

pledged themselves to help with the clergyman's stipend, as it was in arrears last year, and they have already paid in some \$30. The clergyman's wife acts as honorary president, and one is chosen president, the two churchwardens' wives take the offices of first and second vice-presidents, and two young ladies act as secretary and treasurer. Perfect harmony has prevailed, and it has often been remarked that the meetings have been the means of drawing the people together and promoting social union to a greater degree than was ever before known in the parish. Long may it flourish and do good as it has done in the past. B. S.

North Bay Mission.

REV. W. A. I. BURT, INCUMBENT.

Our cemetery is now enclosed with a good substantial combination wire and board fence. We hope very shortly to clean up the grounds and re-stake the plots. When this is done "God's acre" will be consecrated.

Money is coming into the treasury from various quarters towards the debt on the church. We shall be glad when we are in a position to say that the floating debt is removed. Considering the season of the year—many away on their vacation, and no entertainments—the receipts are very creditable for the months of June, July and August. The incumbent has received the following sums towards wiping out the debt: Major Henry McLaren, Hamilton, \$5; Mrs. Reuben Miller, Pittsburg, Pa., \$5; James Humphrey, Esq., Scarboro', \$5; Senator Sandford, Hamilton, \$1; Mrs. Robert Baldwin, Toronto, \$1; Miss Bakewell, Pittsburg, Pa., \$2; Mrs. Musson, Kansas City, Mo., \$1; Mrs. Barnett, Toronto, 50c.; John Labatt, Esq., Hamilton, \$2; Mrs. Burkholder, Hamilton, \$1; Young People, Woodington, Muskoka, per J. A. McCaul, Esq., \$3.05.

The old church, used now as a church hall, is undergoing repairs, so that it will be both warm enough and present a more respectable appearance.

The incumbent will be glad to hear of any Sunday School desirous of exchanging S.S. library, or of any school that has one to give away.

It is expected that the annual S.S. picnic will be held this month (August).

Port Sydney Mission.

REV. A. R. MITCHELL, INCUMBENT.

The teachers and scholars of Christ Church Sunday-school, Port Sydney, enjoyed a very pleasant picnic on Friday, August 5th. A number of tourists from Toronto joined with us and added to the enjoyment. No pains were spared by the congregation to provide everything necessary. The day was fine with the exception of an occasional shower, and everything passed off well.

On Wednesday, August 8th, Miss

Montizambert (Provincial Secretary W.A., who is enjoying the pure Muskoka air) addressed both branches of Christ Church Woman's Auxiliary in the parsonage grounds. In spite of it being a very busy season, very few members were absent. The junior branch (which we think was the first formed in this diocese, perhaps, some one will correct us if we are wrong) met at 3 o'clock, and listened to the words addressed to them with great attention. After this the youngest member presented to Miss Montizambert a basket of flowers in the name of the junior branch. This token was received and responded to very appropriately. The senior branch met at 4 o'clock, and in her address the Provincial Secretary laid great stress upon the missionary character of the W.A. The primary object of the Auxiliary, she said, was the advancement of the Church of our Lord. The work of this noble society was pointed out to us as being what its name implies, "a help to the Board of Missions in its great enterprise in spreading the Gospel of Christ in all lands." Several tourists and friends joined us in the grounds, and all partook of a social cup of tea and dispersed. A.R.M.

Ritual Controversies.

The following is the conclusion of the Bishop of Rochester's address, which want of space last month compelled us to cut in two:

"But to them, whoever they be, and wherever they are, I would venture to address counsels which indeed apply in principle, not to them only, but to others very unlike them in opinion, and in a degree to us all.

"I would urge that in considering what shall be done, adopted, changed, there should be a strong controlling sense of responsibility to the whole body, and not only to a single congregation, or to a circle of those who agree. I know that this might be so applied as to forbid the existence of what I hold to be, within limits, right—a variety of use in setting forth the common forms of worship. But here, as throughout, the appeal must lie, not to mere logic, but to good sense and to charity. I make bold to say that if this principle had been sufficiently remembered we should not, for instance, have had a revival of the word 'mass' as a title of the Holy Eucharist. If it means that there is nothing to protest against in more respects than one in the Roman treatment of the sacrament, then it is clearly contrary to the mind of the Church of England. If, on the other hand (as I believe and hope), in most cases this is not so, then the fact that, while in itself almost meaningless, it has historically been the name round which all associations of abuse have clustered thickest, should, to my thinking, have decided against its revival, in spite of the First Prayer-book of Edward and other arguments.

"Again, it may rightly be urged on men that they consider the temperament of their nation, and even the tinge and bias which historical circumstances have given to that temperament. It is useless to treat Teutons as though they were Latins, or Englishmen who have lived through the Reformation, and what provoked the Reformation, as if they lived before these things, as if these things have never been.

"For once more—and this is the gravest matter of all—it is frankly disloyal to that part of God's guidance which He gives through history to make no account of results. The results of exaggeration, whether in practice or in protest, the results of reaction, and those of strife and misunderstanding, are written for our ensamples. I have already said that such historical teaching reads us very impartial lessons. But let me apply it to those to whom I am now appealing. You find the restoration of freedom of private confession an invaluable help to you in recovering some souls and strengthening others, and you are tempted to run on and say, 'Confession for all,' 'Confession practically indispensable,' forgetting what has come of it in the past, forgetting all the difference between what is compulsory and what is free: forgetting in the face of history the difference between the first generation of a practice and the second and third. It is, in my mind, impossible to ignore that there are in several directions grave dangers of what under the guise of most religious becomes least religious—of lowering, of materializing, of making religion lull the conscience instead of awaken and strengthen the conscience, of making the way of God seem an elaborately technical thing, instead of the old way of the conscience and of simple faith, going out towards the fulfilment of itself and of its needs in Christ Jesus and the work of His Spirit.

"It is not from a timid love of middle ways, or from opportunist dread of practical complications, but for reasons of deep religious significance, as well as for reasons of charity, that I asked the 'advanced' men to reconsider some features and tendencies of their action, and I ask it with the voice of authority, though used now not to dictate but to persuade.

"I think that I may venture to take into my own mouth the words which Addison wrote in his *Spectator* nearly two centuries ago:

"If I can any way assuage private Inflammations or allay public Ferments, I shall apply myself to it with my utmost Endeavours, but will never let my Heart reproach me with having done anything towards increasing those Feuds and Animositities that extinguish Religion, deface Government, and make a Nation (might he not have added a Church?) miserable."

"And, as my last words, I bid and invite you all to the happy, vigorous, prayerful, united prosecution of our common