

St. Paul's Church. Although the evening was unpropitious, and heavy rain was falling, the church was crowded. The preface to the service having been read by the Incumbent, the Rev. P. Fox, M.A., the candidates were presented to the Bishop by him, in the following words:—"Right Rev. Father in God, I present unto you these young people as fit and proper persons to receive at your hands, the ancient and Apostolic rite of confirmation, having duly examined them as to their knowledge of the creed and sacred writings, and found them worthy." The service was then read by his Lordship, and the Apostolic rite duly administered, first to an Indian girl from French Bay, to whom the Bishop explained the ceremony through an interpreter, and afterwards to the remainder of the candidates in number 16. The choir of the church performed their part with their usual ability. A very beautiful solo was sung by Miss A. Davis. After the confirmation service was concluded, a Missionary Meeting was held. The Bishop gave an interesting address upon the success of the church in China, and the Rev. W. F. Campbell, Missionary Agent of the Diocese, an address upon the prosperous condition of our church in these parts. The collection amounted to eight dollars. At the close of the meeting both the Bishop and Mr. Campbell expressed themselves highly gratified with the arrangements, and during the short time they were here, seemed thoroughly to enjoy the scenery and healthy breezes of our beautiful lake. Mrs. Alford accompanied the Bishop on his visit.

BRUNSWICK.—On the 15th, Bishop Alford (late of Victoria) visited the parish. At 11 a.m., Christ Church was filled. Morning prayer was said by the Incumbent and the Bishop delivered an impressive address to the candidates for confirmation, numbering twenty-five, seven of them being adults. After this, the Bishop delivered a forcible address on behalf of the Diocesan Mission Fund. Evening prayer was said by the Rev. T. W. Magahy, Rector of Lucan, after which the Bishop delivered an exceedingly interesting discourse on the Mission to China. Large collections being made at both services.

In the afternoon Bishop Alford administered the rite of confirmation to 21 candidates at Hensall, the congregation of which will have especial cause to remember Bishop Alford, who so gracefully and kindly left behind him a Souvenir in the shape of a cheque for the purchase of a handsome Communion Service as an expression of his appreciation of their efforts in clearing off the debt, and also to serve as a remembrance of their duty to "hail their Saviour." Nor should the kindness of the Bishop of the Diocese be forgotten in putting at the disposal of Hensall congregation a cheque for \$52 towards liquidating the debt of \$300.

Rural Dean Cooper. The Rector of the Parish Rev. Wm. Shortt B. A. and the Missionary Agent were also present and briefly addressed the large assembly. Church work in the County of Bruce is making great progress, and a abundant amount of work can easily be found for at least two more active, energetic young men, whose heart and soul are invigorated with the true Missionary Spirit, such as His Lordship Dr. Alford evidently possessed. The writer can well remember that eight years ago there were but four Clergymen in this County, now there are more than double that number and more still wanted. Would that a liberal spirit could influence the wealthy members and congregations in the Diocese, so that the means may be forthcoming to meet the demands now being made upon the Mission Fund of the Diocese.

ALGOMA.

(FROM OUR OWN CORRESPONDENT.)

The following address has been presented to Mrs. Coate:—

"We, the undersigned members of the Church of the Redeemer, at Rosseau, Muskoka, desire on this occasion to present our heartfelt thanks and gratitude to Mrs. Coate for her liberality at all times, and especially on this occasion; not only to Mrs. Coate, but also to Charles B. Coate, Esq., for their joint gift of a new bell to the above church. The gift of the above bell being all the richer, inasmuch as the donor had already donated a like one to the same church, but which was unfortunately cracked in the ringing of the same. We, therefore, as a parish, rejoice in uniting to blend, with one accord, our voices, that she and her son may live to hear its notes float over the still waters of Lake Rosseau, bearing the message of God to all, of warning, exhortation and comfort to be found in His Church, which they love so well; and our earnest prayer is, that they may live long to hear its solemn voice call many to the worship of God in His holy Church.

ALFRED W. H. CHOWNE, WM. DITCHBURN,
Incumbent. Lay Reader.
Wm. L. LAWRASON and Henry Ditchburn, Wardens;
S. Richardson, choir master; Wm. Atkinson, S. S.

teacher; W. H. Pratt, J. L. Wilkinson, J. H. Holton, T. H. Dawson, Jessie Holton, Gilbert Wright, D. W. Hart, J. H. Scott, B. S. Beley, Ebenezer Sirett, W. Goldthorp, Mrs. Humphreys, Arthur Ditchburn, Mrs. C. Anderson, George Martin, Fred'k Langton, H. Bishton, Edward Clifford, John Holton, Julia Lawra-son, R. H. Spratt, W. Morgan add others.

A suitable reply was given.

ROSSEAU, MUSKOKA.—The Rev. Alfred W. H. Chowne, begs to acknowledge with thanks, the following sums towards the Parsonage Fund, viz.:—Samuel Platt, Esq., \$5; Friend, \$1; W. H. Woods, \$1; Mrs. Burk, \$1; G. A. Devlin, (Parkdale), \$1; A Friend, 50c; M. McDougall, 50c; C. Scadding, 25c; L. M. W., 50c; A. H. Dymond, \$1; Cash, 25c; do. 50c; do. 25c; H. H. \$1; Mrs. Coate, \$2.50; P. Stenning Coate, \$1; also from Mrs. Bethune, No. 10 Chambers' Journal; No. 11 Canadian Monthly; 2 Sunday Teaching A.B. Leaflets; 11 St. Peter's Parish Magazine; also a parcel of Tracts, all which are received with gratitude. A parcel of DOMINION CHURCHMAN from Rev. W. E. Grahame, Thorold.

On Thursday, 19th day of August, the new church at Dufferin Bridge, was opened by the Rev. Alfred W. H. Chowne, the text being taken from St. Mark, vi. 31. "Come ye yourselves apart into a desert place and rest a while."

MAGNETAWAN.—The church-wardens thankfully acknowledge the receipt of another sum of \$20 towards their church, through the Rev. Wm. Crompton. This is expected in the course of time to be the county town, so that great anxiety is manifested to have a neat, substantial church. At present the settlers are very poor.

Correspondence.

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

THE NEPIGON MISSION.

DEAR SIR,—On Thursday, the 8th of July, preparatory to starting for Lake Nepigon, a special missionary service was held in St. Luke's Church, Sault Ste. Marie, at 10.30 a.m., with an administration of the Holy Communion. Thirty-two were present, and fourteen received the Holy Communion. The service throughout was most hearty, fervent and devotional, and God's abundant blessing was earnestly implored upon the work about to be commenced in the Saviour's name. The Bishop gave a stirring address, pointing out the duty we all owe to the pagan and other Indians of the forest, and directed all to pray fervently and give liberally for the extension of the knowledge of the truth among those who are "sitting in darkness and the shadow of death," that they may be brought "into the way of peace." At the church door all wished their pastor a most hearty God speed and a safe return.

On Friday morning, at 10 o'clock, Joseph Esquiman (formerly head pupil of the Shingwauk Home) and myself went aboard, and on Sunday morning at 4 o'clock, we arrived at Red Rock, and were most heartily welcomed by the assembled Indians. Two services were held, on this Sunday, and instruction given during the day. On Monday, the 12th, I drew up a paper for those who wished to join the proposed mission, which all the men of one band signed, who, together with their families, numbered thirty-two souls, the exact number of persons present at our service in St. Luke's, Sault Ste. Marie, on the Monday before we started.

On the very same day, as we held our beautiful and impressive missionary service, preparatory to leaving the Sault, this band of pagan Indians of the Nepigon, who before were divided in their opinions, decided that if a missionary came they would, with his approval, resort to a certain place for the formation of a Church of England Mission, for which Church's ministrations they had been waiting for nearly three-and-thirty years.

This remembrance of that beautiful service, and the evident answer to our united prayers, supported me in many a lonely hour, in many a trying difficulty, and God's almighty hand, like "the pillar of fire and of the cloud," kept moving on before, and His abundant blessing was frequently outpoured to strengthen and to refresh our weak faith.

On Tuesday morning we all started in 8 canoes up the beautiful Nepigon river, for the lake, and during our progress by day the eye was continually enchanted by the bold, magnificent and truly picturesque scenery; and at night the different camp fires, with the silvery moon above our heads, reflected a transcendent loveliness, utterly indescribable, on the scene around.

On Saturday night at 10.30, we duly arrived at a part of Lake Nepigon called Chief's Bay. On Sunday, three services were held, and other religious instruction given, and on Monday by 6 a.m., a site for the Mission Church was selected, and the before untouched tall red pines of the forest began to fall.

Under many and trying difficulties in a solid wilderness, 67 miles from the dwelling of any white man, aided solely by Indians with their axes, we succeeded in building a church and school combined, 80x20, and also commenced a mission house. An acre and a half of land was cleared, and eighty-five yards of road made. I attended the church and school on Sunday, the 8th of August, and on the same day I baptized nineteen, before pagan Indians, as the first fruits to Christ of our Church in this portion of our extensive Diocese.

During my visit I also baptized two of another band, and 97 names were handed in as the number that would attend our school.

Earnestly commending this new Mission and the pagan Indians, and also our general work, both among the red and white population of this Missionary Diocese to the prayers and liberal alms of the Canadian Church.

I remain,

Yours very truly,

THOMAS APPLEBY,
Missionary and Bishop's Chaplain.

CHURCH DECORATION.

The following letter appeared in the Chicago Living Church, of the 12th inst. :—

To the Editor of the Living Church :—

About six years ago, Bishop Cummins, the founder of the American R. E. Church, in response to a request from a number of heads of families in this city, who had left the Episcopal Church, on account of ritualistic practices, and allied themselves with his movement, sent Mr. Mason Gallagher to organize them as a congregation, and officiate as their Pastor *pro tem*. On entering upon his duties, his reverence proceeded to explain the points of difference between the Church which they had left, and the one with which they had identified themselves. Of these I may mention the use of the words *Altar* and *Priest* in the former, which he denounced as germs of Sacerdotalism, and the cause of all the ritualism that was sapping the Protestant life blood out of it, but which he declared, over and over again, with all the force he could command, the latter had thoroughly eliminated from its system. Who that listened to Mr. Gallagher, in the Court House, has not heard him declare that the R. E. Church would know no *Altar* but Calvary, no *Priest* but Christ, and that in its Prayer Book and ceremonies these words would not be found,—hence the destruction of ritualism for all time to come. These are the principles which Mr. Mason Gallagher, before the citizens of Ottawa, solemnly declared would be the principles of the organization which our people had adopted. Now, sir, as a member of the R. E. Church, who has taken a great interest in its progress, and watched with anxiety its career throughout these six years, I charge Mr. Gallagher, and the church with which he is so closely connected, with having broken their most solemn pledges, and violated their declaration of principles to the people, who, on their faith, joined the movement. To prove my charges beyond dispute, it will be only necessary for me to refer to a description of an exhibition that was held in the Metropolitan R. E. Church, Chicago, Bishop Cheney, Rector, on Easter Sunday last, and will be found in the *Appeal*, of the 15th of April. It runs thus:—"Christ's Church, Chicago, was crowded to its utmost capacity, Easter morning. The aisles were filled with camp stools, and many persons stood out the protracted service. The floral decorations were confined to the Chancel and *Altar*. Bishop Cheney officiated, assisted by the Rev. Charles H. Gilbert. The front of the Reading Desk was ornamented with a magnificent cross of white lilies, bearing the sacred monogram, 'I. H. S.' in purple, red and white. On the pulpit were two large stars composed of Easter lilies, and on the font a cross composed of white carnations, roses and Easter lilies. Beneath the pulpit cross was deposited a memorial casket with the words 'To Letta,' in variously colored flowers. The Chancel Rail bore a profusion of floral crosses and stars, mostly white, and smaller than the others. Calla and Easter lilies, carnations and white roses formed the basis of these, and in some instances they were relieved by delicate borderings of green or light red. The service included the full ritual, with a sermon, confirmation, and the celebration of the Holy Communion. The music was a distinctive feature, and embraced chants, hymns and anthems. In the afternoon the church was again crowded, but with a very different audience. This was the Easter Anniversary of the Sunday School; and the children, to the number of several hundred, came dressed in their best and bearing floral offerings. The church was one vast flower garden; the sweet faces of the children, and the fragrance and beauty of the flowers lent a charm to the scene. The services