

NIAGARA.

MOUNT FOREST.—On November 13th and 14th, there was a meeting of the Ruri Decanal Chapter of the County of Wellington. There was service on the first evening, the clergymen present and assisting being the Rev. Dean, the Rev. C. E. Thomson, the Incumbent the Rev. Harry L. Yewens, the Rev. R. Cordner and the Rev. R. C. Caswall, also the Rev. Charles Edmund Sills, deacon of the Diocese of Toronto. The Preacher was the Rev. Robert. C. Caswall, by appointment by the Incumbent the subject being "Of Sacraments, and Sacramental Ordinances," introductory to the series chosen for the following evening.

On Wednesday the Holy Communion was celebrated at 8 o'clock, the Rural Dean was celebrant, assisted by the Rev. Harry L. Yewens, the Rev. R. Cordner read the epistle and the Rev. R. C. Caswall the Gospel. Fourteen of the Laity communicated.

At 10 o'clock the Clergy met for the usual business of the Chapter of the parsonage. During the day the Rev. A. Henderson and the Rev. P. L. Spencer were added to their number.

The next meeting of the Deanery was arranged to be held at Palmerston on February 12th and 13th, Tuesday and Wednesday.

Before the close of the meeting, by the request of the clergy present the Rev. A. Henderson presented the Rev. C. E. Thomson the retiring Rural Dean, on behalf of the present and absent members, a gold watch-chain, seal and key, as a slight testimonial of their great regard for him and appreciation of his kind services during the three years he has held the office. Mr. Thomson made a kind and feeling reply.

At the concluding service on Wednesday evening all the addresses arranged for at the last meeting were delivered with the exception of one which was to have been delivered by Canon Dixon, who was absent. The subjects were as follows: "The Minister of Baptism," "The Essential Parts of Baptism," "Mode of Baptism," "The Age for Baptism" (omitted owing to absence of Canon Dixon), "Requirements of Those to be Baptized," "Inward grace of Baptism," "Sponsors" "Confirmation."

The congregations on both evenings were large, and great interest was evidently taken in the systematic course of instruction thus provided for them.

At the conclusion of the service on Wednesday evening, at the request of the Incumbent, Mr. Thomson made a short farewell address to the clergy and people, as Rural Dean; as his resignation of St. John's Church Elora, and consequently if the Deanery takes place (or rather it should now be said took place) on the 15th inst.

HURON.

(FROM OUR OWN CORRESPONDENT.)

THE BISHOP OF SASKATCHEWAN has been here during the past week, on his way to England, where he expects to remain for some time, most probably a year, to raise funds to establish schools and a native training college. On Sunday morning he preached at St. Paul's, London, taking as his text St. Matt. xiv. 30-31. His sermon was specially directed to the purpose of his present visit to England—to his work among the Cree and Blackfoot Indians in the great North-West Territory, of the great work to be accomplished, and of the necessity for a native ministry, and a native training college to educate such a ministry.

Having referred to the busy life of our Lord, to His indefatigable labours, to His work on that day spoken of in his text, and to his going up into a mountain to commune alone with the Father, he pointed out the lesson it contained for all. We must work and pray.

He then directed attention more particularly to the text, to the stormy faith that made Peter make this great venture for Christ. He heard the voice of Jesus and would go and meet him. That was the sweet and strong attraction. When he looked to the boisterous wind and not to Christ he was afraid and began to sink.

The preacher depicted an incident of his missionary travels. In the winter of 1875, the coldest winter that had been in the North-West

for many years, he was travelling by a dog in the wilds of his diocese, many miles away from any human habitation, the bright moon shining on the snow that lay two feet deep, where with his men he had encamped for the night. Some Indians came into the place, and entered into conversation with the Indians of his dog-train. He could see that they were telling the new arrivals that he was a missionary. His men interpreted to him what was being said. They wanted to hear about Jesus, of whom his men had told them. They asked him to tell them about his religion, and so he began to preach to them. What a strange contrast between that congregation and this audience. The sun was shining down with that brilliancy only known in the North-West, casting its rays down through the great pine trees, and a huge camp fire was blazing. The pews and the pulpit were the fallen trunks of trees. 'Twas indeed a strange contrast to the beautiful church in which they were now assembled, with the music they had heard that morning, and the educated and refined congregation he now addressed and that motley gathering on the North-West prairie. There is a common fellowship, they are both subjects of our Queen, and there is a still nearer tie that binds them. Like his present congregation, those Indians are immortal, and they have souls to be saved. These men, then, sat about the camp fire talking about what the preacher had said, and expressing their anxiety to hear more about the Gospel. They wished him to send some one to teach them.

The preacher told of the geographical position of his diocese, its vast extent and its people—Crees, Blackfeet and Sioux; of his endeavours to establish a native training college; of a pioneer native missionary; of his tour 800 miles west of the Saskatchewan to the farthest missionary station in his diocese, where he found a beautiful church built, with 300 Indian members. He had the pleasure of confirming fifty men.

Let us, he said, have this training college, that we may train all our native missionaries. There is a great future before our Indians of the North-West if they are properly cared for. They are Canadians as well as ourselves. Read your papers of yesterday and you will say that there is loyalty towards the Queen and country among them. The one great thing is first to get them brought to Christ; then they are sure to be true, faithful and loving subjects of their country and their Queen.

The Bishop of Saskatchewan preached in the Memorial Church at evening service. The collection at both churches was in aid of the proposed training college. The collection at morning service was \$104, at evening service \$40.

LONDON.—The burial of the Rev. W. Harrison Tilley, took place on the 18th. inst., in the old St. Paul's Church yard. At the station the body was met by Hon. E. Blake, Messrs. V. and B. Cronyn, and other members of the Memorial Church. The body was taken to the church and there lay in the Chancel till the hour for burial. The church was draped in mourning. On the coffin were everlasting flowers in wreaths and other designs. At half past, the Bishop of Huron commenced the burial service, reading the opening sentences, Rev. W. A. Richardson, Rector of the Church read the Psalms, and the Bishop of Saskatchewan, the chapter of Corinthians appointed for the service. A hymn was then sung, (253, of the Hymnal Companion) by the choir and congregation. Miss Raymond presiding at the organ. Then was played the "Dead March in laud."

The procession consisted of Church of England Young Men's Association, church wardens and congregation; Clergy; Students of Huron College; Bishop of Huron's carriage, with the Bishop and Rev. Mr. Richardson; mourners carriages, and private carriages. The pall bearers were—Very Rev. Dean Grasett, Rev. Mr. Green, assistant Minister of St. James Cathedral, Very Rev. Dean Boomer, Rev. Canon Innes, Rev. Canon Hincks, Rev. T. C. Des Barres, Rev. Mr. Strutt, Rev. J. W. P. Smith. The service at the grave was read by the Bishop of Huron.

Correspondence.

DUTIES OF CHURCHWARDENS.

DEAR EDITOR,—The duties of churchwardens are:

1. To make presentments at the visitation of the Archdeacon or other ordinary as to whatever may be amiss or irregular in their parish.

2. To keep proper order at church. But although churchwardens have power and authority to preserve order and decorum during the time of Divine service, yet in the administration of Divine service they have no power to interfere. This is the immediate province of the clergyman subject to the control of the ordinary. Originally the duties of the churchwardens were confined to the care of the ecclesiastical property of the parish over which they exercised a discretionary power for specific purposes, but in all other respects their office is an office of observation and complaint but not of control with respect to Divine worship. So it is laid down in Ayliffe in one of the best dissertations on the duties of churchwardens—and is to be observed that in the canons it is laid down that churchwardens are appointed to provide the furniture of the church, the bread and wine for the Holy Sacrament, the surplice and books necessary for the performance of Divine worship, but it is the minister who has the use.

Sir John Nicholls observed in *Lee vs. Matthews* "The Minister has in the first instance the right to the possession of the key of the church and the churchwardens have only the custody of the church under him. If the Minister refuses access to the church on fitting occasions, he will be set right on application and complaint to higher authorities."

The above furnishes a complete answer to the question put by "An Anxious Inquirer" in your issue of the 1st. inst. Yours &c., BARRISTER.

AFTER THE CONFERENCE.

SIR: The Canadian Church in this Diocese has at length tried the much yearned for experiment of a kind of "Church Congress:" and we are now at liberty to ask the question, 'Cui bono?' with abundant material for the answer. From the experience now obtained I have drawn the following inference, which represent the arguments urged against the experiment before it took place. 1. A Church Congress in Canada, a 'Convention' or 'Conference' on Church subjects, is an *impertinence*. In England, where they originated, they were confessedly instituted ad interim until the revival of Diocesan Synods, and the reconstruction of Convocation, and in that way they have done, are doing, and will yet do a noble and useful work, are serving admirably the purpose of leading up to the Church's legislative and deliberative organs, and meanwhile informing the Parliament of the real sentiments of the Church at large, in contrast with the lame utterances of Convocation. In Canada where we already have, in admirable order, our Diocesan and Provincial Synods, their English work is non-existent. Have they any *raison d'etre*? Some people may say, 'Yes, they afford scope for more free discussion.'

2. Now, as a matter of fact, discussion in our Synods is more free than in any Congress, Convention, or Conference therefor. In our Synods each subject comes up in natural and convenient order, and is discussed, or may be discussed *ad libitum* by all who are present, for hours and days—if necessary, for weeks; whereas, in these Conferences there is an iron rule, which cannot be broken, limiting the period of discussion on any subject to less than two hours, however important it may be, and stretching essayists and speakers, each on a procrustean task of twenty, fifteen or ten minutes' utterance. It is manifest that only a small number (four or five) of persons can take part in the discussion, and they naturally are such persons as have much effrontery, or the greatest conceit of their importance, or whose ability is so well known that people demand to hear them. In this way the vast majority of the persons interested have no opportunity of expressing themselves at such a Conference, while there is nothing in the Synod regulations to prevent