

little Church, which was not quite finished, was tastefully decorated with flowers, water-lilies and ferns. The service was conducted by the Rev. T. W. Paterson, Incumbent of Christ Church, Deer Park, to whose parish Messrs. Harston and Baldwin had formerly belonged, and who, with a few friends, had gone up from Toronto for the occasion. Nothing could be more delightful than the hearty responding of the congregation, and the manner in which all seemed to join in singing the hymn "Onward Christian Soldiers." "The Church's one Foundation," and "All People that on Earth do dwell;" one of the ladies of the congregation playing the organ. An appropriate sermon was preached from the text, 1st Kings vi. 11-14, in which the people were reminded how grateful they should feel to Almighty God for permitting them to help in such a blessed work as the erection of a church in which to worship Him, and were exhorted "to walk in God's statutes, and execute his judgments, and keep his commandments," and to teach their children the same,—particularly by sending them to the Sunday School, which was to be opened upon the following Sunday,—which, if they were diligent to observe and do, God's promise would remain sure, he would not forsake his people, but would dwell among his children forever. The offerings upon the occasion amounted to \$16.38, the Holy Communion was administered to 33 persons, and the congregation, which, in spite of the rain which came on, completely filled the Church, numbered 100. These came from far and near, many 3, 4, 5 and 6 miles, and one girl with her brother walked 7 miles on the bush road and came 3 by water—20 miles to Church and home again—because she would come to the service. The congregation seemed delighted, and over and over again expressed their thankfulness at the completion of their little Church, while perhaps the most deeply grateful of all were those who have been the prime movers in the work, and to whose exertions it is mainly due, that a temple of the Lord now looks smilingly down upon the dark waters of Buck Lake, when, until so very lately, even man's presence was hardly known. The Church, which was found rather small for the congregation on the opening day, still requires a chancel or a porch, for which \$50 or 100 will be needed. But of course, the urgent need of the parish now is a resident clergyman. Ilfracombe—for so the settlement is called,—will be united with Port Vernon, or Hoodstown, at the head of Lake Vernon, where also a church is in the course of erection and together these will form in time a strong parish. A parsonage is immediately to be built;—and the "Colonial and Continental Church Association," have guaranteed \$375 for five years, under certain conditions, towards a clergyman stipend; which in the meantime, until a clergyman's is appointed, the service will be conducted as heretofore. Such, in brief, is the history of the Church, extending over 18 months, in this new portion of the Lord's Vineyard. Would that more settlers, who are able to do so, would act as Mr. Harston has done in this instance! Many and many a congregation might be gathered by one energetic and faithful churchman in the community reading the service and a sermon Sunday by Sunday in the home of one of the settlers; and although they might lack some of the advantages which have blessed the settlers about Ilfracombe, we are sure that many little churches would rise in the land, and that God would abundantly help and bless those who are willing to help themselves, and, in doing so, neglect not the worship of the Lord their God.

Correspondence.

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

ACKNOWLEDGEMENT.

SIR,—Would you kindly allow me gratefully to acknowledge the receipt of S. S. books and papers for my Mission, viz.: One package of 50 books, per Mrs. Ferguson, of Brunel, from Miss Mac-Kalcan, of Hamilton, and through the same lady one package of 75 books from Mrs. Broudgerst, of Yorkville, also one package of S.S papers from

the Ladies Aid Association of Toronto.—Macaulay Tooke, Incumbent. Port Sydney, Aug 25th 1879.

MY DEAR SIR.—I have been requested by a kind donor in Nova Scotia to acknowledge the receipt of \$1 (one dollar) for Mid-lothian church in the DOMINION CHURCHMAN. Will you kindly allow me at the same time to state, that I have gratefully received many copies of used "DOMINION CHURCHMAN" from nearly every part of Canada: as also, copies of several other church papers, all of which have been duly distributed in my wide district, and are, I can assure the kind senders, highly estimated by the back-woods settlers. I should be grateful if some of my outside friends would mail me any of their "cast off" books, which would interest the men during the winter hours when they cannot work. Tale books which we are weary of, cost but a cent or two to mail them, they are fresh to the men here, and the advantage they give me in my peregrinations is not to be estimated. A book frequently gains me the very opening I require in my path of duty, besides throwing a cheerful ray in many a house which would be dark without it.

Yours, &c. WILLIAM CROMPTON, Travelling clergyman, Aspdin P. O. Aug. 23rd 1879.

PURE SAXON.

SIR,—We live to learn. A recent controversy on the subject of "pure Saxon" is enlivened by the learning of an editor who gives the "simple English" of his ideal Saxon words—"Anthem" for the Anglican "Antiphon," "Communion Hymn" for "Introit," "Minister," for "Celebrant," and "Evening Service" for "Evensong." I have yet to learn that "Anthem" is Saxon: when I was at school I was whipped for not knowing its Greek derivation. As far as I remember my Classics, "Communion" is a Latin word—first used by Roman Catholic writers, it may be added, in the sense of "Eucharist"—and "Hymn" is as undoubtedly Greek. "Minister" is much less Latin than "Celebrant," and "Evening Service," is decidedly more Latin than the beautiful "simple English" "Evensong." I have also yet to learn that "Anthem" and "Antiphon" are identical and interchangeable terms. An *Antiphon* is a song of praise dedicated to God. An *Antiphon* is a verse to be taken up by that side of the choir which begins the psalm. And though our *Introit* is a *Communion* Hymn, it is not the only Communion hymn. E. G. what does the editor referred to make of the "Sanctus,"—I beg pardon, the "simple English" "Holy, holy, holy, or the "Gloria in Excelsis," the "Glory be to God on High"—if rendered in the "simple English" he affects as the badge of the true Protestant?

JAS. FIELD.

MONTREAL DIOCESAN COLLEGE AND THE UNIVERSITY OF BISHOP'S COLLEGE LENNOXVILLE.

DEAR SIR,—With reference to your Montreal correspondent's further remarks in this week's paper on the subjects of relations between this University and the Diocesan College, will you allow me to say that I cannot see how the University can fairly be expected to offer degrees to the students of affiliated colleges on any easier terms than those specified in the resolutions which I sent you last week. I must point out, however, that we do not require a student (as your correspondent seems to have understood) to reside three years at the affiliated College as well as one year here. A total residence of three years is required, of which three terms must be spent here. Moreover those three terms need not be continuous, but may be put in at any period of the course, as may be most convenient to the student.

The reasons for requiring some residence at Bishop's College are various. I may mention some of them.

1st. The advantage of the students. The affiliated college may be one which does not afford to its students the training and discipline involved in corporate college life under one roof, and as members, as it were, of one family. It is thought

that those whom we send forth as graduates should have enjoyed, at least for a time, that which many of us regard as one of the most effectual means of education.

2nd. The maintenance of the value of our degrees. Every one who has had much experience in such matters knows very well that examinations in themselves are not always a sure index of even the mental attainments of men. Subjects may be got up by a process of what is called "cramming," so as to enable men to obtain the requisite number of marks who at the end of a month may be as ignorant as ever. It is thought, therefore, that the University, which is responsible for the giving of the degree, should have something besides the mere examination to rely upon.—I mean something which it has not to take upon trust, but which it can itself see to. This the requirement of a certain short period of residence and attendance at lectures in the college itself is meant to supply.

3rd. The necessity to the University of self-preservation. It must not be forgotten that all Masters of Arts of the University may become members of convocation. Now it has not been found in the experience of Bishop's College that the mere giving of a degree has in general called forth any affection towards the University, or any active interest in its concerns. The contrary has often been the case. It has thus come to be thought that some residence in the place, and some degree of acquaintance with the working of the College, with the interest that is likely to result therefrom, are greatly to be desired in those who are to have a voice in the government of the University. These are some of the reasons which I have no doubt weighed with the members of convocation. For myself I am quite ready to admit that cases may arise in which these and other reasons may lose their force, or be overborne by counter-arguments. But I cannot answer for convocation. Of this, however, I am sure, that the real well being of the Church in these Dioceses is very precious to us all, and that we are willing to do very much that we might otherwise consider unwarrantable, if we can secure that. And if it is still considered necessary to divide and weaken our educational force by maintaining a separate college in Montreal, and if the managers of that college should make any proposal to us of the nature indicated by your correspondent it would be considered by our convocation, with every desire to go as far in the matter as the interests of the University and our duty to our own students will permit.

I am, dear sir, Faithfully yours
J. A. LOBLEY.
The Lodge, Lennoxville, Aug 23, 1879.

Family Reading.

GOLD IN THE SKY.

CHAPTER VII.—"THE SQUIRE'S BIRTHDAY."

The sixth of November was Claude Egerton's birthday; and since his birth it had been the time-honoured custom for the tenants to be entertained at a dinner on that day. It was the chief excitement of the year to them; for not only was there a capital dinner, but there were fireworks afterwards, and all sorts of wonderful entertainments at the hands of conjurors or other extraordinary men, who came down from London for the purpose and in honour of the day.

The signs of winter were this year earlier than usual in making themselves manifest, and dismal people had been prognosticating unusual severity; whether, taking their auguries from the visits and departures of certain birds, from the number of berries on the holly-trees, or from various other equally unreliable sources. However, as there were an equal number of people who read the same signs from exactly the opposite view, somebody would be sure to turn out right in their conjectures, which ever way things went.

The autumn winds had been bitter and cruel—furs, blushing nose-tips, and blue fingers, already abounded in the neighborhood of Artherton; people drew round the fireside, and gathered about them their winter companions of either rheumatism, asthma, bronchitis, or influenza, as the case might be, and were only too willing to believe that the coming winter was to be a hard and severe one.