

Ordinations are of course unknown now that the Bishop is away. Appointments to benefices there will be none during his absence, and even ministerial changes are not expected during our episcopal vacation, if we may apply the term. Meantime parochial work goes on with wonted regularity.

Some of our Sunday Schools have been giving their prizes. It is later than usual, as the great Christian festival of Easter is our time for S. S. prizes. The first Sunday after Trinity, the Superintendent of St. George's S. School, Petersville, had the pleasure on behalf of the teachers and friends, of presenting to the scholars the prizes awarded. There were eighty-five handsome volumes presented. The following Sunday, the scholars of St. Paul's, London, received their prizes. There, there are in morning and afternoon S. Schools five hundred scholars. There are in our S. Schools in the city and suburbs not less than fifteen hundred scholars.

For everything there is a season—a time to be joyful as well as days of mourning—a time for an unbending of the bow, a relaxation from anxious care; and the putting away for a time anxious corroding trouble is invigorating for mind and body. And this is our holiday season. Our congregations and Sunday Schools have been picnicing in the greenwoods shade, and on the green turf in many a cool sequestered dell. The Memorial Church had a very pleasant Strawberry Festival in Waterman's Grove, within the city, some days since, and a very happy evening they had, and well attended. The weather was very unfavorable—quite unlike the pleasant June evenings we have enjoyed in both hemispheres. The refreshment tables were well supplied with strawberries and cream, and they were well patronized. Music added its charms to the pleasures of the evening.

In Petersville, the ladies of St. George's and their friends had a strawberry and ice-cream festival in aid of the building fund of the church. It was exceedingly well got up, and was in every respect very successful. The long refreshment table was ornamented from end to end with vases of choice flowers. It is said there were nearly two thousand people on the ground. The Italian band were present, with harp and lyre and lute. The receipts of the evening were over one hundred and twenty dollars, net.

ALGOMA.

The following appeal from this Diocese will be read with much interest:—

DEAR MR. EDITOR,—An encouraging step has been taken in Toronto on behalf of this Missionary Diocese of Algoma, in the formation of a Society of Ladies whose labour of love will be to raise funds on its behalf. I am writing again through you, as I have the best of reasons from the letters I receive, for knowing, that what you kindly publish for me, is not only read, but acted upon. One of the greatest difficulties I meet with is to make outsiders understand, how it is there can be such necessity for help, when there is so much written and spoken about the prosperity of Muskoka, or rather of the Free Grant Lands, for Muskoka only forms a part of those lands.

But when our friends remember that *all* who come on to the Free Grant Lands are *not* church members, that such church members as are to be found therein are, as a rule, much scattered, and that congregations have to be formed out of an extensive area of country, and even then not be very large, I think they will clearly see there may be the need for the help which is so persistently called for.

There is another reason, however, with which I am myself much impressed, and to me the most obvious of all, yet one I have never seen mentioned. The Free Grant Lands have been, and are being peopled by *rushes* (if I may use the term) of bodies of settlers. The process of peopling is a fast one and not a progressive one, as in the older settlements. I am told that where one came under the old regime there are *hundreds*, if not more, under the system of Free Grants.

The great majority of church members settling on these "Grants" were of the English farm laborer class, a people who from their birth, have been accustomed to have *everything* connected with the

Church,—Parson, church, and often books, *provided for them*. In and for such things they had never been called upon to aid themselves, they knew nothing whatever about the pecuniary matters in their church, except perhaps, when ill, they would send for Rector, Vicar, or, Curate, and *expect him give to them*. Reared in the bosom of an endowed church, the idea of a self-supporting church has to be *drilled* (that is the best word I can use to give the true idea of the process) into their minds, and duly cultivated before they can realize that their church *needs* their help.

Of course to many in Canada who are accustomed to, or reared in the country, it will appear preposterous to ask such a question, yet I can assure them the question is frequently put to me, not only with a note of interrogation, but one of astonished annoyance, "Why is not the Church endowed here as well as in England?" I grant you it is false teaching which has created this ignorance. I have had now forty-nine years official (from a cathedral chorister to a parson) connection with the Church, and I can say, that, with the exception of the last twenty years, I never heard the people taught that it was their *duty* to give of their substance as an *act of worship and thanksgiving* for mercies and blessings vouchsafed to them. People were praised and called liberal (?) if they gave £5, when many a time, judging by their style and consequence, their gifts ought to have approached £50.

Well, now we have the crowds come and coming on to these Free Grants—whether laborers or not—all needing to be taught that if they would meet as churchmen to worship the God of their fathers, after the manner of their fathers, they must do as their forefathers did, make a self supporting church. In the meantime they wish to meet together. I can vouch that to all new settlers, such as I have named, one of the hardest things they have to bear is that of not hearing "the sound of the church-going bell." They are ready to give what they can, their time and labor, both all but invaluable in the bush; and, if history be any guide, they have a right to expect that their brethren will make contribution for the poor Saints in Jerusalem. However anxious to have a place, or willing to labor for it, they are too few in number in most parts to erect one for worship of their own. This exposes them to two dangers: (1) joining in the erection of an Union (?) Church; or, (2) to give up assembling themselves together, as the manner of some is.

I know several buildings which were erected as Union Churches; but after an experience—one I know of five and another of three years—of disunion and annoyance (I could say of insult), the Church members have retired. Besides, in one of these union buildings, you have no means whatever of conducting Church service, decently and orderly, as all our members think it. The parson must take exactly the same position as the preacher. With this serious drawback, the Methodist or other preacher, can read just where and what he chooses out of the Bible, make any comments he things proper, and prayers out of his head (?), but the "Parson" must read by rule, make no comments when reading out of the Bible, and be indebted to book for his prayers * * only he is dressed in a surplice, which is invariably hidden by the horrible desk behind which he has to stand. So far as order, decency, cheerfulness, &c., is concerned, I think I should myself prefer the Methodist to the Church form of service in such a place. As to Sunday schools it is simply impossible to have Church teaching in an union building. More than one of my wardens have acted as Sunday School teachers in such places, and wished to teach the Church catechism to their own classes only, but were not allowed *because* it was an union place.

Besides, the mere fact of joining with sectarians to build a place you are to *share* with them, is a confession on your part that there is no error in their doings, no sects, no schism; and for me to pray to be delivered from "all false doctrine, heresy and schism," after having helped to build a place in which I profess to believe (or I am not a Churchman), such things will be taught and practised, is, to say the least, very little removed from blasphemous. Either my profession of belief, or my action in building, is false, for they are "contrary the one to the other."

I presume *none*, professing Christianity, will say "it does not matter whether our brethren meet, or do not meet, to give God the glory due to His name. I have had five years' experience on these Free Grant lands, two as a lay reader, three as a parson. I have been away three times, none of which were for my personal pleasure, but to obtain assistance in my work, (although the acquaintances I made, and the exceeding great kindnesses I received gave me pleasure indeed) and I can speak of much progress in the Christian life, and a warmer devotion to the Church wherever I have been able to meet our members in *our own place*. If it were necessary, I could give financial reasons (not *always* the worst by the bye) why it is better to have our own building. So much better have I found my work to succeed where I have kept my people separate in their own room, that I will hold meetings in settlers' houses, disagreeable as that is, and objectionable too in every sense, rather than conduct service in the same place as do sectarians. I am perfectly willing and more than ready to give these credit for every good and right motive, (for I know many people and much good amongst them); nor am I presuming for a moment to judge my brother. I only argue from a Church standpoint—that we actually *believe* what we say, when we repeat "I believe one Catholic and Apostolic Church;" that sects and divisions are wrong, unscriptural, sinful; and from that standpoint I say, if you want to show the beauty of—to give the teaching of—the Church, to train in the "steps of Jesus," as her Prayer-book directs—and not only keep your own together, but draw wanderers back to the dear old fold, the bosom of the Lamb's Bride—you *must have one of your own*, no matter how small, as long as they are clean, comfortable, cheery, and orderly.

These are my reasons for asking for help, to build places where there is not a building, or help to complete, or furnish a building already erected. I cannot but think I have said sufficient to induce every true child of the Church to put forth a helping hand; "he gives twice who gives quickly," and, judging from my correspondence, I am certain I shall have strengthened the hands of those who are already at work in the Master's cause. With this belief, and waiting that good Master's time, knowing that "He who hath promised to come, will come, He will not tarry, and with His coming give us His blessing.

Yours obediently,

WILLIAM CROMPTON, Travelling Clergyman,
Diocese of Algoma.

Aspden P.O., Stisted, June 29, 1878.

GRAVENHURST.—The Rev. Thos. Lloyd acknowledges the receipt of Tecumseth, per Rev. T. Ball, \$22.01; St. Peters (additional), \$2, per Mr. J. H. Mason; Mr. Blong (All Saints), \$10, per Rev. Baldwin; S. Whith, \$5.

MUSKOKA, OR THE FREE GRANT LANDS.

BY REV. W. CROMPTON.

WRITTEN FOR THE DOMINION CHURCHMAN.

(Continued.)

Then there are the people who have made up their minds that Muskoka is bad—*They think so*, therefore it must be so. To such you may talk until dooms-day, but you cannot convince them that they *might possibly* be in error. Some of these professed themselves to be lumber men. I doubt it much, for all the real lumber men I have met with (and that is no small number) were men of ability and intelligence. But even lumber men who go well over the country are not the best of judges as to this country, for, taking it generally, our best lands are where there is the least pine.

The third class of misrepresentors could be divided into many heads. There are men who come as far as Gravenhurst, Bracebridge, Rosseau, or even to Huntsville; they see rock here and rock there as they go along the lakes or Government road, and jump hastily to the conclusion that there must be rock everywhere. The fact of the matter is, such people do not see the country at all, although there are (I care not for such folks' sneers) good farms on and around the roads and lakes, appearances notwithstanding. Those who confine their attention thus, only are,