

have not been paid, the Spanish fleet will receive orders to act. It is a part of the plan that Miramon shall attack the city on the land side at the same time, and thus Spain, although apparently not interfering in the domestic questions of Mexico, will, by so timing her demands, contribute essentially to the overthrow of Juarez. The recent reported defeat of Miramon changes the aspect of these calculations, for he may not be able to march against Vera Cruz. The Spanish minister will have another conference with our government on his return from New York, after which the President will determine what policy to pursue, and Mr. McLane's instructions will be completed in time for his anticipated departure. In diplomatic circles the question creates considerable talk, and much desire is manifested to know what course the government will pursue.

Communications.

[The Editors do not hold themselves responsible for the opinions of their correspondents. Their columns will be open to all communications, provided only that they are of reasonable length and are free from personalities.]

OUR HOME MISSIONS.

To the Editors of the Canadian Church Press.

GENTLEMEN.—It must be a matter of regret to your readers that so little information is sent you with regard to our Home Missions, as they may be called. There is surely much that might be told us of growth and prosperity, even in the newer portions of the Church in this diocese. Many are doubtless anxious to know the real state of the Church's work at a distance from the larger towns, and if the information could be had it would be of service in many ways.

Those who are acquainted with the system of appointing Missionaries pursued in this diocese, (a system necessary perhaps under the circumstances) will be the most anxious for information as to its working. A common instance will furnish a fair illustration of the plan at present pursued. A young man in Trinity College, studies theology for two years, (a far shorter time than that required for any other calling or profession,) and having attained the canonical age, is ordained deacon. Instead of being at once placed with an older clergyman, he is licensed as a "Missionary" to some new field, or, if more fortunate, to one a little better accustomed to the Church's way. Now consider the extent of his knowledge, bearing in mind that the case is a common one. Before entering the college, his training in Church principles has been scanty, and all that he gains there, in two years, can scarcely be enough to render him an efficient teacher of others. He has probably never seen a large Sunday School, and never been a teacher in one. He is ignorant of its organization, and unable, from inexperience, to guide it, or estimate its importance as a training place for the Church's children. Hence he will place the chief management and control over its teaching, in the hands of a layman, perhaps not a well informed churchman at all. If he himself ever enters the school, he merely looks round, but exercises no supervision, or at most takes a class, the teacher of which may happen to be absent. In general, however, it is impossible for him to be present at all, because, having probably three services, with perhaps 12 or 15 miles to ride, he has barely time to snatch a morsel of food and ride off to be in time for his appointments; of course he can only hold one service each Sunday in the same place. How then is his congregation employed the rest of the day? The general custom is to "go and sit under another minister."

Of what real use to the Church, then, is such a system? and this is only what may be said of the Sunday. It may be answered that the mere opportunity of joining in the services of the Church is a great blessing to the people, it is a great boon to them to hear the Gospel preached. To this it may be replied, first, that experience proves that under such circumstances people care little in reality, whatever enthusiastic newspaper correspondents may assert to the contrary, for the mere services of the Church, as any one might see who would try to get them together for service without a sermon, it is proved too by their backwardness in congregational responding, and even singing. And again there is now no lack of preaching in the country, for the Methodists alone have their meeting-houses in every corner of it, putting the Church to shame for being behind them in zeal. Hence what is wanted by the Church is real training, not mere preaching, for to this country applies most closely the saying of Archbishop Usher, "We may preach never so many sermons to the people, our labour is but lost, so long as the foundation is unaided, and the first principles untaught upon which all other doctrine must be builded."

In order then to be of real and lasting service to the Church, which is the only divinely authorized means of winning souls to Christ, the present "travelling missionary" system would seem to need modification, first, because, in consequence of the abundance of unauthorized ministrations in every part of the country there is no lack of preaching, and the divinely commissioned minister will be confounded with the others, unless he is able to carry out the Church's plan of catechetical instruction, and be at hand to correct mistakes, and smoothly away opposition. And, secondly, to build up the Church effectually, he must pay particular attention to the training of the young, which cannot be thoroughly done by any one man if he is so burdened with the description of work now necessary on the Sunday. Especially must he, in person, overlook the Sunday School, particularly its library, and the books used for the instruction of the children. Books of the right kind are now abundant, thanks to the Protestant Episcopal Sunday School Institution of the American Church, but unless great care be taken, books of the wrong sort find their way in, to the great detriment of the school. The clergyman may indeed, as it is, take care of this, but then as things are now he cannot personally superintend the school, and cases will occur where teachers bring books of their own which they prefer, or take those the children may have, instead of using those provided through the clergyman; this can only be guarded against by the management of the clergyman himself. Trusting that the suggestions here offered may draw out more information on the subject.

I remain, gentlemen, yours, &c.

P. B.

HOW BISHOPS SHOULD BE CHOSEN.

To the Editors of the Canadian Church Press.

GENTLEMEN.—I marvel much that, among all the plans devised for the election of our Bishops, no thought appears to have been given to the only model plan recorded in the New Testament, a plan which seems to me simple, practical, charitable, and pious. Having a divine origin, it will be found to possess a principle adapted to human nature in every age. The plan I refer to will be found recorded in the 1st chapter of the Acts from the 15th to the 26th verses. It would appear that in the very earliest days of the Church a difference of opinion prevailed as to the respective merits or qualifications of the candidates proposed for the "apostleship" made vacant by the defection of Judas. I will not stop to enquire whether that contest was between "High Church" and "Low Church," or between "Faith" and "Works," &c., &c. I doubt not that there were then as well as now men of vehement character holding extreme views. We find that the disciples were not unanimous in their choice of an individual to fill the vacant "apostleship." Two good men were put forward,—each, doubtless, supported by his own party. It is most probable that the suffrages were not exactly equal, but that one candidate had more votes than the other. How did the Church act in this emergency? Did they allow so great a question to be determined on the majority principle,—thus opening a door to corruption, exciting evil passions, and stimulating sectarianism? They were too much in earnest to pursue such a course as that; they adopted a far different plan. Feeling that both parties were sincere in their convictions, and knowing that human judgment was liable to error, and that a majority of votes could not ensure a just decision, they left the matter with God. "They prayed and said, Thou Lord which knowest the hearts of all men, shew whether of these men thou hast chosen." They then proceeded to test the question by solemnly drawing lots, and they did not doubt that the "disposing thereof" was "of the Lord."

I may here remind my fellow-Christians that the Divine sanction to the institution of the lot is clearly set forth in several parts of Holy Scripture; a noted case is that of Achan narrated in the 7th chapter of the book of Joshua.

The great principle to be extracted from the account given of Matthias' election, appears to be that every person entrusted with the sacred duty of nominating to a bishopric should have one vote, which vote he should give in favor of that individual of whom he most approves; that the names of the two candidates who receive the greatest number of votes should be solemnly laid before God and His Church, and after earnest prayer from the whole body of the faithful the final selection should be determined by lot.

It is apparent that the principle here advocated could be equally carried out whether the power of voting were exercised by all the churchmen in the Diocese, or by deputies from the several parishes, or by a more limited body—such, for instance, as the bench of English bishops.

I need hardly point out that in the present condition of the Church, the plan proposed would be almost sure to result in the selection of duplicate candidates, one representing "High Church" and the other "Low Church" sentiments. But as the ultimate decision would be left to God Himself, the pious Christian of either class would humbly yield to the sanction of a Divine arbitrator. Yet more: both parties would gradually discover that as a majority of votes would not ensure the election of a favorite, it would be for the good of all that a candidate should be selected from considerations of his general fitness, and not merely because he happens to possess an uncompromising temper.

Kingston, 10th September, 1860.

I am, &c.,

THE OLD WAX.

[Although it be well understood that the Editors of the *Can. Ch. Press* are not accountable for the views of their correspondents, we think it right to make a brief observation, giving our reason for disagreeing with our Kingston correspondent. We consider that his argument is based upon a mere assumption. We cannot see, from the text referred to, that each person may not have been given the power of casting a two votes (if, indeed, that was the process really followed). There is no ground for supposing that the infant body of the Christian Church was divided into two parts. In the next place, it must be remembered that this act of the Church—afterwards sanctioned by the descent of the Spirit on Matthias as well as on the eleven—was pressed onward by the ardent Peter, before the promise of the sending of the Holy Spirit was fulfilled, and moreover, that we have no trace in Ecclesiastical History that a proceeding of an evidently extraordinary character was made by the Church the precedent of future action after the sending of the Holy Ghost.—*Eda. C. C. Press.*]

SHOULD PERSONS BE ADMITTED TO CONFIRMATION WHO DO NOT INTEND TO COMMUNICATE.

To the Editors of the Canadian Church Press.

GENTLEMEN.—I shall be thankful for any answers I can procure from sound Churchmen to the query which heads this letter. Believing confirmation to convey a gift which no one can safely be without, and we at liberty to repel persons otherwise qualified, on the single ground that they tell us they do not mean to come to the Holy Sacrament of the Lord's Supper! Or, does this, *ipso facto*, disqualify them? Or, should we not ask the question whether they mean to communicate or not? Of the answers to this question—which I hope may be numerous—perhaps one or two may be worthy of admission into the "*Press*."

I am, &c.,

D. O. L.

The Bishop of Rupert's Land has just returned from visiting the Missions of the Church Missionary Society among the Moose Indians, James' Bay. On July 11th, the Bishop held an Ordination in the Mission Church, Moose Fort, when the Rev. T. Hamilton Fleming, of the Church Missionary College, Kingston, was ordained Priest, and Mr. Thomas Vincent, schoolmaster and catechist, and formerly of St. John's Collegiate School, Red River, was admitted to Deacon's orders. The Bishop returned by way of Lake Superior and Canada, and is at present on a visit to this city (New York).—*Protestant Churchman, August 18.*