

11th inst., the choir adopted a series of resolutions stating that the present arrangements are such as render it quite impossible to produce satisfactory results. Amongst the difficulties in the way they specify the separation of the two sides of the choir, which renders it impossible for one side to understand what the other is doing; the position of the organist rendering it impossible for the majority of the choir to get any assistance from him; the fact of many of the seats being unavailable for choir purposes; from being beyond his control; the inconvenience caused by an insufficient supply of music, and the cramped accommodation at service. In consequence of these circumstances they have adopted a resolution stating that "many of the existing difficulties have arisen from the want of co-operation on the part of the Musical Committee and the congregation with the organist and the choir," and that the Cathedral authorities have failed to extend to them those courtesies which are so liberally extended to choirs in other churches of the city. The series of resolutions is wound up by a resolution bearing testimony to the professional ability, zeal and untiring industry of Mr. Carter, as director of the choir. We scarcely need add that Mr. Carter has the universal respect and esteem of everyone with whom he has been brought in contact and is very widely known as a first-class musician and teacher.

The real cause of the unpleasantness has probably not been publicly stated. No legitimate difficulty would have occurred if the organ were in its proper place—the chancel, and a surplice choir adopted, as in all English Cathedrals. We believe this arrangement would be very satisfactory to many of the congregation.

Confirmations.—The Bishop of Toronto will D. V. hold confirmations during the months of April and May next, as follows:

Cobourg, Sunday.....	April 21... 7 p.m.
Grafton, Monday.....	" 22... 4 p.m.
Colborne, Tuesday.....	" 23... 11 a.m.
Brighton, ".....	" 23... 7 1/2 p.m.
Toronto, St. Peter's, Sunday...	" 28... 11 a.m.
" Trinity, Sunday.....	" 28... 7 p.m.
Carleton, Sunday.....	May 5... 11 a.m.
St. Ann's, Brockton, Sunday..	" 5... 7 p.m.
Oshawa, Sunday.....	" 12... 11 a.m.
Bowmanville, Sunday.....	" 12... 7 p.m.
Newcastle, Monday.....	" 13... 7 1/2 p.m.
Perrytown, Tuesday.....	" 14... 11 a.m.
Baillieboro, ".....	" 14... 4 p.m.
Cavan, St. John's, Wednesday	" 15... 11 a.m.
" Millbrook, ".....	" 15... 7 1/2 p.m.
Norwood, Thursday.....	" 16... 7 1/2 p.m.
Peterboro, Friday.....	" 17... 7 1/2 p.m.
Toronto, All Saints, Sunday...	" 19... 11 a.m.
" St. Bartholomew's, Sunday.....	" 19... 7 p.m.
Cartwright, ".....	" 26... 10 1/2 a.m.
Port Perry, ".....	" 26... 7 p.m.
Lindsay, Monday.....	" 27... 7 1/2 p.m.
Omamee, Tuesday.....	" 28... 7 1/2 p.m.
Manvers, Wednesday.....	" 29... 11 a.m.
Toronto, St. George's, Thurs-	" 30... 11 a.m.
day, (Ascension).....	" 30... 7 1/2 p.m.
" St. John's, Thursday	" 31... 4 p.m.
(Ascension).....	" 31... 4 p.m.
" Holy Trinity, Friday,	" 2... 11 a.m.
" St. Paul's, Sunday, June 2...	" 2... 7 p.m.
" Church of Redeemer, Sunday.....	" 2... 7 p.m.

HURON.

St. Paul's, London.—An old favourite of the congregation of St. Paul's, the Bishop of Saskatchewan preached here at morning service on the fifth Sunday in Lent to a large congregation. His text was the prophecy of Elisha, of the incredible plenty that would be in Samaria on the morning of the terrible famine that was then in that city. "Then Elisha said, hear ye the word of the Lord: Thus saith the Lord, to-morrow about this time shall a measure of fine flour be sold for a shekel and two measures of barley for a shekel, in the gate of Samaria. Then a lord on whose hand the king leaned answered the man of God: Behold if the Lord would make windows in heaven, might this thing be? And he said, behold thou

shalt see it with thine eyes, but shalt not eat thereof." 2 Kings, 7 chap. 1-2 verse: graphically the preacher portrayed the terrible famine that then devastated the city of Samaria beleaguered by the mighty hosts of Benhadad the great king of Syria; and in the sore extremity of the famine, Elisha the prophet, the messenger of the Most High God standing in the presence of the king who had but as yesterday sworn that the head of Elisha should not stand on him that day; and, as the prophet proclaimed the gracious message of God, the scornful, infidel reply of the lord on whose hand the king leaned—that lord, the type of the sceptics of more modern times, and of the present day, who scornfully avow their disbelief of the revelations of God. His sermon was a scathing denunciation of those who disbelieve, because they are unable to comprehend the wonderful counsels of of the Most High. Every ear was open and every mind intent to the utmost, to receive every word of the powerful sermon that rivetted their attention that morning. There was no hesitancy, no selecting of terms that might not offend unbelievers if any such there might be in his audience.

His Lordship, with the Revs. Canon Innes and J. Gemley administered the Holy Communion to a large number of communicants. He preached in the Memorial Church at evening service.

Correspondence.

NOTICE.—We must remind our correspondents that all letters containing personal allusions, and especially those containing attacks on Diocesan Committees, must be accompanied with the names of the writers, expressly for the purpose of publication. We are not responsible for opinions expressed by correspondents.

THE MISSION FUND.

DEAR SIR,—I would not intrude on your valuable space but for the invitation in your issue of the 4th inst., of correspondence in reference to the Mission Fund. I had prepared a scheme to submit to Synod in June last for the endowment of the Church in Canada, but the undertaking seems so vast, and impracticable without great self-denial and long patient continuance that I felt I had neither nor influence to secure it even a desirous consideration. Your article of the 4th inst. alludes to a similar idea in the Diocese of Quebec, on a much smaller scale, and I venture to ask you to give this publicity. It will require self-denial, yet not more than many clergy and others now practice. It will also be so long in completing that very few of the present clergy may hope to be benefited by it, as it will require some 40 years to mature; so that all who enter upon it will do so *con amore*. That alone should not deter. What benefits the present generation derives from the liberality and love of cause or of country of past ones I need not mention. Nor is it necessary to speak of the gratitude of the clergy of after years, (and not them only, but those to whom they minister), towards those who in such a way relieved the finances of the Church from constant anxiety and depression. The object is to put the Church in Canada on a similar footing to that in England, and if I can induce any one with fuller data and more used to such calculations to entertain the thought and work it out, I shall be gratified. The plan is this: I assume there are 700 clergymen in the Dominion (I include the whole, but it can be applied to a part), and that their incomes average \$700 per annum each, or an aggregate say in round numbers of \$500,000—(the average of this Diocese I believe to be upwards of \$800). Each one joining the scheme will pay ten per cent. of his income to the endowment fund, realizing on the whole \$50,000 a year, to be invested at five per cent. or more, if it can be done safely, giving an annual income of \$2,500. This would endow five parishes or missions with \$500 a year, but that is not intended to take place as yet. In addition to this source of income a special effort should be made both here and in England to rouse clergy and laity to interest themselves in the matter, both by contributions during life and by making bequests for this object. If it were possible to create enthusiasm here, there can be no doubt it would be felt in England, and the wealthy and generous Church people there would willingly help those who were so set to help themselves. Present arrangements are not to affect it

till all are complete. All payments from all other sources to be continued as now. I think it possible to add to the income as suggested above a sufficient sum to make it \$60,000 a year, such an amount to be invested year by year. It is in fact an accumulative fund of that amount every year, at five or more per cent. compound interest. In 41 years the capital will have amounted to about seven millions, and the interest will endow somewhat over seven hundred livings with \$500 a year each. Voluntary efforts could be used then as now and would not be felt to be so burdensome. Of course new missions will be forming all the time, and they will not affect the principle. Take it up, create a feeling—other sources of income will be developed. A special collection of a shilling from every Churchman in Canada, in the United States, in England, from the whole of Anglo-Catholicism. Churchmen in Canada have friends throughout the whole world. The novelty of the thing will give it impetus. May I take a minute to ask, Would it be well done if it were done? Some charge the clergy now with being too addicted to luxury and ease, and might think this would add to it; but there is no ground for that charge with the great body of the clergy; there is too much true life stirring, an unrest, a reaching out for something higher and better, and that will grow. The lukewarmness of the last century and of the beginning of this will not occur again for a time; there is too much antagonism. And he that warreth entangleth not himself with the affairs of this life,—or should not. And it is necessary for reproof, rebuke, and exhortation that clergymen should be as independent as it is wholesome for any men to be.

These are serious difficulties. The present incumbents or curates could not bind their successors. An Act of Parliament would partake too much an appearance of injustice.

Thus I leave it. If you think it worth insertion, and others think it worth attention, or any modification thereof, good will come of it.

Yours, P H I.

April 10th, 1878.

THE "MAIL" ON EASTER VESTRIES.

SIR:—The editorial opinions of the *Mail* on the subject of the duty of Churchmen at the Easter vestry meetings, in that paper of the 5th instant, have been commented upon by two correspondents in this week's *DOMINION CHURCHMAN*, and I think, sir, that those editorial opinions have formed the subject of discussion, and have received the unanimous condemnation of every true and faithful member of the Church, whose righteous indignation has been aroused by those false and slanderous statements.

Why is it that the secular papers, in this country, at all events, are so hostile to the Church, and so ready to publish anything prejudicial to her interests? Is it not because they must pander to popular opinion; and popular opinion is opposed to the Church, because she is a standing and protesting witness against dissent or schism on the one hand and against scepticism on the other—both popular in the present day? A report, for instance, of Church dissensions is eagerly received and published by such journals with favorable comments; and a new Church (?) receives more than its share of attention, and any amount of flattery; and the world applauds, and Satan exults, because there is another rent in the Body of Christ—the Church.

From the *Globe* we might expect a rather prejudiced expression of opinion; it is Presbyterian and Radical, and therefore, naturally opposed to Episcopacy and Conservatism; from the *Mail*, as a Conservative paper, we might, expect, at all events, fairness and truth. Compare the article referred to with that in the *Mail* of the 11th inst. on the subject of Methodism, than which a more fulsome article could not have been penned. The editor of the *Mail* dare not write in the same style on Methodism as he does on the Church, for the members of that body would unite in putting such pressure upon him that he would be obliged to retract. And when the members of a human organization could thus make their power felt, if attacked and vilified, are we, the members of that Divine organization, the Church, to submit tamely to the abuse which is heaped upon our