

an indefatigable church worker, and a faithful soldier to the King of kings. His death on the 26th ult., it is said, was quite sudden. Bishop Alford took the services on the following Sunday, and administered both sacraments. He went to Pinkerton in the afternoon. Rev. N. Bartlett, Incumbent of Listowell was called away in his prime. He was considered one of the most active members of the diocese and possessed of more than ordinary abilities as a preacher. He was educated in Huron College. He had been some time ill of inflammation of the brain and died of cerebro-spinal meningitis.

The Church of England Young Men's Association labor indefatigably in their good work. Their excellent reading rooms, bible-class and weekly meetings are worthy of the hearty support of all Church members. There are fortnightly lectures. On last Tuesday, J. W. Imlach, Esq., gave a lecture on the subject of Anglo-Israel, on the Lost Ten Tribes, to a large audience.

BLYTH.—This is a new and thriving mission in the County of Huron, and comprises four congregations, namely, Blyth, Belgrave, Manchester, and Summerhill. Blyth is the headquarters of the mission where the Incumbent, the Rev. W. Henderson, resides. On Sunday, the 30th ult., the Rev. W. F. Campbell, the Diocesan missionary agent, visited the mission for the purpose of holding the annual missionary meetings, which were held in three of the churches, changing the regular into mission services. The agent occupied the pulpits, and by his usual inspiring sermons, succeeded in causing a more than usual interest in the congregations regarding the missionary work of the Church, which manifested itself in the great advance in the collections, as compared with former years, the Blyth collection almost quadrupling that of last year. It is only just to say that it is not yet four years since the regular services of the Church were established in Blyth, and for a year and a half the congregation were forced to worship in an old hall, but now a real brick Church is to be seen, quite churchly in appearance, in which divine service is held twice every Lord's day, and what must be gratifying to all, the congregation is steadily and surely increasing.

The Incumbent is preparing four classes for the holy rite of Confirmation—a class in each church. The Confirmation is set for the 22nd inst. There are about fifty candidates in all.

ALGOMA.

(From Our Own Correspondent.)

THE REV. W. CROMPTON acknowledges with deep gratitude two parcels of clothes for families in Ryerson, from C. W. A. S. per Mrs. O'Reilly, Toronto; \$5 "a drop in a bucket" from M. I. H., Hamilton, accompanied by a kind and encouraging letter, and a Bank-bi for £5 sterling, from "A Lady" per Miss Tucker, editor of "Monthly Gleanings," Bristol, England. Boxes have also just arrived containing, amongst many other useful things for churches, the following valuable offerings:—A beautiful Cup and Paten; three sets (one double) of Altar vessels; two flasks of Sacramental wine; four cruets; pocket Font; six christening shells; Font (Parian) and a pair of handsome vases for St. John's Church, Stisted; Cassock and Stole which belonged to the late Bishop Selwyn; Altar Cloths, and Books, the joint contributions of and collected by Miss Weale, Witchurch, Canoncorum, Dorset; Miss Tucker, Bristol; Mrs. Nunn, West Pennard, Glastonbury; and the sender Miss Buckle, London, England. Mr. C. would at the same time state that he has made arrangements for starting at once another Church at Burk's Falls.

Correspondence.

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

POISON IN THE CUP.

DEAR SIR.—The various schools of thought in the Church of England all happily accept that inimitable treasury of devotion, the Prayer-Book, and all receive the Catechism, as containing the very essentials

of Christian Faith and practice, to be learned of every baptized person before Confirmation.

It was hoped by many, devoutly wishing our youth to be well instructed in the first principles of Christianity, that the proposition of the Bishop of Toronto to adopt the Lessons of the Church of England Sunday School Institute, would be acceded to by all; for what lessons are so moderate, so undoubtedly within the lines of teaching of our Church?

But, alas, some in this Diocese of Huron thought otherwise, and have substituted Leaflet Lessons of their own composition. Even so, gladly would we accept them, were they in accordance with the plain teaching of the Catechism, which we well know is strictly according to Holy Writ.

Permit me to draw attention to the Leaflet Catechism Lesson for the Third Sunday after Epiphany. I copy from it as follows:

"A member of Christ."—How are we united to Christ? By faith.

Does the mere outward Baptism make us members of Christ? No; in Baptism the promises of God are signed and sealed to us, but we must make them our own by faith.

Here our children, baptized in infancy, are distinctly taught, in these Leaflets, that in Baptism they were not made members of Christ, at the same time, they are taught in the Catechism, that in Baptism they were made members of Christ. A contradiction so glaring, that it is only equalled by the transaction in Eden.

"Ye shall surely die."

"Ye shall not surely die."

The terrible scars that deform our Church are principally due to this soul-destroying heresy. If our children are taught that they have received no grace in Baptism, nothing but water and a name, how can they grow in grace? for where there is no life, no union with Christ, there can be no Christian growth. Thousands are perishing not knowing that as soon as the minister applies the "water," with the words "I baptize thee, in the Name of the Father, and of the Son, and of the Holy Ghost" then the Spirit of God makes us members of Christ, for St. Paul expressly teaches "by one spirit are we all baptized into one body." I Cor. xii.

I humbly implore the Church in Canada to take steps to guard our youth from poisoned fountains of instruction, remembering the words of Our Dear Lord, "Feed my Lambs."

January 26th, 1881.

A. SLEMMONT.

ARCHBISHOP LYNCH'S LECTURE.

DEAR SIR.—I write to you to permit me to make a request of some one of the numerous clergy of the Church of England in the city of Toronto, if it has not been done ere this letter reaches you, to prepare a discourse and announce that he will deliver it at such a time from his parish pulpit, and procure a Mail reporter to take it down fully and accurately, and have it published in the Mail—a discourse giving a clear, full, and faithful contradiction to the Roman Archbishop Lynch's lecture, delivered in his Cathedral on Sunday, 30th January, 1881, and published in the Mail, on Monday, 31st January, 1881. I for one feel ashamed that such audacious and mendacious statements, as to the "Beginning of the Anglican Church by Henry VIII's Enactments," should be permitted to go to the public as they have, and to be read as they have been, by thousands, who seeing what I have no hesitation in characterising over my own signature, as the oft repeated, but as oft refuted, "wretched, designed Roman falsehood," uncontradicted, may become disposed to think them unanswerable and consequently true. The only point in the Archbishop's lecture that he really cared to establish in the minds of his congregation and of the readers of the newspapers, was that the Church of England had no history beyond "Henry VIII's enactments."

Then in order to make a Church like that appear all the worse, the Roman Archbishop of Toronto shews up the bad, the admittedly bad morals of that bad man Henry VIII, together with several other admittedly bad men in too many ways. Rome had sway over the Church of England for a time, but not from the beginning. Henry's morals, and those of the other agents employed by God to do a good and great work, that of washing the face of the old Church of England, were formed whilst yet the Church was under the usurped Papal jurisdiction, teaching, and government.

Jesu was no very good man personally, but God used him as a great reformer of His Ancient Church. How silly it is to adduce as arguments the moral character of individuals. It is utterly irrelevant. We admit that many of the men engaged in the Reformation were not what we could wish they had been.

Their schooling had been bad, but God overruled the work, and the Church of England retained the Episcopate, and this we are prepared to substantiate against all deniers, be they found where they may. Rome feels the power of the Anglican Episcopate to-

day, and knows that (excepting the Eastern Church) it is the only powerful, mighty, and lasting protest (Rome makes no account of the various sects to her hold but false claims of supremacy and one-man infallibility).

Faithfully yours,

A. C. NESBITT.

CHURCH PROGRESS.

DEAR SIR.—In your issue of the 3rd inst., Rev. Mr. Ramsford touched upon a subject which has been troubling me for a number of years, and, as many of the Toronto clergy know, I have urged it as worthy of consideration whenever I had the chance. Apart from the figures which Mr. Ramsford gives, shewing the loss of ground which unhappily has fallen to the lot of the Church of England in Canada, any man who knows anything whatever of the State of our Church in rural parts, can see that she does not hold anything like the position which she ought to hold. And I do think that the reason is that we are not a Missionary Church. We may boast as we like about our position as an Apostolic Church, but unless that boast is accompanied by apostolic zeal, self-denial and work, the boast will never commend itself as rational. What we want is to give our rich people facts to go upon, and they should be facts, whether pleasant or not, whether welcome or unwelcome.

It is a fact that in the old County of Hastings, a church which once stood between Trenton and Belleville was pulled down, and the plough goes over where it once stood, and that nearly opposite the spot there stands now a neat, brick, Methodist chapel. It is a fact that, in another part of the same county a fine old stone church was in disuse for years and years, until the roof began to give way, and the walls to crumble from decay. In what state it is now I do not know. It is a fact that in the old wealthy county of Prince Edward there are only four parishes, and one of those as much in the adjoining county of Northumberland as in it, and two of them in a deplorably weak condition. It is a fact that the Bishop of Ontario, in whose diocese these counties are, declares in a late Charge of his that after having confirmed 18,484 persons since his consecration, of whom 14,716 received their first Communion at their Confirmation. These figures would indicate much prosperity to us as a diocese, were it not that so many thousands of the members have gone westward, so that I believe neither the population nor the Church membership of the Diocese has much increased.

These are grave words coming from a Bishop anxiously disposed to look upon the bright side of the work in his diocese, and I fear the reason assigned by His Lordship, the emigration westward is by no means the only cause of this state of things, for we do not hear of the western bishops congratulating themselves upon the supposed new arrivals in their dioceses. In fact the Church is weaker in the west than in the east. I fear the true reason is not so much that they have gone westward, but that they have gone anti-Churchward.

I speak from facts that have come under my own notice, and I am of opinion that if every clergyman were to send in a list of the churches that he knows of as having once existed, but now deserted or pulled down, the churches that can boast of but a very small congregation, and of few, if any, male communicants, we would have a doleful picture indeed, and one which placed side by side with the new rural churches built, and the congregations and communicants that are large and flourishing, would indicate that we have not held our own, that we have not kept pace with the increasing population of the country. This is my opinion. No one would be more delighted than myself to find that such a test would prove me wrong.

The fact is, sir, we want a missionary spirit aroused in our Church. We want such a missionary wave to sweep over us as has swept over the mother Church of England for the last forty years, a wave which in that short space of time caused the colonial episcopate to increase from 10 to 69. The missionary spirit arouses a liberal spirit. I am sorry we call our rural work missionary work. It is a misnomer. We ought to call it sustentation work, and then have our missionary work besides, as work in which all congregations, whether in town or country, should join.

We ought at once to send out foreign missionaries. The Church in Canada is old enough and rich enough to do it, and never shall we do the home work that we ought to do till we get interested in the honest Christian work in the world, missionary enterprise. One collection taken up annually in our churches, would sustain several foreign missionaries, and we could proceed to this work at once. The last Provincial Synod formed a Board for Foreign Missions, but that Board can do nothing unless provided with funds. Now, why should we not respond to the action of the Provincial Synod, and send funds to enable the Board appointed by them to work. For my part I intend next Whit-Sunday (the day when we preach about the sending of the Word into foreign places through the gift of tongues) to call upon my own congregations to