

of the Apostolic Church, and being, (as administered by the Catholics in the Catholic way, not excluding children nor insisting on immersion), just as easy and natural now, therefore that is no excuse for neglecting it, and then demanding Church fellowship and communion without it. As if people were to get over the wall of the fold, because some persons found it difficult to open one of the doors. The Catholic position has always been that water and the formula of words, "In the name of," &c., are the only essentials of the rite. What possible excuse can there be for neglecting this? You need not go to Jordan and dip there seven times; even if we were required, how could we excuse ourselves, any more than Naaman. We wonder what Mr. Moore has done with all those preceptive texts about the necessity of Baptism "for the remission of sins," and for "entrance into the Kingdom of Heaven," &c., that he brings himself to reduce the Primary Ordinance of the Apostolic Church to the footing of a non-example. Again, he freely uses the testimony of the early Church in favor of the Lord's Day, Weekly Communion, (another excellent point in his treatise), &c., why ignore it on the subject of Baptism as the initiatory rite of Christianity?

It is an interesting question, How far the crooked and wrong training of millions of Christians will excuse them from the actual precepts and examples, doctrines and ceremonies of the Apostolic Church. We cannot, however, see that God has authorized the Church to alter the fundamentals of His kingdom, or admit to communion those who are excluded by the standing regulations of that kingdom. We must not be partakers of other men's sins. Their Master is God Himself, and He alone can excuse them for ignoring His regulations. Union, (much as it is to desired), on such terms would be too dearly purchased.

We observe in Mr. Moore's book several flings at "Puseyism." We should have thought him above the misrepresentation of that honored name in the Church of God. Pusey, and those who are considered his disciples, have no quarrel with any man who strives towards the truth with all the light he possesses; nor are they disposed to insist rigidly upon anything but fundamental points of doctrine and custom. They do not insist upon immersion, (however ritualistically "correct"), or adult Baptism.

Diocesan Intelligence.

ONTARIO.

(FROM OUR OWN CORRESPONDENT.)

CARRYING PLACE.—St. John's Church in this village, was, on Thursday, Oct. 14th, at 7 o'clock p.m., the scene of a Harvest Thanksgiving of singular—we might almost say unsurpassed—interest, in view of the past history and religious circumstances of the place and neighborhood.

Although there is much to commend in the character and habits of the people, it cannot be said of them that their religious views are very definite. Zeal, devotion, and self-sacrifice for the promotion of Christianity, or of the Church in particular, cannot therefore be expected. A quiet, passive decorousness of demeanor will, perhaps, fairly express their attitude towards religion.

Such persons cannot be made to see the duty of leaving their farms or their merchandise, merely to take part in an exceptional week day service, although one of praise and thanksgiving to the Being who blesses their vocations, and make those who pursue them rich with the wealth which too often is allowed to blind the eye of faith, and harden the heart. It was, therefore, with the most agreeable surprise that we observed the Church to fill rapidly until the ordinary sparse numbers of fifty or sixty swelled to more than two hundred.

Much, we believe, of the credit of this result is due to the beauty, the brightness of the night; much, perhaps, to the fact that it was night; much more, we think, to the report of the elaborateness and richness of the decorations; and least of all, we fear, to gratitude to God, and loving desire to thank Him for individual and national mercies abundantly bestowed.

The ladies of the congregation, aided by a few young men, some of whom do not acknowledge—unhappily—the communion of the Church, labored with

untiring zeal, and succeeded beyond all expectations in effecting a complete metamorphosis of the interior of the church. Hands, guided by singular taste, operated on an immense mass of various kinds of leaves, tinted by autumnal frosts—green sprays, fresh from the woods—flowers of all kinds in lavish profusion—roots and gourds of stupendous proportions—grains, vegetables, and fruits as remarkable for their quality as their quantity—gifts from the congregation. Chaos soon gave place to order and symmetry. Festoons of brilliant crimson from which hung, at brief intervals, rich clusters of golden corn, usurped gallery, windows, walls, reading-desk and pulpit.

The chancel rail was a mass of foliage of infinite shading. Here, apples, looking vain of their perfect form and color, and rejoicing in the unaccustomed society of maple leaves which blushed all over, replaced the corn, and relieved the eye. Tell it not in the Protestant Gath, that two wax candles, in handsome silver candlesticks, lighted up a rich profusion of choicest flowers, which, with negligent grace, flung their arms widely around. The redos was almost entirely hidden by them. The Holy Table—we must be careful not to follow the example of our Methodist friends and call it "altar"—was covered with a "fair" white cloth, the front of which was relieved by a very pretty design in fern work.

The ugly stove which stands in the wide space before the chancel rails, was made to atone for past hideousness by consenting to be completely under probably as harmonious an arrangement as was ever before effected of squashes, cauliflowers, beets, cabbages, &c., of gigantic proportions. Miss Corrigan, the zealous and persevering creator of this novel pyramid deserves the immortality which your paper confers, and therefore ought to be specially named.

Not being a musician, I am unable to criticise the rendering of hymns and anthems, but if the rapt attention, throughout, of the congregation be an evidence of successful execution, the members of the choir are entitled to the greatest credit. The prominently jubilant spirit imparted to the music seemed to be instinctively appreciated by the congregation. We cannot too much commend the zeal, the labor, and the taste of the young ladies, guided by their male assistants, in not only contributing to, but monopolizing, unintentionally, of course, the great success of this most interesting, beautiful, hearty, and, let us hope, profitable Harvest Thanksgiving service.

The contributions of fruits and vegetables constituted a very handsome offering to God of first fruits, supplemented by a correspondingly liberal offering of money during the service. May it lead to daily, systematic thanksgiving to God for His daily mercies, and may each worshipper's self-inspection of his heart justify his appropriating the prayer of the prophet Nehemiah:—"Remember me, O my God, concerning all this, and wipe not out my good deeds, that I have done for the house of my God, and for the offices thereof."

SOUTH MOUNTAIN—Eight days, Mission.—After due thought, deliberation, and prayer, the Incumbent of this parish determined to hold an Eight days, Mission in St. Peter's Church. It is almost needless to mention the object, but as some Church people are unacquainted with this phase of work, now very common in the Mother Country, it may be as well to remark that a "Mission" is a special effort to bring home to the hearts of people, the truths of Church Principles, and the necessity of personal piety. The date fixed upon was October 12th to Oct. 20th inclusive, treating Saturday as a "dies non." The Rev. E. P. Crawford had kindly consented to act as Missioner, but was prevented by sickness, his duty therefore devolved upon the Incumbent, Rev. W. J. Muckleston, the other Missioner being Rev. W. A. Read, of Oxford Mills. The latter gave the instruction in doctrine, while the former in glowing language, and in the plainest terms preached the absolute necessity of repentance and renewal of life. During each day there was a celebration of the Blessed Sacrament offered as the highest act of worship for God's blessing, a fair representation of the Communicants attending. Each afternoon, Prayer Meetings were held by the Missioners in various centres of the parish, and, in the evening, large congregations assembled at the Church. On Wednesday the Mission was brought to a close by the renewal of the Baptismal vows, the singing of the hymn "All Hail the Power of Jesus, name," the Rev. G. W. White of Iroquois pronouncing the benediction. There can be no doubt but that the Mission has been abundantly blessed by God. May His grace keep those who have been brought from darkness to light. A most pleasing feature was, that while there was no compromise of principle, religious people of other bodies showed their sympathy by regular attendance, and by wishing the good work a hearty God speed. *Lause Deo.*

TORONTO.

SYNOD OFFICE.—Collections, &c., received during the week ending October 23rd, 1880.

WIDOWS' AND ORPHANS' FUND—October Collections.—St. Paul's, Toronto, on account, 41.00; St. Philip's, Unionville, 2.25; St. John's, Toronto, 15.00; Sunderland, 3.55; West Brock, 1.08; Holland Landing, 2.15; Sharon, 90 cents.

MISSION FUND—July Collections.—St. Peter's, Verulam, Fenelon Falls, 1.00; Cameron, 37 cents; Cambray, 75 cents; Cobocok, 45 cents; Hartley, 75 cents; Rosedale, 36 cents. **Missionary Meetings.**—St. Luke's, North Orillia and Medente, 6.25; Cambray, 1.45; Cameron, 25 cents; Cobocok, 60 cents; Bobcaygeon, 5.19; Dunsford, 3.29. **Parochial Collections.**—Cameron, additional for 1879, 1.00.

PERMANENT MISSION FUND.—Rev. Professor Jones, balance of subscription for 1880, 20.00; A. R. Boswell, quarterly subscription, 12.50.

ALGOMA FUND—Day of Intercession Collection.—Cameron, 15 cents; Cambray, 1.00.

St. Paul's.—His Lordship the Bishop preached a funeral sermon on Sunday, the 24th, on the death of the Rev. Saltern Givins, late Rector of the church. The text was Rev. 14: 13, "And I heard a voice from heaven," &c. The sermon was most impressive, and was listened to by a crowded audience. After some remarks about the vision, and a personal application of the text to his hearers, he gave a detailed account of their late pastor's life, similar to that which has already appeared in our columns.

Church of the Redeemer.—On Sunday evening, the 24th, His Lordship the Bishop preached a funeral sermon on the death of the late Rev. Saltern Givins.

St. Anne's.—St. Anne's having been the last parish of which the late Dr. Strong had charge, a sermon was preached in memory of him on Sunday evening, the 17th inst., by the Venerable the Archdeacon of York. The chancel was draped in black, and there was a large and sympathetic congregation, who listened with close attention to the solemn and touching words which fell from the lips of the preacher. He chose for his text St. John ix. 4, "I must work the works of Him that sent Me, while it is day; the night cometh, when no man can work." He referred to the remarkable proof these words afford of the humility and meekness of our Lord; and that even He had a work assigned Him to be finished within a certain time, a work which He fully completed, for He said before He died, "It is finished." And so, too, with each of us; we have our work, and Jesus has told us what it is to believe on Him Whom God hath sent. And we must endeavor to be faithful amid all our imperfections and infirmities.

You have met together to-night to hear a word of loving remembrance to your late pastor, and, after referring to his many years' laborious service in other parishes, he reminded the congregation that when Dr. Strong came to St. Anne's, it was in his declining years, when many would have retired from active labor altogether, and which he might have done with every excuse, because of his failing strength. But not wishing to be idle while enjoying the Church's pay, he still labored on for five years, endearing himself to man by his kind and genial manners and doing his duty according to his ability.

But our meeting together is made more solemn by the events of last week. On Monday last, when your pastor asked me to speak to-night on this subject, I told him of one better fitted to address you, as he knew your late pastor far better than I. But I little thought, then, that he of whom I spoke, (Dr. Givins), was within two days, or less, of his end. And yet that death, so sudden, was not an unprepared death. His was a loving, gentle nature, and I can say from my own experience that I never heard him speak an angry word. We may say of him that he walked with God, and He has taken him to his rest. He sets the time, the time, the place, the manner of the deaths of His saints which are "precious in His sight." Let each one ask himself to-night what would have been my last wish, what would have been last thought if I had been thus called away.

Appropriate hymns were sung and the service closed by the Archdeacon pronouncing the blessing.

NORTHAMBERLAND R. D. CHAPTER.—The regular quarterly meeting of the chapter was held in Peterboro, on Wednesday, 20th inst.

The Litany was said in St. John's Chapel, by the Rev. C. R. Bell, of Lakefield, after which the Rev. R. D. Beck, the Rector, assisted by the Rev. P. Harding, of Apsley, celebrated the Holy Communion. The communicants comprised a number of members of the congregation, in addition to all of the clergy. Canon Stennett was to have preached the sermon,