

ALGOMA.

With feelings of great gratitude the Rev. Mr. Crompton, Travelling clergyman, has to make the following acknowledgements viz:—\$1.00 from Mrs. Osler, York Mills; \$1.25 from Mrs. Godden, Sterling; \$7.00 from Basil R. Rowe Esq., Orillia, for Dufferin Station; \$8.00 from Miss Bacon of Hatley for work on the mission, and \$2.00 as a New Year's gift from a young male friend, Galt. Also box of books, clothes &c., from Miss Girdlestone, Galt. Mr. Crompton would, at the same time, express his earnest thanks for the kind and loving letters which accompanied the presents, giving him courage to persevere in his efforts.

Aspidin P. O. Jan'y 3rd 1880

The Missionary Bishop of Algoma will (D.V.) visit and, where required, hold confirmation services in the Muskoka, Parry Sound and Nipissing Districts, as follows:

FEBRUARY 1880. 5th, Beatrice; 6th, Uiswater; (S.) 8th, Rosseau; 10th, Dunchurch; 11th, McKellar; 12th, Broadbent; 13, The Dam; (S.) 15th, Parry Sound and Rankins; 17th, Seguin Falls; 18th, Dufferin; 19th, Magnetawan Village; 20th, Commanda; (S.) 22nd, Nipissinga; 26th, Doe Lake; 27th, Ilfracome; (S.) 29th, Ilfracombe and Hoodtown.

MARCH 1880. 3rd, Aspidin; 4th, Lancelot; 5th, Port Sydney; (S.) 7th, Huntsville and Brunel; 8th, Elmsville; 9th, Grassmere; 10th, Allandale; 11th, S. H. Con. IV; 12th, Bracebridge; 13th, Falkenberg; (S.) 14th, Bracebridge and Baysville; 15th, Baysville; 16th, Stoneleigh; 17th, Bardsville; 18th, Bracebridge; 19th, Gravenhurst; (S.) 21st, Northfield and Draper; 22nd, Ryde; 24th, Port Carling; 25th Mid Lothen; 25th, Gravenhurst.

Correspondence.

All Letters will appear with the names of the writers in full.

SECESSIONS FROM THE CHURCH.

MY DEAR SIR:—There seems to be among opponents of the Church, and a certain class of churchmen, a morbid desire to view everything in connection with her in the most unfavourable light: if a clergyman should unfortunately forget the teachings of his youth, and become a convert to popery, we are sagely informed that he is but the precursor of numbers who are shortly to follow his example; or, as very often happens, if a clergyman has not the slightest idea of such a thing, some newspaper penny-a-liner gives publicity to the slanderous report that such are his intentions; once in print, it is scattered to the four corners of the globe; newspaper after newspaper takes it up, and though the falsehood is denied, and the statement contradicted, yet the slander is still repeated, and the contradiction unnoticed; an instance of this kind appeared in the *Mail* of Dec. 5th, where a clergyman was set down as a proselyte to popery; in the issue of the same paper of the following day, the report of his secession was repeated with the additional information that he was to be accompanied in his downward course, by a number of the members of his flock; but on the 8th the whole was contradicted, and we are informed that there was no foundation for the report; the mischief was however done, newspapers at a distance gave circulation to the scandal, and the contradiction was conveniently overlooked; but slanderers are not satisfied with isolated cases; they sometimes deal in wholesale attacks, and give either the losses which they say the Church has already sustained, or those they pretend she is about to suffer; but when we look at these in the light of truth, we find the actual losses grossly exaggerated, and those in the womb of time a complete myth. The year before last the public was startled by the publication of a list of perverts from the Church to popery during the last fifty years, which filled nearly two columns of the *Globe*: from an analysis of that list I learn that while there were some whose loss the Church sincerely deplores, the great bulk was made up of men of no name, of some non-Churchmen, of some children in their non-age at the time of their parents' perversions, and of some who were not then born. In several of your leading articles during last year, you pointed out the source from whence many of those perverts were obtained, but I think you might have descended into lower depths than you have done to discover the reason of the perversions of others; some left the Church for matrimonial or family reasons, some from pique, some from disappointed ambition, and some to lay hold on the shadow of a corporate union alike contrary to Scripture and the canons of ancient councils, while there were those who seceded from reasons that cannot bear to be investigated in the light of day. I remember having seen a notice of the perversion of one, whose name is mentioned in that list, in a local paper of the day, printed in large capitals, and glorying in the great gains the Roman Church had obtained by the acquisition of the Rev. — a noted clergyman of the Church of Ireland; but horrible dictu this clergyman

was noted for his intemperance, and was actually at the time of his perversion an inmate of the common jail of Maryborough, in which he had been incarcerated for many years, for illegally solemnizing marriage after he had been canonically deposed from the ministry. This list was republished in a condensed form in the *Mail* of Oct. 3rd 1879, and with the object of bringing the Church into disrepute with the Canadian public, every opportunity is taken, especially before our Easter Vestries, to trot out the Protestant horse, and to raise the cry "the Church is in danger." "England is going headlong to popery." A notable instance of this occurred before the Easter Vestries of 1877, when the secular papers of Toronto gravely informed us in large headed type that members of the Church, of all ranks and orders, Bishops, clergy, and laity to the number of three millions were about to fall into the lap of Romanism. We naturally ask, Is it true that the Church is verging towards popery? and I unhesitatingly say that it is not. With respect to Canada; an observation extending over more than a quarter of a century enables me to say that during that time, not one person of any repute joined the Roman Church here; I have heard of young girls, whose fathers had madly sent them to Convent schools, having been there perverted; I have heard of some, who from matrimonial or family reasons, connected themselves with that body; but I have not heard of one man or woman, who, through the force of conviction, apostatized from the faith of his fathers during that period: on the other hand, I have known several who have connected themselves with our Church, and have myself been instrumental in receiving some into her fold by a public recantation of the errors of Romanism. With regard to England: while I acknowledge that there has been on the part of some of our clergymen too much coquetting with popery, and too close an approximation to her in ritual, I yet must consider that at no time since the Reformation has there been such an awakening to true Church principles as is now found there, and that popery, so far from gaining accessions is actually suffering loss; there was one secession from the clerical ranks during last year; with your permission I shall show next week that that loss has been counterbalanced eightfold; meanwhile allow me to give a quotation from the writings of a witness of undoubted authority, the Right Hon. W. E. Gladstone, who, when commenting on papal perversions in his treatise on the Vatican decrees, shows that they do not give a numerical increase to Romanism: after having referred to the fact that a number of secessions had taken place among persons of high social standing, he proceeds "Usually in this country a movement in the highest class would raise a presumption of a similar movement in the mass. It is not so here. Rumors have gone abroad that the proportion of members of the Roman Catholic Church to the population has increased, especially in England. But these rumors would seem to be confuted by authentic figures. The Roman Catholic marriages, which supply a competent test, and which were 4.98 per cent of the whole in 1854, and 4.62 per cent in 1859, were 4.09 per cent in 1869, and 4.02 per cent in 1871. There is something at least abnormal in such a partial growth taking effect as it does among the wealthy and noble, while the people cannot be charmed by any incantations into the Roman camp."

Next week I shall call the attention of your readers to the opposite side of the question, the Accessions to the ministry of the Church from Romanism and from Protestant Nonconformists.

I am, dear sir,

yours etc.,

JOHN FLETCHER.

Unionville, Jan 1st, 1880.

"FROM THE WILDS OF ONTARIO."

DEAR SIR,—Had it not been that I was afraid of taking up too much space in your valuable paper, I would have written a little more in DOMINION CHURCHMAN of January 1st, in behalf of those who are crying for help from the wilds of Ontario. When Incumbent of Eganville (for that was the time when I made my first trip from the "Front to the Front," travelling from Eganville to Trenton with wife and child, a distance of 156 miles) I used to endeavor to visit Rockingham and Cumbermere two or three times a year—giving services and baptizing children at both places. My visits were always looked forward to and I received so much kindness from the people in these places that I shall never forget them. Residing at Rockingham there is a graduate of Cambridge, a scholar, a Christian, and a gentleman. Two years ago he told me that they would guarantee \$200 if a clergyman was stationed at Cumbermere or Rockingham. At one time some years back he built (so he informed me) a comfortable parsonage, stable and barn for the use of any clergyman appointed at Rockingham, but no satisfactory offer being made, he removed the building. One of the attractions of this place is a nice little church, built upon the top of a hill, erected principally by the above gentleman, in which I have often taken services, there being always

a large and attentive congregation. Cumbermere is exactly seven miles from Rockingham and is composed principally of Churchmen. Doyle's Corners is 20 miles Cumbermere. La Mab is 20 miles from Doyle's Corners; so the whole distance for a travelling missionary from La Mab to Rockingham would be 47 miles. I have travelled over this road five times. Once in a cutter with a wife and child; once in a light open buggy with wife and child in the spring, when the roads were at their worst; once alone in a heavy buggy, when residing at Eganville; twice since I have been Incumbent of Madoc, and I am thankful to say that I have never met with the slightest accident. I am very glad also to be able to say that the very worst part of the road, which was between Cumbermere and Doyle's Corners, has been greatly improved within the last two years, and a person can drive now the whole distance, winter and summer, without fear. May there a faithful missionary be sent; may the voice from the wilds be heard, for it calls us to deliver "This land from error's chain."

Faithfully yours,

M. G. POOLE,
Incumbent of Madoc.

P. S.—The baptism I referred to in my former letter were, viz:—6 at Rockingham, 6 at Cumbermere, among them Dr. Jones children, Mr. Wynn's children, Doyle's Corners; and several of John Jarman's grandchildren, La Mab, a well-known Churchman.

M. G. P.

A COMPLAINT.

DEAR SIR:—At the last meeting of the Synod of the Diocese of Ontario, the Committee to which was referred the consideration of the Frankford endowment fund, recommended in their report that eighty-eight dollars of said fund should be paid to the Rev. F. L. Stephenson, and the Synod, supposing that he held a claim, voted the item, though in opposition to the protest of the Rector of Trenton, who is also Incumbent of Frankford. This action on the part of the Synod has created great surprise and has made needless trouble, as the congregation of Frankford, feeling aggrieved at what it considers a misappropriation of its funds, has resolutely refused to agree to the recommendations of the Committee referred to, thus causing a dead-lock in arrangements which the Bishop desired to, carry out; and seriously to the detriment both of the Rector of Trenton and the present Incumbent of Stirling, and is likely to operate prejudicially to the interests of the Mission Fund on these parishes. Permit me to state some facts in reference to the points in dispute in this matter. (First.) Frankford has always been legally an outstation from Trenton, but worked permissively for some years from Stirling. (Second.) During the winter of 1875-6 it had become evident that the Mission of Stirling had become too large for one man and that a division was needed, and at that time the Rector and Vestry of Trenton applied to the Bishop to have Frankford withdrawn from Stirling and reunited to Trenton. As this request was unanimously concurred in by the congregation of Frankford, the Bishop readily gave his consent for such reunion to take place on the next avordance of the Mission of Stirling. This was long before Mr. Stephenson came on the scene. (Third.) Having been offered the parish of Hillier, I, on the 24th of June, resigned the Mission of Stirling into the hands of the Bishop, and the Rector of Trenton being present at once reminded the Bishop of his former promise and asked for its fulfillment, to which the Bishop readily agreed. Mr. Bleasdel at once took charge of Frankford, and from thenceforward has given (by himself or curate) uninterrupted service there. Under these circumstances it is impossible to see what claim Mr. Stephenson can have on the funds of Frankford. He never did them any service, not even to the extent of a single sermon. Nay, I think I am right in saying that Mr. Stephenson never even offered a service to Frankford, during the time of his Incumbency of Stirling. Where, then, is his right to the income of station.

Hillier, Jan. 5, 1880.

JOHN HALLIWELL.

Begin the education of the heart not with cultivation of noble propensities, but with the cutting away of those that are evil. When once the noxious herbs are withered and rooted out, then the more noble plants, strong in themselves will shoot upward. The virtues like the body, become strong and healthy more by labor than nourishment.—Richter.

"What shall I preach about?" said a minister to the pastor of a colored flock which he was about to address. "Well mos' any subject will be 'ceptable," was the reply; "only I'd like to gib you one word ob' caution." "Ah! what is that?" "Well, ef I was you I'd tech werry light on de Ten Commandments." "Indeed! And why?" "Oh! cos I had notice dat dey most always hab a damp'nin effect on the congregation."

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