

ST. MARY'S, PERTH CO.—The Ladies' Aid Association of St. James' church have been holding a bazaar in the old Town Hall. A very large number of useful articles have been sold at fair prices. The congregation of St. James' is not large, as this is a Scotch settlement, and the good folk hold the principles of John Knox pretty fast, though the solemn league is merely as a myth of Auld Lang Syne.

MOORE.—This parish is all alive just now in making more than ordinary preparations for Christmas and the holidays, and the young people are working hard in their department of church decorations, Christmas Tree arrangements, and Sunday-school festivals, so that for many years past we have not such an amount of activity and interest in church work as now, but the parish is too large for anything like organization, hence the incumbent finds it very difficult to give each part of the work that personal supervision which some would consider not only advisable but necessary. We work on, however, hoping for better days.

ALGOMA.

From Our Own Correspondent.

The Rev. W. Crompton, Aspdin P.O., begs gratefully to acknowledge the receipt of one dollar, which is according to request from "a Churchwoman," Toronto, placed to the credit of the church at Burk's Falls.

ROSSEAU.—The Rev. Alfred W. H. Chowne begs to acknowledge with thanks kneelers for the altar in the Church of the Redeemer from Mr. H. Ditchburn, Also 500 feet of dry lumber from Mr. Beeze for seating the church hall at Ulswater; \$10 from J. Miller Esq., M. D., per Mr. Buckenfield for the same church hall; a handsome gift of altar vessels from the Rev. W. R. Forster, Creemore, per W. B. Sanders, Esq., Stayner, for St. John's church, Ufford, township of Watt.

GRAVENHURST.—The Rev. Thomas Lloyd acknowledges with many thanks the receipt from C. W. M. A. of a box of articles for the Christmas tree; also clothing and bedding distributed among the people who suffered by the late disastrous bush fires.

EMSDALE.—On Sunday, December 4th, the church of St. Mark's was opened for divine worship; the weather was all that could be desired. A large and most reverent congregation assembled at ten o'clock for morning service, when Baptism and Holy Communion was celebrated, at which a goodly number attended. In the afternoon service was held at 2.30, when the attendance was good. There were present at morning and evening service friends from Burk's Falls, distance nine miles, where the Rev. Wm. Crompton has another church in course of erection. The building is frame, and has been erected chiefly through the exertions of our friend Mr. Crompton, which, as the rev. gentleman announced, makes his fourteenth church. The building is 24 x 40, with apse at east end vestry 10 x 12, south porch 8 x 10. The altar cloth (a handsome one) and communion vessels being the gift of friends in England. The building (although far from being finished) is warmed by two stoves, so as to hold service in it at all seasons of the year, and is entirely free from debt. Altogether, it is a day long to be remembered by the people of Emsdale.

RUPERT'S LAND.

From Our Own Correspondent.

WINNIPEG.—Christ Church.—This new church has been erected to take the place of the church of the same name, the congregation having become too large for the building. It is situated on Fonseca and Princess streets in the north ward. The general treatment is after the Early English pointed or lancet style, and when completed will have a nave and chancel 120 x 40 feet, with two transeps, each 30 x 30, a tower 26 feet square over all and 172 feet high, and a vestry 20 x 20 feet. The foundations rest upon oak piles 16 feet long, placed at close centres. The flooring is double, with a layer of tar felt intervening and plaster deafened, making a thoroughly warm one. At present the nave and chancel only are finished. They have space for 517 sittings. Several friends have ordered rich pictured stained glass for the main lights, which are temporarily filled with ground glass. Mrs. Mercer has promised one with the subject of Christ blessing little children, and Mrs. Crotty one of Christ walking on the sea. With

the addition of these the interior effect will be that of a dim religious light. The pulpit is an elaborate piece of Early English Gothic, not yet finished, and is presented by a friend. The font is of pure white marble, hexagonal in form, and designed to correspond with the tracery of the nave windows. The lectern is of very handsomely carved oak, executed in Winnipeg. The chancel arch is a distinguishing feature of the interior, having a height of 42 feet, and a span of 34 feet, resting in clustered shafts and bases with richly foliated caps. The height of the nave is 50 feet from ceiling to floor. The roof is paneled similarly to the chancel, stained and varnished. Gas pipes are laid throughout the building. On each side of the roof are four gablets which, with a louvre ventilator, will furnish sufficient outlet for impure air. Hot-air apparatus will be used in the spring. The external aspect of the portion erected is good; bricks for veneering will be obtained as soon as the weather will permit. The appearance of the west end is very fine, and is due principally to the large west window, 22 x 9 feet, which is filled in with tracery. Great praise is given to Rev. Canon Grisdale, Rev. Mr. Leslie, the ladies of the church, the congregation and its friends for their untiring efforts in erecting a building so creditable both to themselves and the city. The cost so far has been \$16,000. The architects were E. McCoskrie & Co.; the contractors, Selleck & Doidge, the painters Saunders & Grant, and Ashdown & Co. supplied gas fittings, etc. The marble font was given by the family of the late Rev. W. A. Moore, and is a memorial to him. The silver fontlet was given by G. G. Nagy; the texts by Rev. H. T. Leslie; the carpet for the chancel by Mrs. Alexander Logan; the communion linen, beautifully embroidered, and the alms dishes, were given by the ladies of St. John's Ladies' College; a silver chalice by Mrs. Chaplain, England; a pulpit by H. S. Crotty; the lectern by Bishop and Shelton; Mr. Harney lent a beautiful instrument for the opening services. At the opening service, which began at eleven o'clock, there were present the following clergymen: His Lordship the Bishop, Archdeacon Cowley, Revs. Canons Grisdale and O'Meara, S. Pritchard, S. P. Matheson, B.D., H. T. Leslie, B.A., O. Fortin, B.A., A. Stundén, B.A., A. G. Pinkham, R. Young, B.A., M. Jukes. Prayers were read by Rev. Canon Grisdale, Rev. E. Jukes, and his Lordship the Bishop. The lessons were read by Rev. S. Pritchard, and Rev. R. Young; the epistle by Ven. Archdeacon Cowley. His Lordship delivered a very appropriate sermon on Joshua xxiv. 15—"As for me and my house, we will serve the Lord," after which the Holy Communion was celebrated. On a subsequent day the opening services were continued, morning and evening. In the morning the Rev. Canon O'Meara preached. In the evening there was full choral service. The processional hymn, "Onward, Christian Soldiers!" was sung, Mr. Bush being organist. The anthem, "Oh! clap your hands together all ye people." Evensong was given by the Revs. H. T. Leslie, B.A., and Canon Grisdale. The Rev. S. P. Matheson, of St. John's College, preached on Habakkuk ii. 20; "The Lord is in His holy temple; let all the earth keep silence before Him." Since the opening of this new church the congregation has increased wonderfully. Last Sunday evening nearly every chair was occupied. The Bishop of Saskatchewan preached from the text, "Godliness is profitable." As usual his remarks were listened to with deep attention. He gave a brief account of Church work in the diocese, and in his closing remarks urged the people to give him a liberal offering for Emanuel College.

A very pleasing incident took place on Friday evening at the residence of W. G. Fonseca while the choir of Christ Church were assembled for the usual weekly practice. After the conclusion of the singing, Mr. Fonseca, as churchwarden, in appropriate terms presented Rev. H. T. Leslie, B.A., assistant minister, with a purse containing \$260, on behalf of the congregation, as a mark of the high esteem in which that gentleman is held. The Rev. Mr. Leslie was completely surprised by the presentation, and was in consequence at a loss for words to fully express his gratitude to the donors. It had always been his aim to work diligently for the great work he had undertaken, and such kindness had to some extent overwhelmed him, and he was at a loss to suitably acknowledge the compliment. He cordially thanked them for their very liberal testimonial.

Biblical Notes and Queries.

In reply to "Inquiry," "Is it necessary that a person baptized outside the Church of England, should be baptized in the Church of England before receiving Confirmation. I would observe: The office for the Public Baptism of infants commences with the question "Hath this child been already baptized or no?" The wis-

dom of inserting this precautionary question, will be sufficiently manifest if we consider that a second administration would be unreasonable, inasmuch as it would argue the invalidity of the first. Baptism is in no case to be iterated. The repetition of baptism is sacrilege, but hypothetical baptism in cases of doubt, does not come under this head. Hooker says:—"Iteration of baptism once given, hath been thought a manifest contempt of that ancient apostolic aphorism 'One Lord, one faith, one baptism;' baptism not only one inasmuch as it hath everywhere the same substance, and offereth unto all men the same grace, but one also for that it ought not to be received by any man above once." And in the VII. Sess. of the Council of Trent it is decreed, that if any one affirms, "that baptism administered even by heretics in the Name of the Trinity, with the intention of doing what the Church does, is not true baptism, let him be anathema." Bingham gives an account of the severe censures of the Church against iteration of baptism. Notwithstanding the decree of the Council of Trent, it is well known that the Church of Rome administers baptism a second time to those who conform to her communion from Protestantism. Some of the Irish Roman Catholic priests have stated to me that it is not iteration of baptism, as in such cases they use the conditional form, "If thou hast not been already baptized, I baptize thee, &c."

Bingham, in his "Scholastic History of Lay-Baptism," undertakes to show the necessity of supplying the defects of heretical and schismatical baptism, by Confirmation, or imposition of hands and prayer, upon men's reconciliation and returning to the Catholic Church, in proof of which he says: "That imposition of hands was thought so necessary for heretics upon their return, that even those who had received it before, in their heretical baptism received it again when they are reconciled to the Church." It has been the practice to reconfirm the Irish Catholic converts received into the Irish Church. Some of the English Clergy ventured to censure the proceeding, which called forth Dr. Stopford, late Archdeacon of Meath, who has furnished able arguments drawn from canon, law ancient and modern, Roman and English, in favour of the course which the Irish prelates have pursued. The late Bishop Hopkins, of Vermont, has been in the habit of administering confirmation to converts from Romanism, but on different grounds from those of Archdeacon Stopford. Bishop Hopkins says that what passes for confirmation in the Romish Church, is not such in fact because it wants the essential form of the laying on of hands. P. TOCQUE.

Answers.

ACTS II. 38. I cannot understand J. R. L. in any but a Sabellian sense—"He is too the Father in the Son, by the Holy Spirit, a full embodiment of the Godhead." This admits of no discussion, as being heretical. Again, "In baptizing I have used the Name of the Lord Jesus, as being the Name of the Father, &c." Is his meaning, that he so understands the formula; or, does he alter it into "in the Name of Jesus Christ?" Surely a clergyman dares not alter the words with which a sacrament is administered, against the authority of the English Church, to say nothing of the Church universal!

M. is under a mistake: I did not adopt as mine what I called "the common mode of reconciliation with St. Matt. xxviii. 19—that any one Sacred Person includes the whole Trinity." This is Bp. Wordsworth's explanation, in support of which he quotes Didym., Alex., Augustine; so that it is pretty safe from the charge of heresy. I still favour Dean Plumptre's view, which I hope will receive the critical attention of your readers. B. D.

Query.

ST. LUKE xxii. 34. "The cock shall not crow this day, until" &c. The article before "cock" is wanting in the Greek: I see two ways of accounting for the omission, but I know not which is the more certain. 1. The familiar bird whose note marked the familiar and technical divisions, the midnight and morning cockcrow, needed not the article to distinguish it. 2. The word may be taken as strictly indefinite, and the time as not the usual periods, but the varying and irregular cockcrowings which are sometimes heard before the exact time; thus—"Not a cock shall chance to crow, until" &c.

I should be glad to know what others think.

B. D.

** Owing to the marked improvement in all branches of industry, good harvest and good prices, almost every family would take the Churchman if our friends would make known our liberal offer.

☞ In every parish a large number of new subscribers can be obtained if some friends will kindly make known our liberal offer.