

large. We cannot close this address without referring to the kindly manner in which Mrs. Sweetman has filled her place in the parish, and won for herself golden opinions from all. In conclusion, we pray that the God of all grace will fill you with all wisdom to administer with judgment the important duties devolving on you, and that all happiness may attend you and your family.

Woodstock, 19th May, 1879.

Signed on behalf of the congregation.—W. Grey Thomas H. Parker, Chas. L. Beard, Wm. H. Van Ingen, Wardens.

To the address the Bishop made a very feeling reply, expressing his hope that he would have the opportunity of personally expressing his regards to the members of St. Paul's. On behalf of Mrs. Sweetman, he acknowledged the many evidences of kindly regard, assuring them that, with himself, she would ever entertain a lively recollection of their sojourn in Woodstock.

EASTWOOD.—St. John's Church and parsonage are now in the most excellent condition, as regards the material improvements effected since the incoming of the present incumbent, Rev. I. Edmonds, in July of last year. And it is no less cheering to know that the spiritual interests of the parish are keeping pace with the temporal, and that the present and prospective outlook is greatly encouraging to both pastor and people. Good congregations and happy services have been the rule and not the exception, during the past ecclesiastical year. The latest enterprise this spring has been the outside painting and general improvement of the parsonage grounds and property. This having been thoroughly and handsomely done, a social and garden party was given at the parsonage, on Wednesday, the 28th ult., an event which came off with great *eclat*. The parsonage and grounds were full of people, and they seemed to enjoy themselves thoroughly. The trees and shrubbery were illuminated with Chinese lanterns. The military band from Woodstock kindly gave their valuable services, and discoursed sweet music on the occasion. Tea and refreshments were served on the lawn from 7 to 8, and a goodly sum was realized. Mrs. T. C. Patteson, as usual, took a warm and generous interest in the affair, and Mrs. Broughton and daughters, though unable to be present, kindly sent a donation. The company were much pleased and honored by the presence of his Lordship the Bishop of Toronto, and Mrs. Sweetman, and many other kind friends from Woodstock. Although his Lordship had just come from Toronto to rest, yet he came to Eastwood parsonage the same evening, to cheer his grateful friend, the incumbent, who cherishes many similar remembrances of favour and kindnesses shown during the past year.

His Lordship the Bishop of Huron has announced that the Synod of the Diocese shall meet in the hall in the Chapter House, on the 16th inst. He has appointed the principal of Dufferin College, Rev. Dr. Darnell, his examining chaplain. There is to be an ordination early next month of students of Huron College.

The Rev. J. P. Dumoulin, formerly assistant minister of St. John's, London Township, and for some years latterly of Montreal, has been asked to take charge of the parish of Trinity Church, Chicago, vacated by the resignation of Rev. Dr. Sullivan, for Montreal. Messrs. Dumoulin, and Sullivan are both of the Huron Clergy, and both alumni of Trinity College, Dublin.

Rev. Jas. Carmichael, of the Diocese of Niagara, delivered a very eloquent lecture on the evening of May 28th, in the Mechanics' Hall, London, Ont., on "Dean Swift, His Life and Times," under the auspices of the Irish Benevolent and St. Patrick's Benevolent Societies.

His Lordship the Bishop has appointed the Rev. Jas. I. Hill, some time Resident Principal of the Hellmuth Ladies' College, to be Assistant Minister of St. Paul's, Woodstock, rendered vacant by the election of Ven. Archdeacon Sweetman to the Bishopric of Toronto. The Rector of St. Paul's, Venerable Canon Bethridge, has for

some years been superannuated. The Rev. Mr. Hill is a native of Halifax, N.S., in which city, as also in St. John's, N.B., he had occupied important positions before coming to Huron.

CHATHAM.—Rev. Freeman Harding, Rector of the Holy Trinity leaves on a visit to England, he will be absent about three months. Ven. Archdeacon Sundays will officiate at Holy Trinity in Mr. Harding's absence.

FOREST.—The churchmen of Forest are energetic in their church work, and they have much to contend with in that small place, there are no less than eight churches so called. The sect known as the Plymouth Brothers have a large membership though they have no church building, such being an article of their doctrine.

INGERSOLL.—The Sunday after Ascension Day was duly observed as the day of intercession in behalf of Missions. In St. Paul's city, Rev. Canon Innes preached a most interesting and forcible sermon on missions taking as his text St. John 6 chap., 5 and following verses.

LONDON SOUTH.—St. James.—His Lordship the Bishop held a Confirmation Service in St. James on Sunday, the first after Ascension Day. The Rector, Rev. Evans Davis, had the happiness to present to his Lordship for the laying on of hands a class of thirty-seven candidates. The Bishop's address to them was most impressive. After the confirmation service, he preached a practical, forcible sermon from the text, 2 Cor. v. 14. The service throughout was most hearty and earnest, the entire large congregation uniting in confession, prayer and praise. The number confirmed in the three city and suburban Churches this year amounts to nearly one hundred.

British and Foreign.

GREAT BRITAIN AND IRELAND.

The Bishop of London has appointed the Rev. Hy. Wright, hon. secretary of the Church Missionary Society, to the stall of Osgate, lately held by Mr. Bullock, Secretary of the S. P. G., in recognition of the services he has rendered to the cause of missions.

The following is from the *Irish Ecclesiastical Gazette*: Some two years ago we drew attention to the steady decline in the number of qualified candidates entering the ministry of the Irish Church, and pointed the moral to be thence deduced. Our song then fell on deaf ears. Party spirit ran so high that men were not willing to draw unpleasant deductions from undeniable facts. The letters of Dr. Stubbs to the *London Times* have, however, compelled men to think by proclaiming to the world our shame. Nearly five hundred men ordained since disestablishment, of whom just one-fourth possess the divinity testimonium, is certainly an appalling fact in the last quarter of the nineteenth century. Ought it not at once to suggest that something must be wrong when the greater portion of our divinity students migrate to the Church of England? There have been, in our opinion, many causes for this decline, which threatens to leave us without an educated ministry. The Revision movement, unwise and panic-struck legislation, the heat of party controversy, popular agitation, (renewed again and again on the most flimsy pretexts), foolish scribbling in newspapers—all have had their influence in leading most of our best young men to seek their sphere of labor in a quieter and freer land. But, we believe, the element which has contributed most to our present distress is a deep-seated dissatisfaction with the present system of patronage. A friend said to us once, after being appointed to a benefice which he still holds, "I have gone through the process of being catechised by parochial nominators once, nothing on earth could induce me to do it a second time." This feeling, we believe, is so widespread among University candidates for orders that they will not come into our service. But we may well ask in connection with this point, how can we expect to get educated and qualified clergymen when the present system of patronage is not only objectionable to them, but is so worked as practically to discourage and discountenance them. The possession of learning and experience, instead of being a help, seems a hindrance to promotion. We have had lately in the United Diocese of Dublin two cases which are quite enough to frighten any University candidate for orders.

The real fact of the case is that the Church in Ireland was in precisely the same wretched state before Disestablishment as it is now—but from its connection with the Church in England that state was not so apparent.

UNITED STATES.

Notes by the way.

Brooklyn has much that is peculiar to it, notwithstanding its proximity to New York, its general air and appearance bearing a resemblance to those of a quiet Canadian city. It is in fact more of a place of residence than a place of business. Here the care of sparrows—noticeable in all the Eastern States—is developed to the full extent. The little scavengers are *fed and housed* with evident affection. One man shows the happy faculty of hitting the popular humor in this matter, and at the same time serving his business admirably, by erecting in the large trees by the side of the streets advertising boards of the "Brooklyn Furniture Company" in the shape of sparrow tenement houses! His humanity and ingenuity deserve this extra notice gratis, and the readers of the *DOMINION CHURCHMAN* should bear him in mind in case any of them settle in Brooklyn hereafter, and have occasion to furnish their houses. The great sensation of the period has been the

TALMAGE TRIAL,

a curious instance of the way in which the inhabitants of this "city of churches" are prone (as in the Beecher case) to suspect one another of scandalous conduct—especially the clergy or ministers. It may be that there is something here in the old Tacitians motto, "*Facilius de odio creditur*," and that the parsons and elders who have been so active and energetic in the attempt to pull down the famous Brooklyn preacher, have been moved not a little by envy of his success as a pulpit orator, thus being rendered a prey to jealousy and apt to believe the rumors of iniquity, if not to "rejoice in them." The outside public have not been edified by the spectacle of preachers of Christian charity being the foremost to "think evil" of a brother preacher; and it is probable that the Brooklynites will remember their old Dutch motto, "Right makes might," and exalt the eccentric Talmage to a pedestal of popularity far above that of his little-minded persecutors. Not very different, many seem to think, was a scene recently in

THE PHILADELPHIA CONVENTION

of the Protestant Episcopal Church, where a host of so-called "evangelical" clergymen united to crush a handful of Cowly Fathers. It is a curious commentary on the theory "*Animus non mutant qui trans mare currunt*," that the spirit of "Fair Play" survives sufficiently among Philadelphians to ensure the defence of the aroused clergymen in this case. A year ago, it is said, the Church of St. Clement's, of which Father Prescott has charge, was not more flourishing in its finances and number than other Philadelphia churches. Now—thanks to the virulent attack made upon it—it is "*facile princeps*" among its sister churches. A year ago it seemed impossible to rouse the interest of Churchmen as to church attendance; the very Sunday after last year's convention saw St. Clements crammed to the doors at every service with curious spectators, who, in the interval, have been largely converted into staunch and zealous devotees of what is called "Ritualism." This seems to have only added to the savage cry of the persecution on the part of the "evangelicals," and this year's convention made an exhibition of anything but "Philadelphia" (brotherly love) on the part of the *soldisant* "evangelicals." The secular press has been horrified at the "clerical infatuation" which has led men of venerable aspect and high standing among the clergy to over-ride blindly the principles of law and order, not to say of common sense, in their determination to crush an obnoxious congregation. In vain did judges and lawyers of eminence range themselves on the side of fair play and legality; the canons *must* be passed, and the clergy of St. Clement's, who "work like beavers" in their church, chapels and schools, ousted from their position. There is no doubt, in the public mind, that the whole of the proceedings of the convention were illegal as well as childish; and the whole thing was ludicrously described as a game of the bishop, who had determined to make a "cat's-paw" of the leading clergy in order to get the "chestnuts out of the fire" without burning his fingers. There could not well be a greater contrast than that between the calm and resolute demeanor of Father Prescott and the hot and hasty methods of his assailants, nor could an impartial spectator help observing an apparent determination on the part of the majority of the convention to use "might" in lieu of "right." If it were not so, it is a great pity that the procedure was not made more dignified and deliberate, and an ordinary trial of Father Prescott had by process of constitutional law. It is to be hoped that the bishop and the convention may, for the sake of the reputation of the Church in the United States, be able hereafter to justify this course of action, and vindicate their title to the name of Christian gentlemen. Certainly, at present, appearances are terribly against them. In the presence of the assault upon them it may be interesting to the readers of the *DOMINION CHURCHMAN* to have some account of St. Clement's work.

(To be continued.)