

PETROLIA.—About the time of which we write, this town, about midway between Wyoming and Oil Springs, though these had attained the condition of flourishing villages, had as yet no existence, in name or in fact, as a populous place in Western Ontario, but was only a portion of a vast wilderness, containing a few scattered inhabitants laboriously earning a livelihood in the wet or stiff clayey soil of the district. The aspect of the place has entirely changed. While Oil Springs has barely attained the population of 1,200 inhabitants, Petrolia, with her myriad of tall tripod derricks, has reached a population of about 5,000 people, and is surrounded by beautiful and well drained farms, on which are excellent dwellings and other buildings. The oil which is being pumped from the myriad wells is making the people well-to-do and comfortable, and although wealth and bodily comfort are not quite synonymous with happiness, they ought, at least, to tend toward the production of happiness by arousing a sense of gratitude to Almighty God for His good gifts; for there can be no real happiness in the use of material things without that gratitude. Let us hope that this has been a factor both in the inception of religious work, and in the religious progress of the town. Perhaps it is not very remarkable that the tavern and billiard-room had reached the new-born town before the Church; yet in a country where very few would not hesitate to deny the Saviour if challenged, such has been found to be the case. Ought this not to be considered a reversal of the true order of things? One is tempted to ask why is the rank-est carelessness and worldliness found in so many of those who profess and call themselves Christians?—of those who would really feel wounded if told that their life and conduct proclaim them to be infidels, whatever they may profess? However, the order of things found in Petrolia at this time was not an *unmixed* evil; for although we find the tavern and billiard-room already installed, the landlord was evidently not the least interested when the Church arrived, as it were, in the person of the missionary. The publicans and sinners have always had their good points as well as their weak ones, as the Scriptures themselves would lead us to infer, often being of such a mind and heart, whatever may have been their actual errors, as to enable them to take precedence in the eye of their Maker, of many who wear a better exterior; and one may not doubt but that gratitude to God has frequently been a prominent feature in their character. In so far as that trait is deep and pronounced, just so far is it rewarded. And the Saviour Himself has said that, "He that doeth His will shall know of the doctrine, whether it be of God." Let us hope that the man who enabled the Church to extend her services, and welcomed them to this town, has received his blessing and reward: for we are told that in the year 1865, the first services held in Petrolia were held in the billiard-room of the American Hotel. The Rev. W. Brookman, at that time agent of the Upper Canada Bible Society, was the first officiant. Later on Divine service was conducted in Fairbank's Hall. While thus attributing *gratitude* to God to those whose generous impulses, or conscientious motives, enabled the Church thus to make a beginning, she is not unmindful, herself, of their kindness; and, among all sorts and conditions of men, prays for them that they may "hold the faith in the unity of the Spirit, in the bond of peace, and in righteousness of life." For some time the Church went on with her work, with the accommodation thus kindly provided, until at length the Rev. J. W. Beaumont succeeding to the mission, took steps toward the building of a frame church, which was in the course of time erected. It was ready for use and formally opened in July, 1872, by Bishop Hellmuth, assisted by the late Ven. Archdeacon Brough, the Rev. Mr. Beaumont being advanced to the priesthood on that occasion. The latter continued his labours here until April, 1875, when he was removed to Mitchell and was succeeded by the Rev. George Turnbull, who was incumbent for about two years. The latter was followed by the Rev. Wm. Hinde, a man not less remarkable for his earnestness and zeal, than his kindly, playful and humorous disposition; an eloquent speaker, endowed with truly British tenacity, and not unkindly pugnacious, he has made his way through many difficulties, and accomplished much by the blessing of God. In his time the congregation increased very considerably. He devoted much thought and labour to the instruction and spiritual up-building of his people; the organization of the Sunday school and the preparation of candidates for confirmation, etc. In this way he laboured for about six years, toward the close of which period he was instrumental in the building of a handsome new brick church, which was to replace the old frame building which had become both antiquated and outgrown. The new church, erected at the cost of about \$12,000, is of white brick, gothic in style, and is composed of chancel, nave, tower and vestry. Underneath is a spacious basement large enough for furnace and fuel-room, together with school or parish room and chapel. The chancel is lofty and wide and sufficiently deep,

and is divided, according to custom, into sanctuary and choir. In the former is the altar, occupying its place of dignity, adorned with sacred monograms, and the sacred text, "This do in remembrance of Me," and "Holy, Holy, Holy." Above it is the reredos for the flower vases, etc. On the south wall of the sanctuary is the customary credence table, for the reception of the vessels for the Holy Communion on their first being brought into the church. The chancel window is of simple but pleasing construction in stained glass. It is in two gothic panels in one gothic frame. Alternating from one to the other they contain the following figures: Font and chalice; I. H. S. and starred crown; and the pelican with her young and Agnus Dei. Also the sacred texts, "Holy, Holy, Holy, Lord God Almighty," "I am the Bread of Life," "I am the true Vine." In the interspace above, between the two gothic panels of the window, is a quatrefoil light, containing the figure of the holy dove descending. On the north and south sides of the window respectively, on a frescoed reredos, shaded in relief upon the chancel wall, are painted in gilt and coloured lettering, the Lord's Prayer and the Creed. On the east wall of the nave, north and south sides respectively, are the sacred texts: "Ye shall keep my Sabbaths and reverence my sanctuary, saith the Lord," and "Fear God and keep His commandments, for this is the whole duty of man," and over the chancel arch it is written, "Be thou faithful unto death and I will give thee a crown of life." The choir seats are faced antiphonally, and the prayer desk is in line with them. There are also a suitably constructed pulpit and lectern. The nave is well seated for about 300 people, and the seats are cushioned throughout and provided with kneeling stools. The walls are frescoed with rich ornamentation in the way of bordering and sacred texts. There are five narrow gothic windows of stained glass in the western gable above the gallery. The latter is over the vestibule and is within a large arch, corresponding in size and shape to the chancel arch, only not so deep. Though there is no choir in this place, it brings to mind the days of yore by bearing the text, "Let the people praise Thee, O God, yea, let all the people praise Thee." On the west wall of the nave, south side, is beautifully painted in a frescoed gothic arch, the text, "Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ, unto eternal life"; on the corresponding north side: "Behold, I am with thee, and will keep thee in all places whither thou goest." All the windows are of stained glass. The ceiling is closed in at the cross-stays of the rafters, which rest upon corbels which project to meet arches which underlie and also support the rafters. The corbels are adorned with shields and trefoil apertures. The ceiling is divided off into oblong panels which are finely plastered, tinted and frescoed. The ceiling of the chancel is tinted an appropriate blue, spangled with golden stars. What we should have noticed first of all, we mention last, but not least. Conspicuously in the outer porch is the text, "Enter into His gates with thanksgiving, and into His courts with praise." To any one who will take the trouble to read the description of this church, it will be evident that a large amount of painstaking thought was bestowed upon its construction and decoration, showing how much Mr. Hinde had his work at heart. He was succeeded in 1884 by the Rev. E. L. Hutchinson, a man of high attainments and varied experience. He had been formerly a lay-secretary of the C.M.S., one of England's greatest missionary organizations. He came to this country and was ordained by Bishop Hellmuth, being made deacon in 1884 and ordained priest in 1885. His first charge was the mission of Lion's Head, and was of brief duration. He was then appointed to Petrolia, where, having laboured nearly a year, he received an urgent message recalling him to the mother land upon private affairs. Having obtained but three months leave, he found that circumstances required his presence there longer than he expected. He therefore resigned Petrolia and was succeeded by the Rev. Pierre Bernard de Lom, an itinerant evangelist of some repute. He continued in charge about fifteen months, when owing to the illness of Mrs. de Lom, he was obliged to obtain leave and take her to England for medical treatment. During this furlough the Church people of Petrolia received the ministrations of the Rev. Charles O'Meara, son of the late Rev. Dr. O'Meara, of Port Hope, and the Rev. Mr. Rowe, formerly a colonel in Her Majesty's Service, and of the Rev. Prof. D. Williams, M.A., then Professor of Huron College, but now rector of St. James' Church, Stratford. Mr. de Lom's prolonged absence ultimately led to his resignation. The Rev. Robert McCosh, formerly of Wingham, was appointed in his stead in the spring of 1889. After three years service he was appointed to Christ Church, Chatham. He was succeeded by the Rev. William Craig, B.D., formerly rector of Clinton. During his incumbency a portion of the school-room was adapted for a chapel, the organ was placed in the chancel organ chamber, and the chancel was re-seated, the seats being

of oak, finished in oil. The parochial organizations, now on a good footing and doing a good work in the parish under the rector's supervision, are the Churchwoman's Association—a society now engaged in collecting funds to pay off the debt now remaining upon the church; the Young Ladies' Guild—a society organized to assist the rector in any undertakings in which they may take part, and to further the interests of the Church generally; the St. Andrew's Guild—a society engaged in the study of the Holy Scriptures and the Prayer Book, and thus aiding to bringing others to a knowledge of the truth; and last, but not least, there is a flourishing branch of the W.A.M.A. here in good working order. The present churchwardens are Messrs. Dr. Macalpine and J. E. Turk. The lay representatives to the Diocesan Synod are Messrs. Charles Jenkins and John D. Noble. Of these, Mr. Charles Jenkins is also a member of the Provincial and General Synods, the latter of which owes its foundation in a very large measure to his genius for organization, his capacity and comprehensive views, as well as his knowledge of ecclesiastical polity, and his love and zeal for the Church. In conclusion, it will not be out of place to give a brief biographical sketch of the rector. William Craig was born at Craighurst in the County of Simcoe, on the 5th day of January, in the year 1846, where he received the rudiments of his education, which was continued at the Barrie Grammar School and the Western University, ultimately receiving the degree of B.D. He was made deacon on the 4th of June, 1872, and ordained priest on the same day and month, 1873. His first charge was the curacy of St. Paul's Church, Woodstock, where he remained in sole charge for nearly three years. He afterwards, successively, received appointment to St. Thomas' Church, Seaforth; Trinity Church, Montreal; St. George's Church, Harriston; and St. Paul's Church, Clinton, where he remained eleven years, during seven years of which time he occupied the position of Rural Dean of Huron. In July, 1892, he was appointed rector of Petrolia. Here he has continued his labours with unabated interest and energy, among an attached people who appreciate his sterling worth no less than the intellectual, scholarly and edifying discourses by which they are refreshed and stimulated week by week. May his labours bear much fruit!

HANOVER.—The rite of confirmation was observed in St. James' Church, on the evening of July the 9th. His Lordship the Bishop of Huron, Rev. S. F. Robinson, and Rev. J. Hill, M.A., being present. The church was prettily decorated with flowers, and the service was hearty. The candidates were sixteen in number. After the laying-on-of-hands the Bishop addressed the class and then the congregation. His Lordship's remarks were inspiring, and to the point. He proceeded to Southampton.

#### ALGOMA.

EDWARD SULLIVAN, D.D., BISHOP, SAULT STE. MARIE.

SCHRIEBER—Two rods have been placed in Nepigon Church. Mr. Robertson and Mr. James McIlwraith put them into position. The belfry and chimney have been repaired. The seats also have been attended to. Congregations at Nepigon are large.

#### RUPERT'S LAND.

ROBT. MACHRAY, D.D., LL.D., ARCHBISHOP AND PRIMATE.

*Synod Report, concluded from last issue.*

His Grace appointed Rev. T. C. Coggs and Mr. J. G. Dagg a committee to consider motions and order of procedure.

Committee on His Grace's address: Archdeacon Fortin, convener; Canon O'Meara, Rev. S. McMorine, Rev. C. R. Littler, Rev. J. G. Anderson, Rev. A. E. Cowley; Messrs. G. R. Howard, W. P. Sweatman, T. L. Morton, J. B. Ashby, and L. A. Hamilton.

At the request of the Synod His Grace appointed scrutineers for the elections about to be held, naming the following:

For the election of members to the Provincial Synod: Rev. A. E. Cowley, Rev. J. G. Anderson, Mr. A. J. Kayil, and Mr. J. D. Orr.

For members of the Executive Committee: Rev. J. W. B. Page, Rev. R. H. L. Girling, Mr. H. S. Crotty, and Sheriff Inkster.

On motion of Mr. F. H. Mathewson, it was ordered that all speeches be confined to ten minutes, unless by permission given by a two-thirds vote of the house.

On motion of Mr. Howell, seconded by Rev. Canon Matheson, the Archbishop was requested to name the delegates to the General Synod.

Canon Pentreath, as convener of the committee on temperance, stated that as a diocesan temperance society and a diocesan council had been formed, Rev. H. H. Watts, of Virden, as the secretary, would present a report, taking the place of the temperance committee's report.