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which would bring an income of \$1500. The annual liability of the Vestry is said to be \$2500, and the difference between the income and expenditure is to be met by the collections, each member of the congregation undertaking to give a sum weekly. The allotment of pews will be made after the second Sunday in the church, persons desiring a certain location to state what terms they are willing to pay for the privilege in addition to the pew rental as fixed by the committee. This bonus is to be required only for the first year, after which it is expected that the pews and Sunday collections will be sufficient to meet the annual expenditure. There are liabilities to be met amounting to five hundred dollars, but these will be met by arrears for pew rent, which are considerably over that amount.

We are sorry to find the parish of Goderich continuing to adopt the barbarous and unchristian system of pew rents.

SARNIA.—The Indians have a very pretty little church, of which they are all so proud. It is situated on the banks of the St. Clair river, and is built of white brick of the Gothic style, with a handsome spire. The congregations are generally good, many travel from two to three miles to church. Morning and afternoon services, and Sunday school in the interval are held regularly every Sunday. The Holy Communion is administered on the first Sunday of every month, and on every high festival. There are forty communicants, nearly all of whom attend at every celebration. Communion Sundays are always seasons of great spiritual refreshment. It is then that thankful hearts burst with praise to the blessed triune God. It is gratifying to witness how attentive and devotional the Indians are during divine service, and how thankfully they listen to the sweet sounds of Gospel truth. Many of them are really sincere Christians, leading pure and holy lives, and are noble examples of the transforming influences of the Christian religion.

Many souls have departed in peace like Simeon of old, to the higher and better land. The pastor, Mr. Jacobs, has often stood by the bedside and witnessed with a thankful heart, the uplifted arms, and placid countenances of the departing Christians, ready to accompany the angels of heaven to Canaan's happy shores.

BIDDULPH.—An event unprecedented in this diocese is the subject of much comment. St. James's cemetery is connected with St. James's church, a church in the village of Lucan of which the Rev. Thomas Magahy is Incumbent. In this burial ground a child was interred last week, and the Burial Service was conducted by a Methodist preacher who not only officiated at the grave, but also preached a funeral sermon in the church. The affair has been published as an instance of the great liberality of the Church clergy here, and their freedom from bigotry. It is said in reply, that it is a dereliction of duty on the part of the Incumbent or Wardens of the parish, and, if of the former, an act that calls for censure from the Bishop. The writer says the question is one to be settled by the Church, and not by individual ministers or members thereof. The Church in Canada has legislated specially on the point in question. Canon 6 of the Provincial Synod of Canada, "Of Ministering in Parishes," section 2 reads as follows:—"No person shall be permitted to celebrate divine worship or perform any office of the Church permanently or occasionally, except he shall have been episcopally and canonically ordained; and it shall be the duty of the incumbent or, in his absence, of the churchwardens to demand proof of such ordination, and of the good standing of the clergyman before permitting him to officiate." Canon 22 of the Incorporated Synod of the Diocese of Huron "On the Discipline of the Clergy" provides for permitting unauthorised persons to officiate in the Church, that the following sentence shall be passed upon trial and conviction;—"Admonition, suspension *ad officio* for not more than one year, nor less than three months, withdrawal of license, removal."

#### ALGOMA.

(From Our Own Correspondent.)

BRACEBRIDGE.—The Bishop of Algoma has now made his seventh annual visitation to this mission, and your readers will doubtless be glad to learn how he found matters progressing. Having been through the district of Muskoka, he was to arrive here on Tuesday, March 9th, but got to Bracebridge the day before; and on Wednesday started for Baysville, sixteen miles east by north of Bracebridge. There, a village of about one hundred inhabitants has been opening up within the last ten years; and we here find a saw mill, grist mill, and two temperance hotels.

No place of public worship has yet been erected by any one; but during the past twelve months a lay-reader, Mr. Walker, has gathered together a congregation.

The bishop inspected the frame-work of a building 40x20 which has been put up and enclosed on three sides, upon the site purchased at the last Visitation. This is the first new building in the mission proper since the present incumbent has had charge, the others being completed; and the seventh, if you include an adjunct to the mission, Port Carling, which was at one time under his supervision, and is again to become so. The bishop was much pleased to find that there is every prospect of the erection at Baysville being fit for service this summer; the logs having been got to the mill last spring, though sawn too late in the fall (the mill was unfortunately idle during the summer, the first time for some years) for the building to be completed before the cold weather set in. We are much indebted to Mr. Wiman of New York and Toronto, for the encouragement has hand-some subscription gave; Mr. O'Brien of Shanty Bay also taking a practical interest in the work. The site and lumber have been procured and paid for, some \$60 in cash subscriptions being still to draw, and some little aid in work to be depended on, while there are no debts or offsets in connection with this building, everything promises early completion. More money will be needed than is at present promised. The building committee or the missionary will be thankful for pecuniary help. The lay-reader having left the neighbourhood, Mr. Padfield was appointed to succeed him. The bishop, assisted by the Rev. T. S. Cole, held a service in the evening in the school-house, which was filled on the occasion, and members of all denominations listened with devout attention to the great message from the mouth of the venerable pastor. On the following day the bishop returned to Bracebridge, holding a Confirmation service at Stoneleigh, half way between Baysville and Bracebridge, two young persons receiving the holy apostolic rite of Confirmation. Things here can hardly be said to be done in apostolic order. We have no vessels for celebration, no font, no surplice, nor any means of obtaining them, and have therefore to continue in what we at least look on as a very improper course. The bishop granted \$10 (the same sum he had given at Baysville) from a small diocesan building fund, towards a second floor and ceiling, that the building may be properly warmed in the severe weather, and that sum, with \$10 in hand, will effect some change in the building; but cannot be appropriated to the matters above referred to. On Friday the bishop was able to visit many of the members of the Bracebridge congregation, and to meet them in the evening at a missionary service. Sickmess prevented the attendance of the Revs. Lloyd, Sweet and Clarke, but the bishop was assisted by the Revs. Messrs. Chowne and Cole.

It was stated that St. Thomas's Church had been painted last summer, and that item of expenditure met, and material purchased for painting the Sunday school-house; that an organ worth \$200 had been obtained and paid for, the old one being transferred to the Sunday school-house; that two acres of ground had been paid for, adjoining the cemetery, and had been laid out in blocks; that a driving shed was in process of erection, and about \$750 raised in the locality for church purposes within the year; the annual amounts having progressed in something like the following ratio: \$350, \$520, \$700, \$600, \$600 \$750. The superintendent of the Sunday school, Mr. Mahaffey, spoke of a full school-house on Sundays, and attentive scholars, while the wardens showed a balance sheet clear of liabilities. Mr. Chowne gave a very warm and effective address on the responsibilities of Churchmen and their duties to their pastors, and the great power in their hands of sustaining and encouraging them. Mr. Cole in the course of his remarks, had pleasure in saying that he had received in Bracebridge much kindness beyond what he had any reason to expect. The bishop gave a most interesting account of the progress of the diocese, and spoke of reducing the grant to the mission by \$100.

On Sunday morning the bishop confirmed seven persons in Bracebridge, and broke bread with sixty-five communicants; in the afternoon he confirmed three persons at Falkenburg, preaching again in St. Thomas's in the evening. Many persons had to return home without entering the church, no standing room even being found in the aisles. On Monday the bishop confirmed to candidates at Bardsville, one the daughter of Lutheran parents; the mother in this case brought as an offering a chair for the minister. There as at the other stations, fonts, surplices, stoles, communion vessels, and linen are all most conspicuous by their absence. It seems strange that such things cannot be obtained either from some society or some individual having a love for decency and order beyond the range of their own vision; but too often appeals for help are met with simple negative replies.

At one station we have a surplice for which we are indebted to the liberality of Mrs. Muntz; and the ladies of a society in Toronto kindly worked two

surplices for the mission; but declined to help except in those cases where we were rich enough to pay for the material, such help being unfortunately valueless in our case. The interest taken in a mission so far important that it has been a Romish centre would, it might have been expected, be more marked. At the conclusion of the Bardsville service the bishop started for the Port Carling mission, where only one station was found open. The lay-reader here, while earnest, has made the great mistake; but the mission of independent action has been reannexed to Bracebridge, a building committee reorganized at Port Carling, and the progress of the building decided on. As soon as the floor of the building has been laid, doors hung, and two windows put in, Sunday services are to be held there by a lay-reader, and a programme of occasional weekday visits and services by Mr. Cole announced. His lordship has never expressed himself in such warm terms when speaking of the encouragement he had met in the missions, as on this occasion. The number of candidates for Confirmation was indeed small, fourteen, but many desirous of the holy rite were absent this winter working out. We may add that, neither at the central station nor at any of the seven outstations does any debt exist in connection with the churches. The greater praise is due to St. Thomas's churchwardens' committee for the energetic and wise support afforded by them to the incumbent.

### Correspondence.

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

#### CHURCH PROGRESS.

SIR, In newspaper correspondence, one is very much misunderstood, in great part owing to the difficulty of expressing fully one's meaning, in the comparatively small space that is available to the correspondent.

One of your correspondents on "Church Progress" implies that I belittle the solemn duty that rests upon the members of the Church of God, to send forth the Gospel of salvation into heathen lands. I recognize Foreign missionary work as a pulse by which may be tested the full flow of the life blood of the Church on earth. What I would contend for is: That whilst our charity should not remain at home, yet that it should begin at home. Raise the tone of Church life and Church offering at home, and offerings for foreign work will flow out from the revived home religious life, just as surely as, not to go back far in the history of the Church, increased zeal in the foreign field, was for England the sure result of revival in the home missionary work. Our foreign work will not captivate the pockets of our people, until their hearts be recreated by those influences of the indwelling Holy Spirit, which we may expect to bear fruit first in revived Church life within the bounds of our own land.

To put the matter very plainly—let us be honest first and generous after—let us pay our own home debts, and when we have in some measure, discharged that solemn duty towards our own missionaries and our own parishes, let us send forth to "Samaria and to the ends of the earth."

The Church in Canada, as represented by its various Synods is fully engaged in meeting its own liabilities. The only way in which many of us can see a fair prospect of adequately sustaining foreign missionary work, is to go in the paths so successfully followed, with God's blessing, in the old land, that is, by the creation of a Church missionary society, co-extensive with the ecclesiastical Province of Canada, subject of course to the laws and canons of the Church of England in general, and of the Incorporated Synod of the Province in particular; but to as great an extent as possible, independent of the various diocesan synods.

A well patronized S.P.G. for Canada would work clear of synodical debts and diocesan liabilities—liabilities which will for many years tax the capabilities and consume the funds of each synod in Canada. Such a missionary society, as independent of synodical control, as might, by due authority, be considered mete, would doubtless recommend itself to the wealthy and generous among our members, for its special and separate work, unharassed by the liabilities of diocesan synods, of carrying the Gospel to the heathen in lands outside, at least the older settled portions of the Dominion of Canada.

Another correspondent assumes that I or someone has expressed the opinion that the Church is keeping pace with the increase of the general population of Canada. In the first place, we have no reliable data, unless we take those afforded by the marriage returns, on which for the last decade to base statistics; and secondly, there are so many side issues, as the