

a resting place. They evidently desire a locality where they can be screened as much as possible from observation by the rest of the world. As this is difficult, or next to impossible in Jersey, an emissary of the order who, has recently been to the island, has been making inquiries with reference to the Island of Herm, the smallest of the Channel Islands, except Jethou. This island which is only a mile and a half in length, is transferable by purchase, the holder paying an acknowledgment to the Crown. It has monastic associations connected with it, a hermit being credited with having lived there, while there are yet traces of an ancient Franciscan chapel to be seen. The locality is deemed very suitable for the Trappists, but as landing on the island is free to any one else, they might be unable to obtain the privacy they desire. This project does not appear to have as yet reached any definite decision. The remarkable part connected with the whole matter is that Roman Catholic countries should expel the Jesuits while they can find no other safe retreat than in non-Roman communities. The fact is no less instructive than it is remarkable.

CHURCH EXTENSION VERSUS CONGREGATIONALISM.

(CONTINUED.)

IT is time that, for the good of the Church at large, some more generous and large-hearted spirit prevailed among us; otherwise, we shall never keep pace adequately with the increase of population, and shall steadily lose control of the rising wealth influence and intelligence of our cities and towns. How easy would it be to lay one's finger now upon a dozen of the magnates—merchants, or professional men, or property owners—who are now the very mainstay of powerful dissenting congregations; but who, twenty years ago, being poor among the poor, were overlooked and lost to the Church. In many cases there is absolutely no barrier between such men and the Church, except the one of long-seasoned neglect and oversight; no mental objection to Church doctrine or system, which could not have easily been swept aside if the Church had been brought to their doors as the chapel was, when they struggled with the pressure of poverty and obscurity. So perfect is the Church of our fathers in its beauty of proportions, and excellence of form, that it only requires to be fairly presented to the eyes and hearts of men in order to win their homage. It cannot be said that the Church is "fairly presented" to the public as long as there are conspicuous positions in our cities and their immediate suburbs, where there is either no Church service at all, or that which exists has very precarious tenure, and cannot prove very attractive to the majority of mankind, who, rather than share in the difficulties of a struggling mission, gravitate towards the long established and well endowed places of worship, even if they be dissenting chapels. Some modification of the American plan is surely practicable, and consistent with the retention of the parochial system; and, as far as control over a mission parish by its patron parish be concerned, that also (as far as can be desirable) is virtually possible. The dependent parish is not likely to stray very far from the line which is pleasing to its benefactor's sense of propriety and right.

It may be replied that in Toronto, at any rate, there should be no need for any special arrangements for the support of city mission parishes, on

account of the great value of the rectory endowments. No doubt if this endowment, provided with the express object in view (as all endowments are) of protecting the Church against the effects of local weakness through poverty, either actual or possible, were available, there would be little occasion for any new arrangements. At the present time, however, and for many years past, (perhaps for years to come), the immense income from the Toronto rectory is entirely appropriated and absorbed in the very quarter where there is no real need for it, and meantime, the wants for which it was provided are not being met, to the great detriment of the Church: there is, therefore, urgent need for some other and new provision. If an elder brother in a family, were entrusted with the handling of a fund (which would increase with years in proportion to the contemplated needs) in order that he and all future members of the family should have a sufficiently independent income to enable them to devote themselves to the pursuit of some common object of great importance; and if that elder brother were to appropriate the whole of the rapidly accumulating and necessary income to the exclusion of all his younger brothers; it is evident that the important object must be almost entirely neglected through this misappropriation, and some other means should be devised to secure the carrying on of the languishing work. This, however, is only a special case; there are happily few—if any—instances in the Church of England, of such flagrant perversion of endowments as appears to be tolerated in Toronto. As a rule, no such endowment is provided at all in Canadian cities and towns: and the wants have to be met as they arise, being provided for by the continuance of a Live Trust—after all, the most satisfactory plan.

SHINGWAUK CHAPEL.

WE are in receipt of a card bearing on the one side a woodcut of a pretty little stone Chapel, with a graveyard around it and bush land at the back; and on the other side an appeal for Lenten offerings towards the cost of its erection, which reads as follows:—

LENTEN SELF-DENIAL.

THE SHINGWAUK CHAPEL, a sketch of which (designed and engraved at the Homes) is at the back of this card, is to be built as soon as funds will admit of it, on a most beautiful spot a short distance back from the Shingwauk Home, where the bending fir trees almost hide from view a most picturesque little lake, and where a little cemetery has already been enclosed and consecrated to God, and five little gravestones mark the spots where Indian children have been buried.

It is expected that the first cost of the Chapel will be about \$2,000 (£400), but we hope that it will be improved and beautified from time to time, and become a little gem in the wild Bush, dedicated to the service of ALMIGHTY GOD, and a means of blessing to many souls.

None but FREEWILL OFFERINGS are desired, and the initials only of contributors will be published.

Address, Rev. E. F. WILSON,

Treasurer Indian Homes,

Sault Ste. Marie, Ontario.

Give if the Lord incline you; then send this Card to some friend.

NEED OF CLERGY IN RUPERT'S LAND.

OUR readers will perceive from a couple of advertisements in our columns that clergymen are much wanted in this diocese. We need not point out the great importance to the Church of occupy-

ing positions in a newly settled country as soon as possible, in order that immigrants who are fast pouring in, may find the services and clergy already prepared for them. The advertisements, we are privately informed, by no means represent the need of clergymen increasingly felt in the Great North-West.

PLAIN REASONS AGAINST JOINING THE CHURCH OF ROME.

ROMAN ARGUMENTS FOR MARIOLATRY.

XXV. What, then, are the defences put forward by Roman writers on behalf of this startling departure from Christian orthodoxy?

They are practically three. First, is an argument which perpetually crops up in the Roman controversy. It is what is technically called the "a priori argument," the meaning of which is simply, "Such a thing ought to be, and therefore it is. Because we know that God did bestow on St. Mary the unspeakable privilege of being Mother of the Incarnate Word, therefore we must conclude that He has given her every other grace, honour, privilege, and authority which He can confer, and we are bound to act on the belief that she enjoys them all.

There are two answers to this plea. First is the general one, that we, as blind and finite creatures, are quite incapable of reading the secret counsels of God, and of deciding how He must needs act when He has not given us any clue. We are as likely to go wrong in our guess, as a dog is in guessing what we think about and mean to do. And it is this very plea which is urged by some against the Incarnation and the Atonement.

Secondly; we can argue as to how other men and women ought to act and think; and we can therefore be sure that the Blessed Virgin, because of her love and loyalty to her Son, must needs shrink with pain and abhorrence from a worship which she feels and knows ought to be His alone, and which He has never, so far as we know, granted to her. We have her own rule to guide us, in that saying aptly called, "The Gospel according to St. Mary"; viz. "Whatsoever He saith unto you, do it" (St. John ii. 5); words which have a negative as well as a positive force.

The second argument is, that the worship of the Blessed Virgin is a strong outwork of the doctrine of the Incarnation, and is thus practically useful.

The reply is, that so far from this view finding favour with the Catholic Fathers when Arianism was powerful and threatening to conquer the whole Church, they—and especially St. Athanasius—contended that the fact of worship having been confessedly paid to Christ from the beginning was the strongest proof that He was not a mere creature, but God; because God *only* can be worshipped at all. And, in fact, St. Athanasius goes so far as to charge the Arians with idolatry, in that they worshipped Christ, while denying His Godhead. If the cultus of the B. V. M. be allowed, this plea fails, and the argument for the Incarnation is seriously weakened. In truth, there is not such zeal now for the Incarnation itself in the Roman Church as to inspire confidence in its own permanent hold on that article of that Faith. For, in F. Gury's "Compendium of Moral Theology" (vol. i. pp. 124, 125), a widely-used and standard text-book in nearly all Roman Catholic clerical seminaries, and issued even from the press of the Propaganda itself in 1872, the question is asked: "Is *explicit* belief in the mysteries of the Trinity and the Incarnation matter of necessity (*i. e.* so as to be *indispensable* to salvation)?" And the answer is, that opinions are divided on this head, but the more probable one is the *negative*, because a merely implicit belief sufficed before Christ's coming, and therefore ought to suffice afterwards also. If a Roman Catholic be at liberty to believe no more than, say, Judas Maccabæus did, one does not quite see the utility of the Church as a witness to Christ's revelation of Himself. But implicit belief in the Pope is not sufficient; that must be *explicit*, according to many teachers now.