

retained in her fold many of those who once belonged to her, nor has she largely attracted to herself those who have been born outside her pale. One reason of this is that it has been found difficult to provide the ordinary means of grace and a place of worship for the new settlements. Men have hewn down the forests and made for themselves a home, and there has been no place of worship served by the clergy of the Church within a reasonable distance for many of those who have to attend to the wants of the cattle, and the other never-to-be-intermitted duties of an agricultural and pastoral life. In many cases the result has been, either a practical heathenism; or, meeting occasionally for worship at the house of a godly neighbour, whose previous education has not been that of the Church of England, people have been almost insensibly prepared for the coming of the first minister of religion who might undertake, even in an imperfect manner, to supply the natural yearnings of man's heart for the worship of God. I do not say one unkind word either of the unauthorized minister, or of the churchman who leaves the old faith. The fault is elsewhere,—in the Church which has failed in its duty. The great problem which the Church should have solved, which it has yet to solve, is, how in a new country, with a sparse population, there shall be provided a body of men, properly authorized and sufficiently numerous to meet the requirements of the country, and to minister to that population.

II. We read in Acts xiv. 23. that when Paul and Barnabas had preached the gospel in Lystra, and Iconium, and Antioch, "they ordained for them presbyters in every church;" and they passed on through Pisidia, and Pamphylia, and Perga, and Attalia, where no doubt they did the same. St. Paul told Titus that he had left him in Crete "to ordain elders in every city;" and he also told the Bishop of Ephesus "to commit the deposit of truth to faithful men, who would be able to teach others also;" that is to say, the apostle ordered that men should be admitted to holy orders in every city, and should have mission there. Bingham, book i. chap. 5; who quotes from Epiphanius, chap. 75, tells us that as soon as any number of converts was made in primitive times, a presbyter, without a deacon, was ordained to minister to them. In Cave's "Primitive Christianity," chap. 8, we find a similar statement based upon the authority of Clemens Alexandrinus; and we also learn that in no case was any congregation of converts left without a presbyter, but one was ordained for them once. And there can be little doubt but that in the early ages, in France and Britain, and in the middle ages in Germany, by Bonifacius and his fellow-missionaries, this principle was acted upon. At the mission of Augustine to the Anglo-Saxons in the year 600, the supply of properly trained and educated men must have been limited; and no doubt when Augustine returned from France in episcopal orders he possessed all that was necessary to continue the existence of the infant church, since there had been conferred upon him the power of ordination. Bede tells us that at once "the churches began to multiply, and there was a great army of clergy." Paulinus and Wilfrid acted in the same way in the middle and north of England. The materials were rough, but the result was that the whole land was evangelized.

III. Now, what I respectfully suggest is, that the same principle which was acted upon by the apostles in respect to the priesthood, should be applied by the successors of the apostles in respect to a permanent Diaconate; in other words, that the Bishops should give effect to the canon of 1880, and in every settlement where they can find a man willing to serve in the Diaconate, "grave, not double-tongued, not given to much wine, not greedy of filthy lucre, holding the faith in a pure conscience, the husband of one wife, and ruling his children and his own house well," in short, a good Christian man, according to the standard of the Church of England; that they should admit that man to the Diaconate, to serve the congregation of which he is a member; to assist the priest of the mission when he is present, and when the priest is absent at other churches or stations under his charge, to conduct the worship of God, baptize children, and bury the dead. This is the kind of lay help I would advocate. I would give men proper ministerial authority, and place them under proper episcopal control, so that they might do good in the Church's way and not in their own self-willed way. It would be better for one hundred men with common sense and ordinary learning in their heads, and with grace of God in their hearts, to be thus ordained, and to work as usual on their farms, or to keep their stores, than for nearly as many settlements to be lost for ever to the Church, as they have been, perhaps never to be regained.

IV. Let me not be misunderstood. I am not advocating the lowering of the standard of education for the priesthood; rather in these days I would make that standard higher. But I do advocate that in the first settlement of a country there should be utilized

the material ready to our hands; and above all there should be a wise recognition of the fact that there are three distinct, necessary, permanent orders of the ministry, arranged by the holy apostles, and therefore to be maintained and used by us. It may be that such a Diaconate would not be educated like the priesthood; but surely it is better to have the priesthood strengthened by such assistants, to keep open the church on each Sunday, and to supply the inevitable lack of service of ministry, seeing that at present the clergy are so few in numbers that they cannot keep pace with their work. We may see in the discipline of the most successful of the Nonconformist bodies, who are nearest to us in belief, that something like this has been tried, and surely if the Methodist body with its hundreds of lay preachers has succeeded, the Church of England might succeed still more, for we have a power, an enormous power, in our Prayer Book, which would be recognized by all, if only we would use it more than we have done, by making it available in every settlement, and by placing it in the hands of a God-fearing man, who being clothed with the ministerial office, might use it to the glory of God and the good of the Church.

Of course, a system like this would require many safeguards and great care in carrying it out. But I have faith in principles, I have faith in the three orders of the holy ministry, I have faith in the members of the Church, and above all I have faith in Him who inspired His apostles to organize what is necessary not only for the well-being, but for the being of God's kingdom on earth, and I believe, that if in Algoma, and Moosonee, and Athabasca, and Saskatchewan, and Rupert's Land, and Assiniboia, this primitive plan which I have suggested, were tried, the whole country would be covered with a network of men, not perhaps at first learned and polished—where are they so?—but yet effective for the service of God. It was in this way that Europe was won to Christianity, by the personal self-devotion of men, taking care at the same time to provide for the future education of a learned clergy, but in the first instance laying the foundations of it deep, deep in the affections of a numerous people, to bear fruit hereafter to the glory of God. And why should not such a plan, or a modification of it, be tried in these older dioceses? There is room for it, and need for it, and there is also reason to fear lest in some settlements the Church of England may become a maker of history rather than remain a living fact.

Home & Foreign Church News.

From our own Correspondents.

DOMINION.

QUEBEC.

BISHOP'S COLLEGE.—Rev. Dr. Lobley, Principal of the University of Bishop's College, Lennoxville, having accepted the charge of a parish in England, has placed his resignation in the hands of the governors, and they will hold a meeting shortly to consider it, and if it is accepted, the question of the appointment of a successor. Dr. Lobley, who graduated with honors at Oxford, came out to Canada in 1873, to take the Principal's chair of the Montreal Diocesan Theological College then organized. He retained this position until 1877, when he was appointed principal of Bishop's College, after the death of the late Rev. Dr. Nicholls. It is understood that the Reverend gentleman's health could not stand the arduous duties of his position, hence his acceptance of the parochial charge in England. It is said that an effort will be made to induce Rev. Canon Norman, who is Vice-Chancellor of the University, to accept the office of Principal. The name of Rev. Dr. Roe, the Vice-Principal, is also mentioned in this connection.

MONTREAL.

HYMNOLOGY.—Rev. Canon Norman lectured before the Art Association in the Queen's Hall last evening on "Hymnology," to a large and appreciative audience. The lecturer gave the history of hymns from their earliest known, down to the present date, beginning with the ancient Greek and Roman religious poems, and dealing in turn with French, German and English hymns. The members of the Mendelssohn choir illustrated the lecture by rendering different specimens of hymnology, comprising Hebrew songs, Latin hymns, ancient plain songs, and German and British hymns. The Rev. gentleman, in his concluding remarks, said that hymnology had much advanced

in the last generation, but perhaps they erred on the side of making the church music too light and sensuous. He deprecated the introduction of the sufferings of Christ into hymns as tending to materialism and apt to cause the substitution of a feeling of pity instead of compassion. In musical composition simplicity should govern. Speaking of the different sets of hymn books, the lecturer said that he thought there should be more than one stereotyped set of tunes, and that, while they should welcome every addition to the stock of hymnody, they should only select those capable of standing the test of time. The lecture was brought to an end by the singing of "Old Hundred" by the choir, after which a unanimous vote of thanks was tendered to Canon Norman.

ONTARIO.

RURAL DEANERY OF HASTINGS AND PRINCE EDWARD.—Deputation No. 5.—On Friday afternoon, February 20th, the Rev. E. H. M. Baker, Rural Dean of Hastings and Prince Edward, arrived at Marmora, for the purpose of accompanying and assisting Rev. C. M. Harris, Deputation No. 5, to carry on a series of missionary meetings in the northern portion of Hastings county. While they were discussing plans, Mr. Robert Jones, a churchman, offered to drive them, and accordingly they were soon on the road, and at 9 p.m. reached Millbridge, where they were hospitably entertained by Captain Norman and family. On Saturday morning an early start was made, and L'Amable reached at 4 p.m. The first meeting was held at this village, on Sunday morning. About 65 persons were present, and the hearty manner in which they joined in the services indicated their familiarity with, and love for, the Churches' system. The Incumbent, the Rev. E. Scammell, deserves much credit for the work he has done at this place. The next meeting was held in the evening at Bancroft, a village 4 miles north of L'Amable. The attendance was small, and the collection small, but afterwards supplemented by a Churchman of the mission. On Monday afternoon, the deputation, after a long drive, reached the centre of the township of Faraday. The meeting here was a very encouraging one, the attendance good and the collection liberal. The people of this district may be described as those who are struggling with all the difficulties of settlement in a new country. Their great desire and effort to have the ministrations of the Church should be an incentive to those who occupy favored positions to place them within their reach. The last meeting was held at Rathbun, a station on the Central Ontario Railway. It was a success, the attendance being good, and the appeal of the clergy meeting with a liberal response. The deputation did not fail to notice the laborious work, (long drives and long walks) that is being performed by the Rev. E. Scammell, who has charge of this wide field, and who has deservedly won the sympathy and affection of his parishioners. Much could be said about the roughness of this northern district, its hills and lakes and streams, its undeveloped resources, the great distances between houses and between settlements, but enough to say that the trip from beginning to end was interesting, very satisfactory, and is sure to be memorable. The deputation received much hospitality from the following individuals and their families: Mr. H. W. Jarman, at L'Amable, Mrs. Greenfield, at Bancroft, Mr. W. Neal, at Faraday, and Mr. Stanlick, at Rathbun. The distance travelled was about 140 miles. The services of Mr. Jones, of Marmora, who devoted his time and horses to the work, were of great assistance to the deputation, and his example in such an undertaking is worthy of imitation by Churchmen in missions similarly situated.

MISSIONARY MEETINGS.—The annual Diocesan Missionary meetings were held in Christ Church and All Saints, Tyendinaga, and in Deseronto, on Sunday, the 1st of March. The weather proved unfavorable. At the last place, the Rev. Rural Dean Baker assisted the deputation, speaking very ably. Total amount of collections \$18.52.

Rev. Mr. Codd has three churches, St. Luke's, Lyndhurst; St. John's Leeds, and Seeley's Bay, as well as two outlying missions for week services. During Lent, service is held in St. Luke's church every Wednesday evening.

Miss Avery and Webster, on behalf of the Anglican congregation, at Ballycanoe, and Mrs. Charles Thomson, on behalf of Escott congregation, presented Rev. Stearne Tighe with a fur coat.

KINGSTON.—A committee of St. George's met on 6th March, and selected the names of Rev. J. J. Bo-