

and satisfactory services during two years and a half, which was acknowledged in a very handsome manner, assuring the newly elected wardens that they would have their full sympathy and co-operation. Mr. C. H. Edwards, the Organist and Choir Master, received a very warm expression of appreciation of his very excellent and devoted services. The whole meeting was most agreeable and unanimous.

TULLAMORE.—St. John's. Wardens: George Bland, James Man, Delegate: James Craven.—St. James's. Wardens: Isaac Blain, Thomas Danger. Delegate: Isaac Blain.

CHOIR FESTIVAL.—A most gratifying reunion of the Woodbridge church choir was held on Thursday, May 4th, in the Orange Hall, the use of which had been kindly granted for the occasion. The choir, 20 in number, with the organist, Mr. Edwards, and several guests whom they had invited, sat down to a very substantial and enticingly spread table, furnished by some of their friends in the congregation. Mrs. Hodgkin presided as hostess. Addresses were delivered by Rev. Dr. Hodgkin the chairman, Mr. N. C. Wallace, Mr. Edwards the organist, and Messrs. Hall, Wylie, McNaughten, and others of the choir. The whole affair passed off in the most pleasant manner. We understand that the music of Christ Church, Woodbridge, is of a very superior character—and as is not always the case, parson, wardens, choir and people, work together most harmoniously.

ST. MATTHIAS CHURCH.—On Wednesday evening, the 3rd inst., the members of St. Matthias Church presented their incumbent, Rev. O. P. Ford, with a purse and an address. After the evening service, the rev. gentleman feelingly thanked the members for their donation. Mr. Ford will be absent from his congregation for about two months, during which time the services will be conducted on Sunday mornings by Rev. Dr. Bovell, and in the evenings by Venerable Archdeacon Whittaker.

HURON.

CONFIRMATION AND ORDINATION IN CHRIST CHURCH, LONDON.—The Church in her most characteristic services was presented to the congregation on Sunday morning, the 24th ult. After the morning service of confession, prayer and thanksgiving, the Incumbent of the church, the Rev. I. W. Smith, presented to the Right Rev. the Bishop of the diocese a class of thirty candidates for the Apostolic rite of confirmation. His Lordship addressed the candidates, as is his wont, pointing out to them the solemn responsibilities they were now undertaking themselves, and exhorting them to approve themselves good and faithful soldiers of the cross, to take Christ as their strength, and strive earnestly to be useful in whatever Christian work they might be called on to undertake. The members of the church then knelt for a time in silent prayer, and then the candidates were received into full communion of the Church by the laying on of hands.

The following candidates for Holy Orders having been duly presented to His Lordship by his chaplain, were ordained deacons: Messrs. W. E. Scott, C. D. Martin, J. Holmes, and G. W. Reacey, students of Huron College. Very much was this addition to the ministry of the diocese needed to supply in a measure the want of clergymen in this extensive and rapidly growing district.

Rev. Canon Innis, of St. Paul's, was the preacher of the day. Taking for his text the words of the Apostle to the Gentiles,

"But let every man take heed how he buildeth," (1 Cor. iii. 10), his sermon was one of great force, and very appropriate to the services of the day. To those now ordained, and to the newly confirmed he preached Christ as the corner-stone, the basis of our faith, of our hope of eternal life. The clergymen present with the Bishop on the occasion were the Very Rev. the Dean of Huron, Revs. Canon Innis, and Sweetman, Revs. Benj. Bayley, and J. P. W. Smith.

FINANCIAL AFFAIRS OF ST. PAUL'S, LONDON.—We hope to be able at no distant day to announce the release from debt and the consecration of this, the metropolitan church of the diocese. While her people have been building up other churches in the city and its vicinity, and aiding with no churlish hand the mission work of Huron, and other dioceses, the old church was pressed under a burden of debt. At the adjourned Easter Meeting of the Vestry, it was resolved to make an effort to pay off the debt, and, from the spirit manifested, there will be little difficulty in raising the amount. There is a debt of \$3500 that it is desirable at first to get free from, there is no doubt this will be very soon accomplished, and it is the only incubus upon the church. "The entire liabilities of the church amount to less than \$10,000, and the assets are over \$76,000. While the Rector receives no salary from the congregation, the parish being endowed, the receipts for the year have amounted in round numbers to \$4800, exclusive of \$1000 for the Diocesan Synod. There has been a great decrease in the receipts from pew rents since 1862. This is attributed to the number of pew holders that have left to connect themselves with the new churches in their more immediate vicinities. The ordinary and special collections have however been increasing in the amounts given, the former now averaging \$60.

B. C. MEMORIAL CHURCH.—The financial statement of the churchwardens showed the receipts for the year ending Easter, 1876, to have been \$3715, exclusive of \$185 in the bank, and the disbursements \$3551 leaving a balance on hand. The pews are free and unappropriated. Mr. J. J. Dyus, Chairman of the Select Vestry brought forward the subject of providing the church with a bell, the money to be raised without encroaching on the general funds of the church. A committee, as moved for, was appointed.

[The Editor of the DOMINION CHURCHMAN is not responsible for the opinions expressed by Correspondents.]

CORRESPONDENCE.

TO THE EDITOR OF THE DOMINION CHURCHMAN.

SIR,—In your issue of last week I notice a letter from "A Subscriber," upon Dr. O'Meara's claim to a portion of the Commutation Fund, in which your correspondent makes the following remark: "St. John's, Port Hope, of which Dr. O'Meara is rector, has an endowment of nearly \$600 per annum; and, as the Rector is an applicant for \$160, to raise his stipend to \$1400, as provided by the by-law, it is evident that he only receives from the congregation about \$600."

Now, sir, may I ask what by-law it is which provides that the stipend of the Rector of St. John's, Port Hope, or of any other clergyman, shall be \$1400? Mr. Campbell's canon on the Distribution of the Commutation Fund Surplus, which was passed at the Synod of 1874, provides (clause 8), that a clergyman, when placed upon the Annuitant's list of the Commutation Fund "shall receive, from time to time, such

amount not exceeding \$400 per annum, as will suffice to bring up his income to \$1,200." But at the meeting of the Synod last year, on Friday afternoon—the last afternoon of the session—almost immediately before the Synod was prorogued, there being it is presumed, but few members present, as is usually the case at such a time, a most important alteration was made in the canon, the figures \$1,200 being made to read \$1,400 in city and town parishes, and \$1,200 in country parishes. I was consoling myself with the idea that this alteration could not be acted upon until it should be confirmed by the synod this year, but from what your correspondent has said with reference to Dr. O'Meara, as quoted above, it would appear that the amendment to the original canon is already in force.

Then, sir, if such is the case, I can only hope that the matter will be brought up again, and that what was done at a small session of the house last year, will be undone at a large session this year. For to use the Commutation Fund to make the income of a city or town clergyman more than that of a country clergyman must seem to many, as it does to myself, very unjust. No doubt the expenses of those living in a city or town are greater, in some respects, than the expenses of persons living in the country, but when a man attains to such an age as will make him eligible to be placed upon the annuitant's list of the Commutation Fund, it will be found that he has expenses to bear, if living in the country, that a city clergyman would not incur, prominent amongst which is the education of his children, who must be sent to a boarding school; while it is only fair that a country clergyman who is deprived of the many advantages which his city brethren enjoy, should be recompensed for losses so great with a higher stipend. Why give all the advantages to a favoured few? If a city clergyman cannot live on the same amount as a country clergyman, then let his wealthier congregation increase his stipend. They are well able to do so. But it is surely madness to dwell upon these things, they must be evident to all who take an impartial view of the matter, and the readiness with which men will exchange a country cure for one in the city, even when no pecuniary advantage is to be gained thereby, may suffice to show the opinion that in general prevails as to the desirability of a city over a country parish.

But it seems to me, sir, that any general rule, such as that in Mr. Campbell's original canon, or that in Mr. Broughall's amendment of last year, can never work satisfactorily. Why should the rector of St. John's, Port Hope, or the rector of any similar parish where is found, in addition to a large endowment, a very wealthy congregation, look for any help whatever from the Commutation Fund? The thing is absurd! Then let some new method of distributing the Fund be devised. Would it not be possible, for instance, to assess the members of every parish according to their means, taking the assessment rolls of the country for a guide, and adding the endowments, to learn what is, or ought to be, the revenue of every separate parish in the diocese, and then give help where help is needed, and withhold it where it ought not to be required?

And again, should not the requirements of the various clergy asking aid be taken into consideration? The Methodists, I believe, have a rule under which their ministers are paid according to the number of their children. And surely it is a good plan. For why aid a clergyman who has no family to support, and leave one who has a large family to support and educate without any assistance?