

Mother by irreligious and unprincipled editors who care nothing for the truth, but seek only to please the vulgar mind?

Your correspondent, "R. H.," is not far astray when he insinuates that such writers, "counting on a supposed division of sentiment in the Church, seem deliberately to have selected for their patrons that factious minority of the Church whose power consists just now in money. . . ." and he might have added "that, no doubt, in this case, there was value received, and the sustentation fund of the *Mail* was thereby sensibly increased." I do not hold, however, with "R. H." that we as Churchmen, should sever our connection with the Conservative party, because its organ prostitutes its columns by inserting such articles. But we can, and it is our duty to, make the proprietors of the *Mail* understand that we will not submit to such treatment, and do so by withdrawing our support from that journal. I am a Conservative, and have been a subscriber to the *Mail* from the day that it issued its first No., but it has received the last dollar that it will ever receive from me, until there is a great change in its tone; and if 2,000 or 3,000 subscribers to the *Mail* who are true lovers of the Church will act in a similar way, that journal will find that it has made a great mistake.

The *Leader* is a Conservative journal. Could not arrangements be made with the proprietors of that paper, by which, if Churchmen will support it, questions affecting the Church will be discussed in a fair and impartial manner? I commend the idea to Toronto Churchmen, and hope that there will be some such united expression of opinion as will shew the *Mail* that "Honesty is the best policy"—better even than the favour and gold of rich Anti-Church Associationists. Yours, etc.,
B. C. L.

April 18, 1878.

MARRIAGES IN LENT.

MR. EDITOR.—While perhaps there are a number of the clergy of the Church of England who care little for any regulations that are not laid down in *black and white* in the Prayer Book, and have little respect for ante-Reformation regulations, even though unrepealed, and are therefore found solemnizing marriages during the season of Lent; yet one would expect to find that at the present day, when Lenten services are more frequent than before, even with the so-called Evangelical or Low Church School, and a true devotional respect paid to it by all that no clergyman would be in such haste to marry, as to do so in Lent, and to have it solemnized by a dignitary of the Church, and one who has his own Church services carried out in a fashion that would be called very High, or even Ritualistic, by two thirds of our people elsewhere in Canada! And yet such a case occurred lately in the Diocese of Montreal. A clergyman married to a clergyman's daughter in Lent!

What can we expect from the laity when such an example is set? Surely Easter tide was not far off.

CHURCHMAN.

SYSTEMATIC GIVING.

DEAR EDITOR.—Very much more might be done by the clergy in promoting systematic giving, if they would only go to work in earnest and organize. As it is too many I am afraid, preach to or address their people on the matter without ever attempting to follow up their words by personal applications, or by giving an opening for those willing to give systematically, to do so easily. People will not put themselves out of the way to give their contributions. Few will take the trouble to obtain mission boxes, even when such are proposed. But there is a plan, followed by the R. Catholics, in supporting their great missionary agency, "The Society for propagating the Faith," which I imagine might as easily be worked by us as by them; if we will only set our minds to it. This Society calls upon its members to support it by *prayers and contributions*. The contribution is a half penny per week. One subscriber in ten gathers up the contributions, and pays the money into the hands of another member of the work, who has ten similar contributions to receive, that is to say, 100 subscriptions. All the managers of the Society perform their duties as a

work and labour of love; receiving therefore no remuneration by way of salary.

The amount thus raised is wonderful, being not far from a million dollars!

What is to hinder many of our parish clergy from having "Mission Bands," or call them what they please, whose objects shall be prayer for the Church, and whose contributions for its support, either at home or abroad? Let them put such a scheme before their people. Let contributions be of different grades as to the amount, to be paid if they so think fit. Let them forcibly remind their people that only a prayer, with a penny a week, or whatever it may be, is wanted, and I am much mistaken if they do not find it takes well. Above all things let them not conjure up objections to it in their own minds. Many of us when such schemes are proposed, do not attempt even to put them into operation, but sit at our studies, and fancy a thousand "lions in the way." Is it not a fact in clerical experience that we are more apt to raise objections, to see obstacles, than our people are? This scheme I propose for our imitation will entail so little trouble on collectors or subscribers that itself will be a recommendation. It might be as well to suggest too, that membership may not be continuous *i. e.*, if a person wished to withdraw before any fixed term, for which he may have promised to contribute, he shall be at liberty to do so, without remark, excepting the erasure of his name from the roll. Would not this scheme work well in our Sunday Schools, taking care to make the contributions very low, say one cent?

W. R. B.

CANADIAN CLERGYMEN IN ENGLAND.

MR. EDITOR.—In the early part of last Summer I wrote you complaining bitterly of two speeches which I had heard at meetings of the S. P. G., in this country, from two Canadian clergymen representing Canada as no longer in want of help from the Mother Church. I believe you inserted my communication in your number of August 2nd. I am happy to have a better account to give, this time, of a speech delivered a few days ago in Canterbury by the Rev. A. W. McNab, a deputation from that Society who, though a Canadian clergyman also, kept his audience entranced for an hour and twenty minutes, while describing, in a masterly and faithful manner, the state of the Church as prospering in our large towns, and as struggling for existence in hundreds of our back settlements. He also gave us a very minute and most interesting account of the Indians in their Heathen state and of the Indians in their Christian state which showed how much he, though still a young man, had studied the subject, as well as the missionary spirit which seemed to animate him. It would be well if every Canadian clergyman visiting this country did as good service to the good old society, and his native land, as Mr. McNab appears to be doing. Yours truly,
JOHN STANNAGE.

St. Augustine's College,
Canterbury, 26th March, 1878.

HYMNS FOR LITTLE CHILDREN.

In answer to the enquiry of a *Sunday School Teacher* in your issue of the 4th inst., allow me to recommend "Hymns for Little Children," by Mr. Alexander, as being suitable for the purpose required. They contain the purest Church doctrine, expressed in the most graceful and attractive rhythm, and are to be had for sixty cents a dozen, or set to music at an equally reasonable price. Yours truly,

ANOTHER SUNDAY SCHOOL TEACHER.

SUNDAY SCHOOL HYMN BOOK.

DEAR SIR.—"Sunday School Teacher" will find "The Church Sunday School Hymn Book" to be admirable. The Infant Class edition, containing 80 hymns, is 3 pence per copy, or 10 shillings per 100. The Scholar's Edition, containing 300 hymns, is 6 pence per copy. It is published by the Church of England Sunday School Institute, and may be had by applying to J. Palmer, Secretary of the same, 34, New Bridge street, Blackfriars, London, E. C.

Yours obediently, F. H. J. BRIGSTOCK.

St. John, April 9th.

"ETERNAL HOPE."

SIR,—Is not rather "straining out a gnat and swallowing a camel" for critics to so strongly condemn Canon Farrar's hope that in the coming ages the torments of the wicked may end, and yet be quite content at the Church's *practical* teaching, that there is no punishment for the wicked at all. I cannot find anywhere in the Canon's volume the teaching attributed to him by your reviewer, viz.: "That the wicked will be admitted to *all the felicity of the saints*." Yet the Church does practically teach something very like this—for *all*—good and bad—she commits to the ground in "sure and certain hope of the Resurrection to eternal life." Though not agreeing with all Dr. Farrar's statements, yet it seems to me that his teaching as a whole makes sin a far more serious thing than does the Church in expressing exactly the *same hope* for a man, whether a devout Christian or the very reverse. Yours, &c.,
Q.

[Q. has apparently read the Canon's sermons with as little attention as his Prayer Book. Hence his misapprehension. The passage quoted from the Prayer Book, refers only to the *general* resurrection. It is an historical fact that it was altered so as to involve no other meaning.—Ed.]

VOTING BY PROXY.

SIR:—Will you allow me a little space to allude to a suggestion that was incidentally made at the special Synod in February last. "I refer to the proposition that members of Synod should be allowed to vote by proxy. It was objected at the time that we might as well give up the meetings of Synod altogether; this was said on the spur of the moment, and could scarcely be the deliberate expression of opinion, as the plan need not affect the attendance at such meetings at all injuriously. When any subject is to be brought before that assembly in which a member feels a lively interest he will contrive to be there if possible, and if it be not possible it is but right that he should be allowed to record his vote. Sickness or imperative duty elsewhere may prevent attendance. It may be objected that some from indolence or other motives will avail themselves of this arrangement, but I would require in *all cases*, where the privilege is used, that the amount of all actual travelling expenses by railway or otherwise which may be saved by so doing shall be paid to the Mission Fund of the Diocese, or the proxy not to be used. There are many, I do not doubt, who would be glad to help the Mission Fund in this way when it would not deprive them of the right of voting. It was objected, also, that this arrangement might lead to the purchase and sale of votes. I cannot think this could be seriously meant, as under the immaculate ballot, intended to prevent all dishonesty and untruth, is it not libellous to suppose such a thing? It may be objected that it is a relic of by-gone ages. It is a relic of a time when men were not afraid of an open honest vote, when the spirit of democracy had not tainted more or less all our institutions. Nevertheless, it is a wise arrangement and an honourable one for honourable men. The effect will be simply this: A member who from necessity cannot, or by choice will not, attend Synod, sends his vote to a friend in Toronto (a member), who uses it in his stead—one in whom he has confidence. And the amount of travelling expenses so saved given to the Mission Fund; thus, that fund is benefited, and no vote is lost, and the one so voting saves contingent expenses and time. If duty or inclination prompts him to attend, he needs no proxy. Probably the whole system of voting may be reconsidered, when this may form part of the discussion. Yours faithfully,

PHILIP HARDING.

Apsley, April 10, 1878.

"SINCLAIR ON THE CATECHISM."

DEAR MR. EDITOR.—I hope it will not be out of place for me to say something in favor of "Sinclair on the Catechism."

Contrast our venerable and venerated formula—The Church Catechism—with the Papist and Presbyterian Catechisms, and what a contrast! Both Rome and Geneva, by their "teaching for doctrines the commandments of men have made void the Word of God" in many glaring instances.