proposal, and heartily sanction it." I am awaiting the reply of the Bishop of Niagara before sending out the circulars into that diocese.

No one who knows me will suspect me of taking a step of this kind without the sanction of the Bishops. Their Lordships have already issued pastorals upon the whole movement for the Supplemental Endowment Fund, of which this effort forms a part.

May I say, in conclusion, that aid liberally and heartily given to our Provincial Church University at the present crisis of its history, will be far more valuable than much larger sums in a few years time, when, as we have every reason to believe, the University will be large and flourishing.

Yours very faithfully,

C. W. E. BODY.

Trinity College, Nov. 2nd, 1888.

#### CHRISTMAS CARDS.

DEAR SIR,—As the great festival of Christmas will soon be here, and Christmas Cards will be scattered far and wide over the country, will you allow me, through your columns, to call the attention of Churchmen to the matter of purchasing and sending only such cards as are distinctly Christian in their device? Some time this year I had some correspondence with an English firm regarding the increased demand for such cards as were distinctly Christian, but which demand was by no means supplied. I was told in re-

ply that would be more attention given to the production of such cards as I described; and I now call upon all true Churchmen; no matter of what stripe, High, Low, or Broad, to assist in banishing from among us the fanciful imagery which does the duty of Christmas cards. Beautifully executed æstheticisms, baskets of flowers and fruit, representations of impossible scenery, &c., &c., should never be allowed to supply the place of a plain, sensible Christmas card.

B. W. ROGER-TATLER.

University of King's College, Windsor, N. S.,  
Feast of St. Luke, 1888.

#### THE MONTREAL DIOCESAN MISSIONARY MEETINGS.

SIR,—One of your Montreal correspondents informs the Church public through your columns, that the "missionary meetings of this diocese, as conducted in the rural parts, have, in the opinion of many, outlived their usefulness." And he evidently puts the fault on those who compose the deputations; for he proceeds to say that the speeches on such occasions are "either ill prepared, or not prepared at all, consisting chiefly of fag ends of sermons and dry statistics that have long done duty."

Now, whether our missionary meetings are capable of improvement is a question well worth considering. And we ought to have some clerical association where such questions might be ventilated. But in the meanwhile such a criticism as your correspondent gives has been considered, as you, Mr. Editor, have, as well as myself, been made aware, as entirely unfair and offensive to some, if not to all who took part in these meetings in the past. Before questioning his remarks in detail, does not his criticism, on the face of it, cast a reflection on all who have taken part in former deputations? There are rural parts many, there are missionary meetings many, there are deputations many. Has your correspondent attended all? Has he listened to all the deputations? Has he sufficient ground for saying the meetings have outlived their usefulness? Why has he not come forward with an improvement or a substitute? Statistics are dry: no one denies this. It is a very exceptional man indeed, and one who has an unbounded command of felicitous language, and a vivid imagination, combined with an accountant's manipulation of figures that can make them appear otherwise. But we must use them nevertheless. And as the deputations are by episcopal authority confined to the work given them, viz., pleading for the support and extension of diocesan work, the statistics presented from year to year cannot, from the nature of the case, vary much. And as to the "fag end of sermons," I must plead ignorance of the meaning of the phrase. Not but what I have seen the sentence now and again. But what does it mean? What is the "fag end of a sermon?" The end of a sermon, as laid down by homiletics, should be the most energetic and stimulating part, and practically and generally it is, even in what are called dull sermons. As it has been remarked to me, why did not this correspondent make a new departure by issuing a pattern missionary speech, not necessarily with any marks of delivery, but simply as copy to be aimed at by the poor rural missionary pleaders? Would it not have been more courteous to have thrown the infraction of the apostolic canon of conduct upon the muddled brains who are doing such dire injury to the missionary institution? The poor wretched missionary pleaders might in ignorance have run at once into "measuring themselves by themselves and comparing themselves among themselves," which inspiration says is not "wise." And this correspondent could then have whipped them into line without mercy or retort.

That our missionary meetings have outlived their usefulness is no more true than the Lenten season has, although but few comparatively attend its special week-night services. That they may be improved, is possible. How, and where, the members of the various deputations will be glad to know.

WM. ROSS BROWN,  
Diocese of Montreal.

#### THE CHURCH IN CALIFORNIA.

DEAR EDITOR,—Quail shooting begins in California on the 1st of October, and about the same time a large number of missiles begin to be directed against me. During October, November, and December of the past five years, I have received an average of about a letter a day from every part of Canada, seeking for information regarding the climate of the country as a resort for invalids. I have myself gained such benefit from my residence in California that I am glad to give to others, who may be invalided as I was, the information they desire, and which I found such difficulty in obtaining seven years ago. I should esteem myself extremely ungrateful if I were to grudge either the time or the trouble which this great addition to my already large correspon-

dence involves. But perhaps you will allow me to make a suggestion to any persons who may purpose writing to me for information.

Their letters, if they resemble those I have already received, will contain questions which will take me a good hour to answer fully. That hour will be taken away from the work of the Church here. My proposition is that each person so writing to me should enclose a small sum to help me in building a small church in a village at one end of my large parish.

A word or two about my work. I am rector of the Church of the Savior, San Gabriel. This is now a self-supporting congregation, though when I came here in August, 1880, it was heavily in debt and depended upon the aid of the Mission Board. In January last the debt was entirely paid off, and in March the church was repaired and beautified (a Toronto visitor giving \$50 towards it). Last month large alterations and improvements were made in the rectory, the people saying that "as I had improved their church, they must improve my dwelling."

There are several villages in the surrounding country, and in one of these I began services a year ago. The result has been the organization, under the laws of the diocese, of "All Saints' Mission," with twenty communicants. We hold the services in a hall which we rent for Sunday afternoons. In the evening the Methodists use it. It would be the greatest possible help to our growth if we had a building, however plain, which we could fit up for a church. We will build one so soon as we can do so without incurring debt. Pasadena however is a new settlement in which the vineyards and orchards have been lately set out, and have not yet begun to pay. In the meanwhile the Church people there have just as much as they can do to live while waiting for their future crops, and are utterly unable to raise the amount we need for our proposed chapel—viz., \$1,000.

I shall be glad to acknowledge contributions of any amount, from ten cents up, whether sent by persons seeking information, or by others who may remember me; and I should be glad to think that some of my old friends in the diocese of Toronto will feel an interest in my work on the Pacific side of the Continent.

Yours faithfully,

A. G. L. TREW,

The Rectory, Church of the Savior,  
San Gabriel, California, 18th Oct., 1888.

P. S.—My work and the population have grown so that I require a colleague. I should be glad to be put into communication with any clergyman who would like country mission work in the finest part of a country which has the pleasantest climate in the world.

#### THE DOCTRINE OF APOSTOLIC SUCCESSION THE GREATEST ARGUMENT AGAINST POPERY.

SIR,—I have been requested by several readers of DOMINION CHURCHMAN to send to you for insertion in your excellent paper, the following extract from the *New York Guardian*. It is part of a reply to certain unchurchly teachings. The *Guardian* is the organ of the Low Church party in the United States, but it nevertheless finds serious fault with a so-called Church paper for opposing and ridiculing the doctrine of Apostolic Succession. The extract is not intended to prove the truth of the doctrine—a doctrine held by the Church from the days of the first Apostles until now—but simply to prove two things, viz., first, that those Protestants must be grossly mistaken who imagine that when Churchmen claim for their bishops and clergy unbroken descent from the Apostles they are claiming what is distinctly Popish; and, secondly, that Protestants by rejecting this doctrine of Apostolic Succession are playing into the hands of Rome, and are giving up the strongest of all arguments against the Papacy. The extract is as follows:

There is no one thing which Rome hates worse than Episcopacy as a divine institution. And yet the doctrine of Apostolic Succession stands upon a rock firm as the everlasting hills.

The Protestant Episcopal Church in one of the prayers of her Prayer Book, has the following language:—

O Holy Jesus, Who hast purchased to Thyself an universal Church, and hast promised to be with the Ministers of Apostolic Succession to the end of the world, etc.

The late Bishop McIlvaine, of Ohio, always bore the reputation of an "Evangelical Low Churchman." How did Bishop McIlvaine regard the doctrine of the Apostolic Succession?

In his sermon at the consecration of Bishop Polk, Dec. 9, 1838, and in the Notes appended by him, he used such language as this:

This Apostolic Office was intended by the Saviour to be continued; in other words, the first Apostles were intended to have Successors, to the end of the world. . . .