

valuable aid in the choir and in the Sunday school. We are aware that you have had difficulties of no ordinary kind to contend with in your efforts to establish this struggling church, and we feel that all who are interested in seeing this accomplished owe a debt of gratitude to you for your efforts in this direction, in spite of many discouragements. And next we beg to present to you this little gift as a small token of our regard for you and regret at parting with you. The contents are comparatively small, but what there is has been most cheerfully given, and includes the contributions of a large number of the congregation. We beg you to accept it, not for its intrinsic value, but as a proof of the widespread feeling of kindness which the congregation has for you. And in wishing you good-bye and God-speed in your new sphere of labor we assure you that you will leave behind you those who will remember your many kind acts and words; and we hope and believe that your ministry here will be of lasting benefit, not only to those whose circumstances have called specially for your care, the poor, the sick and bereaved, but also that it will be found to have advanced the spiritual welfare of all who were members of this congregation; and we trust that the foundations of this parish are now laid solid and enduring, and will increase and prosper, which is the end you have worked so hard to secure. On behalf of the congregation, F. Courtier, Thos. J. Le Sellaire, R. H. Yoe, W. H. Brown, Chas. F. Complin.

ALGOMA.

THE Rev. C. Kilner from the diocese of London, England, has been appointed to the Burk's Falls Mission.

ON Thursday, Sept. 27th, a successful Harvest Thanksgiving and picnic was held by the congregation of St. Mark's, Emsdale, at which the Rev. Mr. French of Huntsville preached an admirable sermon. At a shortened service during the afternoon the new incumbent was solemnly introduced to his flock by the Rev. W. Crompton, who bade his old friends an affectionate "good bye."

THE Rev. W. Crompton, gratefully acknowledges the receipt of \$5 from "H" of Hamilton.

THE Bishop of Algoma sailed for Liverpool last Wednesday, by the "Lake Winnipeg," accompanied by Mrs. Sullivan. The Bishop requests us to say that during his absence the Rev. E. F. Wilson, of Sault Ste. Marie, will act on his behalf as Commissary, and that his own address will be 6 Belgrave Place, Edinburgh, or care of Rev. H. W. Tucker, 19 Delahay St., Westminster, London, S. W., England.

ROSSEAU.—An entertainment was given to the Sunday School scholars of the Church of the Redeemer. The children assembled in church for prayers at 1 o'clock p. m., after which they went for a sail in Mr. H. Ditchburn's large boat, which he kindly lent. The trip on the water was enjoyed by all who took part in it. The provisions were plentiful; and Mr. J. Monteith kindly gave permission to use his grove, where swings were erected, and tables prepared. A very happy day was spent by both parents and children. A grand concert was given at the Monteith House by ladies and gentlemen in Rosseau. Mr. and Mrs. Couldrey, artists from Sydenham, England, painted scenes in the neighbourhood, and Mrs. Tenison Edwards gave a crayon, which three pieces realized \$19.20. The playing by Mrs. Tenison Edwards, Mrs. Campbell (piano) Mr. Couldrey (violin), and Mr. H. Ditchburn were very good. The songs by Mrs. Redmond and Mrs. Brown and the recitations by some of the gentlemen were very well rendered. The proceeds amounted to \$38.90, to be devoted to the Parsonage Fund. The Rev. Alfred W. H. Chowne begs to acknowledge the following gifts to his mission: £1, by C. Couldrey, Esq., Sydenham, England; \$5 from a "Friend" for church purposes; and papers for distribution viz: The "Guardian" and "Banner of Faith" by Miss Gore Currie, Berrsey House, Bournemouth, England, also "Banner of Faith" and "Funny Folks" from Mrs. McNab, St. Catharines, Ont; also "Pall Mall Budget," name unknown, England. Further donations of a like kind are asked for; also Sunday school books and pamphlets for confirmation instruction are very much needed.

To business men and the public generally, whether travelling or at home, good watches are indispensable. Before purchasing elsewhere, Woltz Bros. & Co., 29 King St. East, beg to invite your inspection of their very fine stock of Ladies' and Gent's gold and silver watches, which are so correctly timed and regulated that their variation from standard time is scarcely perceptible, also to their choice selection of Silver and Electro Plated Ware.

Correspondence.

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

THE CHURCH IN MUSKOKA.

SIR:—I have to ask the favor of your inserting in your next issue the following brief statement respecting the position of our Church in this place:—It is desirable to make known to those who take an interest in the progress of Church work in Muskoka, that chiefly through the untiring energy of our missionary clergyman, Rev. Wm. Crompton, great results have been attained in opening up districts hitherto but little known to the outside public, establishing churches, and holding, as frequently as his duties would allow, services among the widely scattered settlers, the need of which has been so long and earnestly desired. He has, after much harassing and self-sacrificing labor, opened eighteen churches, at each of which he officiates in turn.

In response to his appeal many outside friends have most willingly contributed the means of enabling us to build a vestry and church porch and a bell tower to the church here—St. Mary's, Aspdin—also the providing of new seats. These additions have been lately completed and much appreciated by us all. It shows there are those who are alive to the necessity of maintaining the mother Church, and we further trust that ere long some friendly hand will assist us in procuring a bell, by the welcome sound of which we shall hope to draw many more of the widely scattered members of our Church to partake of the benefits of church worship. We are further indebted to Mr. Crompton for a contribution towards improving and finishing the seats recently supplied. On the whole we feel cause to rejoice at the progress that has been made so far. Our private means are, unfortunately, extremely limited, hence the necessity of appealing to the feelings of our fellow-Churchmen and Churchwomen, who, out of their abundance, will, we trust, in due time bear our wants kindly in remembrance, for our Church needs to be lined with lumber, to exclude the extreme cold of our winters, likewise the providing of a Lectern and Pulpit or Reading Desk, &c.

C. W. JOHNSON,
Church Warden, St. Mary's Aspdin.

PULPIT UTTERANCES.

SIR.—A few days ago I sent you my first letter touching an article in the CHURCHMAN, and I then thought it was to be the last of such a nature for at least a long time. But since I posted it I have been favoured with copies of a "Sermon,"—for distribution, I suppose—by Rev. John Langtry, on the late Dr. Pusey, and which appeared in your paper, Oct. 12th, 1882. I have been so amazed at some of the things there that I have destroyed all but one copy. In my opinion it is unfit for circulation, not because of its dogmas but because of its historical mistakes. As I am only out from England a year, I have no knowledge of the preacher beyond this one "Sermon," and therefore any remarks I make can have no title of personal animus in them. I have listened to the utterances of Liddon, Farrar, Westcott, Clayton, Legge, Begg, Caird, Ryle, Bickersteth, Wilson, Carpenter, etc. I have read something of Pusey, Browne, Littledale, Wordsworth, Ellicott, Walsham, How, Knapp (Halle), of Boulbee, Blunt, Short, Smith, Mosheim, Robertson and Chalmers; but this sermon beats everything I have ever heard or seen touching ecclesiastical history. Instead of being what it ought to be, an eulogy of a great man, it is an un-Catholic and untrustworthy tirade against a "party," and goes far to lower the dignity of the Church's clergy whenever read. If I know anything of what the great dead man was, I know this much, he would not like his name to be used in the pulpit for "Church purposes," after the manner of Rev. J. Langtry. Pusey had too much of a "Catholic" soul to endorse such sentiments as are contained in this sermon, and had far too much knowledge to use such words as the following: "Can it be wondered at that the Evangelicals have always been a popular party with those whose cause they thus saved and helped?" (i. e. the Methodist, as Rev. J. Langtry asserts.) "Is it strange that hardly any churches were built or restored during the fifty years of their rule? That the education of the young was allowed to slip out of the hands of the Church? That no Church missions were established, no Church work or enterprise carried on?" Before this he (Rev. Mr. Langtry) admits that the "darkest hour of the night" was immediately preceding Wesley's Oxford attempt, and now he asserts that nothing save evil happened within the Church until 1835, when the "Tractarians" did all. I am no "very Low Churchman," I am no "very High Churchman." I have travelled too much and read too much to be either.

If I am anything, I am and claim to be an "Evangelical Broad Churchman." I am not going now to take Rev. J. Langtry to task on every point. I will just take up the last, and possibly your readers may bear in mind the injunction, "Ab uno disce omnes," i. e. from one thing draw conclusions as to the rest. Rev. J. Langtry asserts of the Evangelical party and of the time of their rule, as he terms it, but of the time of their "disfavour," more properly speaking, "no Church missions were established, no Church work or enterprise carried on." Oh, ye Gods! "Is there such anger in heavenly minds." Let me ask him to remember, and all others to remember, that it was because of the Evangelical spirit of the last century and not the Tractarians of 1835, that the "Society for the Propagation of the Gospel" was established in 1701, to follow our countrymen to the various colonies. It was the Evangelicals first drew attention to the heathen, and they first called on the Church to send men to Africa and the East, in 1799, under the C. M. S. Moreover, was it not in Evangelical days, and not in the days of "Tractarianism," that in 1818 was set on foot the "Incorporated Church Building Society"; in 1836, the Church Pastoral Aid Society; in 1811, the National Society for the education of the poor; in 1704, Queen Anne's Bounty and "First Fruits and Tenths"; in 1844, the South American Missionary Society; in 1823, the Colonial and Continental Church Society; in 1809, the Society for Promoting Christianity amongst the Jews. And who gave to the world the British and Foreign Bible Society, that without "note or comment," has spread its "thousands upon thousands" of God's Word in every land?—a Church clergyman living in Wales, of the Evangelical school. Who has given it to Dissenters? Tractarians; Pusey and Littledale, and all others of sense, recognize this. Who gave Bishops, priests and deacons to India, Africa and the East? The Evangelicals. Who now hold the Sees of Lahore, Victoria, Hong-Kong? Who is the first Bishop of Japan? Who paved the way for the murdered "Patteson"? Who opened up New Zealand to the Catholic Faith? The Evangelicals. Who planted the standard of the cross within the Arctic regions on behalf of the Church of England? Kirby, an Evangelical. Who stood for the first time as a representative of England and the English Church in Central Africa? Who stood alone for twelve months after the murder of Smith and O'Neil? Wilson, an Oxford man of no narrow views, but a typical Evangelical. Who is the Bishop of our New Caledonia? Dr. Ridley, an Evangelical. Who died by Afghans, trying to save the British soldier whose chaplain he was not? The sainted Gordon, an Evangelical. Who holds the key of the Indus on behalf of Catholic Christianity? Rowntree, a no "Low Church" Evangelical. Shall I go on? No; *Satis est*. If I were a Roman priest I would want to be a member of the Society of Jesus. Since I am an English Church priest, I am what I am—a missionary. There are Evangelicals and Evangelicals, whom some men will never know here. The great hereafter alone can declare it. Oh, that Nyanza would give back the bodies of the dead; that Peshawar's graves would open; that the deadly deep would tell her tale, and the echo of voices now silent might be heard, and at even, borne on the breeze, would come, "*Vae mihi si non Evangelizavero!*" The preacher has almost cast a slur on the Church of Ireland because she was not taken with Tractarianism. But that Church which has given McGee to Peterborough, England, which has as her Archbishop Trench, the Huguenot by descent, an Alexander in Derry, and a "Blind Bernard" in Tuam, need have no fear of her reputation as a part of the Church Catholic. She whose sons founded Iona, St. Ninian, etc., need not mind what any one says. But let me, while on this subject, mention that if Rev. J. Langtry, or any one else, will read the Bishop of Lincoln's "Sermons on Ireland," published in 1869, they will be benefitted. I am too long by far even now. I am done. *Valle (sic)*. Yours,

C. A. FRENCH.

P. S.—I hope Canadian pulpits are not about to become party "chairs." If this is so I shall have to change my views and ask you to invite over "Father Ignatius" to give us an "Evangelical" sermon.

C. A. F.

THE CHURCH IN THE NORTH-WEST.

SIR—I showed in my last what Eastern Canada had not done for us—I now propose to show what we are doing for ourselves. But before proceeding to this, let me notice the action of the Provincial Synod, now sitting in Montreal. I have not the full report, and I may be in error in the details, but, broadly, I understand that after hearing the eloquent and truthful appeals of Mr. Sortin and Mr. Pentreath, the Synod expressed its willingness to pray for us! I do not wish to be irreverent, but to my lay mind it occurs that praying won't fill eighty stomachs. We want money and men more than prayers, and yet, when I