

circumstances prevented her from taking such an active interest in the institution and its working as she desired to take. She took occasion in retiring from the office of President, to thank those friends who had contributed to the Home, more especially the Orangemen, Foresters, and the anonymous subscribers. The meeting was very interesting, and the reports of Miss Moore, secretary, and the attending physician, Dr. Moore, were very satisfactory. The adoption of the annual report was proposed by the Lord Bishop and carried *unanimously*. The President for the ensuing year, Mrs. Hyman, was passed by the Bishop; the patronesses are Mesdames Murphy, Edge and Baldwin; the vice-presidents, Mrs. Green, Boomer, Thomson and W. R. Meredith; the secretary, Miss Moore; attendant physician, Dr. Moore. The Orangemen have given the Home in donations \$128.20.

**EFKID.**—The Mormons are again seeking for prey in Huron diocese. They have missionaries in Efkid and visiting.

#### ALGOMA.

The Rev. W. Crompton, gratefully acknowledges a parcel from Miss Murray, Chippawa, and a small box from Mrs. Bedford Jones, Napanee, containing articles for his Christmas trees. Also cheque for £5 sterling, from "Major" for the support of Aspidin mission. He would at the same time say that the total value of the harvest thanksgiving of the congregation amounted to \$59.41. This brings the total cash sent to the diocesan fund from this mission over \$81 for the year. *Laus Deo.*

#### BRITISH COLUMBIA.

**RECATATION OF A REFORMED EPISCOPAL MINISTER.**—On Sunday, Nov. the 8th, the Rev. W. Gill, formerly a deacon of the American Church, but lately minister of the Reformed Episcopal body in New Westminster, sought reconciliation with the Church, and having acknowledged his errors, was received and reconciled by the Lord Bishop. It is a mark of high Christian courage to acknowledge oneself as in the wrong and retrace a false step. We give below the reverend gentleman's address to his congregation the Sunday before he was received into the church:—

"I am about to seek reconciliation with the Church of England, in which I was baptised in my infancy, and in the American branch of which I was both a layman and deacon for a number of years. I love her evangelical doctrines and primitive landmarks of ecclesiastical purity and liturgical offices of devotion. I never have objected to her teachings as I received them from her ministers, and I now no longer feel the danger of her relapse into the fatal errors of Romanism.

"In the fact that few extremists, here and there, have gone just as far anti-Reformation-ward as the written law will allow, and that the great body of the Church is so disturbed by these exceptional excesses, satisfies me the old Church is still sound at heart. And, in the further fact that she tolerates a diversity of ceremonial tastes so long as 'the faith once for all delivered to the saints' is held and taught, and that both laymen and clergymen of varying opinions and practices harmoniously labour side by side, exemplifying that Christian charity which prescribes 'unity in essentials, liberty in no essentials, and in all charity,' convinces me that separation from her broad platform is not necessary to purity of doctrine.

"From this day, or the time of my re-admission to the Church, I cease to be a Reformed Episcopalian." The above case is the fourth of the kind in Canada. The address of Mr. Gill is excellent in tone, being characteristically a manly frankness which is highly commendable. The points referring to the breadth of the Church, the soundness, the steadfastness of her protest as a Catholic Church against the errors of Rome, are each put with good judgment, as well as skill and taste. We commend Mr. Gill's admirable address to the study of those who are keeping up for party purposes the cry of "danger of her relapse into the errors of Romanism" on wretchedly hollow pleas, which have no basis whatever beyond the fact, that, as Mr. Gill says, "the Church tolerates diversity of ceremonial tastes."

—The rainbow is the reflection of the sun, which intimates that all the glory and significance of the seals of the covenant are derived from CHRIST, Son of Righteousness, who also is described with a rainbow about His throne.—*Matthew Henry.*

### Correspondence.

*All Letters containing personal allusions will appear over the signature of the writer.*

*We do not hold ourselves responsible for the opinions of our correspondents.*

#### HELP.

SIR,—Can any of your many readers kindly help me in the following:—

I am greatly in need of about fifty copies of the Prayer Book and fifty copies of the hymns A. and M., or the Hymnal Companion, that I could carry about for use at our cottage meetings, children and Sunday services. We often have Methodists and others attending, who would, I am sure take part in the services, if I could offer them books, and we are at present unable to purchase a stock. I should be very thankful indeed, if some of our wealthier churches would find it in their hearts to help us in this matter with some they have cast off. Next year we can probably help ourselves. Yours faithfully,

GEORGE LLOYD,  
Sunderland, P. O. Missioner.

#### LAY HELP.

SIR,—The subject of lay help mentioned by a correspondent in your issue of November 19th, is most important. We are far behind other religious bodies in our use of it. During nearly thirty years in Canada I have observed the working of the system of teaching the clergy in the country to supply distant parts of their mission with a service once a fortnight or even monthly sometimes. We wonder how it is our church is not in the forefront everywhere. How can she be? Undermined as she is. I believe that in most of our parishes three or four earnest laymen could be found, who, if accepted by the clergy, would gladly read the service when the clergy were absent, and thus with God's blessing, would keep alive the religious life of many who are now inclined to wander and stray like lost sheep. Let there be as many safe guards as you like. Laymen do not desire to usurp ministerial functions.

But I may be told that sometimes laymen do act as lay readers. Just so, and this proves that no law of the Church would be infringed if the practice was general. We should not then be pained by bearing of aged ministers taking four services on Sunday, and compelled even to rise from a sick bed to officiate.

Will not our Bishops try the plan of the Bishop of Rochester, who has 400 laymen taking extra services each Sunday. Do we realize what that means? God's message delivered to thousands, who would not otherwise have heard it. God grant that such a day may soon come for our Canadian Church.

November 23rd, 1885.

G. B. K.

#### THE PROTESTANT PURGATORY.

SIR,—I am sorry I have missed the letters on this subject up to your last issue. I wish to contribute an extract from "The Faith of our Fathers," by an American Roman Catholic Bishop, which probably will be as new to your readers as it was to myself. "The Catholic Church teaches that, besides a place of eternal torments for the wicked and of everlasting rest for the righteous, there exists in the next life a middle state of temporary punishment, allotted for those who have died in venial sin, or who have not satisfied the justice of God, for his sins already forgiven—that although the souls consigned to this intermediate state commonly called Purgatory, cannot help themselves, they may be aided by the suffrages of the faithful on earth. The existence of a Purgatory naturally implies the co-relative dogma, the utility of praying for the dead; for the souls consigned to this middle state have not reached the term of their journey. They are still exiles from heaven, and are fit subjects for divine clemency." Again "God will render to every man according to his works" "to the pure, and unsullied, everlasting bliss; to the reprobate, eternal damnation; to the souls stained with minor faults, a place of temporary purgation."

There is nothing about the resurrection and the last judgment. The author says that this Purgatory is alike consonant with our lesson, and consoling to the human heart, the consolation is not that the reprobate can be purged from his sins as I always thought, but that the Blood of Jesus does not suffice to wash away minor faults!

The Bishop's arguments are weak, and more for prayers for the dead, than for the existence of Purgatory. The Roman prays for the dead in Purgatory, the Catholic for the dead in Christ, or rather for the living in the Paradise of God.

One of his arguments is interesting to us of the Anglican Church, it is from II. Maccabees, 12, 43, 46. The bishop states that this passage is so clear, and was so great a stumbling block to the Reformers, that they impiously rejected the Book of Maccabees, "to be a man who assassinates a hostile witness" "they pretend that the Books of Maccabees are apocryphal."

There are many indications, not only of our approaching corporate reunion of churches, but of the abolition of party in our Church. When such a pronounced Protestant, therefore, as Judge Macdonald, confesses the Catholic doctrine of the intermediate state, we may thank God and take courage.

Yours etc.,  
Toronto, Nov. 19, 1885. C. A. B. Pocock.

#### AN OLD MISSIONARY'S UNJUST TREATMENT.

SIR,—In common with all churchmen, and I think I speak their sentiments, when I say that it is painful to read the Rev. Wm. Crompton's account of the treatment he has received at the hand of his lordship the Bishop of Algoma. The Bishop cannot expect to escape the censure of every well thinking churchman in Canada. Having been fully aware of the valuable services rendered by the Rev. Mr. Crompton, ever since he went to the district of Muskoka, I can safely assert, without any fear of contradiction, that a more earnest and zealous worker could not belong to the Church. The number of places of worship he has been chiefly instrumental in establishing in that wild district of country ought to be sufficient proof of this. On leaving for England, it became known that he was not only likely to benefit the Church, but the country at large, having collected valuable specimens of the woods of Canada and a quantity of the produce of the free grant district, for which he was furnished with a free passage across the Atlantic both ways. It is evident from a letter in another part of your paper from one of his own churchwardens, this singular treatment of the Bishop has been preying on his mind, and undermining his health, and if the Bishop will not allow him the paltry sum of \$166 67, the amount of his salary during his absence in England, which he honestly claims. I will be most willing to add my mite towards this amount. Yours, etc.,

CHURCHMAN.

#### HURON SPECIAL SYNOD.

SIR,—The letter of "Q. H. P." must have astonished all loyal Churchmen. It is pretty well understood that the Bishop declines to call the Synod, although one hundred and twenty representative men have petitioned for it. It is known too, that he had promised to call it if a quorum asked for it, but double that number have sent in petitions. What does it mean? The charitable construction put upon it is, that he is submitting his own judgment to unwise and dangerous councillors. Their past deeds cause them to fear investigation, but if this continues much longer, even men of conservative character will be roused to indignation and decided action. It was the last straw which broke the camel's back. To refuse to call the Synod when asked by representative men, is to deny the moral law to be sufficient to end the strife, and that the trustees shall not manage their proper business and theirs only. If lawyers are permitted to continue the scandal which rests upon this diocese, then let loyal Churchmen organize and bring them to account. The scandal of St. James', Toronto, may be also attributed to them. The Bishop of Huron would do well for himself and the Church, if he would show sufficient moral courage to cast off the minions of the late administration; if not, their influence will rouse the diocese. No upright and just man, can uphold the action of refusing to comply with such a lawful and respectful request, as that of a body of men, who ask for nothing more, than that they may do their duty.

S. HALL.

#### SYNOD GREETINGS.

(Continued.)

SIR,—I am quite sure Dr. Carry and I should not at all disagree, as to the very great importance of Christian sympathy; and as to the sad fact that its exercise comes very far short of what it ought to be. I shall not yield to his very best and most sympathetic friend, in the measure of kindly feeling which we have severally in our hearts for him; and if I have said, or shall say anything which may seem inconsistent with this, it is not because I love Dr. Carry less, but because, I trust, I love truth more. Nor do I believe, that I come one whit behind myself or any other living man, in the very kindly regard which I have for "all who profess and call them-