

administered the rite of confirmation, and again addressed them, Mr. Frost interpreting as before.

We returned to the farm in time for Evening service. A very good congregation assembled for service, some of them coming a considerable distance from the back settlements. The Bishop preached on the subject of spiritual sight taking the account in St. John's Gospel of Jesus healing the blind man as the basis of his remarks. All were edified by the Bishop's admirable sermon, setting forth the blessing of spiritual sight, and the evidences whereby we may know that we possess it. Two were presented for confirmation. After service we made our way back to the Mill, having previously secured the services of an able pilot who in spite of the darkness of the night and the winding of the river took us safely to our destination.

The next day we visited Mr. Buzerelles Mill, at Eagle's Crag. Here a large number of hands were employed and though the Company had but lately commenced business here, great progress had been made. We baptized Mr. Harvey's baby, and in the evening held service in the Boarding House which was numerously attended by the Mill hands and their wives. The Bishop gave an earnest and appropriate discourse from the words, "Lest Satan should get an advantage of us for we are not ignorant of his devices." His Lordship explained first of all the circumstances that called forth the words of the Apostle, then proceeded to point out some of the devices of the Evil One, exhorting his hearers to guard against them trusting in the Saviour for help and victory.

The next day found us at La Cloche. A Hudson Bay Trading Post on the North Shore of Lake Huron where Mr. McTavish, an officer of the Company resides. Both, Mrs. Sullivan and the Bishop, came on shore to see and admire the beauties of the place, responding to a very kind invitation from Mr. McTavish to stay for dinner.

In the afternoon we returned to the yacht, and pushed on down the shore, the weather being very stormy. Our destination was an Indian village on the White Fish River, Indian Reserve, where the Indians were waiting to welcome their Bishop. We reached the village in the evening in spite of wind and weather, and a not very familiar acquaintance with our route. The scenery in the neighborhood was magnificent. The sunset glories on the mountains made them radiant with splendor. An Indian came out to meet us as we approached and help us wend our way among the islands.

It was late in the evening when we arrived, too late for service. So Mr. Frost went on shore to arrange with the Indians for a service in the morning. So accordingly in the morning, the Bishop accompanied by Mrs. Sullivan went ashore to the place where prayer was wont to be made. It was situated at the water side, and though not a Church yet a larger cabin than the rest, it was used as a place of worship whenever it was held. On this occasion the floors were scrubbed as clean as could be, some new mats were laid down which were probably the combined offerings of the whole village. Every one had on his best clothes in honor of the Bishop's visit, and several had come from a distance to see him. Morning service was read in the Ojibway tongue by Rev. Mr. Frost. The chief's daughter was baptised. The Bishop told the story of the cross in very simple and telling language, every one devoutly attending. After the service the chief spoke testifying to their pleasure in hearing the Bishop, saying that it was his desire, and the desire of all, to live according to the teaching of the good words that they had heard. There was no Confirmation here—several had been confirmed in Sheguiandah this summer. The Indians were invited to visit the yacht and were very pleased. No doubt she is very quick in her movements they said.

We now turned towards Little Current where

we took on a supply of fuel; thence to Sheguiandah where the ship was to unload part of a burden, in the shape of the Missionary and his baggage. The yacht then turned her prow toward Manitowaning where the Bishop was to preach on Sunday, such is a specimen of the work of our Bishop in the steam yacht Evangeline which is indispensable to the performance of such work as the foregoing.

DIOCESE OF NEWFOUNDLAND.

The Bishop (Llewlyn Jones) in his address to his Synod in July last, stated that during the year and ten months which have elapsed since the last Session of the Synod, he had held five ordinations, at which five Deacons had been advanced to the Priesthood, and ten persons had been admitted to the Diaconate. One Deacon had also joined the Diocese from England. Against these eleven additions to the staff, there were seven losses, three by removal, two by death, one by retirement, and one by the discovery—somewhat late in the day, it must be admitted, that this cure was unconnected with the Diocese, and legally embraced in the jurisdiction of the Bishop of London. There was a net gain of four which was double the average rate of increase per annum. At the time of the last Session of the Synod there were 52 licensed clergymen in the Diocese; to-day there are fifty six.

During the same period, His Lordship held in Newfoundland, sixty-six Confirmations, with 1077 male and 1266 female candidates, making a total of 2343. This shows a falling off as compared with the preceding two years. The Bishop says: "I cannot disguise from myself that, as a rule, there is no better test of the vitality of parochial work than the number and quality of the confirmees; and while I have no desire to see the candidates presented who are unsuitable to receive the Holy Communion afterwards, there may occasionally be too much rigorism in expecting subjective credentials of spiritual fitness."

"As a general rule I consider that every Incumbent ought to be ready to present Candidates once in two years. No one who has had any experience with souls can fail to know the inestimable value of the opportunity that the time of preparation for Confirmation offers to a clergyman for instruction, and for bringing home to the heart the reality of the Christian profession, and the need of a true spiritual life. I earnestly advise you, my Reverend Brethren, to make more of this opportunity. In the case of many of your people it is probably the only opportunity of the kind you will ever enjoy. Make the Confirmation Class, not a spasmodic effort of two or three months before the Bishop's arrival, but a permanent element in the year's work."

Continuing the record of his Episcopal acts, His Lordship says: "I have been called upon to consecrate nine churches, viz., Pouch Cove, New Perlican, Bonne Bay, Garnish, Burin, Harbor Buffett, Middle Amherst Cove, Norman's Cove and Chance Cove; two chancels and transepts, viz., Bay of Islands and Carbonear. I have also consecrated sixteen graveyards or additions to graveyards, viz., Cook's Harbor, Current Island, Bonne Bay, Bay of Islands, Seal Cove, Fox Island, West Cul de Sac, Harbor Mille, Garnish, Baine Harbor, Middle Amherst Cove, Lower Amherst Cove, Newman's Cove, New Harbor and Barened."

Dr. Jones continues, "The Rev. George Bishop has been appointed Rural Dean of Fortune Bay, and the Rev. Robert Holland Taylor has been entrusted with the Superintendence of the Theological College. To the latter sphere of labour Mr. Taylor brings, not only intellectual ability, but also (what no previous Principal or Vice-Principal has possessed) the experience of upwards of twenty years work as an outpost Missionary and Parish Priest."

CONTEMPORARY CHURCH OPINION.

The *Family Churchman* (London, Eng.) published a letter on "Evening Communion" over the signature of Chas. Atkin, in which he says:—

"There are, perhaps, a few (a very few) of our communicants who are perhaps unable to receive except late on Sunday evening, but the vast majority attend at that hour from sheer laziness and wanton disregard of the proper Sunday arrangements of the average middle-class household, so as to afford opportunity for Church attendance on the part of every adult member of that household, including servants. The *fons et origo* of the mischief is simply this—that the average Englishman primarily regards his Sunday as a day upon which he and all his family ought to lie an hour or two longer in bed than usual: whereas, if he and they had any sense of joy in the dawn of "the day which the Lord hath made," he and all his household rise at least an hour earlier than usual, for the very purpose of attending an early communion, surely of all ways the very best to begin the Lord's Day. I hold, therefore, that every well appointed Church should have at least two early communion services—say, about seven and eight."

The *Living Church* concludes a leading article on the Historic Episcopate and objections thereto, thus:—

Finally, let us say that it is hardly legitimate any longer to quote Bishop Lightfoot against Episcopacy since the publication of his great work on the Ignatian Epistles, and his own repeated declarations. We may in fact set him off against a score of Hatches and Stanleys, who on this or any other theological question represent only themselves. And further need it is said that the most superficial acquaintance with the present controversy is enough to show that the admission (which the latest German criticism shows to be by no means certain), that in the New Testament language bishop and presbyter are only two names for the same office, does not shake the scriptural argument for Episcopacy in the slightest degree, in proof of which our esteemed contemporary may be referred to any of the current works upon the subject.

Church Bells gives Earl Nelson's comments on the Wesleyan confessions referred to in our last, concluding:—

"I have long pointed out that the only remedy for the failures of Wesleyanism is to get back to John Wesley's original teaching and method. But if the New Connexion do so in accordance with Mr. Hughes' teaching, how does this agree with Mr. Jenkins' advice under another difficulty, experienced by the Wesleyan body proper? He boldly allows that their fathers did belong to the Church of England, but he declares the present Methodists are a Church by themselves, and do not belong to the Church of England; and his remedy for the many leakages from their body, which he laments, is to act as if they were an independent Church, based directly on the foundation of the Apostles, with Christ as the Corner Stone. It is very easy for any body of men to cease to belong to the Church—by drifting from the Church's teaching and practice. But it is impossible for the Wesleyans to claim a separate and independent Church organization based upon the old foundation, which they only gained through their connexion with the Church of their fathers.

If they do drift further from the Church they will find it hard to get any other foundation. The help which Mr. Jenkins willingly allows that they have received from the Church of England, from her firm witness to the old foundation truths, will very speedily be lost if they attempt to set up a separate Church in any way