

to me that the city churches should be more forward to give. I would they could persuade themselves to forestall the annual appeal, and by a forward liberality make it unnecessary. Perhaps I am wrong; at all events I know I shall have for the asking, and I pray the God and Father of all to open your hearts and incline you to give more generously than ever; now, when our need was never greater; now, when, for example, Rawdon and Kildare and other missions have lost some of their best well-to-do farmers. They have gone westward, leaving chiefly those who were too poor or too feeble to go. But we deeply feel, and are likely to feel for some years, the want of suitable men. This is a matter somewhat difficult to deal with. There are men to be found willing to fill any vacant post; applications are frequent, but the greater number I am unwilling to entertain. The vacant missions are amongst the poorest and most trying in the Diocese. They ought to be filled with experienced men in the prime of life; men unburdened with family cares, and yet with all the social weight and influence of married life. If such men could be found (willing to live in the wilderness for Christ's sake) they must also either provide for their own needs or we must be prepared to pay them. Of men so happily situated I have not heard of a single one since I have been Bishop. Strange clergymen with large needy families cannot live with us. It would be folly to make the experiment. If I were to admit them, I should be more to blame than any one else. Very young, inexperienced men, strangers also to the work, are not desirable; our vacancies are isolated distant places. The men may succeed, they may fail—the one as likely as the other. There is this also: a man may be irreproachable in character, and yet not a useful missionary; the most earnest without adaptability will fail, and the responsibility is mine. There is great temptation to supply a vacant mission with a willing, enthusiastic candidate; but every year shows me it is better to wait than to institute the wrong man. Once in the ranks of our clergy it is not easy to dismiss any one. I may be urged by minister and people to relieve them from their embarrassment, but how is it to be done? He who is unfit for any one particular mission post is probably unfit for all places in which he might be required. If St. James's were vacant would you be likely to receive the clergyman who had failed in the mission field? The Bishop's patronage, you will remember, is limited to the missions. Our hope, under God, is in the Diocesan Theological College; there we have men in training who will in due time relieve much of the present difficulty. Still a right professional education is a thing which requires time. If our young men who have already received a liberal education, and are otherwise (by health for example) qualified to labor, would offer themselves, the period of special divinity instruction might be shortened; as it is, it is both wisdom and duty to go slowly; one efficiently taught, well prepared clergyman will do more real work than two, I had almost said six, half-taught ones; at any rate, it were a wrong to the sacred cause to enter on the work with indecent haste and insufficient preparation. It has been urged by unthinking persons that nothing more is needed than zeal, energy and a pious mind, and they base this opinion on the alleged fact that the Apostles were not scholarly men; they say, "the Spirit of God is all the preacher needs; the Holy Spirit will guide into all truth." The Spirit of God will, indeed, guide into all truth, but He guides only those who with humble minds and open hearts seek truth.

(To be Concluded.)

Correspondence.

ENDOWMENT FUNDS.

(To the Editors of the Church Guardian.)

SIRS,—In your notice of the departure of Rev. Gavin Lang for Scotland, you omit to say that the fight he has carried on is one which affects all Endowments. We have an Endowment Fund. Suppose a large majority of our clergy were to "unite" with the Methodists, would they rightfully take all our Endowment and leave the minority without any? And his is a parallel case, with this

difference, that our laity largely gave to our Endowment, while the Kirk ministers "pooled" their commutations for themselves and successors to draw interest upon. For one, I deeply sympathize with Mr. Lang and his brethren, and hope that the Privy Council will see that this Parliament's action is not a final verdict.

"DIEU ET MON DROIT."

REVISED VERSION.

(To the Editors of the Church Guardian.)

SIRS,—Will you allow me to ask some of your readers to help an ignorant man by answering the following questions:—

1. Have you seen any of the Codices A. B., Aleph, C. D.? If so, then—
2. Why is "B." so much referred to?
3. Who gave the revisionists authority to construct of these a new Greek text?
4. Did they make "as few alterations as possible?"
5. Is the witness of the "Keeper and Ground of the Truth" of no value as security for the text of Scripture?
6. Are Messrs. Westcott and Hort to be thanked for providing their New Testament for each revisionist, or was their action one of undue influence?

QUERY.

PASSION WEEK.

(To the Editors of the Church Guardian.)

SIRS,—I observe that Mr. Troop in his "Notes on the Christian Year," as published in the CHURCH GUARDIAN of the 13th April, says that the week preceding Easter is known as *Passion Week*, or *Holy Week*; and in the same edition of your paper your Montreal correspondent informs us that "Stabat Mater" was sung at St. John's Church on Friday evening of *Passion Week* (not *Holy Week*). As there are these different opinions as to which of the last two weeks before Easter is *Passion Week*, perhaps some one will tell us which is correct. To my mind, at least, it seems most probable to be the week in which Passion Sunday occurs, for the same reason that the week in which Easter occurs is Easter Week.

W. J. WILKINSON.

Bay du Vin,
15th April, 1882.

EASTER COMMUNICANTS.

(To the Editors of the Church Guardian.)

SIRS,—Comparing the largest congregation in the city (Halifax) with the various other churches of our communion, the number of Easter communicants appears very small. It is but fair, however, to the congregation worshipping at St. Paul's Church to note that, whilst most of the other churches had two or three celebrations during the day, the largest church and congregation had but one, and consequently many who might have partaken earlier in the day were unable to remain to such a long service as that of Easter Day; and, further, several communicants from this congregation took advantage of the early services in the other churches, and were included in the numbers communicating at such services. People will rise early on weekdays to attend to business and other secular callings; on such a day as Easter I think every earnest Christian, if opportunity was afforded them, would willingly rise early to celebrate the "Christian Passover."

I am yours very truly,

COMMUNICANT.

Halifax, April 17, 1882.

(Continued from Page 5.)

DIOCESE OF ONTARIO.

(From our own Correspondents.)

KEMPTVILLE.—We expect to open our new Church next month. It is all ready waiting for Mr. Patton of Toronto to send us the memorial window in the chancel, one large window in the centre, and two smaller ones, one on each side. The window will cost about \$500, and the Patton family are making a present of it to the Church. The church will cost about \$20,000 all complete, with a fine tower 150 feet high, covered with galvanized iron; and

the windows are all stained glass, made by H. Horwood of Prescott. We have a large rose window and 3 lancet do. in the west end. The rose window cost \$153, and paid for by the Sunday School children.

The Church has two transepts, with a porch in the front transept, and another entrance through the tower; the Church is over 100 feet long. Our Rector is the Rev. C. P. Emery; he, perhaps, will send you a full history of it after we get into it next month. The ceiling is Octagon style, and laid out in squares, and finished with plaster inside of the squares. Mr. Thomas, of Montreal, was the architect; and Mr. Wilson, of Ogdensburg, formerly of Toronto, our foreman, and it is a very fine piece of workmanship all through. The Rev. John Stannage was our Rector before Mr. Emery, to whom the erecting of the Church is mainly due, as he went home to England and collected money for starting it, and has since died at his home in Toronto, and was brought to Kemptville and buried beside his work; his daughter was married to Mr. Patton, of Toronto, son of the Archdeacon Patton. The new Church was built close to the old frame Church that Mr. Patton, our first Rector, built over fifty years ago, and we have just finished taking it down, and are using our Church hall for Services until next month. The new Church is a fine piece of stone work, mixed with white stone, the white stone cost over \$2,000.

We intend making out a full detailed account of the whole expenses as soon as we get into it for the satisfaction of all concerned. Mr. Stannage spent three years in England collecting for it and other purposes; he gave us about \$8000 in all towards building it. I will try and get some of our people to write you a full history of the whole affair.

DIOCESE OF TORONTO.

(From our own correspondent.)

TORONTO.—At St. Mark's Church, on Easter Sunday, the services throughout the day were full choral. The Sunday School children joined in a Service of Song in the afternoon. At the Church of the Ascension the number of communicants is said to have been greater than at any former Easter.

The Rector of St. Thomas announced to his congregation that the amount raised by them this year for missionary objects was \$305.10. At All Saints the Rector was much gratified by the unusually large number of communicants, especially at the early celebration.

DIOCESE OF HURON.

(From our own Correspondent.)

On Good Friday morning, the Bishop of the Diocese held a Confirmation at the Memorial Church, when twenty candidates received the "Laying On of Hands." There are Confirmations every year in London, which of necessity somewhat reduces the number of candidates. On Easter Day there were two celebrations of the Holy Communion at the Memorial Church—one in the morning, and the other in the evening, the total number of Communicants being 205. At St. Paul's there were two morning celebrations, and 140 Communicants. The Lord's Supper is administered three times in each month in this Church, not including the great Festivals. The Rector and Curate presented twenty-one candidates for Confirmation on the evening of the Thursday in Easter week.

Of the other city churches I am unable to speak particularly, except that at St. James Church, London South, the Holy Communion was celebrated morning and evening on Easter Day. Of this Church Rev. Evans Davis, M.A., is Rector, and he enjoys a well-founded reputation for being "a hard worker." His congregation is a large and increasing one, composed mainly of successful business men and their families, who have removed from the more central parts of the city to the pleasant neighborhood of *Westminster*, of which the popular name is London South. The Church seats about 600 people. It is a handsome building, and has lately been re-opened after having been most beautifully frescoed.