

Ecclesiastical News.

CANADIAN.

DIOCESE OF MONTREAL.

TRINITY CHURCH—Miss Forneret's Bible Class.—On Sunday afternoon, the 20th inst., after the usual services, the Superintendent of Trinity Sunday School, Mr. W. Cooper, read the annual report of the Young Ladies' Bible Class under charge of Miss Forneret, after which a number of prizes were distributed to the class, at the request of Miss Forneret, by Mr. W. Notman, who addressed the young ladies in terms highly commendatory of their amiable and accomplished teacher, and in grateful appreciation of the work going on in their class. Mr. Cooper then, by invitation, and on behalf of the class, kindly consented to present Miss Forneret with a handsome writing desk as a slight recognition of their affection for their teacher. The presentation was accompanied with a few neat and appropriate remarks by Mr. Cooper, which were gratefully acknowledged by the fair recipient. At the conclusion of this interesting ceremony the Missionary-box, supported by the weekly contributions of this class, was opened, and the contents, amounting to \$34, unanimously voted to the "Home Mission Fund."

—TRINITY CHURCH Y. M. ASSOCIATION may congratulate themselves upon the success of their entertainment on Monday evening. The lecture hall was crowded by a highly appreciative audience. The chair was occupied by the Rev. Canon Bancroft, who after a short prayer, explained the motive which prompted the young men of Trinity Church to provide the entertainments. Then the performance opened with a piano-duett "The Mocking Bird," by Mr. Pearce and Mrs. Fisher, followed by a song, "The Wolf," finely rendered by Mr. Pearce. The Rev. Mr. Carmichael read, with irresistible humour, "Paddy's Trip to France," and was followed by Miss Idler, who sang charmingly "Waiting," and, as an encore, "The Lesson of Life." Professor Andrews read an extract from Tennyson's "Enoch Arden," commencing with the return of Enoch after his long and enforced banishment. Mr. Pearce followed with a piano solo, "The Harp that once through Tara's Halls." The second part was opened by a flute solo by Mr. Hector McKenzie, Miss Ryland followed with a song and an encore, both very fine, and then Prof. Andrews read, only as he can read humorous pieces, a selection from Mark Twain. Mr. Maltby sang "The Vagabond," and Mr. Pearce "The Village Blacksmith." Votes of thanks were given to those who had given their services, and the proceedings closed with the national anthem, and the Rev. Canon Bancroft pronouncing the benediction. On next Monday evening the Rev. Canon Baldwin will lecture for the Association.

DIOCESE OF HURON.

CONSECRATION, AND CONFIRMATION SERVICES AT NORWICH.—The Lord Bishop of Huron visited the Parish on the evening of Sunday 13th inst., for the purpose of consecrating Trinity Church, and administering the apostolic rite of confirmation. Long before the first bell had begun to toll the church, which is calculated to seat 200 persons was crowded to its utmost capacity; and it was only with the greatest difficulty that one of the aisles was kept clear until the consecration service was ended. Precisely at 7 o'clock the Bishop and clergy, entered the chancel, and took their places within the rails. As soon as the voluntary was ended, and the church quiet, they proceeded down the north aisle and were met near the door by the Incumbent, the Rev. T. F. Lewis Evans, B. A., the churchwarden, and other members of the congregation. The usual petition for consecration having been read by C. W. Padfield, M.D., minister's warden, the Bishop and clergy returned to the chancel in procession repeating the 24th Psalm. The Bishop being seated in his chair, the deed of the property upon which the church stands was presented by the Incumbent to the acting chaplain, Rev. Canon Nelles, and was by him presented to the Bishop, who having offered the usual prayers, the form of consecration was read by the chaplain. Then was sung a hymn from Niemble's collection.

"And will the great eternal God
On earth establish his abode:—
the congregation joining with the choir.
Evening Prayer to the end of the third
collect was then said by the Rev. J. Padfield
of Trinity Church, Buxford, the proper
lessons being read by the Rev. Charles
Bancroft, Jr. M. A., curate of St. Paul's,
Woodstock. The Anthem was taken from
the 4th and 5th verses of the 27th Psalm.

"One thing have I desired of the Lord"—
The prayers were concluded by the Rev.
J. P. Hinks, Incumbent of St. James'
Ingersol. The Bishop then delivered a tell-
ing sermon in his usual clear and forcible
style, such as will not readily be forgotten
by those who heard it. The sermon ended,
the appropriate hymn was sung.

"O happy day that fixed my choice:—"

after which the candidates presented themselves for confirmation. The Rev. Canon Nelles having read the preface, the Bishop proceeded with the laying on of hands. The candidates numbered 49, of whom more than half were adults; grey haired fathers and mothers, receiving the sacred rite side by side with their children. Two are converts from Quakerism, one from Roman Catholicism, and may have hitherto been identified with no religious body, 5 have received the sacrament of baptism at the hands of the incumbent only a few days previous. The Bishop next addressed the candidates, urging them to constant attendance on the means of grace, especially the sacrament of the Lord's supper. The services were concluded with the Evening Hymn,

"Abide with me,—"

Over 400 were present, and many who would fain have done so were unable to gain access,—even the porch being crowded.

We congratulate our young incumbent upon so successful a termination to his first year's mission work; may it be followed by many such. The congregation have also reason to feel gratified at the improvements which have been recently made to the interior of the neat little edifice, including a stained glass window in the chancel, crimson communion cloth, brussels carpets, gothic chairs of oak, communion rails of iron in blue and gold, neat and tasteful pulpit and lectern of cherry, font of Ohio freestone, and collection plates,—the latter the gift of C. H. Connor, Esq., Toronto Capacious sheds have also been erected at the rear of the church, and further improvements are contemplated.

UNITED STATES.

—Soon after the adjournment of the Diocesan Council of Nebraska, says Bishop Clarkson, "I started on my annual visit to Dakota Territory. My route was by rail one hundred miles to Sioux city, and then by stage and waggon up and down the hills, and through the valleys of "the beautiful land," which is the meaning of "Dakota." Sioux city is a noisy, muddy, growing town in Bishop Lee's Diocese. I found some kind, good friends here—Judge Ford and family, Dr. Bird, and others, (the Rev. Mr. Pratt was absent,) and spent a pleasant day, notwithstanding two uncomfortable incidents—to wit, the tampering with my trunk by somebody else's key, which I found in it on my coming down stairs in the morning at the hotel. But the trunk was proof against assaults; and as to the newspapers, we must not believe all that they say in these days. Not long since, in a frontier town in Nebraska, appeared the following notice: "Elder Clarkson, of the Episcopal Society, will preach in the school house this evening, and administer the Apostate Rite of Confirmation."

From Sioux city I went to Elk Point, Dakota Territory, in the stage—twenty-two miles. There the faithful missionary of the district, Rev. Mr. Morrison, met me, and we held a service in an unplastered upper room over a store, on Saturday night, September 17. The seats were extemporised by placing rough boards on boxes and nail-kegs; but the congregation was good, and the service and singing hearty. The Methodist and Congregational ministers of the town were present, and led the responses of the people. Our little church was blown down by a wind storm, and is yet a pile of ruins.

On Sunday morning, we rose at five o'clock, and rode in a waggon to Vermillion, the residence of Mr. Morrison, where we were to officiate on that day. On the way we came to a lonely house on the prairie, where a church family resided, and we stopped, and went in to see them, and had prayers with them.

On Monday morning, September 19th, Dr. Hoyt and I started out on a missionary tour of one hundred and fifty miles through the splendid valley of the Big Sioux, holding service every night in the little villages along the route. We had a light wagon without top, no baggage but a bundle of Mission Services, a buffalo robe, and a change or two of linen. The Doctor's ponies, "Cap and Punch," were first-class in every particular, and carried us handsomely through sunshine and rain, up hill and down hill, as if they themselves felt our own interest in filling all appointments, and overcoming all obstacles of distance and weather. We found but two church people among these early settlers in this country, but we found everywhere a most generous welcome, and warm gra-

titude for the services and sermons we gave them. We held services in private houses and in school houses, and the congregations were always good.

At Eden, in the Sioux Valley, we were offered the use of a large log house, belonging to a good Presbyterian lady, Mrs. Knight. She had made every needful arrangement; and as we came up to it over the prairie, in the darkness, the large room blazed with a score of candles, held each one in the hand of some neighbor who had come to hear the Gospel. The people came on foot, and in waggons, and in ox teams, from many miles round. It was, indeed, a goodly sight. Every mother brought her precious baby with her; and we had some responses that were not in the Mission Service Book. The babies on the frontier will (as the good Bishop of Long Island knows) exercise their functions "in meeting." There were two large beds in two corners of this room, and as fast as the babies would fall asleep, the mothers would carry them across the room and deposit them on one of the beds. By the time that Dr. Hoyt had finished the service (not that his fine reading was soporific; but it was late, and the babies were tired,) these two beds were filled with little ones, lying length-ways, and end-ways, and cross-ways, and all ways, sleeping as sweetly as if they had never disturbed a service with their cries. I would not have had a baby less in the house. The mothers could not have come without them. And who knows but they brought a blessing? Wordsworth says: "Heaven lies about in our infancy."

Our Utah work says the Bishop absorbs much money. Aow could it be otherwise when it is carried vigorously on in the teeth of adverse influences, and in the stronghold of Brigham Young's dominion? I do hope and trust that our kind giving friends will not be discouraged because we use up so quickly their generous benefactions, and because so slowly we must advance toward the point of self-support. In Utah, there have been thirty-six baptized and fourteen confirmed, and one cornerstone has been laid. There are eighty three communicants, twenty Sunday-school teachers, and two hundred and twenty-eight Sunday-school scholars.

Church-work in Montana, must be laborious. There are in Helena, only Romanists and Methodist besides us; in Virginia City, only the Methodist and us; in Deer Lodge, only the Romanists; in Bozeman, only the Methodists; in Missoula and all other towns, only the world the flesh, and the devil, with mighty helps, and the Holy Spirit unhelped, are at work. In Montana, there have been twenty-five baptized. There are forty-one communicants, eight Sunday-school teachers, and one hundred and nine Sunday-school scholars.

The church in Missouri contributed, during this year, to objects other than salary, \$100,000, nearly three times the sum reported last year. Number of communicants, 3,100: an increase of 25 per cent.

GREAT BRITAIN.

CHURCH ASSOCIATION CONFERENCE.

The autumnal conference in connection with the church association was resumed on the 14th inst., at Hope Hall. Mr. Charles Groves presided at the morning sitting, and amongst those present were the Very Rev. Dean Close, the Rev. Canon Auriel, (London), the Revs. Dr. Lowe, Dr. Taylor, Dr. Blakeney, Dr. Hodgins, James Bardeley (Manchester), G. R. Concannon (London), C. D. Maston (Kerall more), E. Garbett (Surhilton), W. Lefroy, J. R. Conor, R. Robson, R. H. Hammond, R. W. Bardeley, D. Anderson, L. F. Burne, R. Hughes, J. W. Bardeley, C. D. Winslow, R. Dandy, W. Irvine, W. R. Blackett, Henry Martin (Irish Society), R. J. Weatherhead, Gustavus Carson, H. Woodward, H. Baugh, Dyson Rycroft, W. Maynard, &c.

The proceedings having been opened with singing and prayer the chairman said—I have been requested to take the chair this morning, and have consented to do so, being desirous to show the interest I feel in this society. Before calling upon Mr. Bardeley to favor us with his promised address on "worldly conformity," I will tax your patience for a few minutes only to mention the great value this association has been to our church in clearing up several legal points that were doubtful, and for which our bishops have special need to

be thankful. Till lately they scarcely knew what they had the power to correct, and, if they did, they hardly dared to venture to bring the offenders into the ecclesiastical courts on account of the enormous expense and the procrastination by appeals, so that church discipline was almost suspended. But by prosecuting a few of the Ritualist cases this association has ascertained what the law really is, and so smoothed the way for the bishops proceedings against future offenders. The total expenses of the cause against Mackonochie was nearly £6000. This alone was sufficient to protect any bishop from a legal prosecution. This association have, I believe, succeeded in every action they have undertaken that is completed, showing that they have only proceeded in such cases as were clearly infractions of the law, but they never commence a second action upon the same point. That being once settled, and the law made clear, it is for the bishop to act upon it. Some of the offenders were perhaps ignorant of the law, and they also have reason to be thankful that the association has enlightened them, but I do not hear that they have offered their thanks. (A laugh.) The main object of the association is to maintain the doctrines of our church as taught by our reformers, and to preserve the purity of our Protestant worship according to the liturgy drawn up by them; to resist all innovations in the prescribed order of the service, and specially the introduction of the idolatry of the mass, with its sacerdotal accompaniments of altar, vestments, bowings, and prostrations. (Hear, hear.)

The Rev. James Bardeley, M.A., rector of St. Anne's Church, Manchester, delivered an address on "Worldly Conformity: its Increase among, and Prejudicial Effect upon, Evangelical members of the church of England." Some 20 or 30 years ago, Mr. Bardeley said Evangelical christianity was thought to be the right thing, and of course multitudes threw in their lot with the evangelical party, who theoretically held their views, but of whom it could hardly be said that they lived under the influence of evangelical principles. The result was that what the party gained in breadth it was to a considerable extent lost in depth. They could not expect that those who merely professed their principles and attended their churches would do anything to stem the tide of worldliness that was rushing in upon the church. The line of demarcation between religion and the world was very much obscured. The age in which we live was very peculiar. The material progress of England was almost unexampled in the history of the world. Where there was commerce there was wealth, where there was wealth there was luxury, and where there was luxury there was spiritual enervation. He had always been accustomed to regard the theatre as anything but a school for virtue. He knew that forty or fifty years ago the theatre was illuminated with the genius of Garrick, of Kemble, and of Siddons; but he maintained that even at that time it was not what he would call a reforming institution. (Hear hear.) At the time to which he referred, a contemporary and a personal friend of David Garrick, of Samuel Johnson, of William Wilberforce, and of William Pitt, was Mrs. Hannah Moore. She was the woman of her age. Her genius did as much to stem the tide of French revolutions as ever the statesmanship of William Pitt. He had not time to prove this, but he asserted it. Well, when her heart was first touched by God's grace, and she really became in earnest about her soul, she went to the theatre as usual. She saw no harm in it. She had been brought up in the conviction that it was what some people called a school of virtue; but, having spiritual instincts and spiritual feelings, and being in earnest about her soul, she soon felt that the atmosphere of the theatre was not the atmosphere for her, and she deliberately gave up the practice of attending, and had recorded her opinion that attendance at the theatre was incompatible with real earnest seeking after God. There was no doubt that the number of persons in evangelical congregations who attend the theatre had increased and was increasing, and the question was, what was to be done? He could only say that he did feel that the theatre was a place where a really earnest Christian ought not to be found—(applause)—and he might add, he did not think would be found. (Hear, hear.) A great deal might be said about attendance at the theatre and other things in the ab-