

and took part. The congregation feel under a great debt of gratitude to the rev. missionary and will not soon forget his godly admonitions.

NIAGARA.

JARVIS.—The Bishop of Niagara visited this place on Friday the 9th inst., and confirmed seventeen persons. The class consisted principally of the heads of families from other denominations. Though suffering from weakness of body his Lordship's address was most practical and forcible. This is the third episcopal visitation during the five years the present incumbent has been in charge of the parish, and completes a list of one hundred names that have, during the same period, been added to the Church.

STAMFORD.—The Rev. C. L. Ingles came to this parish in Nov. 11th, 1848. It then included the whole township, and was called the parish of Chippawa, though really that of Stamford. For fifteen years he was curate or assistant, having charge of the greater part of the township outside of the village of Chippawa; the church and congregation, of which the revered rector, the Rev. W. Leeming, retained under his more immediate charge. On Sunday last, the 11th inst., Mr. Ingles gave his thirty-fifth anniversary address, in which he made summary of statistics, of which the following are a few:—In Nov., 1848, there were in the congregation of St. John's, Stamford, 32 communicants, of whom there are only three living and in the neighbourhood. The number now on the roll is 41. In Nov., 1848, there were in Drummondville (now Niagara Falls South) 16 communicants, of whom there are only two living and one remaining in the place. The number now on the roll is 56. From Nov., 1848, to the present time there have been: Baptisms, 887; marriages, 164; burials, 624; confirmed, 281. The number of public services have been about 7,000. During this period the parish church of St. John, built in 1825, with its graveyard around it and village green in front, giving it quite an English appearance, has been much improved and beautified, the reredos being handsome and appropriate. Its five memorial windows, of chaste design, can hardly be surpassed by any in the province. Other additions and improvements, which need not here be mentioned, have also been made. All Saints' Church, of stone also, opened on All Saints' day, 1857, Niagara Falls South, has been built and fitted up with oak lumber from east to west. Its appearance both inside and outside is that of a pretty and well arranged English country church, with graveyard, or God's acre, surrounding it. Within the bounds of the original parish of Stamford there are now three independent parishes, the parish of Stamford, now including only the greater part of the township outside of municipalities of Niagara Falls and Chippawa, and including even a portion of the former.

BARTONVILLE.—The second anniversary of St. Mary's Church was devoutly observed on Friday evening, the 9th inst., when an excellent congregation was present. The preacher was the Rev. R. G. Sutherland, M.A., of St. Mark's, Hamilton.

HAMILTON.—St. Thomas' Church.—Rev. Canon Dumoulin, of St. James' Cathedral, Toronto, preached in St. Thomas' Church in this city, on Sunday morning, Nov. 11th, from I. Samuel, xvii. 55th and following verses.

GUELPH.—On Sunday, the 9th, Archdeacon Dixon preached a sermon in reference to Luther and the condition of the Church previous to the Reformation. This was published in a Guelph daily. The sermon gave great offence to the priests, who have an establishment in that city; and one of them, Father Fleck, published an abusive letter denouncing the Archdeacon and his sermon, and stating that he would give a lecture "On the true 400th of Luther's Baptism," which would be on Dec. 21. The archdeacon wrote in answer as follows:

"I am charged by Father Fleck, S.J., with using 'grossly abusive language' against the 'Romish Church.' The language to which he refers is not mine, but taken from the great divines of his own Church, spoken and written long before the Reformation. I quoted from 'Platina's Lives of the Popes,' A. D. 1481, and from the Epistles of St. Bernard. I also gave extracts from the illustrious Dante, who, in addition to his immortal verse, wrote a treatise against 'Papal usurpations.' I also gave extracts from the sermons preached each Sunday at the great Council of the Roman Catholic Church held at Constance, and which are chiefly occupied with exposures of the corruption in faith and morals that had overlaid the Church, and especially the Papal court. These sermons also were preached by men who branded with infamy the memory of Wycliffe, and burned John Huss for his

opposition to the decree passed on the 14th June, 1415, taking the cup from the laity. All these quotations are adduced to show that there was an overwhelming need of a reformation of the abuses that had crept into the Church; that good and holy men everywhere were demanding it, and that it even prevailed among men who burned John Huss for adhering to the primitive manner of administering the Holy Communion.

Now, either these quotations are true or they are not true, and it is an evasion of the question to charge me with the language and sentiments spoken and written by eminent divines of his own Church. It is History Father Fleck should arraign, and not me. That I had abundant evidence for the authenticity of all I quoted, I am quite willing to show Father Fleck or any one else who may wish to see it.

With respect to Martin Luther I said little. I spoke with admiration of the noble stand taken by a poor monk against the thunder of the Vatican, at a time when the lightning swiftly followed the thunder. I dwelt on the grandeur of the spectacle of one mind representing the minds of millions, taking the leadership in assailing the gigantic evils of the time. But I also stated that he failed as a constructionist, and contrasted his impetuous proceedings with the learning and patience displayed by the English reformers in comparing Romish doctrines with the teachings of Holy Scripture, and the witness of the ancient fathers and councils of the Church. At the same time I gave the testimony of Von Schlegel, "Philosophy of History," Lecture 15, one of the most profound thinkers of the close of the last century and beginning of the present, and a devout Roman Catholic, where he says that "Luther formed an epoch not only in the history of the German language, but in the progress of European science and culture." I also objected to Archbishop Lynch's view of the great reformer, in a sermon preached in Toronto a few years since, when he declared that "Luther was a man of violent passions, addicted to the most grovelling vices, violent in anger, debauched in morals, sycophant of the great, and beastly in his passions, perverse and coarse, tyrannical and licentious."

If he was what the Archbishop represents him to have been, it would appear miraculous that he should have been able to work out so vast a revolution, and gain so many devoted friends among the greatest and noblest of the age.

I remain, &c.,

ALEX. DIXON.

HURON.

CHATHAM.—The services at "Christ Church" yesterday were very interesting. The Rev. H. Martin gave a special sermon, being the great Martin Luther's birthday, who made such an impression on the people of his day 400 years ago. The congregation was very good, considering the stormy night, and the singing was of the highest order, one "anthem" especially at which the congregation partly stood and the rest sat down.

The correspondent who kindly sends the above asks, "Is it right or wrong to sit down during the anthem?" Decidedly improper. People sit in a concert room to listen, while others sing to amuse them. The Church, however, is not a concert room, it is for worship; and the Anthem is not a thing sung to amuse the people, but is an act of divine worship, during which the people should stand to set forth their participation in this sacred act of praise.—ED. D. C.

LONDON SOUTH.—A sacred concert was given by the Ladies' Aid Society of St. James' Church, on Nov. 6th. It was a rich musical treat, and was well patronized, as are all their concerts and other meetings in aid of the church funds. It was conducted with due regard to the sanctity of the edifice in which the meeting was held. Among those who took part in the concert were Mrs. F. Whetter, Mrs. Ellis, Misses Fenwick, Lind and Finnemore, Messrs. Hatle, Jones, Peters, Moffat, Drewe and Pope. We hope it was financially successful. The Rector, Rev. E. Davis, and Mrs. Davis entertained the vocalists and choir at the parsonage.

THE DOMINION THANKSGIVING DAY.—This day of universal thanksgiving recalled to our mind the days, not so far distant, when St. Paul's was the only Church in the Forest city or its vicinity, where from an area of some miles the sons and daughters of the Church would "come up unto the temple of the Lord." On thanksgiving day the city and suburban parishes were well represented in this, the Mother Church, at a united service. There was a large congregation. The services were bright, earnest and hearty. The clergy, choir, and congregation united with thankful hearts, as many did with voice, in the very delightful service. Ven. Dean Boomer, Revs. Canon Innes, A. Brown, and Canon Newman read the prayers and lessons, and Rev. T. O'Connell preached a very impressive sermon on thankfulness. The music was all

that could be expected. The thanksgiving service in St. Paul's Church was one to be remembered by the thousand worshippers present as a time of pure heartfelt delight.

RIDGETOWN.—A church in this village is to be built immediately. The contract for building has been let. It is to cost \$3000. In the west as in the north there is the good news of increasing progress.

LION'S HEAD.—To many of our readers, even in this diocese, is this place an unknown land, and yet here is the voice of the Church heard. On the shores of the Georgian Bay have the adventurous sons of the Island Empire planted a colony, and here the Church of their fathers has already raised the banner of the cross. Notwithstanding great discouragements, here too she is blessed in her labours. There is no clergyman within many miles of Lion's Head. The Bishop of Huron, learning the spiritual needs of this distant and almost inaccessible part of the diocese, appointed Mr. Hutchinson, a lay reader, to the newly formed mission of Eastnor and St. Edmunds, in the Deanery of Bruce. A year has barely elapsed and now a Church in Lion's Head is approaching completion. The missionary obtained subscriptions, and purchased a site. In January two bees were held for cutting and hauling the timber for the Church, and about 30,000 feet of hemlock and other wood was secured. The logs were rafted to the saw mill when the ice broke up. In this manner materials were prepared without much outlay of cash. The work was cheerfully accomplished; it was a labour of love. So also in the building, the work was done by voluntary help. The foundation stone was laid on the 3rd of March, and the building was so far advanced by the 20th of June as to admit of its being used in its rough state. The interior is plastered. In the east and west ends there are painted windows. A communion table with crimson cover, within a handsome railing, reading desk, lectern and pulpit, are in their proper positions. To left of the reading desk are the organ and choir seats. There will be accommodation for 150 worshippers. Over the west end is a belfry with bell. The chancel is 12x14 feet. The Church is 50 feet long, by 26 feet wide and 22 feet to the ceiling, the walls are twelve feet to the eaves. The services in the new church are bright and hearty. The choir is not large but well trained for the services of the sanctuary by the missionary. The organ is a beautiful instrument, and well adapted for the handsome little Church, and combines with elegance of design, sweetness and volume of tone. The church of Lion's Head, though a wooden building, and in a remote "clearing," is said to be one of the prettiest churches in that part of Canada. The Churchmen have for some time been anxious to see Mr. Hutchinson ordained, the lay missionary, to whose indefatigable zeal, with the blessing of the Head of the Church, the gathering together of the scattered of the Church is to be credited.

Correspondence.

All letters will appear with the names of the writers in full and we do not hold ourselves responsible for their opinions.

OUR SUNDAY-SCHOOLS.

SIR.—The eighteenth annual convention of the Sabbath School Association of Canada assembled in the Presbyterian Church here this afternoon, the President, J. W. Beynon, B. A., in the chair.

These are the opening words of an account in the *Toronto Mail* of the 24th inst., of the annual meeting of the Dominion Sabbath School Association. I should like to know with what feelings the Bishops, Archdeacons, Deans, Canons, Rural-Deans, Clergymen, Sunday School Superintendents, Sunday School teachers, and Sunday School pupils of the Church of England in Canada read this unobtrusive but most impressive sentence. For eighteen years a powerful organization has been steadily and zealously pursuing labours full of honor and rich in usefulness to the bodies composing it, and at this moment a net work of affiliated societies is spread over the entire area of British North America. For eighteen years have these associations been actively and successfully engaged in building up a great system which not only embraces all their own people, but has besides taken from the Church of England thousands of her young people, who are at this instant towers of strength to the Presbyterians, Methodists, Congregationalists, Baptists, and Plymouth Brethren of Canada, and I fear I might justly add, to the ranks of the thousands of Agnostics, who are the unconscious victims of the latitudinarian system of Sunday School teaching, which is the distinguishing characteristic of the Dominion Association, and it is painful to admit, of many of our own schools. For eighteen years have the Bishops, Archdeacons, Deans, Canons, Rural-