

TORONTO.

The altar cloth we noticed in a recent issue of the DOMINION CHURCHMAN, was done by the members of the "Church Embroidery Guild." They are ready to receive orders for a high class of Church needle-work. Orders may be addressed either to the C. E. G., 173 Gerrard St., East, or to the Secretary Miss Boulton, 26 St. Patrick Street.

St. Anne's.—This church was reopened on Sunday the 11th, after having been enlarged by the addition of a second aisle. A new organ has also been obtained. Mr. White and the choir gave the music very effectively. Matins were said by the Ven. Archdeacon Boddy, assisted by the incumbent. The Archdeacon preached an eloquent sermon on St. Matthew xii. 42. At evensong the Rev. Provost Boddy preached a striking sermon on Acts vii. 49. We congratulate the worthy incumbent, the Rev. Mr. Ballard, on the success which has thus attended his zealous and unremitting labours.

ALLISTON.—On Sunday, Dec. 4th, the Lord Bishop visited this mission and West Essa, and administered the apostolic rite of Laying on of hands to a considerable number of candidates. Morning Prayer was held at this place. After an admirable and impressive address to the candidates, the Bishop laid his hands upon nineteen persons who were presented for confirmation: seven of whom belonged to Fisher's School-house congregation. All these gave heed to his Lordship's invitation to give evidence of their sincerity, and at the same time to become the further recipients of God's grace, as communicants at His holy table.

In the afternoon at St. Peter's church, West Essa, the Bishop having given in his address an excellent and practical explanation of the benefits of the rite, and the privileges it bestowed, after Evening Prayer to the end of the third collect, confirmed twenty-six persons, making a total of forty-five during the day; the classification as to sex being seventeen males and twenty-eight females. The occasion of his Lordship's next visit to the mission will be looked forward to with interest by those who made up the large congregations, who showed by their unwavering attention how deeply they were impressed by the character of the "sound words" which fell from their bishop in his address.

BEXLEY.—*St. Thomas.*—The Churchwardens acknowledge, with thanks, the undermentioned subscriptions towards erecting a church for this mission:—Miss Cooper, Cambray, \$10; per Mrs. Winter, from friends in England, Mrs. Ball, \$17-00; W. Ward, Esq., \$4-56; Mrs. Franks, \$2-43.

Ares, Dec. 10, 1881.

NIAGARA.

From Our Own Correspondent.

WEST FLAMBORO.—A very successful choral union was held in Christ Church on Tuesday evening, Dec. 6th, at which there was a most excellent attendance of neighbouring choirs, with several clergy from Dundas, Ancaster, Rockton, Waterdown, Barton, and a few leading voices from Hamilton, all of whom cheerfully entered into this laudable effort to encourage the improvement of Church music. Fully sixty members of choirs were thus gathered, whose strength added to the voices of the large congregation of parishioners produced a delightful effect. The organist, Mr. Humphrey, well sustained his part, the organ being of rich tone and well adapted for so large a congregation. The solos, by Miss Maggie Wyld, of Dundas, and Mr. Steele, of St. Thomas's church, Hamilton, were impressively rendered. The Rev. C. H. Mockridge, B.D., of Hamilton, preached a most excellent and practical sermon from Hebrews xiii. 8, "Jesus Christ the same yesterday, and to-day, and for ever."

We heartily congratulate the Rev. Thomas Geoghegan, rector of Christ Church, West Flamboro, on the marked success of this first choral union held in the Rural deanery of North Wentworth and Halton. The next choral union will be held in Dundas, in the month of January next, at St. James's church, the Rev. Rural-dean Osler, rector.

HAMILTON.—*Christ Church Cathedral.* Since the commencement of weekly celebrations of the Holy Communion at this church, the number of communicants has increased nearly two-fold. The congregations are also very large, especially in the evenings, when frequently all available seats are occupied. A very active Churchwoman's Aid Society is in operation, and large sums are being raised to pay off the heavy debt upon the church. In addition to this work, we are also glad to notice that nearly sufficient funds have been collected for the purchase of a formerly M. E. building and lot, for the purpose of a mission church, very much needed in the northeast section of the parish.

ACTON.—*St. Alban's.* A mission of eight days commencing Sunday, Nov. 27th, the first Sunday in Advent, conducted by the Rev. C. E. Whitcombe, was held in this parish. The incumbent, the Rev. H. J. Pigott, is deeply gratified, and has already received many evidences of its good effects, under God, in deepening and strengthening the spiritual life among the members of his flock, for at the attendance upon the Lord's service, the Holy Communion, there were many new faces who had evidently made up their minds to follow their dear Lord for the future. There were present upon different evenings, the Revs. G. Cooke, Georgetown; P. L. Spencer, Elora; A. J. Bett, Erin; C. R. Lee, Port Colbourne. The mission as conducted, was comprised of instruction classes on the Holy Communion on each afternoon at 3 p.m., with the mission service and sermon on each evening. Subjects: Monday 28th, "I want to be a saint now." Tuesday 29th, "Repentance and Faith." Wednesday 30th, "Prayer." Thursday 1st, "Conversion, the saints' life." Friday 2nd, "Assurance of salvation." Saturday 3rd, "The Lord's service." Sunday 4th, "Heaven."

The services were of an informal character, but always taken from the Prayer-Book, interspersed with bright hymns heartily sung by the congregation. The responses were devout and earnest; in fine, the whole of the services evinced great depth of spirituality, an essential feature for true success in every such movement. The sermons in sentiment and thought were eminently *Evangelical*, stripped of all theological polemics, too often the bane of mission undertakings, hence the missionary's discourses were remarkable, not only for their bearing on the practical duties of the Christian life, but their great simplicity in language and delivery. Though of an hour's length, they never failed to preserve the unflagging attention of the several congregations present, at any one time.

Missions like these, carefully prepared beforehand, cannot but succeed, through the grace of the Holy Spirit, in reaching the hearts and sympathies of the people. At the close of these services on Sunday evening (*post benedictione*), the incumbent addressed the missioner briefly, acknowledging the good effect, through God's grace, the mission had already accomplished to the spiritual benefit and comfort of all. The churchwardens and lay-representative then presented the following address:—

"Rev. and dear Sir,—We, the churchwardens and lay-representative and members of St. Alban's church, Acton, cannot at this close of a series of special services for the awakening and deepening of spiritual life in our congregation, allow you to depart from us without expressing to you our heartfelt thanks for your kindness in bringing to us the words of instruction, peace and joy, to which it has been our privilege to listen for the past week. We pray God to give us the fulness of His grace, that the words we have heard may sink deep into our hearts, and the hearts of our children; and that they may bring forth good fruit to the honour and praise of his Name. And we pray God to bless you in your every work, and to strengthen you in body and in spirit, and if it be His will that we should not meet again on earth, God grant we may meet in His eternal kingdom, through Jesus Christ our Saviour. We beg to remain, Rev. Sir, yours in the faith, B. Haslett and James Goodall, churchwardens; C. Sydney Smith, lay-representative.

Acton, Dec. 4th, 1881.

The Rev. Missioner, on receiving the same, in a few timely words replied to the congregation, impressing upon them once more the beautiful claims of the Christian life, urging them to uphold the hands of their pastor by their prayers and united support for God's blessings on his labours, as well as not to forget those in charge of the temporalities of the congregation, to ever stand by them in the discharge of their peculiar duties.

Thus this week of special prayer and communing with God, was brought to a close by the pronouncing of the Aaronic benediction by the missioner.

HURON.

From Our Own Correspondent.

KIRKTON.—On Wednesday evening, 30th November, a number of the congregation of St. Paul's church here, manifested their kindly feeling by presenting their pastor, the Rev. E. N. English, with a fine load of oats, and afterwards spending the evening at the parsonage. A most enjoyable time followed with the aid of refreshments brought by the members, music and games; and at a seasonable hour the company dispersed, leaving their pastor and his wife very much pleased with this kindly expression of their friendship.

The missionary meeting here was held on Friday evening, the 2nd inst. Most interesting addresses were delivered by Rev. W. F. Campbell, diocesan missionary agent, and Mr. Henderson. Mr. Campbell's

address was one of remarkable power and interest. By giving his hearers a glimpse of the work already done in British North America, he showed how admirably adapted their Church system was for missionary operations, and convinced them that their confidence was not misplaced. The audience was held spell-bound during his exhaustive and eloquent appeal, and the offerings were over four times as much as last year. The musical portion of the service consisted of hymns, the *T. Deum* and *Jubilate* (Jackson in F).

Biblical Notes and Queries.

In the bodily conflict with the angel, Jacob was utterly defeated. The prophet Hosea, xii. chap., says: "He wept and prayed to him." The question is, did Jacob's wrestling, or was it his prayer which prevailed with God? Or does wrestling represent self-righteousness? A. M.

In B. D.'s explanation of Baptism in the name of Jesus Christ, Acts ii. 38, he seems to countenance the error of Praxeas, Nectus, and Sabilius, in the third century, (A.D. 198-258) who affirmed that the Father, the Son, and the Holy Ghost, are but *one person*, thus virtually denying that the Son, and the Holy Ghost, could have been "sent" by the Father, or "come from," or "be with," or "intercede with," the Father (see John v. 23, John i. 1, John xv. 26, xvi. 28, Heb. vii. 28), which were universally rejected by the Church, as contrary to the Christian faith. M.

Is it necessary that a person baptized outside of the Church of England should be re-baptized in the Church of England before receiving confirmation? INQUIRY.

Correspondence.

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

THE LATE BISHOP OF ALGOMA.

SIR,—I feel cast down at the awful suddenness of the death of the good and faithful Bishop Fauquier. I am not in a position to give any detailed history of his doings, nor am I the one to attempt it, although I have known him since 1858. However, as his last public utterances were in All Saint's church, Drummondville, I feel that I must put on record, at least my own thorough appreciation of the sad loss the Church has sustained, and particularly that portion of it over which it had pleased God to place him as chief overseer. His work was no light one, but he undertook and carried it on most faithfully for his Master's sake.

It is scarcely six weeks since he had, in the providence of God, lost his wife, one who, though an invalid, was full of zeal for the work which her devoted husband was called upon to perform. Being a good deal shaken in health through over anxiety, no doubt, attending rather a protracted illness of his much loved wife, on his way from near New York, where he was obliged to leave her earthly remains, he remained over here with a relative, to rest for a few days previous to spending the winter in the Muskoka portion of his immense diocese. He arrived on the 25th, and knowing that I had not been well, he offered to help me in any way, and he most kindly preached an Advent sermon and celebrated the Holy Communion for me. It was rather a coincidence that his last public address should have been an earnest exhortation to his hearers to prepare for the "second Advent" of their Lord, "to be ready" for they "knew not the day nor the hour." Little did he think he was preaching his last sermon! Little did we think that we should "see his face no more!" He was not well, and the morning of Advent Sunday was cold and wet—I said to him in the vestry, "I am sorry you have to come out on such a day." "Oh," he said, "this is my place, I could not remain at home if I could possibly get to the house of God," or words to that effect. Not recovering so rapidly as he had hoped, he remained over until Dec. 6th; when, being better, he, with his niece, set off once more, being relieved by the medicine the doctor had given him, and happily reached the house of another relative in Toronto where he intended to remain but a very few days. Still feeling better, on the 7th he was preparing, we are told, to lunch with a brother clergyman, and while putting on his overcoat he fell, and in a very few minutes the dear and good bishop breathed his last. Thus, we may say, without warning he is removed from this scene of toil and suffer-