

On Friday last, 4th June, one of our country parishes was the scene of an ecclesiastical ceremony, always dear to Churchmen, whether clerical or lay; viz., the consecration of a Church to the service of God. On this occasion the place was West Potten, and the Church one that has been erected under the direction of that, as is acknowledged on all hands, zealous missionary and hard-working priest, the Rev. John Kerr. This is the second Church he has built in the mission allotted to him. The first was that of Glen Sutton, the headquarters of the mission. We were given to understand on this occasion that the Church, just at this time consecrated, was hereafter to be considered as attached to Mansonville; passing from Mr. Kerr's charge, much to every one's regret. But if the work he has begun should be, as possibly it may, carried out in the same spirit and with the same object, that is, the bringing together into the one fold the people there that have before this been "tossed to and fro by every wind of doctrine;" our regret will not be of long continuance. In these changes, however, it is well for Churchmen to remember the work of building up the Church is not of man, but of the will of God, though man is God's instrument, and the ordained priests the stewards of His mysteries and the under shepherds of His flock. As of old time, there were those who bore the ark of God; carried the curtains of the tabernacle and its furniture; yet were all under the guidance of that pillar of the cloud, that silently, mysteriously, yet majestically moved onward in the clear air above them and before them, and by the Divine Majesty therein enshrouded their movements were directed; so it is still with the Church of God.

"Men may come, and men may go,
But it goes on forever."

To return, however, to what was done on this occasion. At an early hour, the clergy and laity interested might be seen coming from various points of the charming country around. The locality is indeed beautiful, and the little Church with its gleaming cross-crowned spire, adds an additional charm.

One of the first arrivals was that of his lordship. There were besides the bishop and the incumbent, the following clergymen present:—The Revs. T. W. Fyles, Rector of Cowansville, I. Constantine, M. A., of Stanbridge East, Robt. Kerr, late of Mansonville, now of Trinity Church, Quebec, Charles Bancroft, M. A., of Knowlton, Wm. Ross-Brown, L. T., of Iron Hill, and Mr. Watson, M. A., Oxon. The services were characterized by solemnity and heartiness. The clergy having robed proceeded in due form to the main entrance where the Bishop was received by the incumbent and the wardens, and escorted to the sanctuary. Here the petition for the consecration was read, and the service was then carried out according to the form provided for the "Consecration of Churches." By the sentence of consecration pronounced at the altar, we find this Church is set apart for worship, under the name of Christ Church. The services of Morning Prayer and Holy Communion were allotted in parts to the different clergy present; one reading the confession, another the first lesson, and a third, the second, and so on. This arrangement is not open, perhaps, to criticism, so far as regards choir offices, but it is not at all the arrangement to follow in "The Divine Liturgy." In this office most of us understand that there is but to be one priest, the celebrant, assisted by two others. On this occasion the Holy Communion office was divided and subdivided among so many that that it was hard to see how it could be parcelled out much farther. But this was not the fault of the Incumbent.

The services throughout were characterized by heartiness of responding and chanting, though to many of the congregation still, the services of our Church are something novel, a something viewed with prejudice. These prejudices have been wonderfully removed from the minds of some. A knowledge of the true Faith as a deposit given to an organization and historically handed down by written and unwritten tradition, has begun to expand the minds of some and enlarge their "views." The Church now consecrated is of wood, clap-boarded. The style early English. It has a spire covered with tin that makes it glisten in the sun-

light and attracts attention from afar. A gleaming spire in a country village seems to the writer always charming, and very suggestive. It seems to suggest the light that cannot be hid; it suggests, from its radiance reflecting from various points the sentiment that the Church is bound to send forth her bright beams, those beams that she gathers from her Sun, Christ. On this spire there is planted that world-recognized sign of Christianity, the Cross. How much more appropriate this, suggestive as it is of firmness, fixedness, than the wind-tossed arrow, telling of the flight of time, and telling, too, of death, or the barnyard bird, more suited to Churches in subjection to the See of Rome than those in communion with Canterbury. There stands the cross, ever the same, no change of face, no wavering of frame, fit emblem of the fixity of the Church's teaching and of her Catholic character, the same everywhere and at all times. And yet there are some, even of the clergy near us, as well as elsewhere, whose professions are very Catholic at times, but who shrug their shoulders and look askance because they find men who will show their principles by act as well as by word. These are the men whose rule has been, and who advise others accordingly, "Don't hurt yourself;" "Don't damage your prospects." If everybody went by their advice there would be little advance as to anything that would proclaim distinctly to the passing multitude the Church's claims. Thank God, we have had some even in these townships who have had the courage of their principles, and whose work remains. They dared, they did, they won; and as all such winners do, they have made it easier for others to "go and do likewise."

The interior of this little Church is very neat. Every window is brilliant with stained glass (quesaille pattern on rolled glass), and the chancel window has in its centre light a figure of our ascending Lord. The other lights and spaces are filled up most effectually with patterns and with well-known symbolic designs. The chancel is divided into choir and sanctuary, each furnished appropriately. The latter has a retable to its altar, and a credence. On the former stood the cross of Calvary with a vine around it. On either side were vases of flowers. We were sorry to see that the sacred vessels were those ugly and ungainly vessels that are suited, it may be, to love-feasts, or those sects that make a love-feast merely of the Holy Sacrament; but not at all suited to us. As they were a gift, the incumbent had to receive. The giver doubtless did his best. The fact is, if any of our people go into our cities to buy communion vessels, they are presented with these things at our stores, and told that they are in general use. And they buy accordingly. It is within the writer's own experience, that when in a leading silversmith's store in Montreal, and cogitating as to the purchase of a chalice made after a correct pattern, he was told that they did not purpose to keep such things on hand, as they were only for the Puseyites, &c. Of course if such language is used to our country people they will be alarmed and forthwith buy what they are told is the right thing.

The services were closed by the benediction, the clergy moving out first slowly while the *Nunc Dimittis* was chanted. So ended a most interesting service. It was indeed with regret the incumbent, as it were, bid farewell to the building whereon he had spent so much time and thought. May his successor add to but not take from what he finds already done.

ONTARIO.

[FROM OUR OWN CORRESPONDENT.]

Last week two of the younger clergy of this Diocese visited a portion of the "Wilds of Ontario"—L'Amable—where they held service to a large and attentive congregation. They were very much impressed with the hearty responses and superior singing of the inhabitants. On their return home the above gentlemen were very much interested in watching the movements of a large bear, which crossed a clearance on their right hand, passed over the road in front of them to a clearance on their left and disappeared into the bush.

TORONTO.

SYNOD OFFICE.—Collections &c., received during the week ending 5th June, 1880.

MISSION FUND.—In answer to \$1,000 offer.—Clarkson Jones, Toronto, balance of subscription, 100.00. Parochial Collections—St. John's, Norway, additional, 1.00; Seymour and Percy, balance, 6.50; Galway, Kilmount, 3.00; Swamp Lake Road, 4.30; Pettie's Bridge, 2.10; Lindsay, balance, 39.05. January Collections—Port Whitby, 1.50; Duffin's Creek, 98 cents; Lindsay, 6.00.

WIDOWS' AND ORPHANS' FUND.—October Collections—St. John's, Toronto, balance of assessment, 24.46; St. Stephen's, Toronto, balance of assessment, 14.21; Holy Trinity, Toronto, 53.10; Churchville, 10.00; Seymour and Percy, balance, 42 cents; Whitby, 27.60; Pickering, 9.90; St. Philip's, Unionville, 5.75; St. Philip's, Toronto, 25.37; Atherley, Sebright and Longford, 3.80. Annual Subscription—Rev. George Hallen, 5.00.

DIVINITY STUDENTS' FUND.—April Collections—St. Luke's, Toronto, on account, 10.00; St. John's, Norway, 1.38; Port Whitby, 1.00; Duffin's Creek, 80 cents; Lindsay, 3.00.

ALGOMA FUND.—Day of Intercession Collections—St. Stephen's, Toronto, 5.90; St. Peter's, Toronto, 41.55; West Dysart, 21 cents; Guildford, 25 cents; Lindsay, 5.00; St. Philip's, Unionville, 75 cents.

MEETING OF SYNOD.—The annual meeting of the Synod took place on Tuesday, the 8th inst. After Mattins, the Venerable Archdeacon Whitaker preached in St. James' Church in the morning, from 1 Timothy 6: 20, after which the Holy Communion was administered.

The Lord Bishop took the chair in the school-room of the Church of the Ascension at 3 p.m. The Rev. John Pearson and Mr. F. D. Barwick presented their report on the certificates of the Lay Representatives. The Court on Contested Seats was constituted of the Rev. Messrs. John Pearson, Septimus Jones, Dr. Snelling, Geo. M. Evans, and Huson W. M. McMurray.

Rev. Mr. Roe, from Ireland, Rev. Mr. Mockridge, from the Diocese of Niagara, and the Rev. Charles Durling were invited to take seats on the floor of the House.

His Lordship then delivered the following address:—

Reverend Brethren and Brethren of the Laity:

By the gracious providence of our Heavenly Father we are permitted to meet once more in Synod, to deliberate upon the affairs of the Church in our diocese, and legislate for its better government; and it is in devout recognition of His loving care which has watched over and preserved us that I greet you to-day with the congratulation that no inroad has been made by the hand of death into the ranks of our clergy during the year since we last met. Changes, however, have occurred in our clerical staff through removals from the diocese, and transference from one parochial or missionary sphere to another; though, I am happy to state, the losses we have sustained in our active forces have been more than compensated by the accessions we have received. Five clergymen have severed their connection with us. The Rev. W. M. C. Clarke, of Alliston, has resigned his charge to accept a curacy in England. The Rev. P. Clementi Smith, assistant curate of St. John's, Peterborough, has returned to England. The Rev. W. S. Young, of the Church of the Ascension, Toronto, and Edward Warren, of Sunderland and Brock, have gone the United States and obtained appointments in our sister Church there. And the Rev. C. H. Mockridge, assistant curate of St. George's, Toronto, and Clerical Secretary of this Synod, has, greatly to my regret, left us, to assume the charge of Christ Church Cathedral, Hamilton, though we cannot but congratulate him on his promotion to so important a position. The Rev. Canon Ritchie has signified his intention to resign the parish of Georgina at the close of the present month, on account of increasing age and infirmity. On the other hand our gains have been as follows:—The Rev. C. Thomson, of All Saints' Church, Hamilton, has been appointed to the charge of the parish of Weston and Carlton, in the incapacity through ill-health of the incumbent; the Rev. W. A. Johnson. The Rev. John Farncomb has been ordained to the mission of the Batteau; the Rev. Charles L. Ingles to St. Mark's, Parkdale; the Rev. Henry G. Baldwin to the Church of the Ascension, Toronto; and the Rev. Frederick W. Kerr to the Assistant Curacy of Grace Church, Toronto. The Rev. H. T. Leslie has been licensed to assist at St. Matthias', and the Rev. Edward Rainsford at St. Matthew's, both very poor parishes in this city. On Sunday last I also admitted to the Diaconate Messrs. Ogilvy G. Dobbs, Clarence W. Bell, and Bernard Bryan. These gentlemen will be