

they had been making an extended visit. The rev. gentleman's health, has been much benefited by his sojourn in the land of his birth.

GODERICH.—*St. George's.*—Ven. Archdeacon Elwood officiated on Sunday, the 14th, after what seemed to his parishioners a long intermission of his labours amongst them. He had been for some time absent on a visit to the Home and has returned in good health, hale and hearty and seeming as vigorous as when he first commenced his ministry to the dwellers by the great lake. A very large congregation was assembled to welcome him on his reappearance in *St. George's*; and many and heart-felt were the prayers that he may be long spared to "break with them the bread of life." The feeling was a very impressive one, a deep feeling of thankfulness evidently prevailing the large congregation. The assistant minister, Rev. C. H. Channer, had the whole charge of the parish during Mr. Elwood's absence.

INGERSOLL.—*The Church of St. James* have had their day of special thanksgiving for the ingathering of the harvest. It was a day of great rejoicing, fully reaching our anticipations. The earnestness in faith and labours of the congregation of *St. James*—pastor and flock—are known in the Diocese. The festival was held in the Town Hall on Wednesday, October the 10th. The hall was decorated as becometh the place set apart for the Harvest Festival. There were mottoes and texts of Holy Writ, formed of grain and leaves and boughs of evergreens, and in various parts of the hall were trophies of fruit and other products of the soil. All things spoke of thanksgiving to Him "Who prepareth rain for the earth, and maketh grass to grow upon the mountains." There was a special thanksgiving service in the hall at one o'clock, p. m., several clergymen from London and Woodstock assisting, and there was an offertory, the proceeds being for the poor. After service dinner was served in the council chamber. There were, during the afternoon, addresses by the Rector, Rev. Canon Hincks, and by other clergymen. Need we say we congratulate the Church of *St. James* in their great rejoicing?

British News.

ENGLAND.

TRAVELER'S SKETCHES, No. 9.—*Sir,*—In mid-Atlantic, having recovered from the usual disagreeable accompaniments of a rough sea voyage, I beg to send the last of those jottings which you from time to time have used for I trust the edification of your readers. To stand upon the little floating island of iron, speeding along through the boundless expanse of waters, is to stand amidst the most overpowering scene of the handiwork of the Creator. To watch the line of agitated water which marks the wake of a great vessel as it cleaves the ocean in its onward course, is to bring before the mind as clearly as can be in time, an idea of eternity—while to look abroad morning after morning upon the great expanse, to be tossed to and fro upon the restless wave—to mount the huge foam-crested billows, and to dive into the deep abyss of dark green water; to watch the "plank" between you and the profound depths dancing upon the water like a thing of life; these are the positions and sights which raise the soul above the tiny troubles, cares and struggles of this world, and open to it a view of the wondrous works of the Almighty. Truly they who go down to the great waters see the wonders of our God.

We left England in glorious weather. As we steered out among the crowd of craft which ever studs the Thames, we were vividly reminded of the merciful protecting hand of Him whose providence rules all things. A few minutes after leaving dock, a sailor fell from the "cradle" of the mainmast, a height of at least sixty feet, upon the deck. Most providentially his fall was broken by some ropes, and he rose from the deck unhurt. We had lovely weather for the first two days, and as we sailed on Saturday afternoon, Sunday broke upon us with a light breeze and a steady sea down channel. We were therefore able to hold service on board. The service was made

short and bright, and appeared to be thoroughly appreciated even by those on board who did not belong to the Church.

There are some persons of so delicate an organization, that the very sight of the internal arrangements of a ship is sufficient to lay them in their berths. Others, do not require a heavy sea to upset them, but are rendered "sick" by the disagreeable smells, bilge water, oil, corking, etc., which pervade a passenger steamship more or less at all times. Under these circumstances, many were "demoralized" even during the first two days, whilst the advent of a pretty stiff gale and the "swell" accompanying, caused for a few days a complete cessation not only of the extra courtesies of life, but in many cases of what are considered under more favorable circumstances the ordinary decencies of civilization. This state among the passengers continued for some time, for we had emphatically "dirty" weather until within a few days of New York.

On the night of the 12th we ran into a big heavy gale, and although we had a very rough night, owing partly to the fact that our ship was very light, no more damage was done than the carrying away of the weather canvass on the bridge. On the Sunday we had again Divine service, both in the morning and evening. There is something very charming and most impressive in our beautiful liturgical service, rendered in the midst of the ocean. The passengers, I believe, felt deeply its beauties, and retired that night with thankful hearts to God for his protection, and with reliance upon His hand for a safe arrival at their respective homes. The last few days the weather has been charming. We passed the Banks of Newfoundland without fog, and are now enjoying a bright sun and stiff northwesterly breeze, which is bowling us along at twelve knots towards our destination. The excitement now is looking for the Pilot Boat. On its arrival a new direction will be given to our thoughts by the perusal of the ten days' papers. In the meanwhile, I remain, yours truly,

W.

On board S.S. "Alsatia,"
Mid-Atlantic, 20th September, 1877.

Correspondence.

SYNODICAL ACTION IN CANADA.

In the *Montreal Gazette* of a recent date is the following communication bearing on the history of Canadian ecclesiastical synods.

To the Editor of the *Gazette*.

Sir,—In the *Gazette* of to-day, there is an editorial in reference to the late Metropolitan, in which I find the following words: "One naturally calls to mind the introducer of the Synodical system of Church Government in the Anglican Church of Canada, and admires the prescience of the man who laid the foundation on which the superstructure is now being erected." There are historical inaccuracies in this statement, to which I beg leave to call your attention. Having had occasion some years since to trace out the history of Canadian Synodical action, I must beg for a little space in your paper to give briefly some of the results. So far back as 1834 it appears that a meeting of the clergy was called in Toronto by Archdeacon Strachan to consider the state of the Church. This meeting was summoned in consequence of the feeling of anxiety excited through the Diocese by a pamphlet issued by the Rev. T. B. Fuller, the previous year 1833. This pamphlet of which I possess a copy, is called "Thoughts on the present state and future prospects of the Church of England in Canada," addressed to the Lord Bishop and Clergy of the Diocese of Quebec, all Canada, West and East, then forming one Diocese. At this period the Church seemed to be dying out. Through the whole of the vast Diocese of Upper and Lower Canada there were only three candidates for Holy Orders. Mr. Fuller, then missionary at Chatham, after a summary of the gloomy state of affairs, says: "If these things are indeed so, and this no one can deny—are we to rest content with our depressed condition? I think not. We require some change—a change which under God will

meet our wants and remove our difficulties. No change will effect this but one by which we may be enabled to meet together with lay delegates from our parishes in general council. Nothing less than the adoption of a code of laws embraced in a new Constitution can bring order and regularity to our Church. Nothing short of the admission of the Laity to our councils will give us strength and energy.

"The laity alone have in their hands what can supply our wants. Before we can avail ourselves of their aid we must allow them to have a voice in its disbursement. This is human nature. No free nation will allow itself to be taxed directly or indirectly unless it has a voice in the expenditure of the monies raised by the taxes." This remarkable pamphlet contains many other ideas far in advance of the day in which it was written, but this question of lay representation never died out, and it at length developed into shape in the first Synod of Toronto, held in 1851—the first Synod held in any British colony! If I remember correctly, the first Synod of Montreal was not held for ten years after.

It appears to me, therefore, that it is to the present Bishop of Niagara, the words you apply to the late excellent Metropolitan, directly apply.

ALEX. DIXON, B. A.,
Rector of St. George's Church, Guelph.

SUNDAY-SCHOOL CONVENTION.

DEAR SIR: Your paper of to-day gives notice of the proposed arrangements for the Sunday-school Convention and Diocesan Church Conference. Upon them I beg to offer some remarks. I very naturally suppose that the Rev. R. W. Norman is specially qualified to preach to children. If so, why are not all those who are delegates to the Convention to have the opportunity of hearing him? If parties are to be drawn from their homes to attend for some days in your city, why not arrange for them to have all the advantages connected with this Sunday-school enterprise? The service ought to be on one of the afternoons of the week-day named; then even some of the clergy not accustomed to preach to children, and feeling themselves not able to do so, might learn a lesson. I for one, not altogether accustomed to the work, would like to be present, but the arrangers have made good provision that I shall not be. Again, there are some in whom the spirit of good old-fashioned Protestantism is not dead, and

Know no reason
Why gunpowder treason
Should ever be forgot;

for it afforded a wonderful proof of God's providential care over our Church and nation. These plain people, not liking the Church of their fathers any better for its allowing the good old Service to be put out of the Prayer-book by the modern pandering of politicians to Popish dicta, keep up, in their own way, a commemoration of the day. Why then should the Fifth of November be the day named for the opening of the Convention, and have for it a service, which many, by reason of prior engagements and obligations cannot attend?

Further, why are the arrangements so scattering? First, there is the children's service on Sunday afternoon. Has this anything to do with the Convention? If not, why put it in the notice? If it has, this part of the affair is only for the city. Then, the next day at 4 p. m. is the "opening service." Are the members of the Convention expected to be present at it? If not, why have it? If they are, what are they to do between that service and the first business meeting, nearly twenty-four hours afterwards? Are those from the country to waste their time in the city; and are the city cousins to exercise their hospitality during this term? Further, is it thought that that opening service, at that hour, will be of such a character, with such warmth of numbers in attendance, as to sound the keynote of success, and give the tone to the future meeting? From my little experience in such matters the arrangements are not very promising, nor are they at all calculated to ensure success. RUSTICUS.

Lignoponte, Festival of St. Luke.

PROVINCIAL SYNOD.

Sir,—I quite agree with the remarks of your correspondent "Order," with reference to the