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## A LAYMAN.

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A policy of repression was doubtless needed in times gone by; its maintenance would now be paralleled by perpetuating martial law in a land after its people had even forgotten what their predecessors had done to require its stern provisions. That policy has kept order and discipline intact, but it has raised up independent powers antagonistic to, and which push themselves out in every direction as the rivals and enemies of the Church, to her damage and to the scandal of Christendom.

But if the Church has no means of utilizing the zeal and energies of her lay members, and has no power to prevent the exercise of those energies, surely she ought not to complain if those of her children whose latent powers she cannot call out nor repress, desert her communion for others in which they may exercise wholesome liberty, and consecrate to the service of that communion those talents and energies and experience which the Church practically proclaims herself not to need or value or comprehend the overmastering force which demands their full exercise as manifestations of Christian life.

Is Christ's Kingdom so near "come," that there needs no labor done to further it, other than by one man to every ten or twenty thousand, which is the usual proportion between "souls" and soul-seekers as at present arranged by the Church? In this age of enlightenment has every "gift" gone from the laity but the power of being taught, docility? "Better fifty years of Europe than a cycle of Cathay," echoes every man but the sensualist. For the Church now to plead for the Wesleyan or Nonconformist to return to her fold, is to ask men to give up a life of vigorous and healthy enjoyment of high privileges and duties, to enter upon one which is to that they now live in their own communion, as the dull slavish torpidity of "Cathay" to the manly freedom and dignity of existence of a free man in a free state. No man endowed with the feelings of his kind, and lighted within by that Light which is the Light of the world, can look out upon the masses around him, sunk in mean vices, and wallowing in the very mire of heathenish immorality, cursed by an almost deeper darkness, of ignorance than the heathen, as are thousands in every part of the land, without ardently longing to bring these people under the benign influences of religious teaching. That is what Lay work in the Church must be enabled to do, to be worthy the sympathy of Churchmen. It is not the gifts or labours of the few which are needed, but the personal devotion to this work of every man willing to engage in it, of every rank and condition of life.

"Gather up the fragments that remain, that nothing be lost." Waste of moral forces has too long weakened the Church; too long have laymen been allowed, if not taught, to look upon the Church as something apart from themselves; too long has their apathy been nurtured, by their being relegated to a position free from any responsibility or obligation requiring any personal effort or sacrifice. The old stale cry of "The Church is in danger," is being revived. The direst prophecies of coming evil, of division and disruption, are rife. That danger is indeed imminent, if laymen have come to regard the Church as a mere social and political corporation, membership with which involves no labour, no self-denial, no anxiety; and which makes no imperative demands upon the time, talents, and energies of all. And the imminence of that danger is greatly increased by the zeal of Churchmen finding exercise in heated

party strife, in aiding the crafty tactics of party leaders, in exaggerating honest shades of difference, and exhibiting to the world the vulgar spectacle of a quarrel among brethren making the Church a house of disorder instead of the home of peace, mutual concessions, forbearance and love. But let laymen take up their proper work with earnest zeal, associating together, first, for mutual help and counsel in seeking "to do their duty in that state of life unto which it has pleased God to call them," the Church will soon rise far above the sphere of party storms, turmoil, and danger, and remain unmoved amidst this world's miserable strifes, calmly doing her offices as the Teacher, Guide, and Consoler of men.

We are glad to find that a number of the clergy and Laity, including several ladies, have already been very active in obtaining additional subscribers for the DOMINION CHURCHMAN. We hope that all our other friends—every one of them—will join in this good work, and lose no time, at the present most opportune season in applying themselves to the task.

## Diocesan Intelligence.

## NOVA SCOTIA.

FROM OUR OWN CORRESPONDENT.

LUNenburg.—It is said that after all, Rev. A. Gray is not to succeed Mr. C. E. Grosier in the curacy of this parish, Mrs. Gray's health requiring a more inland atmosphere.

Rev. F. Skinner, of Falkland, is now thought to be the "coming man".

CHESTER.—Rev. A. Merkel, it is thought, will resign this parish.

KENTVILLE.—There has been a large increase here in the number of communicants, as also at the parish church of Horton, at Wolfville.

ALBION MINES.—Thanksgiving was celebrated by two services. The sanctuary, pulpit, and Prayer desk were decorated with miniature sheaves of grain bunches of grapes, roses of flowers and autumn leaves &c. The offertory for the "chancel fund" was \$13.55.

NEW GLASGOW.—The Thanksgiving service was well attended; the offertory \$5.08 was for superannuated clergy fund.

HALIFAX.—A debate took place a few evenings since at the Church Institute on the question, "Is a legislation union of the Maritime Provinces advisable?" The speakers were Messrs. Wiswell, Borden, Knight, T. Brown, Taylor, McLeod, Dr. Crane, and W. Gossip. The decision was almost unanimous in favor of the union. The next public debate will be on the question, "Were the American colonists justified in their Declaration of Independence?" F. C. Sumichrast, delivered the first of the Institute course of lectures on "The Church on the waters."

## MONTREAL.

NEW GLASGOW.—The new Church, built to replace the old one, will be opened by the Bishop on Sunday 9th inst. New Glasgow is an important mission station of the church and we are glad to chronicle any fact that points to the progress of the work in that place. Rev. Mr. Scully is the missionary in charge.

PHILLIPSBURG.—This rectory is still vacant. It is a capital opening for any man who loves missionary work. There are two substantial churches in the parish, and between eighty and ninety church families. There is no parsonage, but if the right man were to take hold of the par-

ish a parsonage would soon be had. Phillipsburgh is one of the prettiest spots in the province of Quebec.

LENNOXVILLE.—Bishop's College.—Our local church university is doing marvellously well—never better than at present. How much better every way it would be if churchmen would send their sons here instead of to other universities where church principles are neither taught nor held! A correspondent writing from Lennoxville on the 5th inst., says:—"In addition to the 'students who entered at the beginning of the present term two more have arrived last week. \* \* \* \* \* Indeed the college only requires to be known to be appreciated. The Principal (Dr. Lobley) is one of the very best 'mathematical scholars in this province, perhaps 'on this continent, and his knowledge is only 'equalled by his kindness and patience as an 'instructor. What Doctor Roe does not know 'about divinity is not worth knowing, and as for 'the Professor of classics (Mr. Reed) he is simply 'a living Polyglot of classical knowledge. \* \* \* \* \* When the public come to know what 'immense advantages are within their reach at 'Bishop's College I have no doubt that both the 'School and the College will become very popular."

DEANERY OF REDFORD.—Of the four deaneries into which this diocese is divided that of Redford is very much the largest. Its membership is little short of 150. Some of the clergy are anxious to have the deanery divided so as to make three or four smaller chapters and so economise travelling, time, and expense, as well as to try and make the more distant missions a little more self-reliant than they are at present. It is thought that smaller deaneries, meeting at places easily reached would be more largely attended by the laity than the present one deanery is.

It is hardly likely that this project will soon be carried into effect. It is not by any means clear that the laity would attend, under the proposed scheme, any better than they do at present, and at present they attend fairly well. As to the question of time and expense, there is now railway communication between every Parish and Mission in the Deanery, except some five or six places where the railway has not yet reached; and as to small deaneries being a help to new and weak missions, or an aid to their becoming more self-reliant, it is to be feared the result would be the other way.

## ONTARIO.

FROM OUR OWN CORRESPONDENT.

RURAL DEANERY OF HASTINGS AND PRINCE EDWARD.—Missionary Deputation No. 1.—Rev. Dr. Clarke (Convener) Rev. John Halliwell, Rev. M. G. Poole. Carrying Place, Consecon, English Settlement, St. George's Trenton, Frankford Christ Church, Belleville, Trinity Church Shannonville.

Deputation No. 2.—Rev. E. H. M. Baker, (Convener) Rev. R. S. Forneri, B. A., Rev. C. M. Harris, B. A. St. Mary Magdalen Picton, St. Philip's Milford, St. John's North Marysburg, Green bush, Christ Church Hillier, St. Mark's Gerow Gore, St. Andrew's Wellington, Melville, Roblin's Mills.

Deputation No. 3.—Rev. J. W. Burke B. A. (Convener) Rev. B. B. Smith, M. A., Christ Church Tyendinaga, All Saints, do., St. Mark's Mill Point, Solmes' Chapel, Roslyn, Thomasburg, Tweed, St. John's Belleville.

Deputation No. 4.—Rev. J. A. Morris (Convener) Rev. T. Godden, B. A., St. Thomas' Church Belleville, St. Paul's Church Belleville, Stirling; 8th Concession Rawdon; 12th Concession Rawdon; Marmora, Madoc, Empey's Settlement, Millbridge, Queensboro, E. H. M. BAKER, Rural Dean, Mohawk Parsonage, All-Saint's Mill Point. 1879.

GREEN'S CREEK.—Some six miles from Ottawa is situated a little mission that for several years past has been irregularly served, there being but a sprinkling of church people in the settlement. Within the past few months, however, new activ-