

would attach us firmly and forever to the good old Church of our fathers.

The British and English Church's History.—The various accounts given of the introduction and establishment of Christianity in Britain during the Roman and Saxon periods, though imperfect and sometimes conflicting, should be of peculiar interest to every English Churchman, no matter in what part of the world his lot may be cast. The accounts we have of such men as Saints Alban, Aidan, and Augustine, the organizing Theodore and the venerable Bede, full of trials, incidents and discouragements, yet showing genuine zeal and perseverance, followed in many cases by unparalleled success, should strengthen our faith, increase our zeal, revive our spirits, and encourage and extend our missionary efforts. The associations with which Iona, Lindisfarne, Whitby and Canterbury are entwined, should awaken in us feelings akin to those called up by Nazareth, Capernaum, Jerusalem and Antioch. The study of the history of the Church during the six centuries which preceded the Reformation, would supply reliable information of vital importance to every lover of truth and liberty. The knowledge thus obtained, if properly understood, with its social and political surroundings, should bear excellent fruit in dealing with the men and events of those dark and troublous times. By the careful study of the history of these times we get clear and intelligent ideas of investiture, first fruits, Peter's pence, Church courts and trials, Rome's provisions respecting clerical livings, interdicts, and appeals to Rome; all of which are instructive and give wide opportunity of studying the methods adopted by the Bishops of Rome to secure the mastery in Church and State in England. We there learn how our ancestors nobly defended their rights and liberties in Church matters, against the secret and open aggression of Rome, and how these rights and liberties were, for a time, partially subverted. The information thus obtained supplies us with both the remote and immediate causes of the great changes during the time of the Tudor sovereigns. It affords reasonable explanations for the successful manner in which Henry VIII., with the full consent of most of his subjects, was enabled to become the head of the Church, and thus paved the way for making it State as well as National, and for enabling her to regain her former liberties, together with her primitive simplicity and purity, while the chain by which she is connected with the early Church lost none of its links, so that she still, in the fullest sense, has apostolic succession, and with it all the rights and privileges that are possessed by any branch of the Catholic Church. The further study of our Church's history shows that England's wealth, her liberty, her progress in the sciences and the arts, her educational advancement, her general intelligence and her commercial and colonial expansion, as well as her spiritual condition and missionary success and enterprise, may be traced directly or indirectly to the spirit of honest, manly freedom, intelligent toleration, solid and untiring zeal, so characteristic of her Church. A broad and comprehensive study of these features of our Church's history and of the characters of the men and women intimately associated with them, if properly understood, would cause continual admiration on our part, and would lead us to exert all our influence, to give liberally of our means, and to consecrate our talents, for the advancement in the widest sense of a Church that has stood the test of ages, that has been great and successful in the past, and is still pure, vigorous and progressive; a Church that has not sacrificed Scripture for tradition, nor allowed individual interpretation of Scripture to supersede that of the Church; a Church whose creeds, collects, and entire liturgy are models, in fact, form and expression, and, while not contrary to reason, are in strict accord with the spirit and teaching of Scripture; a Church whose clerical orders, sacraments and government come down to us, with slight modifications, from the first centuries of the Christian era. A proper knowledge of the history of such a Church should surely do much to keep within her pale all who have been confirmed by her bishops, or baptized by her priests; all who have been taught her catechism or have attended her Sunday-schools; such knowledge should be a powerful agency in bringing back to her fold the thousands who for want of knowledge of what she has done for them, their fathers and their nation, have been drawn to sectarian communions possessing neither historical nor strictly Scriptural foundations; as well as the thousands who have been too easily influenced by their surroundings, or have listened too attentively to new and unscripural doctrines whose supporters have either ignorantly or wilfully denied the superior claims of our Church, belittled her rites or misinterpreted her actions and her history. There are many matters which I have not touched, that could be legitimately introduced into this paper; but as I am quite conscious that I have already trespassed too long on your time, I shall not deal with them on the present occasion.

THE PETERBORO LAKES.

In my last little sketch I alluded to some of the flowers of these lakes, and the shores and margins which enclose them. This will refer to the animal kingdom, as far as a hurried opportunity could observe their manner of life. So far as observation goes, the awful and mysterious law of one living by the death of others universally holds sway. It is indeed a weird scene that you are introduced to when you go out on the verandah of your little island cottage at the silent hour of midnight, and listen to the various sounds that strike the ear; the hoarse, grating screech of the heron, the roar of the bullfrog, ending in that peculiar teeth-grinding noise which this "biggest toad in the puddle" utters ere his voice drops into silence. In the neighbouring woods you hear the peculiar bark of the fox as parent Reynard calls to his mate that he has been successful in his last ruse against some quail or partridge, whose roosting grounds he has, with stealthy step, invaded. Reynard is the only prowling animal of any size whose haunt and habitat are in these forests; his larger brother canine—the wolf—has long since vanished. The government reward for "prosecution to conviction" of this cowardly creature was too strong an enemy, and the wolf, in consequence, is a thing of the past. Bruin now and then comes this far south, but the journey is full of risk, and generally ends in a fine robe and toothsome bear steak for some good rifle marksman. Deer in large numbers are here in the season, and some of them pass the summer as well as winter in the woods around these lakes in the townships of Smith and Harvey. When we were on the island, a farmer told us that there were a doe and two fawns all the summer in his woods—alas! in October to fall into the hands of some merciless so-called sportsman. The true hunter will always give the animal a chance to escape, but the modern Nimrod sends his dogs into the bush on the banks of these waters, takes his seat in his boat, or stands with rifle ready on one of the islands, and when the poor victim is forced to take to the water, shoots it as it swims for its life, or batters it on the head with his oar. Such is your modern sportsman. No true-born hunter but will give his game a chance of escape, and will never purposely wound and mangle, with the sole object of letting his companions know what a splendid shot he is. Oh, the unspeakable misery that some of these loveliest of God's creatures have to endure as they drag—it may be for weeks—the once most graceful, but now shattered limb through the bush and brake of the forest, till kind death comes at last to end their aching sorrow. With regard to the race of flesh eaters, one would think as the Creator formed them to subsist on flesh and flesh alone, that they would be supplied, without much trouble on their part, with the food necessary for their maintenance, but like ourselves, "they have to work for a living." If the one race is endowed with stratagem and cunning in procuring victims, the victim is endowed by the all-wise Creator with caution or speed, to escape from the fangs of the natural foe. Turn your attention to the water, the same mysterious and awful law, "*vae victis*," or woe to the vanquished, rules supreme. The minnow eats the smaller living creatures: the bass, the perch, the maskinonge eats the minnow. The frog hops along in the grass eating those things that suit his palate; the snake lies in ambush close by, and the frog has given his last hop. Death by day, death by night. Let the sun be in his meridian glory, let darkness that may be felt spread her mantle, this eating and being eaten goes on, the weaker goes to the wall, or rather down the throat and into the never satisfied maw. Give, give, give, eat, eat, eat, until some power still stronger appears, and the hitherto victorious eater snatches at the whirling spoon and hooks as they gyrate after the fisher's canoe, and he is eaten. Well, the Toronto parson who has penned all the above reflections—all the cruelty that one portion of the animal kingdom inflicts on another part—he surely does not take "a hand" in this dreadful war of inferior creatures: well, I don't know what to say; "great however is truth," &c. These do it for the support of dear life. The Toronto parson does it for sport; he buys baby frogs and juvenile cray-fish; the former, however, can walk and the latter can nip, for babies are precocious around St. Hilda; he inserts a hook into the aforesaid babies—no sport for them—and waits patiently for the mighty rush of the majestic bass, as, with open mouth and propelling fin, he darts upon his favourite food. Often, in less than an hour, the coat of mail is torn from that bass' back, he is frying on the pan on the stove, and as he goes down the said parson's throat, the story is told of that bass' capture and fight for dear life. I have gone through such scenes; I confess, too, I would like to go through them often, and in spite of all my philosophy and my better nature, add my contribution to the universal law of "eating and being eaten," only I am to do the eating.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS

MONTREAL.

WILLIAM B. BOND, D.D., BISHOP, MONTREAL.

MONTREAL.—Bishop Newnham has availed himself of the opportunity to pay a flying visit to Montreal, where he has been the guest of his father-in-law, Principal Henderson. His Lordship seems happy and vigorous, and among other things, hopes to see better postal facilities established for his distant diocese. When in Winnipeg the other day, the bishop was agreeably surprised to find his sister, Miss Newnham, whom he imagined to be in England, awaiting his arrival on the platform, a pressing invitation from friends in the N.W. to make them a visit being the happy cause of the unexpected meeting.

ONTARIO.

T. LEWIS, D.D., LL.D., ARCHBISHOP OF ONT., KINGSTON.

SHANNONVILLE.—A most enjoyable parlour social was held on the evening of the 27th August, at Rev. Mr. Godden's, Riverside Cottage, Shannonville. The house was crowded by an orderly and appreciative people. The programme of songs and recitations appeared to give delight to all, and especially the bountiful refreshments so liberally provided by the church ladies. Clarence Long and John Exley were conspicuous in their attendance, while Mr. John Leverton, who kindly catered at the gate, received sufficient funds to meet the balance due on the painting of the interior of the church last fall, and to renew the insurance of the church edifice.

ROSLIN.—On Wednesday, Sept. 2nd, the annual harvest thanksgiving services were held in St. Paul's Church, Roslin, which had been profusely and very tastefully decorated with fruit, grain and flowers by ladies of the congregation. There was a celebration of the Holy Eucharist at 9.30 a.m., the celebrant and preacher being the Rev. J. Coleman, of Deseronto. At 2.30 p.m. the sacred edifice was thronged by parishioners from all parts of this scattered mission, anxious to offer up in the House of the Lord their psalms of praise and thanksgiving for the blessings of the harvest. The service, which was a very hearty one, was conducted by Rev. J. Coleman, Rev. G. Beamish and Rev. J. Fisher, incumbent of Roslin. Owing to the indisposition of the organist, Miss M. Hudson very creditably presided at the organ. An eloquent sermon was preached from St. Luke xi. 3, by the Rev. G. R. Beamish of St. George's Cathedral. The offertories were noticeably larger than those of last year. At 4 p.m. the ladies of St. Paul's held the usual harvest home social. Both services and social were an unqualified success, and reflect great credit on the churchwardens and ladies of the congregation.

TORONTO.

ARTHUR SWEATMAN, D.D., BISHOP, TORONTO.

BAILIEBORO'.—*Christ Church.*—The annual harvest festival in connection with this church was celebrated on Sunday evening, August 23rd, by a special service, the sermon being preached by the rector, the Ven. Archdeacon Allen. The service was most spirited, the large congregation which filled the church to overflowing joining most heartily in the responses and hymns. The ven. archdeacon preached a most instructive and appropriate sermon from the text, St. Luke xii. 15-22. The church was beautifully decorated with fruit, vegetables and flowers, reflecting great credit on those who performed the work of ornamentation. On the following Tuesday a tea and garden party was held in the beautiful grounds of Mr. George L. Fair, churchwarden; there was a very large gathering. After full justice had been done to the bounties provided by the ladies, there was an excellent programme of vocal and instrumental music, including motion songs by the children of the Sunday-school. The Bailieboro' band (with their usual generosity) was in attendance, and played some excellent selections, which added in no small degree to the enjoyment of the evening. Not the least pleasing feature of the event was the financial, over \$70 being realized from the offertory on Sunday and garden party. The ven. archdeacon and the assistant minister, the Rev. Rural Dean Allen, are to be congratulated on the success of the festival, the proceeds of which are to be devoted towards the debt on the church.

Last month the Canon Missioner, Rev. H. W. Macnab, at the earnest solicitation of the clergy of Apsley, took a ten days' mission tour in the settlements and stations connected with Apsley. Leaving Lakefield on the 4th inst., the missioner was met at Julian's Landing by Canon Harding, and