

Dominion Churchman

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

Vol. 8.]

TORONTO, CANADA, THURSDAY, OCTOBER 19, 1882.

[No. 42.]

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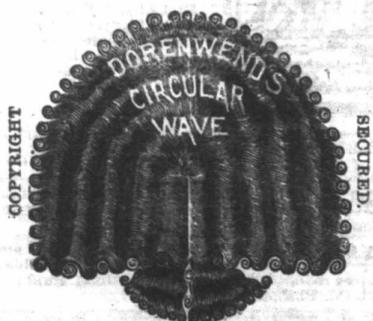
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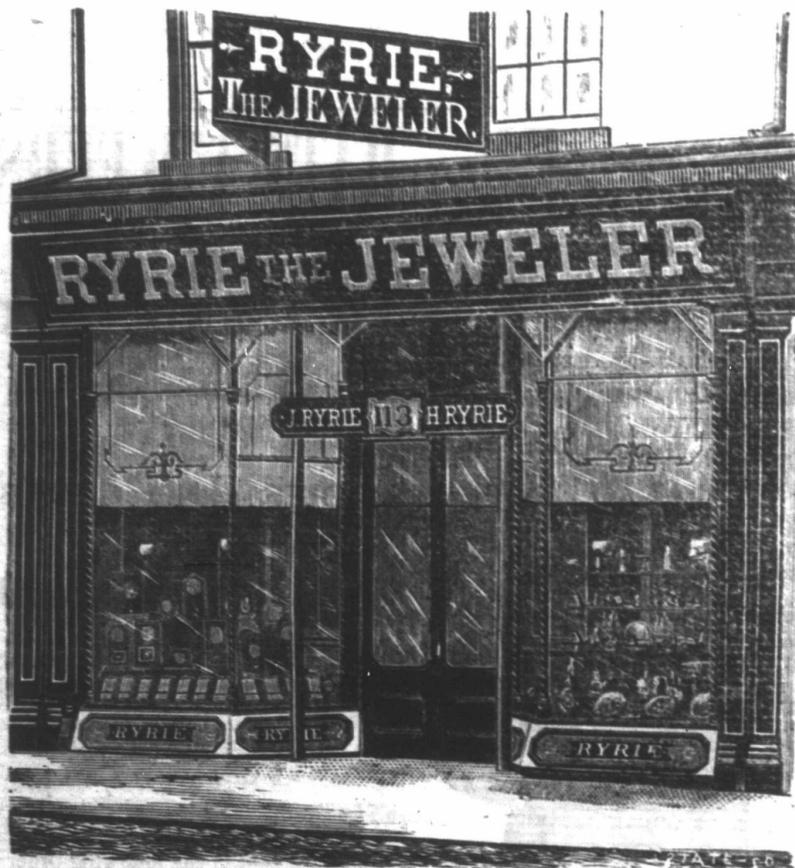
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Dominion Churchman.

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We have great pleasure in announcing that we have made arrangements to secure the services of an editor who possesses not only the high general literary qualifications which indicate long and wide experience as a contributor to the leading magazines and journals of England and Canada, but who enjoys such a prominent reputation as a lay writer on Church topics both at home and here, as justifies the great satisfaction and pride we feel in announcing his official connection with the DOMINION CHURCHMAN. The first issue under the new editorial management will (D.V.) be on the 2nd Nov. next. It will, however, necessarily take some little time to effect the reorganization which is proposed to be made for the purpose of bringing the several departments of the paper up to the high standard at which it is our intention to aim, and which we have the fullest confidence we shall reach ere long if our efforts to provide a first-class Church journal meet with the sympathetic support to which such a paper is fairly entitled. Meanwhile, we ask for the active good will of all our old friends in securing further subscribers. Improvement in a journal means expenditure of money; the more there is provided to read the more there is to pay for preparing such matter to be read. Let our Church friends then bear up our hands generously, and we will liberally respond by making the DOMINION CHURCHMAN more and more worthy of that proud position which it enjoys as the organ of the Church of England in Canada.

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LESSONS for SUNDAYS and HOLY-DAYS.

Oct. 22... TWENTIETH SUNDAY AFTER TRINITY.—

Morning... Ezekiel 34. 2 Thessalonians 2.
Evening... Ezekiel 37; or Dan. 1 Luke 16.

THURSDAY, OCTOBER 19, 1882.

Dr. Pusey's library, like Keble's, is believed to go under his will to Keble College.

The late Bishop of Sierra Leone, Dr. Cheetham, has accepted the appointment of St. Mary's Church, West Cowes.

News has come from Berlin that as England and Germany appear unable to agree about the appointment of a "Protestant Bishop of Jerusalem," it is expected that the see will be abolished.

A correspondent writes to state that he was present at the funeral of Dean Stanley, and that neither Cardinal Manning nor Cardinal Newman was present; that their names were called, but there was no response.

The building of the choir and choir aisles of the new cathedral at Truro, is progressing rapidly. Of the building itself, the north and south arcades are in a fair way towards completion, the choir arches being all set.

The old parish church of Clifton, Bristol, has been re-opened after undergoing considerable alterations and improvements, at a cost of £500. The huge galleries have been reduced in height, and a portion of the old-fashioned pews have been replaced by open seats.

The death is announced of the Hon. and Rev. Gerald Wellesley, Dean of Windsor, domestic chaplain to the Queen. Belonging to a noble and honourable family, he won the respect and esteem of everyone as an excellent man, and a good Christian. Her Majesty believes that her loss in him is irreparable. He was also a particular friend of the Prime Minister.

The parish church of Chatham, near Chitheroe, was re-opened on Monday, the 18th, by the Bishop of Manchester. The building originally consisted of nave, with a small chancel and western tower and spire; but it has been enlarged by the addition of north and south aisles. The chancel has been doubled in size, and north and south transepts added, one of which is used as an organ chamber and choir vestry.

On Thursday, August 17th, the foundation stone of a new church for the use of the railway population, was laid by Mrs. Evans, assisted by the manager of the railway and the architect, at Rawal Pindi, Punjab. The service was one authorized for use in the diocese, and chiefly compiled from the *Priests' Prayer Book*. Hymns 240, 242 (Hy. A. & M.), were sung before and after laying the stone. The church will be ready for consecration early next year.

On the 16th ult., the Bishop of Manchester took part in the ceremony of laying the foundation stone of a new church at Oswaldtwistle, near Ayrington. The building will cost about £6,000. The Bishop, at a public meeting, said he could not

agree with those who affirmed that the Church had signally failed to reach the working classes, because such was not the case. The working classes attend the Church in large and largely increasing numbers, although there was yet room for improvement in that respect.

Viscountess Strangford and Dr. H. Sieveking left England about the middle of last month for Egypt, in charge of nurses and visitors for the civilian residents in Alexandria, Port Said, and other parts of Egypt. Arab custom renders it necessary that female visitors should be employed in seeking out sickness, nursing, and starvation among native families, caused by the war. The Order of St. John of Jerusalem, has had numerous offers from ambulance pupils throughout the country, trained under its guidance, to go out to Egypt.

A temporary iron church, dedicated to St. Augustine, was formally opened in Highgate, London, on the 16th ult., by the Bishop of Colchester, acting for the Bishop of London. It is about a hundred yards on the north side of the Highgate Archway. The opening service, at which the church was crowded, included Litany, special dedicatory prayers, and a choral celebration of the Holy Communion, the whole concluding with the *Te Deum*. The Bishop preached a very short sermon, pointing out the right uses to which a building, dedicated to God's service, should be put.

We have repeatedly stated that we desire to see open air services adopted by our clergy in Canada, and we are glad to allude to such accounts as we occasionally meet with of the successful adoption of the practice in the Fatherland. At Coggleshall, Essex, the Rev. F. A. Alban-Wyld has recently formed a mission band for the purpose of open air services on Sunday afternoons. On the 17th ult., after catechizing in the church, the reverend gentleman, accompanied by the choir boys, went to the school for a preliminary prayer meeting, and afterwards proceeded in his cassock to a prominent part of the town, where he held an open air service. The address was listened to by an immense crowd.

A correspondent of the *Record* is extremely incensed with the Bishop of Bath and Wells, as an "Evangelical Bishop," for accepting a pastoral staff, instead of a walking stick or some innocent thing of the kind. He asks, "If a Bishop may thus reintroduce the use of that which was put aside at the Reformation, why may not a clergyman do so also in other matters of ceremony, ritual, and vestments? If a Bishop assume his pastoral staff before pronouncing the benediction, why may not a priest assume his biretta, or wear his curious garment at certain times of his ministration?"

The Bishop of Sodor and Man is engaged every Sunday at one or other of the churches in his diocese. On Friday, the 22nd, he held a confirmation at St. Peter's, in the parish of Ouchan, and afterwards addressed the children on the solemn rite. On Sunday, the 24th, his lordship held an ordination at the chapel of St. Thomas, King William College, when the offertory, which was liberal, was given to the Assistant Curates' Aid Society. At the same time, Mr. John Arthur

Priestly received his commission as lay-reader for the parochial district of St. Thomas, in the town of Douglas, on the nomination of the Rev. J. N. Quirk, M.A., the incumbent of the church in that district.

Each of the public schools of Eton, Winchester, Marlborough, Uppingham, Felstead, and Christ Church College, Oxford, maintains wholly or in part an additional clergyman in different parishes in the east end of London. Following this example, a project has been set on foot to connect Rossall School with missionary work in Manchester. The head master, the Rev. H. A. James, has selected the parish of All Saints, Newton Heath, for this purpose, both as being suitable from its extent and the character of its population, and because its present rector was a scholar at Rossall. The boys were addressed on the subject by the Rev. St. Vincent Beechey. The Head Master, after warmly commending the cause, stated that an offertory would be made on the first Sunday in each term, and assigned to this object. The boys showed their approval with great enthusiasm.

Previous to the meeting of the Church Congress at Derby, at the beginning of this month, a "private and confidential" circular was largely circulated, calling attention to the table of meetings as showing a preponderance of names of clergy and laymen, who, in the sight of the Church Association, are "sound Protestant Churchmen," and demanding that any attempt to discourage free and faithful utterances of Protestant sentiments, shall be vigorously met." The communication is avowedly not made in the interest of the Church Congress, for Evangelical Churchmen "did not promote these assemblies, and do not desire their continuance." "This mean and spiteful circular," says the *Guardian*, "has among others the names of Lord Harrowby, Sir Emilius Bayley, Rev. E. H. Bickersteth, Prebendary Cadman, Canon Garbett, and the Bishop of Liverpool, attached to it. Surely they have had no occasion to complain of discouragement at previous Congresses."

The Indian contingent of the "Salvation Army," consisting of three men, and one young woman, have landed at Bombay. A triumphal procession of war chariots, consisting of bullock carts, paraded the streets, the woman playing a tambourine, and one of the men blowing a trumpet, for persisting in which he was arrested, it being a breach of the police regulations. The procession caused infinite amusement to the natives, who took them for circus people. It is generally felt that the attempt to proselytize the natives of India by clothing the solemn tenets of Christianity in an unseemly surrounding of vulgar buffoonery, can only end by defeating its object, as it will disgust the feeling of grave reverence, almost universally experienced by the natives for all religious subjects, and will tend, in their eyes, to degrade the "solemn character of Christianity, and to render the labours of missionaries still more difficult, by making ridiculous the religious doctrines which they are endeavouring to induce the natives to accept.

During the last forty years or more of John Wesley's life, he was so far from being turned out of the Church, that he was held in high honour by bishops and the other clergy, and by the flower of the laity. Nearly at its close, he said:—"I am of no sect, but the Church of England." And in his eighty-fourth year he wrote:—"Every year, more and more of the clergy are convinced of the truth, and grow well-affected towards us. It would

be contrary to all common sense, as well as to all conscience, to make a separation now." Wesley did not regard his buildings as churches or chapels, or even places of worship. They were "preaching houses:" and he forbade them to be called anything else, not even "meeting houses." In his time they were not open in church hours. His preachers did not pretend to administer sacraments. His people were required to go to church regularly, and receive Holy Communion there. His argument for baptismal regeneration is this:—"Except a man be born of water and of the Spirit, he cannot enter into the Kingdom of God;" and, says Wesley, "What God hath joined together, let not man put asunder."

In the controversy with Rome, it is urged by Roman Catholics that no case can be made out against their Church on the ground of its discrepancy with Scripture, because the Bible did not make the Church, but the Church sanctioned and published the Bible. In reply to this, the *Church Times* says: (1) "The Church was never free to reject any inspired Scripture, nor is it the Church's acceptance that makes any book of Scripture inspired. All it has done is to confess that such and such books, being as a fact inspired, it is thenceforward bound by them as Divine in origin and sanction. (2) It was not the Church of Rome which settled the canon of scripture, and so 'made the Bible,' but the Eastern Church in the Council of Laodicea. Rome was far too ignorant of theology in its earlier centuries of existence as a Church to decide difficult questions of divinity, and it had to import its doctrines and teachers from more learned communities. (3) No Church whose doctrines and practices, at the time when the New Testament Canon was fixed, were such as the modern Church of Rome maintains, would have committed itself to the existing New Testament, or issued it as authoritative and binding, for it could not have afforded to contradict itself so emphatically."

LIFE AND WORK OF DR. PUSEY.

AS might have been expected the English press as well secular as religious, has devoted an unusual amount of attention upon the one engrossing subject of the day—the life and labours of the late Dr. Pusey. Public men of all shades of opinion express their high respect and their unbounded esteem for the man who has done more for the Church in England during the last half century, than any other man who has lived since the days of CHARLES I. The Bishop of MANCHESTER took occasion on opening Chetwode Church, to say that when he first went to Oxford, in the year 1836, the University was full of the opinions and feelings generated by the great movement then going on. The Bishop would scarcely be expected to have much sympathy with the cause in any way, except from the earnestness of its leaders; although he confessed that the movement at the time had attractions for him, and he admitted that "if he had drawn back since and hardly saw things now as he did then, it was more perhaps because the movement had itself advanced, than because he had receded." He further added that "Whether they thought Dr. PUSEY in all that he said was right or not, he would be sorry for the Christian faith, for the prospect of religion in England, if all men of whatever denomination, whether Churchmen or Nonconformists, could not recognize and appreciate that simple, bold, earnest, and self-sacrificing life. A great man had fallen in Israel."

The *Times* is unusually cautious. It says:—"As Regius Professor of Hebrew, he has seen every English See filled and filled again. He has seen an incessant warfare of controversy, litigation, and rival demonstrations. He has heard of more hostile charges than man could remember or read. But he has seen all sides agree in acknowledging Dr. PUSEY to be the author of this restoration or of this corruption. It is he that has scattered blessings over the land, or curses. Half the English theological world has revered him as a saint, risen whenever he has shown himself, and pronounced even his name with bated breath; half have found no charge or insinuation too bad for him. It is Dr. PUSEY who has been the reformer of the century."

The *Morning Post* has some very appropriate remarks upon the subject. Speaking of Dr. PUSEY it says:—"When he first took service in the Church, the Evangelical party was in the ascendant. It was then the only party that had any influence, or asserted itself with any claim to public attention. There were some old-fashioned High Churchmen, commonly called high and dry, who reflected dimly some portions of Catholic theology, not unmixed with a latent and unconscious Erastianism. There were, of course, admirable clergy of the GEORGE HERBERT type here and there, and worthy laymen of the ROBERT NELSON type, of whom one cannot speak without respect." The writer then goes on to show how the Church became unpopular, and that dissent thundered for the separation of Church and State. "At that juncture Oriel College was the home of a coterie of young men, destined to rise to singular eminence, and to exercise an enormous influence upon their age and country. Thus we note the work of ARNOLD in the reforms which he initiated in the whole tone, method, and purpose of our great public schools. We see NEWMAN, the critical student of intellectual theology and ecclesiastical history, recalling men to conscientiousness in the pursuit of truth, and to simplicity in holding it, yet ultimately missing it through a misapplication of his own rules. We see KEBLE, the gentle exemplar of a quiet life, the careful student of the events of the day, sending out his notes of warning as he discerned from his watch tower a new peril; and the tender poet of religious emotion, whose graceful lines have so largely influenced the devotional thought of the age. Then SAMUEL WILBERFORCE, ambitious, accomplished, eloquent, fascinating, pushing, persuading, enterprising, and solidly good: the prelate who was to show to his age that the episcopal office was many sided, and could adapt itself and be adapted to the requirements of any period or any conjunction of circumstances. And Dr. PUSEY, the exponent of patristic theology, the promoter of Hebrew learning, the assailant of modern rationalism, the defender of the old University statutes, the restorer of the ancient theology of the Church, the champion of the Sacraments, the eloquent homilist on the practical duties of life. To protect the Church against aggression from without they endeavoured to restore its vitality within. They called attention to the nature of a Church, to the relation of the Church of England to the Catholic Church throughout the world, to the powers and duties of the ministry, to the teaching of primitive Christianity, to the duty of public worship, to the necessity of thorough internal reform, and to the methods by which it was to be accomplished. All this was very startling and provoked furious criticism. But it called out sympathy. The Evan-

gelical party became outworked, and was distanced beyond comparison by the progress which the spread of what was called the Oxford principles was making. The lead thus gained has been so well kept that the Evangelical party has never been able to recover itself. Little by little its majority has gravitated to the standard of moderate High Churchmanship, till the only sign of the vitality of the ultra-Evangelical school, is the imprisonment of Mr. GREEN."

THE MEASURE OF A PRIEST'S SUCCESS.

No. III.

GIVEN, that to the laity should fall the performance of all the various duties in connection with the Church and its various spiritual and temporal works, it may be objected that nothing is left for the priest to do, and that whatever success may attend the mission or parish will be due, not to him or his endeavours, but to those voluntary labourers who have chosen to undertake the work that he should perform. Thus the parish may be all a parish should be, and its condition most flourishing, while the priest himself may be in every respect an arrant failure. This is a very remote possibility. Under ordinary circumstances it can hardly be the case. The mere fact that, by his own personal influence and powers of organization, he has been able to arrange for, and keep round him a body of workers so fit to bring about such a desirable result, proves him to be the reverse of a failure. It is the duty of a priest to make use of the services of every member of the laity that chooses to tender them. No matter how many offer, there can always be a place found for each and some work assigned to every one, if it is only dusting the Altar rails, or marking the places in the Bible and Prayer Book. All Christian people, lay as well as clerical, form a "royal priesthood." That title supposes for all some share in priestly duties. That share, of course, falls to the baptized, when, with the priest, they stand up and offer to God upon the Altar the "alms and oblations," during a celebration of the Holy Communion, or the alms at the morning and evening offertory; when they offer up the daily sacrifice of praise and thanksgiving; or when they offer themselves, their souls and bodies as a "reasonable sacrifice." But why should not the laity prove their "royal priesthood" still further by assisting their priest in his labours—it has been shown how they can do so—by helping him in bearing his heavy burden, and so ordering it that he shall not be compelled to cry out, "I have trodden the wine-press alone, and of the people there was none with me."

There is, besides, another reason why the priest should thus be redeemed from failure. In every city parish in Canada and the United States at least, in nearly every country mission, there is work for at least two, often for four or six clergy. Yet one man is expected to undertake it all, and prepare at least two sermons a week besides. That is to say, from one man of average physical and mental powers, is looked for the due performance of a four-fold or six-fold task—on hardly the pay usually awarded to a second or third-rate book-keeper or mechanic. Finding the feat impossible, the priest has either to make free use of the laity or be content to do his best, and concentrate his energies on the one most hopeful portion of his parish. But by this arrangement something goes to the wall, and this something, necessarily left undone, outsiders use as a peg to fasten on the priest the ac-

cusation and stigma of being a failure. Would it not be less uncharitable for them to try to realize what would be their own position if they were to be put in his place? If the two hebdomadal sermons are to be duly studied; if full justice is to be done to the portions of Holy Scripture chosen as the subjects of the discourses; if the priest is to keep up with the questions of the day so as to be able, not only to counsel the doubtful and warn the simple, but also to explain seeming difficulties, to reconcile apparent discrepancies between science and revealed religion, not to say those between this and that part of the Bible, as well as to cope with those who openly scoff at all dogmatic truth, and strive to plunge other souls into the same depths of unfaith as themselves—if all this is looked for from him, as well as hard and constant parish work, then it is obvious that he must either largely employ lay agency, or that he must perforce allow many even important duties to remain unperformed, from sheer lack of the possible power. Too often by trying at too much he accomplishes little or nothing. Then he is branded as a failure; and held up to obloquy as an unsuccessful, perhaps as a culpably inattentive parish priest. Too many of the clergy, especially in the diocese of Toronto, can feelingly bear witness to the truth of these remarks.

No one denies that there have been, and are failures in the ranks of the priesthood. The reasons for some, who are, perhaps, involuntarily of such a sort, have been already given. There remains still to be enumerated the studious priest, voluntarily absorbed in his manuscripts and ponderous tomes.

The bookfull blockhead liberally read,
With lots of learned lumber in his head.

Such a man—the Dr. Dryasdust of the period, with his slovenly clothing besprinkled with snuff, with his pipe as his chosen companion and some musty old parchment as his bosom friend—is out of joint with the age, unfit for the work of a parish priest, and suitable only for the dignified leisure of a college fellowship or a cathedral canonry. There is also the lazy priest, who prefers his meerschaum and his newspaper, not improbably the last new novel, to the cold and tedious journey across country, or the weary walk through the streets and lanes of the city in search of lost sinners and perishing souls. Of these there may be some—they are very few—in the Canadian or the American Church.

There is the "dollar and cent parson," whose sole idea is how to make a living out of the priest's office, the shepherd who flays rather than feeds his flock. Of these, alas! there are still too many. There is the worldly, literally the "secular priest," who is oftener seen on the lawn-tennis ground, or heard of on the prairie or the stubble-field shooting the bison or the grizzly bear, or murdering the helpless partridge, than trying to stalk the devil or mortify those worldly instincts which prompt him to declare himself a muscular Christian rather than one whose delight it is to take up his cross and follow in the steps of his crucified Master.

There is the popular sensational preacher, whose sole notion of priestly duty is the flowery sermon, duly advertised beforehand, under some clap-trap head. To such a man the idea of being a priest is scoffed at, and the greatest religious act, the frequent celebration of the Holy Sacrifice of the Altar, to which as priest he is bound, is either altogether omitted, or else performed after a slovenly and irreverent fashion. Preaching is his *summum*

bonum, the only God-ordained means of saving souls. The Church on this continent is too much afflicted with plagues of this sort. There is also the scandalous liver, the drunkard or debauchee, the openly profane, who, like the sons of Eli, makes himself vile. Thank God, the Church in Canada and her sister Church in the United States, is rarely cursed with men of this stamp.

These are the real priestly failures. Yet, strangely enough, when censoriousness has to have her say, these are the men at whom she least of all points her finger. Indeed, for the "bookful blockhead," the sensational preacher, or the parson who would convert souls by setting them the example of leaping over a five-barred gate rather than opening it, or of pulling over a four-mile course in a fabulously short space of time, she oftener has words of praise than of disapprobation. She goes out of her way to make that allowance for their idiosyncracies, which she denies to the unfortunate priest, who is spending himself and being spent in the cause of CHRIST, with no visible results. Which is doing more good in the sight of heaven, the Day of Judgment alone shall declare. God alone knows and shall yet make clear the "measure of a priest's success."

Diocesan Intelligence.

QUEBEC.

From our own Correspondent.

LENNOXVILLE.—A most hearty and interesting harvest thanksgiving service was held in St. George's Church on Thursday evening of last week. The Church was beautifully decorated with grain, fruit, flowers and autumnal leaves. Especially noticeable were the trimmings of the Font and those above the Altar. The service, which was choral, was effectively rendered by the Rev. Professor Read and the Rector of the parish, the Rev. A. C. Scarth; and an admirable sermon was preached by the Rev. Isaac Brock, Rector of Bishop's College Grammar School, to a large and attentive congregation.

ONTARIO.

From our own Correspondent.

OSGOODE.—The Bishop held a Confirmation in this mission on the 3rd inst., in Trinity Church, Metcalfe, when forty-one persons received the apostolic rite. Twenty-six of these were of the Metcalfe congregation, fifteen of St. Mary's, Duncanville. All partook for the first time of the Blessed Sacrament. The Bishop's address was most effective, and the number of communicants from the general congregation was large.

KITLEY.—On the 8th inst. harvest thanksgiving services were held at the several stations of this mission, the special offertories being devoted to the Sunday-school fund. Easton's Corners church had been appropriately decorated for the occasion, the ladies of the congregation having displayed excellent taste in disposing the varied offerings of fruit, grain, vegetables, and flowers, which were willingly sent in for the purpose.

MISSION OF GLOUCESTER.—The Rev. H. B. Patton, B.A., for the past five years incumbent of this mission, has tendered his resignation, on the occasion of a brief absence from the diocese, at a meeting of the members of the congregation of Trinity Church, Billings Bridge. The following address beautifully illuminated on parchment, and accompanied with a hand-purse, was handed to him by the churchwardens:

To the Rev. Herbert Bethune Patton, B.A.,
Reverend and dear Sir,—We, the members of the Church of England at Billings Bridge, in the parish of Gloucester, cannot allow you to leave us, even for a short time (and we earnestly hope your absence may prove only temporary) without expressing our deep regret at your departure from among us, and from the scene where you have laboured for the past five years so faithfully and diligently in the cause of the Great Master of the universe. Later on you may look back with satisfaction to the work you have accomplished in these five years. Coming, as you did, to this parish when it was at its lowest ebb, you have, by untiring zeal and love for your work,

brought it, especially this section, to a highly prosperous condition; and at the same time have greatly endeared yourself to your flock by your kind manner and attention to your duties.

We earnestly hope that your future life may be as happy a one as this world can afford, and that your proposed visit to the old world may be a pleasant one; and may the Great Creator of the sea and land watch over you and preserve you from all harm until your safe return to this continent and to the scene of your future labours. And saying, farewell, we ask you to accept the accompanying slight proof of our affection for you, with our earnest regrets at losing one who has been a friend to us all.

Signed, H. O. Wood, T. Cutt, Churchwardens, Trinity Church, Billings Bridge, Oct. 9th, 1882.

The congregations St. James' Church, West Gloucester, and St. George's Church, East Gloucester also participated in a tangible expression of esteem.

TORONTO.

SYNOD OFFICE.—Collections, &c., received during the week ending October 14th, 1882.

WIDOWS AND ORPHAN'S FUND—October Collection—St. Mark's, Parkdale, \$14.50; Hastings \$1.34, Alnwick \$1.24; Norwood 50 cents, Westwood 50 cents; Camilla (West Mono) 85 cents. Second payment under New Canon.—Rev. G. B. Morley \$8.72.

PAROCHIAL MISSIONARY ASSOCIATION.—Mission Fund. Whitfield \$3.00.

ST. BARTHOLOMEW'S.—On Thursday evening last, at the conclusion of the regular monthly meeting of the Teachers Association of the Sunday School, Mr. C. K. Unwin was presented with a very handsome black walnut escritoire, accompanied by an address, on the occasion of his retirement from the position of secretary-treasurer of the school. Mr. Unwin has held the position for several years past, besides being actively connected with other good works in the parish, and this event is all the more pleasing, as being indicative of the kindly feelings which exist between all connected with the Sunday-school.

MILLBROOK.—The next meeting of the Ruri-decal Chapter of Durham and Victoria, will be held in the rectory, Millbrook, on Wednesday, Oct. 18th, at noon. During this session of the Chapter arrangements will be made touching the missionary meetings to be held throughout the deanery, during the autumn and winter. The Scriptural subject for consideration will be Philippians i. 21 to end, and ii. The clergy who intend being present at the meeting, are requested to intimate their intention to the secretary as soon as convenient. John W. Forster, Secretary.

MANVERS.—The following address has been presented to Mr. Robt. Harris, who has acted as the *locum tenens* of the Rev. Mr. Burgess:

Dear Sir,—We approach you this evening with mingled feelings of sorrow and pleasure—pleasure arising from thoughts of the few happy weeks you have been among us; sorrow, from the thought that we must part with you for an indefinite time. We have learned with deep regret that to-morrow you will leave and return to your work in the city; and we have come together to spend one more pleasant evening with you, and to offer you some tangible evidence that we have appreciated your labors in the parish, as well as some mark of the esteem in which you are held. We therefore beg that you will accept the accompanying purse as a slight token of our goodwill towards you and our lively interest in your welfare. You have been with us but a few short weeks, yet it seems very hard to bid you farewell, and our hearts would feign urge us to retain you, but we know that you have a great work to do elsewhere, and we feel that all things work together for good to them that love God. We hope that, when your time will permit of your taking a holiday, you will remember that the people of Manvers are ever ready to welcome you, and would be happy to have you among them for a few days. We pray that our Father in Heaven will ever bless and preserve you; and we tender you our best wishes for your future welfare and prosperity, and our hopes that when your life's work is over you will find a home in realms beyond the skies.

Signed, on behalf of the parishioners, Geo. Lisson, Robt. Hannah, Jas. A. McNeil.

Mr. Harris made a suitable reply.

PETERBOROUGH.—The parish church of St. John the Evangelist will be opened, D. V., for divine worship, on All Saints' day, 1st Nov. There will be prayers in the chapel on the vigil of All Saints', Oct. 31, at 7.30 p.m., in preparation for Holy Communion, when a short address will be delivered by the Rev. O. P. Ford, priest. On All Saints' day there will be a Celebration at 8 a.m., Matins and Celebration at 11 a.m. Celebrant, the Bishop of the diocese. Even-

song at 7.30. The clergy who intend to be present are requested to bring surplice, cassock, &c., and to send word at once to the Rector of Peterborough, who will provide lodgings.

CREEMORE.—On Wednesday, 27th Sept., a harvest home festival and Sunday-school picnic was held in this village. A thanksgiving service was also held in St. Luke's Church, which was heartily entered into by a large and devout congregation. The decorations were exceedingly beautiful, being composed of almost every kind of Canadian fruit and flowers, gracefully wreathed about the furniture of the church and chancel. On either side of the chancel hung scarlet banners bearing our Lord's initials, the "IHS." and "Chi Rho," ingeniously wrought with wheat-ears. In front of the lectern and pulpit, were white banners bearing floral designs, and over the Altar, beautifully cut of white wood, were the words of our Lord, "Do this in remembrance of Me;" and on the shelf above this text, vases of flowers and symmetrical sheaves of wheat, over which, on the eastern wall, hung grape laden branches of vine, the whole symbolizing, to the devout mind, the presence of Him who is the True Vine, and the life-giving Body and Blood. The Font was glorious with a pyramid of flowers and ferns, and the whole church was bright and beautiful with the numerous good gifts of our Bountiful Father. The service was read by the Rev. Mr. Swallow, of Shelburne. The Rev. Mr. Ball, of the parish of Tecumseth, read the first Lesson, and the incumbent, Rural Dean Forster, read the second Lesson. The Psalms, which were antiphonally chanted by the Rev. Mr. Swallow (who is decidedly musical) and the choir, had a very elevating effect. A most beautiful and instructive sermon was preached by the Rev. Mr. Ball, who took for his text Ps. xxiv. 1: "The earth," &c. The choir, under the management of Miss Forster, was most efficient. At the conclusion of the service, the Sunday-school children, numbering about fifty, were marched to the Town-hall (headed by their worthy superintendent, carrying a beautiful banner upon which were the words "The earth is the Lord's and the fulness thereof") where a sumptuous feast, provided with an unsparring hand by the ladies of the parish, awaited them. After having satisfied the cravings of the inner man, they, with a large number of friends, who also did ample justice to the good things provided, were again formed in order, and marched to an adjoining park, where amusements, such as swings, Aunt Sally, foot-ball, &c., were provided. Ice-creams were also in profusion, which found ready sale. There was also a bazaar, which was well patronized; but what appeared to give the greatest general satisfaction was the "art gallery," which was well patronized, a large number of ladies and gentlemen having visited it, and all expressed themselves as thoroughly satisfied with the beauties therein unfolded. The sports having terminated, the majority of the people returned to the hall, where a ten cent tea was provided, the children again going free. There still being a great deal of provisions left, a quantity of bread, cakes, pies, &c., was auctioned off, which brought the proceedings to a close. The net profits for the day, after having paid all expenses, amounted to \$53.50, which is to be appropriated towards purchasing a Sunday-school library for St. Luke's Sunday-school. A most pleasant and enjoyable time was spent, each vying with the other to make all feel happy. We trust that this may only be the first of many such social gatherings which may follow.

DEER PARK.—Christ Church.—A harvest thanksgiving service was held in this church on Thursday evening, Oct. 5th, the occasion being rendered remarkable by the presence of the choir of St. Matthias' Church. The service, which was choral, was sung by the Rev. D. J. F. MacLeod, Rector of Hope, England, and the Incumbent of the Church, the responses being led by the visiting choir. The hymn "Come, ye thankful people, come," was sung as a procession, the recessional being "Sun of my soul, Thou Saviour dear." Hymns 883 and 381 A. & M. were also sung during the service, while the anthem, "Rock of Ages," was beautifully rendered during the offertory. The sermon, a most earnest and eloquent one, was preached by the Rev. J. H. McCollum. The congregation, several of whom were from the city, completely filled the church, which was exquisitely decorated for the occasion with flowers, fruit, and grain. After service the visiting choir was regaled with refreshments in the school-house.

NIAGARA.

From our own Correspondent.

The annual harvest joy services in this Diocese have been most numerous of late in parishes both town and rural. In every instance we are glad to observe the proceedings and arrangements have been marked with great improvements, such as serve to elicit more reverence, and to deepen the solemnity of

the occasion among those who unite for the purpose of giving thanks. This is as it should be. The contrast between the present harvest festivals and those of fifteen or twenty years ago, is most gratifying to all Church people. From the cathedral to the humblest rural parish, we note the more excellent way is beginning to prevail.

In the Cathedral there were two services, on the 5th and 6th instant; the former for the general congregation, and the latter more particularly adapted for the Sunday-school children. The attendance on each occasion well filled the spacious building. The Sunday-school service of praise was taken from the form published by the Church of England Institute, the suitability of which must be evident to our readers, who may not have seen or heard of it, when we say that it consists of prayers from the Book of Common Prayer, and those authorized by the Bishop for harvest-tide, as well as several short and appropriate Scripture lessons, each one followed by a hymn well rendered by children's voices, or by a solo or anthem.

The harvest services at Welland, St. Catharines, Burlington, Flamboro'-on-the-plains, Ancaster, Barton and Glanford, were also well carried out. Floral decorations, fruit, and diminutive grain sheafs were, in every instance, skilfully arranged to attract the eye, and to edify the heart. In the valley parish of Bartonville and Stony Creek, and in the mountain parish of Flamboro' West, on the 5th and 6th inst., the services were most solemn, and very edifying. Each day began with an early, or 8 a.m. celebration, the number of communicants being unusually large at both places; then a service with sermon, at 3 p.m.; again, at evening, another similar service with sermon. There were no outside shows, no extensive feasting preparations, but what was better,—cordial invitations were given by parishioners to visitors, clerical and lay, to partake of refreshments at their family tables. No one seemed forgotten. The Cathedral choir was in good force at Flamboro' at the afternoon service, the members of which seemed as delighted to give their valuable aid, as others were to greet them, and, not the first time, to join with them in sounds of praise and gladness.

In this brief account of harvest tide in this Diocese, it is not material to enter into minutest details, or to mention the names of helping clerical or lay-brethren on each occasion. It will be quite enough to say that the sermons of this year have been, we think, more than ordinarily instructive and impressive, and that the question, What mean ye by this service of Harvest Home? is more clearly comprehended and more fittingly answered by the Church people of this Diocese.—LAUS DEO.

ST. CATHARINES.—St. Barnabas.—The decorations in this pretty church on Thursday last, upon the occasion of the harvest festival, were beautiful in the extreme; the altar, rood-screen and font being the principal points which at once caught the eye. Choice flowers in great profusion, ferns, plants, grapes, wheat and oats abundantly symbolized a fruitful harvest-tide; and were, as a matter of course, voluntary offerings of the congregation. From the central arch of the screen hung an enormous bunch of grapes weighing some thirty pounds. Eight handsome banners were displayed in different parts of the church, adding much to the general effect. In tasteful arrangement and design the decorations could scarcely be surpassed, conveying ample evidence that a band of busy workers must have been employed for several days in their labour of love. A strong choir, assisted by organ, and six brass instruments, rendered the musical service and harvest hymns excellently well; the recessional hymn "Onward, Christian soldiers," sounding like a triumphant march as the choir and clergy filed out in procession through the western door. The Rev. Charles Whitcombe of Stony Creek was the preacher, a devout and earnest man, as well as an eloquent and forcible speaker. The first part of the services was sung by the Incumbent, other portions being taken by neighbouring clergy. The offertory, amounting to seventeen dollars, is to be appropriated to the benefit of a parish in the diocese of Algoma. Last Sunday evening the festival service was repeated, when the rector, the Rev. Alex. Macnab, preached to an overflowing congregation, on the lessons taught us by the season of harvest.

FERGUS.—This village on Thursday the 5th, held its first harvest thanksgiving during the incumbency of its present pastor, the Rev. James Morton; in fact, we believe only two other harvest homes have ever been held in the parish. The Church, which no doubt has done good service in by-gone years, but which begins to look very unsuited for a village or town congregation, was beautifully decorated. A great amount of taste was displayed, as well as a vast amount of labour bestowed on making, the otherwise very plain and ugly building, look quite nice. But when we consider what this congregation have done during the past few years, we must confess they have done as much as or more than other congregations of

the same size in the diocese. When the Rev. Mr. Morton came here a year or two ago, there was a \$300 debt upon the parsonage, that is all paid off, and there is some \$80 in the bank towards the building fund of a new church, besides what was obtained at the harvest home, namely, \$50; and what is more hopeful still, is the fact that between \$400 and \$500 have been offered by two members of the congregation towards the new church. We have no doubt that when a canvas has been made of the congregation, small though it be, and far outnumbered on all sides by Methodists, Presbyterians, and Roman Catholics, that the result of such a canvas will be most satisfactory. The day began with service in the church at 3 p.m. The following clergy were present and took part: the Rev. Messrs. Spencer, Elora; Gardner, Moorfield; Bell, Erin; Radcliffe, Luther; and the preacher the Rev. W. J. Mackenzie, of Milton, who gave an able and instructive discourse on the harvest. The Pastor gave out the hymns, and pronounced the final benediction. The service was hearty and reverent, and the church comfortably filled, although if more of the male members had been present, it would have been better.

In the evening an excellent dinner was served in the Town Hall, after which a concert took place in the same hall. The instrumental and vocal music was very good, but was too short; but this was from the fact that many of the performers who had promised were unable to come, and only sent word at the last moment. Two of the clergy present made short speeches; Mr. Belt spoke about the necessity of the laity working with the priest, to bring about successful results in any parish; and Mr. Radcliffe spoke about the great necessity of building a suitable House of God in Fergus.

May the day not be far distant when this pretty village shall have such a decent and suitable House of Prayer that an entering one could not refrain from thinking, if not saying, "This is none other than the House of God; this is the gate of Heaven."

CHRIST'S CHURCH (Cathedral).—A letter appears in the *Spectator* of the 9th instant, by a "Churchman" (a churchwarden of the Cathedral Church, Montreal), and written in a most excellent spirit, with judicious advice how to proceed in order to remove the burden of the Hamilton Christ's Church debt. Great results have followed efforts made under similar circumstances by the late Bishop Telford, of Montreal, and greater still by the present equally indefatigable Bishop Bond. We believe the suggestion of "Go and do thou likewise," in the case of Hamilton, is put evidently with a kindly and sympathetic spirit, and is well worthy a trial.

The scent of flowers and fruit permeated the whole interior of Christ Church Cathedral on the 6th. The harvest decorations, which were placed in position by the careful fingers of the ladies, were gorgeous.

A good turn out of the Sunday-school pupils and their friends took place in the Church in the evening to sing their Harvest Home service of sacred song. A number of very beautiful hymns and anthems were sung, the choir rendering their parts with marked precision and effect. At many places also the school teachers, children, and the whole congregation joined heartily in the singing. The service was conducted by Rev. Rural Dean Bull, and Rev. C. H. Mockridge. Some sacred solos were sung through the evening, and had a good effect. Altogether it was a bright, happy service, and one calculated to impress the minds of the young with the importance of the duty of thanksgiving.

WELLAND.—The Rev. R. C. Caswell, M.A., is, we hear, recovering from his severe illness, and soon, we trust, will be able to resume parochial duty. The sympathy and prayers of his congregations have been without ceasing in his behalf.

WOODBURN BINBROOK.—Preparations are being actively made here towards a new church building. Material, brick. Hills, of Hamilton, architect.

ANCASTER.—With deep sorrow we record the death of William Kerr, Esq., of this parish, so well known for many years as a most zealous churchman and synod delegate. His interment took place at St. John's Church, Ancaster, at 3 p.m. on Wednesday, the 11th inst. His widow is remembered by very many Christian friends in their prayers in this bereavement,—from the Bishop down to the humblest neighbour. The parish register book of St. John's, Ancaster, will show for 1882, an eventful page in the deaths of Dr. Orton, W. Kerr, and other names of devoted church members.

NIAGARA FALLS.—During the season now closing, a larger number of visitors than usual have attended the services of Christ Church; and it is worthy of note that they have been, almost without exception, English. Whilst American tourists seldom think of attending public worship when Sunday comes, those

trained in the Church in England, as a rule, do not neglect this duty when abroad. Among those who have attended, have been several clergymen of note. The Rev. Canon Fergie, of Liverpool, preached at morning service on the 24th of September, and the Dean of Bangor, on the 8th instant.

FONTHILL.—Services of Thanksgiving to Almighty God for vouchsafing to man's use the fruits of the earth in due season, were held at Holy Trinity Church, on 1st and 2nd instant. Holy Communion was celebrated. The sacred edifice was tastefully decorated with wheat, barley, oats, and grapes. Wreaths of grain made by many busy hands, were twined around the communion rails, prayer desk, &c. Above the Altar was the text, "I am the Bread of Life." Upon the altar were grapes of various hues, beautifully arranged. Flowers also were placed upon it. The window at the east end was covered with grape vines, bearing clusters of grapes. It was the opinion of some that the decorations last year were prettier than on this occasion; whilst others possessing a more artistic eye, and having greater experience in church decoration, thought that better taste was displayed at this year's festival. All the services were well attended. The Rev. J. W. Smith, of Dunnville, the preacher on each occasion, was attentively listened to and highly appreciated. On Monday evening the musical part of the service was well rendered by the Port Robinson Church Choir.

HURON.

From our own Correspondent.

CHATHAM.—The ladies of Christ Church here started to decorate the church on Saturday afternoon under the superintendence of Mrs. Philip Andrew and Mrs. J. W. Shackleton, for the harvest home thanksgiving festival on Sunday, Oct. 1st, which was done in first class style for so short a time, and their efforts were crowned with success, for the church never looked better. The flowers were very tastefully arranged; only one thing seemed a little amiss: there was very little grain, fruits, vegetables, &c., which is more in keeping with a harvest home. The church, which has been undergoing a restoration lately, looked very fine, at the two services there must have been 1,400 persons present during the day, chairs from the school-house had to be brought into the church. In the morning the Rev. Mr. Moorehouse preached, and the Rev. Mr. Martin read the prayers both morning and evening. In the evening the Rev. Mr. Anthony, an Indian, preached a very interesting sermon on the harvest. The choir, under the direction of Mr. Thack aberry, rendered good singing, and the organist, Mr. Wilkins, did well. The offertory both morning and evening was the largest we ever had at a harvest festival. The Rev. W. H. Martin, the incumbent, is a live man and very much liked by his congregation and by all outsiders. The sidesmen of this church are very attentive and always at their post, ready to show seats to strangers at all times, which is a great convenience to persons going to any church on special occasions.

BRANTFORD.—The harvest home service in St. Jude's Church on the 5th inst., was very interesting. The service was intoned by the Rev. Mr. Young, rector, who also explained the reason of the absence of the Rev. G. G. Ballard, of St. Thomas, a death having occurred in that gentleman's family. The Rev. Mr. Hind supplied his place, and preached from Rev. ii. 12. The choral service was especially interesting, the chanting and singing of the harvest hymns by the choir being greatly admired. Altogether it was a bright, happy service, and one calculated to impress the minds of all present with the importance of the duty of thanksgiving; and it was the largest congregation ever assembled in the church on a similar occasion. The decorations were very pretty and appropriate for the occasion, the chancel windows being especially attractive. The church presented one of the finest sights that the eye could desire to look upon; and the decorations, which were placed in position by the deft fingers of the ladies and gentlemen in connection with the congregation, were gorgeous; and they are to be congratulated, and are deserving of praise for the taste and skill displayed.

MITCHELL.—The incumbent of Trinity Church has returned from a vacation tour to the Maratime Provinces. The parish of Trinity is very important as a Church strong-hold, being, next to Stratford, the most important in the county Perth. The congregation numbers about 200. The Sunday-school has 175 scholars. Attached to it is the mission church of St. Mary, Dublin. The congregation is small, though the only other church in the place is Roman Catholic. It is a Roman Catholic Irish settlement. The Church Sunday-school has but twenty-five scholars. A frequent intercommunion of our clergy must be productive of much good. In these western dioceses the clergy have more material advantages, greater num-

bers, and more wealth; in the other dioceses their strength is in their steadfast adherence to the principles of the Church.

PETROLIA.—The new church at Petrolia was opened for divine worship on Sunday, the eighteenth after Trinity, by the Right Rev. the Bishop of Huron, assisted by the Very Rev. Dean Boomer, and the incumbent Rev. W. Hind. The church is a very handsome ecclesiastical structure, and far superior to many of the modern, so called churches. The opening services (would that we could say the consecration), were appropriate to the occasion; and at matins the Bishop preached an excellent sermon, in which he congratulated the incumbent and parishioners on the erection of an edifice so well designed for a parish church. In the afternoon the Rev. James Chance, of St. Peter's, Tyrconnel, preached, and the Very Rev. the Dean was the preacher at evensong. Large congregations were at each service. The offertory of the day was over one hundred and fifty dollars. Through the exertions of Rev. Prof. Halpin, the first church was built in Petrolia, despite of great difficulties; the new church demonstrates how the good seed then sown has brought forth fruit many fold.

CHATHAM.—The Church in Canada, as the Church in the Island Empire, is fulfilling her mission to disciple all nations. In declaring the glad tidings to the red men of the forest, her labours are crowned with great success. In this diocese there are many congregations of Indians, and there are six Indian clergymen. The Rev. A. Anthony, of St. Pauls, Kanyengeh, County of Brant, preached in Christ Church, Chatham, at evensong, on Sunday the eighteenth after Trinity. He is an Indian of the Six Nations, and a distant relative of the celebrated Tecumseth. His Indian name is Thepuakkind, translated "a lone tree." Christ Church was beautifully decorated, it being the day appointed for thanksgiving services. The music was such as is seldom heard west of our diocesan city. Rev. J. M. Morehouse preached at matins to a large congregation, and Rev. A. Anthony at evensong to a crowded house. The services and the sermons deeply impressed the hearts and minds of the large assemblies of worshippers.

SEAFORTH.—On Thursday, the 5th October, the Lord Bishop of Huron paid a pastoral visit to the parish of Seaforth, accompanied by Rev. Canon Innes, of St. Paul's, London, and administered the Apostolic rite of the laying on of hands to a class of thirty candidates, for admission to the full communion of the Church. Truly happy was Rev. J. Hill, Rector of St. Thomas, as he presented to the Bishop such a class of his young parishioners. The Bishop addressed the candidates at some length on the duties now undertaken by themselves as professed soldiers of Christ. The congregation was very large.

SARNIA RESERVE.—The Indians, equally with their white brethren, are desirous to manifest their zeal for the worship of the Great Spirit. A handsome pipe organ has been presented by the Indian congregation of St. Peter's, Sarnia Reserve. It excels all the organs now in use in any of the Indian settlements. They are deserving of great credit for their praiseworthy efforts to secure good music in divine worship. The organ was first used on October 1st. The congregation was very large. The incumbent, the Rev. J. Jacobs, an Indian clergyman, preached an appropriate sermon from Psalm cxxx. 3-5. The Holy Communion was celebrated by a goodly number of communicants.

PASTORAL ADDRESS FROM THE BISHOP OF HURON IN BEHALF OF THE DIOCESE OF ALGOMA.

The Chapter House, London, Oct. 9th, 1882.

"To the Clergy and Laity of the Diocese of Huron:—

"BELOVED BRETHREN,—At the recent session of Synod the following resolutions were passed:—

"Resolved, that the Lord Bishop be respectfully requested to appoint as a Day of Thanksgiving for the blessing of harvest, the day set apart by the civil authorities, and as a day of intercession for Foreign Missions, the day recommended by the Archbishop of Canterbury, and that His Lordship be requested to appoint, as heretofore, two Sundays on which collections may be made for 'Algoma' and 'Foreign Missions' respectively."

"I therefore, in compliance with the above resolutions, request you to observe as the Diocesan Day of Thanksgiving this year, as well as in the future, the day that may be appointed by the Government, and of which you will receive notice through the public press."

"In order, however, that the Diocese of Algoma may have the full share of the Christian sympathy and liberality of our people, I appoint Sunday, October 29th, 1882, for a special appeal to be made in all the churches of the Diocese, and request that the Offertory on that day, both at morning and evening services, be devoted, as usual, towards our Dio-

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"Praying that God may cause you to abound in this and in all your efforts to extend the Redeemer's Kingdom,

"I am, your affectionate friend and Bishop,

"I. HURON."

ALGOMA.

From our own Correspondent.

Notes of the first visit of the Bishop to Lake Superior, 1882.—Under ordinary circumstances this mission would have been visited a month or two earlier in the year, but owing to the lateness of the present Bishop's arrival, and the impossibility of securing the services of the Rev. C. T. Wilson as his guide any sooner, a start was not effected till Monday, September 4th, by the Steamer *Manitoba*; the party including also a young friend of the Bishop's from Toronto, and Johnnie M., one of the Shinwauk boys, the latter being deputed specially to look after the tents and other camping outfit of which there was a somewhat formidable array. Thanks to an impenetrable fog the *Manitoba* did not leave the canal till Tuesday the 5th at 10 a.m., when she steamed out, under a bright sun, into the clear transparent waters of Lake Superior, heading first for Michipicoten Island, which was reached at 11 p.m. Meantime, the wind had freshened considerably, and a heavy sea rising the captain thought it necessary to depart from his original route, greatly to our relief, and make for Red Rock; a change of purpose which fell in with our views most admirably, as it would save not a little waste of valuable time. The only point touched during the day was Jack Fish Bay, on the north shore, a wild secluded spot, at which we entered a beautiful little inlet, completely land-locked, where, even with a storm raging outside, all would be still and calm, as if it had been a far off inland lake. The only discoverable sign of life to be seen here was a solitary shanty erected close by the shore, the hill rising above it to the height of 200 feet, while the clear blue water lay below, so deep that the steamer, during her stay, lay moored to the trees growing on the edge. Thirty or forty feet above the water's edge were the stakes driven into the crevices of the rocks by the survey party of the Canada Pacific R. R. Co., indicating the level at which the track will be laid. Certainly if this is a fair specimen of the work to be accomplished by the Syndicate (and judging by the general features of the shore line it seemed to be) not a few troubles of engineering skill will characterize the task they have undertaken. Leaving Jack Fish Bay behind us we had a most delightful trip during the rest of the day, running about a mile from the shore, in and out through countless islands, wooded to the water's edge, through deep, though narrow channels. The hours divided pleasantly between the wild though desolate scenery about us and the perusal of Froude's life of Carlyle with its graphic portraiture of the tumult and dreariness of the philosopher's inner life illustrated here and there, as it is, by glimpses of his intense love for his mother, whose fears and anxieties as to his unbelief he endeavours to soothe by the assurance that the "differences between them lay not so much in inward feelings and convictions, as in the varieties of outward experience." A most wise and comforting distinction truly, if the essential varieties of Christianity are accepted on both sides, but were they in this case?

Nepigon Bay was reached by 11 p.m., and the mouth of the river, from which it derives its name, by 12 o'clock; but as the night was dark and the channel narrow and tortuous our cautious Captain declined to take his good ship any further so we were landed in one of the ship's boats to find Mr. T., the genial and obliging agent of the Hudson Bay Co., standing on the dock, prepared to guide the Bishop's steps to his own hospitable mansion, an invitation which was declined with many thanks, the Bishop preferring to take his share with the other members of the party in any "burdens" that might have to be endured. So the tents were pitched on the grassy slope overlooking the Nepigon, and we were all soon wrapped in profoundest slumber.

Thursday, Sept. 7th. By 6 a.m. the same signal to rise was given, then the fire was lighted, bread baked, tea infused, bacon fried and other preparations made for a most luxurious breakfast on the green-sward, after which we had morning prayers together. By 10 a.m., some Indians having been secured to paddle the two canoes, we started up the river, meeting at the very outset a long and difficult rapid, which necessitated the lightening of the canoes by the landing of two or three of the party, who walked to a point at the foot of Lake Helen, where all met again. The lake was crossed in about an hour, and then began a steady up-stream paddle, the current at some sharp angles running so rapidly as to need all the available muscle in the party, both episcopal, clerical and lay, to be brought into play. About 4 p.m. a canoe was seen at some distance coming towards us. This turned out to be occupied by the Rev. Mr. Reni-

son, the missionary at Chief's Bay, for whose arrival we had been watching impatiently. He was accompanied by two Indians, Joseph E., the Catechist, and Weus S., both formerly Shingwauk boys. Joyful greetings were soon exchanged and the ascent of the river was continued, the party now numbering ten, one of whom was a Mr. Palmer, a member of the London Stock Exchange, whom we met on board the *Magnitoba*, and who, on hearing of our intended expedition requested, and was most gladly accorded permission to accompany us. By 5 p.m. we reached camp Alexander, at the foot of a rushing rapid, at which the canoes were unladen, landed and carried up the Bluff, while a solemn council was held as to our further movements, some being in favour of halting where we were, content with the labour of the day, while others strongly advocated our pushing on one stage further, which meant the carrying of the canoes and all the baggage over a portage between two and three miles long. The party of progress, however, carried the day, and so sacks of flour, pork, blankets, &c., &c., were distributed, tied up and slung over the shoulders, the whole weight in each case supported by a broad leather band passing across the forehead; thus laden the party reached their destination for the night, at the head of the portage, some making a double trip backwards and forwards. Here we had a good opportunity of observing the wonderful strength possessed by some of the Indians. In this respect Joseph and Weus excelled (though the missionary himself was not far behind them) for each would sling over his shoulder his load of 150 or 200 lbs. and trudge off on his two mile tramp, over a very rough and stony track only to take barely time enough to breathe and return again for another load, and all this in their case without fee or reward, but just because the Bishop's arrival was a great event in their lives, and in no other way could they show their respect for him, or their love and gratitude for Him whose Gospel had brought them out of their pagan darkness. The transport of the canoes was a triumph of physical endurance. One of the three, about 170 lbs. in weight, the two boys started off to bring over, long after nightfall, and about an hour afterwards they returned to the camp carrying it on their shoulders, without accident, in the dark, over a path so thickly strewn with rocks that it was no easy matter for the ordinary pedestrian to travel it, unencumbered, in broad daylight, without frequent stumbling. Before long the camp fire blazed out, giving a weird, fantastic effect to the surrounding hills, supper was prepared and partaken of, blankets distributed and everything made ready for the night. Then all gathered into the Bishop's tent for evening prayers, the Indian boys jumping with greatest alacrity from their beds in the open air, where they had flung themselves, exhausted with the fatigues of the day, and before long a profound silence reigned, broken only by a melodious snore from one of the tired sleepers, or by the sweeter music of the neighbouring rapid.

Friday, Sept. 8th. At daybreak Mr. Renison and the Bishop started off to catch some trout (the others remaining at their posts to make the necessary preparations for breakfast) but returned before long with only half a dozen evidences of their piscatorial skill, driven back by a thunderstorm which descended and drenched Bishop and Presbyter alike, without respect of persons. After breakfast, which was spread for the first time under canvas, all assembled again for morning prayers. Several Indian hymns were sung, "Jesus, lover of my soul," "There's a land that is fairer than day," &c. &c. and one of the party will not soon forget the effect produced on him, as he heard and joined in those "songs of Zion" sung in a strange tongue and in a strange, far-off land, as his thoughts instinctively went back to his own beloved flock in a distant city, the flock no longer of his personal pastoral care, but still, and forever, of his deep, unchanging affection. As the rain was still descending in torrents, which wholly forbade, for the present, all further progress, we settled ourselves down as comfortable as possible to our various occupations, one sketching, another studying Indian, another writing up his diary, the three occupants of the episcopal tent seated on the ground, their feet covered with a rug and converging to a common centre. Towards noon, however, there was a lull in the storm, and one head and another peeped out to investigate the "probabilities." Here, however, a new question arose. Having lost a whole forenoon, would it be possible for so large a party, so heavily laden with "impediments" to reach the Nepigon Mission before Sunday? The general opinion declared the thing impossible, and so we resolved to divide the party, the clerical element to push on with as few encumbrances as possible, while the others remained, to follow at their leisure, as they saw proper.

(To be continued.)

ROSEBAU.—On Sept. 12th the Sunday-scholars assembled in the Church of the Redeemer at ten o'clock p.m., for prayers, from whence they went for a sail

down the lake, Mr. Ditchburn kindly taking them in his large boat. On their return they assembled at the picnic ground, where there was a substantial tea provided by the ladies of the village. Swings were secured in the trees, and all enjoyed themselves, having had a most delightful day.

Sept. 28th was the harvest festival. Matins and Holy Communion at 11 a.m., dinner at 1 p.m., provided in the shed on the wharf, kindly lent by Mr. Shuttleworth for the occasion; evensong and sermon at 3 p.m., and tea at 5 p.m. The services were very well attended both morning and afternoon. The church was beautifully decorated in a truly catholic manner, and the day was one of rejoicing to all who took part in it. The proceeds were devoted to the parsonage fund.

The Rev. Alfred W. H. Chowne begs to acknowledge the handsome gift of \$17.00 towards the parsonage fund, per the Synod of Niagara, being the harvest festival offertory of St. Barnabas' Church, St. Catharines, donated by the Rev. Alex. Macnab.

GORE BAY.—The Rev. Macaulay Tooke desires to acknowledge the sum of \$22 from Mrs. Jno. Robinson, and \$9.75 from Miss Mary Robinson, both of the township of Mills. These sums were collected by Mrs. and Miss Robinson from friends in the vicinity of Cookstown and Beeton, towards the erection of a church in the township of Mills, Manitoulin.

DUNCHURCH, PARRY SOUND DISTRICT.—Mr. Thomas Butler desires gratefully to acknowledge the receipt of a box of books, Sunday-school papers and leaflets, from the Rev. H. Owen, of Scarborough Parsonage, West Hill. We are indebted to that gentleman for many packages of papers, which have been of great help to us, and a benefit to the Sunday-school.

The Rev. R. Mosley, of Parry Sound, held divine service on Sunday the 10th of September, which was well attended. It was a great pleasure to the Church people here to go through the grand old service with a properly appointed minister, especially as the opportunity so rarely occurs.

S. S. Teacher's Assistant

TO THE INSTITUTE LEAFLETS.

THE CATECHISM.

- Q. What is the second article of the Christian faith?
A. I believe in Jesus Christ, His only Son, our Lord.
- Q. Who is Jesus Christ?
A. The only Son of God, the Redeemer and Saviour of the world.
- Q. Who gave Him the name Jesus?
A. God, by the angel Gabriel (Lev. ii. 21), and because He should save His people from their sins. (St. Matt. i. 21.)
- Q. What does the name Jesus signify?
A. "Jehovah, our Saviour, or, "Jehovah is salvation." [Hoshea, the son of Nun, had, by God's command, his name changed into Jehoshua, which was shortened into Joshua, and represented in Greek by Jesus. He first bore this name. The first syllable is the Hebrew Jah, and Hoshea is salvation.]
- Q. In what respect does He save us from our sins?
A. From their guilt, by bestowing pardon; from their defiling power, by imparting the grace of His spirit, i.e., He saves the drunkard from his drunkenness, the thief from his dishonesty, &c.
- Q. What does this name specially remind us of?
A. That we are saved from our sins, not in them.
- Q. How do we honour His name?
A. Outwardly: by making some sign of reverence, bowing the head or bending the knee. Inwardly: by pleading with the Father the saving power of His Son's name. (Phil. ii. 9.)
- Q. What is meant by the Greek name Christ?
A. The Anointed One, or in Hebrew, Messiah.
- Q. Is this title especially claimed for our Lord Jesus?
A. Yes. (Acts ii. 36, 9-22.)
- Q. What was the ground of the importance attached to this title?
A. The prophets had led the Jews to expect that one so called should come to save. (Ps. ii. 2; Dan. ix. 26; Isa. lxi. 1.)
- Q. What does anointing mean?
A. Pouring oil on the head, as a rite of consecration to an office.
- Q. What public persons were set apart by anointing?
A. Prophets (I Kings, xix. 16); priests (Lev. viii. 12); and Kings (I Sam. x. 1: xvi. 13; I Kings i. 37.)
- Q. With what oil were priests anointed?
A. Ex. xxx. 22.

- Q. With what was our Saviour anointed?
 A. Acts x. 38.
 Q. When?
 A. At His Baptism.
 Q. By whom?
 A. By God the Father.
 Q. To what office was he anointed?
 A. To those of Prophet, Priest, and King.
 Q. What is the work of a Prophet?
 A. To make known the will of God, in regard to the past, present, or the future.
 Q. Did our Lord act as a prophet only when He foretold the restoration of Jerusalem?
 A. No: in all His discourses He declared the will of God, and spoke in His name. (John v. 43; xiv. 24.)

Correspondence.

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

A SUGGESTION.

SIR.—It must be a matter of unalloyed satisfaction and pleasure to all who have read the account of the proceedings of the Synod of Huron to find that the unfortunate misunderstanding between the Bishop of Huron and Archdeacon Mark has been amicably settled.

I would venture respectfully to make a suggestion to the Bishop to inaugurate a movement to release the Archdeacon from a heavy burden which this unfortunate affair has, most people will think improperly, been laid upon him. Believing that this suggestion will be cordially supported if thus begun, I will gladly subscribe ten dollars, or even two dollars for every hundred subscribed up to two thousand, which "dame rumour" says is about the amount of costs incurred by the Archdeacon, and which the same "dame" says he is ill able to meet. The Bishop would give a noble proof of his sincerity, which would greatly raise him in the estimation, not only of those who agree with him, but also of those who have differed from him in much that has been done in this sad business.

THOMAS JONES.

Diocese of Huron, Oct 4th, 1881.

ALGOMA.

DEAR SIR.—Will you kindly give me space gratefully to acknowledge the receipt of a large case, containing, amongst other things, a most useful selection of wearing apparel and knic-knacks for Mrs. Crompton and daughters, suit of black clothes for myself, a valuable addition to my library, consisting of a Cruden's Concordance, Practical Sermons, Exeter Hall Sermons by Bishop of London, Davidson's Commentary on the Proper Psalms, Memoirs of Sir Walter Scott (The Chandos Classics) some copies of Dickens' works and others too numerous to mention; a good number of Prayer Books and Children's Hymn Books for my churches: a really splendid altar cloth, large enough to furnish two tables in my backwood's place of worship; some Testaments and a whole pile of Tractates and odd numbers, from Miss Wilson, Westmoreland, England. I would also take this opportunity to say that I have received official intimation from W. P. Atkinson, Esq., Sec. Treas. Dio., Synod of Toronto, that there have been paid into my account, care of A. H. Campbell, Esq., Treas. Dio. of Algoma, the following amounts, viz., for St. Margaret's Church, Cyprus, \$50, for St. James' Church, Berriedale, \$50, and for St. Michael's Church, Allansville, \$100, in response to an application I made.

I remain, etc.,

WILLIAM CROMPTON,

Travelling Clergyman, Dio. of Algoma.
 Aspdin, P. O., Oct. 13th 1882.

THE LATE DR. PUSEY.

SIR.—Many, perhaps thirty years ago, I read a letter or a pamphlet written by Dr. Pusey, in answer to some of the numerous attacks made upon him by the Low Church party, in which occurred the following paragraph:—

"I feel convinced that nothing save death in the bosom of the Church of England will satisfy my opponents that I am a loyal son of that Church, and that I have no intention whatever of withdrawing from her Communion."

I quote from memory, but the touching pathos of the rebuke impressed itself so forcibly upon my mind, that I have no hesitation in using inverted commas, and in thus pledging myself to its substantial accuracy.

Now, Dr. Pusey has died "in the bosom of the

Church," and has silently "put to silence the ignorance of foolish men." In losing him the Church has lost one of her most saintly ministers, one of her brightest ornaments, one of her firmest pillars, one of her ablest advocates, and one of the most learned exponents of her principles.

As a specimen of the "ignorance of foolish men," displayed by some of the traducers of the late Divine, I beg leave to furnish you with the following anecdote:—

Between forty and fifty years ago I had the sole charge, as curate, of a small parish in the County of Kent, England, named Stodmarsh, situated, as its appellation implies, in the midst of a marsh. It was usually joined, as it was in my case, to some other curacy or some small incumbency, so that I found, on entering upon my duties, that my predecessor had been in the habit of using only a surplice when celebrating Divine Worship, and I was but too happy to have the privilege of carrying on their custom.

Shortly after my appointment, the non-resident vicar received some promotion, and a new vicar was appointed to Stodmarsh. On the Sunday succeeding his institution, this gentleman arrived for the purpose of "reading himself in," and preached in his black university gown.

On his departure I asked among the parishioners, wealthy farmers, how they liked their new vicar. "Ob," said one, "we don't like him at all; he's a Puseyite." "A Puseyite!" I exclaimed, in astonishment, being aware of the gentleman's low church proclivities, "how do you make that out?" "Why, sir, was the astounding explanation, "he preaches in a black gown."

VINCENT CLEMENTI.

Peterboro', Oct. 9, 1882.

THE AMENDED HURON CANON—DISCIPLINE OF THE CLERGY.

SIR.—As I was the only member of the Synod of the Diocese of Huron, who voted against the third clause of the amended canon, which relates to the publication of anonymous pamphlets, I may be allowed, perhaps, with your permission, to make a few statements regarding the position I have taken and the clause in question.

I have been asked by a number of esteemed brethren both clerical and lay, why it was that I should have placed myself in direct opposition to the whole clergy of the diocese, many of whom have been more years in the sacred ministry than I have been in the world.

When I answer that in placing myself in this unenviable position I have been actuated by a sense of responsibility, there is no one, I am sure, but who will give me credit for acting from pure and conscientious motives. The Church has seen fit, in this Dominion, to revive the primitive and almost apostolic custom of holding diocesan Synods, thus conferring upon the clergy grave and onerous responsibilities. If, therefore, these bodies are to be of any practical use, if they are to meet the objects for which they were instituted, there must be perfect freedom of discussion and perfect independence of action. Every member of a diocesan Synod is morally bound to express his honest opinion by word or vote, otherwise he is unfaithful to the solemn trust reposed in him, and has no right to attend Synod. Unless a clergyman regards his diocesan Synod as something more than a mere mutual admiration society or a whitewashing machine: unless he comes prepared to act for what he considers the best and highest interests of the Church in general and the diocese in particular, he had far better stay at home and attend to his flock, otherwise his time is worse than wasted, and his taking his seat in the Synod a solemn and deliberate farce.

This may appear strong language, but I do not think any one, on calm consideration, can deny its truth. I know there are dozens of my brethren—men my superiors in many gifts and graces—who, for the sake of peace, will allow many things to pass which they do not approve of, especially in this diocese of Huron. Again, I know that for fear of bringing upon themselves the imputation of factiousness, a large number remain neutral, or absent themselves when the voting takes place.

But surely this is a mistaken view of the matter. Truth—not expediency—is our only lawful ruler, and nothing can excuse our disloyalty to it. We are continually preaching to our people that whatever may be the weakness, follies, blindness and inconsistency of others, their lives are subject to an absolute unchangeable standard of right and wrong, and that to God alone are they directly responsible, and from this nothing can absolve them. Why, then, not apply this to ourselves in the matter of Synodical action? If we support or abstain from opposing measures which we believe to be wrong, are we not unfaithful to our sacred trust as legislators for the

welfare of the Church? The echo of common sense and common honesty must answer, yes. What is thought of Parliamentary electors who, for fear or favour, vote contrary to their convictions; or, who holding certain opinions, have not backbone enough to endorse them at the polls? And shall we, the keepers of the people's consciences, the "salt of the earth," the living standards of conduct, act in a way that would bring an ungodly layman into contempt and discredit in the eyes of those whom we would not admit within the pale of the Church? Most assuredly not.

Upon these grounds, therefore, sir, I voted against this clause; and thus apparently placed myself in opposition to my Right Rev. Father, the Venerable the Archdeacon, and the reverend clergy. On the ground that as a member of the Synod of the diocese of Huron, I could not under any circumstances stifle my honest convictions.

I know I have taken high ground in these remarks, and possibly some may read this with a cynical smile. But "let those laugh who win," let those smile whose conscience smiles upon them, and who can say that without fear or favour they have discharged their legislative duties in accordance with their honest, unbiassed opinions.

These are "brave words," and "talk is cheap;" but I do not think any one can deny the sense and soundness of the principles upon which they are based. I am not posing as a paragon of moral courage or seeking a little cheap notoriety, I may or I may not be as good as my word, but this does not affect the great immortal principle at stake.

And, lastly, I am not hereby denouncing my brother clergymen for not voting with me (beyond merely pointing out the mistaken view which many seem to take) for these reasons:—(1) I believe many honestly believe this amended canon to be conducive to the best interests of the Church; (2) A good many were not present when the voting took place, from unavoidable causes; (3) Many abstained from voting for the sake of peace; (4) Some did not vote against the canon from a horror of being thought factious owing to the indiscreet conduct of the principal opponent of the measure; (5) Some—probably the largest number—did not vote against it because they believed it would be a dead letter anyway; (6) A large number did not vote at all, because, owing to the confusion at the time, they did not know what was being put to the Synod. I know of a number who were thus prevented, and who, I hope, will avow themselves in the columns of the DOMINION CHURCHMAN.

However these remarks may apply, this I do know, that more than one half the Synod remained sitting when the canon was submitted and voted neither pro nor con; and this, moreover, I know, that at least a score of clergymen who were present told me personally that they were utterly opposed to the canon, and intended to vote against it.

How was it, then, that when his Lordship asked if it were the pleasure of the Synod that this canon become law, mine was the only voice which answered no. Silence in a case like this gives consent; and I found it impossible, according to my light, to give consent to what I considered, and always will consider an absurd, un-British, mischievous and impertinent interference with the personal liberty of the clergy and the freedom of the press, opposed alike to common sense and common justice and the spirit of the Church of England.

This then is my position regarding my isolated action. We are told to be "first pure, then peaceable;" and much as I deplore this miserable acrimony and strife, deeply as I respect the office of my Right Reverend Father, highly as I esteem my brother clergymen of Huron as a class, I could not, I cannot, and I will not support, either positively or negatively, that which is revolting to my instincts as a man, a Briton, and a priest of God's Holy Church.

Having treated of general principles in this letter, I hope to speak next week of the amended canon in particular, and anonymous writing in general.

Asking your grace for trespassing upon your valuable space,

I remain yours, &c,

The Parsonage,

Bothwell, Ont., Sept. 23th, 1882.

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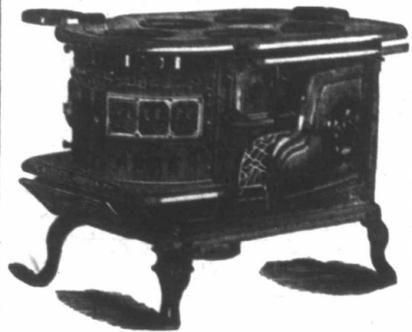
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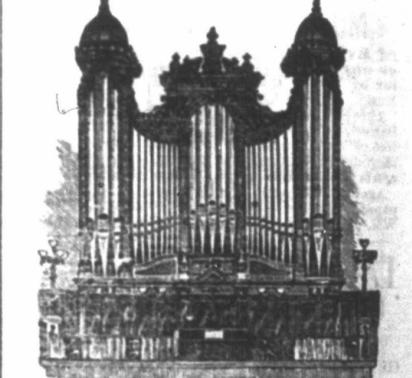
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