

and the Rev. Richard Moore, Vicar of Lund, one of the oldest beneficed clergymen of the Church of England, and certainly the oldest magistrate in the county Palatine.

A series of services in celebration of the six-hundredth anniversary of Holy Trinity Church, Hull, have been held. The afternoon service was attended by the Hull Rifle Corps, this being the annual church parade. In the evening the church was attended by the mayor and corporation, the Hull Board of Guardians, members of the Hull Trinity Board, and other public bodies. The preacher was the Archbishop of York.

It will be remembered that last year a large company of Cambridge graduates went out to the mission work in mid China. One of them has since devoted his fortune of \$500,000 to the work. In March fifty-three more offered themselves to the Church Missionary Society, and now thirty graduates and undergraduates have written to the secretary, offering themselves for mission work, when they have fulfilled certain pledges to work at home and openings are found for them.

Over a million pounds is still spent yearly in pilgrimages to Mecca and Medina. Many of these Mohammedan pilgrims travel immense distances. Thus nearly six thousand of them are from the Sudan and neighbouring parts of Africa, 7,000 are Moors, 1,400 Persians, 16,000 Malays and Indians, and 25,000 Turks or Egyptians. These are the figures for the year 1885, when there were 53,010 pilgrims to these two famous shrines.

At the annual meeting of the Carlisle Diocesan Church of England Temperance Society, the chairman said that the society throughout England had been continually increasing in numbers, until it had now a member roll of 700,000. There were now 4,000 clergy who had taken the abstinence pledge for the sake of those amongst whom they worked, and their principles were also spreading among sailors, soldiers, and railway men.

Bishop Magee of Peterborough, preaching in his cathedral the other day, said; "A christened man, through christening, is a Christian. Conversion is a violent, a noisy, a convulsive thing, instead of being a gentle growing and turning of the heart. It depends not upon some certain and positive fact, but on some thing they feel, or feel they feel, or think they felt years ago. It is not, then, so safe a thing to rest upon as the certain fact that God has received us in His family by Baptism."

In the course of making excavations in connection with the new street leading past Christ Church Cathedral, and the open space which is being laid out in the neighborhood, the workmen came upon a most interesting find, namely, the remains of the original Danish structure erected in the twelfth century by King Sitric. Among other buildings exposed to view the foundations of the Chapter House have been revealed. Beneath were discovered two tombstones, one that of an Archbishop, supposed to mark the grave of Gregory (1161), or Henry de Londres (1228), and the other that of a female, supposed from the badge of a cat visible on the stone to be the burial-place of Jane, Countess of Kildare. The ruins now exposed to view have been inspected daily by large numbers of persons, including several Roman Catholic ecclesiastics.

Correspondence.

All Letters containing personal allusions will appear over the signature of the writer.

We do not hold ourselves responsible for the opinions of our correspondents.

ECCLIASTICAL HISTORY CHART.

SIR.—With regard to "Ecclesiastical History Chart," kindly give me space to say, (1) the chart is sent in two sheets so that the purchaser may use his own option in pasting one above the other (which would be by far the most convenient way where it is to be used in schools), or hanging the two sheets side by side in private houses. (2) In the earlier copies sent out there are one or two typographical errors in dates, thus the date of Henry V. is put 1814 instead of 1414; and that of the Commonwealth 1840 instead of 1640. This misprint is unfortunate but can be very easily corrected, and I would ask those who

have received uncorrected copies, kindly to change the two figures 8 into 4 and 8 into 6, writing with the same coloured ink as printed, and erasing where necessary. I did not notice the mistakes at first but shall see that all the other copies are correct. Yours faithfully,

Arthur, May 21st.

A. J. BELT.

DO THE CLERGY DESIRE LAY HELP.

LETTER NO. 5.

SIR.—It is with great diffidence that I venture to give an answer to this question. I know that if I reply simply in the affirmative many lay Churchmen will say that I am wrong—that I am doubtless a parson, and that I voice only the opinions of my cloth. Yet a negative answer would probably provoke at least as many disclaimers from the clergy. What, then, is the truth? I believe that there is a considerable difference of opinion, and that each side is perfectly honest in its conclusion. Your correspondent, "Plain Dealer," in the DOMINION CHURCHMAN of April 1st, 1886, avows his conviction "that in many parishes the clergyman is not only indifferent to, but is even strongly prejudiced against lay help," and the published expressions of some (especially among our younger clergy) have undoubtedly afforded ground for such a statement. I have heard of a parish not a hundred miles from Toronto, where the clergyman had, as lay Superintendent of his Sunday School, a Churchman, who, to my knowledge, was almost an ideal superintendent. Yet, so strongly did this clergyman hold the opinion of the IV. Council of Carthage "laicus, praesentibus clericis, docere non audeat" that whenever he went to catechise his Sunday School, if he heard from without the voice of his Superintendent addressing the scholars, he would sit down on the doorstep, even on the coldest and stormiest day of a Canadian winter, until the conclusion of the address, sooner than enter and sit down to listen to a layman.

I know another parish, where a layman, at the request of his rector undertook for a time to address the Sunday School teachers at the week night service on the lesson for the following Sunday. But so soon as this new departure resulted in a largely increased attendance, the rector announced that he would in future himself deliver the address, whereupon his "lay helper" retired, and the congregation fell back to its original thinness.

Yet one case more;—a well known and earnest clergyman (who works hard himself, and believes, I am sure, that every Churchman and Churchwoman should work too), not long ago asked for—and obtained—a number of lay helpers, whom, (under the license of his Bishop) he set to work in the newer portions of a city. It is stated (but I hope incorrectly) that some of the clergy of the parishes thus invaded, finding the new services an attraction which depleted their afternoon schools and Bible classes, have already objected to the innovation, and warned their flocks against straying into new paths.

These instances (and many others which I could mention) indicate that "Plain Dealer's" opinion is not without foundation in fact. Nevertheless I believe him to be wrong in his conclusion that our clergy are "prejudiced against the employment of lay help."

Let us be candid in this matter. Lay help is one thing—lay interference and assumption of authority over our Bishops and clergy, is another and a very different thing. Yet it is, I fear, the more common of the two. Your correspondent "O" (DOMINION CHURCHMAN, May 6, 1886), has evidently had some experience of the latter form, for he says, "not only was my official life to be subject to a trial and testing so painful and galling that no man could bear it; but even the affairs of my private and social existence were to be interfered with." Of this form of lay help (?) even our Bishops have had some experience; and from this caricature and counterfeit of the genuine article we may well pray to be delivered.

But to lay help, (properly so called) I am convinced that our clergy as a body do not object, nay, rather, I believe that such help, tendered in due subordination to clerical and parochial authority, and given under the reasonable limitations which every true Churchman should heartily concede, would be heartily welcomed and gladly utilized by the great majority—if not by all—of our Bishops and clergy. Let us try the experiment,—which owing to impatience of control on the one hand, and on the other, to that dread of fire which is said to be characteristic of burnt children—has not been fairly tried. I believe that the result will be one at which all true Churchmen will rejoice,—and among them none more heartily than, Yours, "R."

CORRECTION.—In Rev. O. P. Ford's letter of last week for "uniting," in ninth line read "writing," for "superstition" in the next column read "supposition."

THE PERILS OF THE FAITH.

SIR.—The Montreal Divinity College, following the wake of Wycliffe Hall, has applied to the Quebec legislature for a charter empowering it to confer degrees in divinity. What sort of divinity it is sought thus to honour may be guessed from the fact that the deed of donation of the college building contains such clauses as may at any time render it nugatory upon the mere opinion and motion of two laymen on grave matters of doctrine, thus compromising the character of the Church in that diocese, and all the more that the Bishop of Montreal is the president of the corporation. Here, for example, are some of the conditions of the Trust:—

IV. The right of use given to the College is intended to be perpetual, and to exist so long as said College complies with conditions of this gift, and so long as the teaching in this College shall be what is commonly known as Evangelical, that is to say in harmony with the doctrines re-affirmed at the Reformation in 16th century, embodied in "The 39 articles of the Church of England," (interpreted in their plain and natural sense) and distinguished from, as well as opposed to, that system of theology which maintains, contrary to Scripture and the Book of Common Prayer, that in the Sacrament of the Lord's Supper a presence of Christ is effected by the words of consecration in or under the forms of the elements of bread and wine, which was not there prior to the utterance of said words.

V. In the event of said College failing to fulfil any of the foregoing conditions, or in the event of the teaching of the said College not being in the sole opinion of said Trustees, or of the majority of them, in harmony with the doctrines referred to in the last preceding clause, the said Trustees shall have the right, without any demand or notice being necessary, to resume and claim possession of the said property and buildings.

VI. If the College cease to exist or the Trustees re-take possession under the preceding clause, the property shall return to Mr. Gault.

How people of sense or modesty or the least faith in their Church could ask the legislature to confer so serious an authority, under such conditions, seems a perfect marvel. The conditions are, at any rate, a perfect specimen of sectarian zeal, to be lamented by every churchman. But the reception which the applicants have received at the hands of the legislature may serve to open their eyes as to its utter unreasonableness, and prove far more profitable than a homily. The Quebec legislature has juster ideas of what a Divinity College should be than the petitioners. Here is the Montreal Star's account of the vigorous handling to which the little bill was subjected:—

MONTREAL THEOLOGICAL COLLEGE BILL.—Quebec, May 6.—The Montreal Theological College Bill passed through committee this morning, but so modified with conditions as to be practically a new measure, even should it ever come into force. It is stipulated for instance that it shall not come into force or to be sanctioned by the Lieutenant Governor until the Diocesan Synod, of Montreal, shall have pronounced favourably on it. Then the Synod is to be represented on its board of trustees by delegates elected by it, the number of whom to be agreed between the Synod and the corporation of the college. Mr. Gault, to make over his trust to the Bishop of Montreal and his successors who are to have sole supervision of the ecclesiastical teaching of the college.

Our diocese is sufficiently like Montreal to be interested in this curious episode of theological fanaticism.

Yours,

Port Perry, 20th May, 1886.

JOHN CARRY.

TITHES.

SIR.—It is much to be regretted that the discussion on tithes and on the work of the Society of the Treasury of God, should have assumed at last so personal and acrimonious a character. Perhaps a mutual friend may succeed in suggesting a *modus vivendi*. Mr. Herbert Spencer's dictum, in the beginning of his Philosophy, that, as there is "a soul of good in things evil," so there is "a soul of truth in things erroneous," is a very sound one to apply in this instance. Let us endeavour to extract the "soul of truth" from both sides of this perplexing equation, leaving the "things erroneous" to cancel one another. All will agree, surely, that, as a rule, members of the Church of England have not contributed, and do not contribute, anything like what they should do towards the maintenance and extension of the Church. There is scarcely a missionary or parish priest but feels this. There is scarcely an individual Churchman or other wise—but knows that with other denominations fewer families are required to maintain a minister in their midst than are required amongst ourselves. In large towns and cities it could be easily shown, we think, that the congregations of other religious bodies pay