

management is recorded in the following entry made by him in the "Visitors Book":—

"I have had very great gratification in visiting today the Sunday School of Trinity Church, Barrie, and fully inspecting its operations. From an extended and prolonged experience in Sunday Schools, I can state that I have never seen one so completely furnished with all the aids to render the place attractive to the children, and the hours of teaching both pleasant and profitable to them, nor one in which more admirable order prevailed, or more evidence shown that both teachers and scholars were doing earnest work.

"Any Parish clergyman might well feel proud to possess such a school, which gives promise of furnishing so goodly a supply of well instructed, loyal members of the Church.

"ARTHUR TORONTO.

"Barrie, Jan. 25th, 1880."

The Church was not only crowded in the evening, but numbers had to leave because not even standing room could be found in the building, when his Lordship again preached an excellent sermon from the 1st chapter of St. Paul's epistle to the Romans and the 14th verse: "I am debtor both to the Greeks and to the Barbarians; both to the wise and to the unwise," in aid of the Mission Fund; showing forcibly that as Christians, we owe a debt to the world at large, to give them the Gospel; to our fellow Churchmen in the new settlements it is our duty to provide the services of the Church, by raising funds to pay Missionaries; the result of his appeal in both services was forty dollars: all were gratified by the Bishop's plain and faithful teaching and pleasing manner.

SYNOD OFFICE.—Collections, &c., received during the week ending February 21st, 1880.

MISSION FUND.—January Collection.—Toronto, Church of the Redeemer \$72.00; St. Peter's \$80.09; Apsley, St. George's \$2.25; St. Stephen's \$1.87; Christ Church, York Township \$10.91; Cartwright \$4.14; Whitby \$18.72; Manvers, St. Paul's \$1.00; St. Mary's \$1.00; Bradford \$8.50; Coulson's \$1.25; Middleton 55 cents; Barrie \$40.00. July Collection.—Church of the Redeemer, Toronto \$9.51. Thanksgiving Collection.—Church of the Redeemer, Toronto \$17.18. Missionary Meetings.—Christ Church, York Township \$16.68; Mulmer, St. Luke's \$4.55; Everett \$4.29; Trinity Church \$1.85. Parochial Collections.—Orsahurst \$25.00; Bradford, on account \$21.15; Mulmur, St. Luke's, on account \$11.98. A thank-offering from "Ena" Orillia \$8.00.

WEST SIMCOE RURAL DEANERY.—The first clerical meeting since the death of Dr. Lett, was held at the residence of the Rev. W. R. Forster, near Creemore, on the 18th inst. Present, the Revs. W. R. Forster, E. W. Murphy, B. A., W. T. Swallow, L. H. Kirkby, A. W. Spragge, B. A., and J. Farncomb, B. A. Considering that the meeting was of an inaugural character, there was a good deal of business done. Among other motions which were approved of by those present may be mentioned: An expression of regret at the continued lack of regular Church Ministrations at Alliston and Rosemount,—with a petition to the Bishop to make appointments to those Missions as soon as possible. A motion asserting the desire of the clergy of the Rural Deanery that at least three months notice should be given of an intention to hold confirmation in any place. A motion requesting the Bishop to allow the clergy of the Rural Deanery to elect a Rural Dean annually.

In the evening, service was held in the Church at Creemore, Evening Prayer being read by Mr. Murphy and Mr. Spragge. An excellent sermon was preached (Ps. cl., i.) by Mr. Swallow, who dealt very forcibly on the fact that public worship is not so much to be looked upon as a benefit to the worshippers, as an offering to God. He said that the former view, so far as it excluded the latter, proceeded from selfishness.

On Thursday morning Mr. Murphy read a most interesting paper on "The Visitation of the sick and well," the discussion on which had to be postponed until the next meeting.—John Farncomb, Secretary pro tem.

#### NIAGARA.

(FROM OUR OWN CORRESPONDENT.)

The Toronto Christian Guardian (Methodist) of the 11th inst. has the following:—We see, by the daily papers, that the Rev. Mr. Brookman, late of St. Thomas' Episcopal Church in St. Catharines, was recently received into the Baptist Church, and immersed by the Rev. R. Cameron, of Brantford. We noticed some time ago that Mr. Brookman gave, as reasons for giving up his charge in St. Catharines, certain objections to the Church of England, mainly accusing that Church of not affording greater liberty of action: though some people think that Church is tolerably

liberal. It seems rather ungenerous of Mr. Brookman to make an attack upon his own Church, while he was planning a desertion to another denomination. It can hardly be a fault in the Episcopal Church that it is not a Baptist Church, as it would need be to suit Mr. Brookman. However, as Mr. Brookman is a pre-Millenarian, a low Calvinist, of semi-Plymouth notions in theology and Church Government, holding immersionist views of Baptism, he will, doubtless, be more at home with Messrs Cameron and Crombie than with his former friends. Mr. Cameron may not be a proselyter, but he must have a special gift for picking up stragglers who have become unsettled; for not long ago he immersed Mr. Crombie, the evangelist of the Young Men's Christian Association.

MARSHVILLE.—On the 28th ult., the members of Christ's Church, called upon the Rev. John H. Fletcher of Pt. Colborne, who has lately been appointed to the mission of Palmerston, and on behalf of the congregation, presented Mr. and Mrs. Fletcher with the following address and a number of pieces of silver plate. Mr. Fletcher thanked them for the kind present and expressed himself sorry to part with the many true friends he had found in Marshville.

Rev. and Dear Sir,—

The members of the congregation of Christ's Church, Marshville, to whom you have faithfully ministered for four years, have learned with deep regret that you are about to leave us. We cannot permit you to take your departure without showing you, in some tangible way, the high esteem in which we hold you and your amiable wife. We beg your acceptance of this cream pitcher, spoon holder, two napkin rings, butter cooler and knife for yourself and Mrs. Fletcher. In losing you, we have, indeed, lost a faithful minister. In saying farewell, we wish you God speed, and pray that you may be long spared to labour for the Lord.

Signed on behalf of the congregation.

JOSEPH BURLIONG, } Wardens.  
WILLIAM C. BRAUN, }

Jan. 28th, 1880.

An address was also present to Mr. Fletcher from the Masonic body, and while it was being read by Dr. J. B. Neff, James R. Haun, Esq., Churchwarden of St. James' Church, Port Colborne, placed in Mr. Fletcher's hand a purse containing \$90. The present had been prepared with the utmost secrecy, and Mr. Fletcher was quite taken by surprise. He, however, briefly replied to the address, thanking the brethren and friends for their kindness, and saying that it needed not this token of their goodwill to assure him of the many friends he had in Port Colborne.

LUTHER VILLAGE.—Received up till Feb. 1st, 1880, for Church in Luther Village, Rev. H. B. Patton, Billings Bridge \$1.00; Mrs. A. W. H. Chowne, Erin Village \$0.50; Rev. A. W. Radcliffe, England \$24.00; Mr. Philip Fergus \$100.—REGINALD S. RADCLIFFE, Deacon in charge.

The Rev. W. D. Graham requests his letters and papers to be sent to the Rectory, Thorold, Ont.

#### HURON.

(FROM OUR OWN CORRESPONDENT.)

THE LATE REV. WILLIAM BETTRIDGE, B. D.—To those who knew and loved him, and wish to have some memorial of him, his daughter, Mrs. Charles de Blaquiére is desirous of presenting his portrait drawn from his last photograph by Dalziel, and published in the Pictorial World of Jan. 3rd, 1880. Names and addresses should be sent to

E. B. REED, Esq.,  
Secretary of Synod of Huron,  
London, Ontario.

LONDON.—St. Paul's.—The Rev. Canon Innes has chosen the following subjects and texts for his sermons on Wednesdays and Fridays in Lent:—Christ the Foundation, Rev. 2: 45; Christ the Door, Rev. 2: 10; Christ our Advocate, Rev. 2: 14 16; Christ a Refiner, Rev. 2: 28 25; Christ the chief Corner Stone, Rev. 8: 8; 8: 10, 11.

### Correspondence.

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

#### CHRISTIAN MODERATION.

MY DEAR SIR.—I am not an advocate for Evening Communion; I think where possible they should be avoided; nor am I an advocate for Fasting Communion: I look on them as altogether contrary to the

original institution of the Supper of the Lord; but I do earnestly long to see the time when parties in our Diocese will agree to differ on unimportant matters, and work cordially together on those on which they are fully agreed. I am more than half a century a communicant, and can look back over that time and see that when I first received the Holy Communion there was no objection made to its early administration; Ireland is not, and never was the home of ritualistic or extreme High Church notions; yet at the period to which I refer, it was the custom in the Church of the parish where I resided to have an early administration on the great festivals, and no one ever thought there was any impropriety in so doing; now, men, who hold the same doctrinal views as the clergymen of that parish at the time alluded to, consider it almost a sacrilege to have such a service, and, instead of having morning celebrations, have one administration in the afternoon; and as two clergymen are absolutely unable to administer to the great body of communicants, who then attend in some of the metropolitan Churches, the celebrants stand with their backs to the Lord's Table, and say the words of presentation once for the entire group of communicants kneeling round the rails, and then hurry through them, giving the bread and the wine with a greater degree of speed than is suitable for so solemn a service; on the other hand, we are told by persons of the opposite stamp that the arguments adduced in support of Evening Communion are all nonsense, and that the Supper should be taken in the morning when the recipients are fasting; as long as such notions as these are advocated on both sides, there can be no peace; and if there is no peace, there can be no prosperity. Again, if a processional hymn is now sung, it is looked on as the Shibboleth of ultra-ritualism; but in my boyhood I was a member of the choir in the parish Church of the town where my parents lived, and it was our invariable custom to sing a hymn while the clergyman was going from the vestry room to the reading desk, which, in that case, was the entire length of a large Church: true, we did not sing walking in procession with them, for this was impossible, as in those days the organ and the choir were placed at the end of the Church, a la Cathedral of Toronto, and curtained off from view in the organ loft; but we sang while they were going in procession to their respective places; and between these there is in my opinion no material difference. I might mention several other things which were then carried on in Low Church Ireland, that are now looked on as the acme of High Churchism, but these are sufficient for my purpose, therefore forbear. Our fathers did not consider any of them of such importance as to be the cause of division and strife; why then should we exalt mere forms to such an elevation that in looking up to them, we are unable to see the simple realities of our holy religion, and, through contending with those who differ from us in trivial matters, lead Dissenters to say, "See how those Churchmen hate one another!" We do not want our parishes to be again flooded either with Plymouth tracts, or Association occasional papers, let us then not give any cause for a renewal of such a course, but rather let us act so that our moderation shall be known unto all men, and for that purpose let us manifest in *necessarius Unitas, in dubio Libertas, et in omnibus Caritas*.

I am my dear Sir, yours faithfully,

JOHN FLETCHER.

Unionville, Feb. 16th, 1880.

#### A PROTEST.

SIR.—It would perhaps have been more courteous if Mr. Vincent Clementi, before bringing against me an utterly irrelevant accusation of ignorance of Prayer Book rules had he taken the pains to read carefully the letter which drew forth my protest.

Yours faithfully,

W. J. MUCKLESTON.

Edwardsburg, Feb. 20, 1880.

#### THE CROSS.

SIR.—In all likelihood every parish in the Diocese has been favoured, like Mr. Spragge's, with leaflets from Toronto. Every peaceable and sensible man must regret the circulation of such silly and mischievous things. But I am quite sure we ought not to credit them to the late Church association. Some of them bear the well-known triple initials of a gentleman who has more money than brains, more books than skill in the use of them, and far more leisure than good taste or feeling, and all of them bear the intellectual impress of his mind. Let this suffice in the way of not undeserved reproach. And now, with your permission, I will take some more substantial notice of these papers in two or three letters, as this parish also has not been forgotten by their writer. And first, the symbol of the Cross is bitterly opposed. Let us see on what grounds. "It is a Pagan symbol"—of what he does not say, nor have I ever heard. Of the "Pre-Christian

Cross" all lands being strange aggressive agnosticism to sacred, who say not about our ears with us we not ing the honour ancient human human So Just further selves instant progress the truth ignorant meaning on the entitled the Cross seem the Englan worth bishop land wi and the ly to b Christi the syn Docum editor s who rei king of the cou in his c take so use of t ferred t eign (cr suprem minister stateme end of was, on strange Matthew cumstai I ask sc it not n garmen firmly e ancient superna at the al the chil take the to him? unanim cally an suffered heroic s and just generati the face of Engle have be sin again Perhaps cross is e not use crucified tainly d means o stition s bol, by indulgen ests of r for eight with a s pardona faith.

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