

to the valley of the shadow of death, the better. The Scripture says, "The hoary head is a crown of glory, if it be found in the way of righteousness," and so it is in the sight of God, but not in that of many men and women, especially if the owner of such a head is a Clergyman. A Younger Man even with a semi-bald head (and there are many such) would be more acceptable to them. A Clergyman with grey hair is half ashamed of it, and may be tempted to try to hide it, because it betokens advanced age, and that in a Clergyman is not wanted by many of the present day. And since he could not work, the Church will not, or has not made any adequate provision for his retirement into a quiet private life, he may well "desire to depart and be with Christ, which is far better." The supply of Clever Young Men is fully equal to the demand, and will be if our Theological Colleges continue their present effective operations. Any young Student who after a few months training goes therefrom to do temporary duty, in a Parish (even though the Incumbent thereof, be a Clergyman of large experience and a graduate of one of our Universities) without conveying the impression to some minds (weak minds of course,) that he is immensely clever. He may not be very modest, very refined, nor a very gentleman, but exceeding clever, he ought to be ordained at once and supersede the Incumbent or Rector. The demand however in Canada is limited in extent and character, there is no Archbishopric here, only a few Bishoprics' Deaneries, Rectories, and fat livings altogether too few to satisfy the unlimited ambition of so many Clever Young Men. We would not however recommend emigration to other Colonies or to the Mother Country, but let them get married, and they will then not think themselves nor be thought of as being quite so clever, except by their wives, let them as they ought to be, appointed to country missions and they will find their level, and their cleverness will be found not to exceed greatly their obligations.

METHUSALAH.

WHY THIS DEARTH.

SIR,—In your issue of the 12th inst. the Rev C. A. French refers to the clergy of Algoma, and the vacancies of one-third of the missions of that diocese: while on May 8rd 'Rus in Urbi,' gave us a letter entitled "Why this Dearth?" touching the same matter though with no special reference to Algoma. The question is not asked with sufficient frequency "what are the main hindrances to the spread of true religion in the present day," nor yet the question "what are the causes of hindrance in this or that special yield?" Those who take any deep interest in the extension of the Church will allow that such a question is of paramount moment! while those who have any special love for Algoma would be putting the question to themselves very solemnly. Any one who knows Algoma well can easily give some of the ins-and-outs; but here I will merely touch one vital point. The utter stifling of all inquiry when the character of any Clergyman is attacked or slandered must in the long run have a most prejudicial effect! whatever he may have done or left undone he has a right to be heard, nay, if the Church exists for the development in man of God's attributes of justice and pity, then by denying right to any individual we are as it were cutting the very ground from under our own feet, defeating the very purpose of our own existence; we are altering the constitution of the Church by destroying the status of her priests; and the effect must be to encourage iniquity of every kind in the Body of Christ, and to enable men with least beliefs or no beliefs, and those leading the most improper lives to control the pulpit, and in some cases run the Church.

M.

THE RECTORY SURPLUS.

SIR,—On the last day of the recent Synod there was brought in, among other routine resolutions, one dealing with the distribution of the R.S. upon the principle of former resolutions of Synod. viz., (1.) discrimination in favour of the Incumbents of poorer congregations, (2.) resolution of the quota of Clergymen who had already very large means, especially if they derived a considerable part from other endowments than the Rectory Fund. Mr. J. A. Worrell refused to permit this to go before the house—enforcing his refusal by a threat to count out the house—on the ground that (although the Rectors themselves had in this as in former years drawn up the usual resolution in the usual lines) the members of the Synod in general had a right to have the whole merits of the case investigated, before them and act with their eyes open in the matter. He offered to permit the first phrase of the resolution to be put, but not the rest of it which would be like passing the VI Commandment with the omission of "no" and refusing to consider the advisability of afterwards introducing the "no." Such a proceeding being revolutionary, revising all the princi-

ples of preceeding legislation on the subject. I (and other Rectors) balked Mr. Worrell's purpose by using the same instrument as he—a threat to count out the house. After recess a compromise was agreed upon, by a motion of Mr. Clarkson, seconded by Rev. J. P. Lewis, referring the matter to the Executive Committee to deal with absolutely on the express understanding that the E.C. should make a thorough investigation into the merits, on behalf of us as representing the Synod, of the whole case.

2. Shortly after the Synod week, a special meeting of the E.C. took up the matter and after a few hours discussion passed it by a bare majority—a resolution precisely of that revolting character which had been objected to and without making any pretence of considering the merits of the case at all. They have not done at all what they were instructed to do, ignoring completely the express basis of the compromise—thorough investigation.

3. The effect of their proceeding is to give as much to Incumbents already possessing incomes of \$2000 or \$3000 per annum, and to those who are getting not so many hundreds of dollars, and who have been engaged for years working up poor Mission Districts without Stipend guaranteed. These latter have actually (there are only three or four altogether) given up pupils and school work in the hope of being able to devote themselves entirely to their Sacred work, through the help denied from this source, they will be forced to resort again to such resources, while the money denied them is given to men who, practically, have no personal need of it or very little of it.

4. The tension of all former legislation in Parliament and Synods has been to make an allowance for such cases of a first charge upon the fund, and to lessen the incomes of the less needy for their sakes. The phrases "parishes situated in the poorer parts of the city," and "Churches having private entertainments," will be found expressly in the former resolutions of Synods, corresponding with reference in the Act of Parliament (passed by Synod in 1866 and 1878) to the propriety of observing "proportion" in the matter of distribution from time to time. The same Acts contain illustrations of the idea of proportion in the scale of incomes provided for the Rectors in (1) cities, (2) towns, and (3) country places. I cannot conceive a greater outrage upon the principles upon which Church benefices are everywhere dealt with than this action of the E.C.: nor can I imagine how they could so completely ignore the very terms of the compromise upon the basis of which they were given power to act. Such usage of trust money is little better than the arrogation of the whole to St. James' Rector which formerly obtained. It is only a question of degree: they have returned to the same principles only now the funds are proposed to be sown broadcast; without regard to the degree of real need and use, instead of being left altogether in one quarter where it was very little needed.

RICHARD HARRISON.

P.S. I am engaged in compiling extracts from 'State Papers' of 1836, circulate, to show that the principles of discrimination were carefully observed from the first inception of the Canadian Rectory work and legislation. This compilation will probably be issued in pamphlet form, meantime some notice should be taken of the extraordinary and unconstitutional action of the Exec Com., of Synod.

R. H.

PRAYER TO THE MOTHER OF GOD.

SIR,—Some correspondence has recently taken place between the Rev. James Simpson and the Bishop of Nova Scotia respecting the intercession of the Saints. A criminal was executed at the Charlottetown jail on the 10th inst. at which Mr. Simpson said the following committal:—

"The glorious Cross and Passion of our Lord Jesus Christ, and the mighty intercessions of the Mother of God and all the Saints, be between thee and thy ghostly enemies at this the hour of thy departure, and the blessings of God." The Bishop in his reply to this says, "The words which you quote in your note, are not an invocation of the Blessed Virgin Mary, and therefore in using them, you have not laid yourself open to the charge which you say has been brought against you, of acting disloyally to the Church of England. The church has not, so far as I am aware, asserted or taught that the children of God in the invisible world cease to pray for those on earth, or that such prayers are less efficacious than those which we offer for one another; and therefore the pious desire and aspirations that the whole of such prayers might be an aid to a criminal at the point of death for defeating of his spiritual foes is not other than right and fitting. The one thing which in my judgment, is liable to misconception, on the part of hasty and ignorant persons, is the special mention of the Mother of God; which, to such people might seem to imply an assumption of the Mediatorship of our Blessed Lord, and an infringement of His right,

'who ever liveth to make intercession for us.' This recalls to my mind a sermon by the gifted Robertson of Brighton, on "The Glory of the Virgin Mother." His penetrating intellect probed this, to Protestant minds, most revolting idolatry of the Roman Church, and found that it originated in a deep and legitimate want of the human soul. After tracing the gradual growth of marioltry through the works of early Christian, art he says:—

"No error has ever spread widely that was not the exaggeration or perversion of a truth. The doctrine of the worship of the Virgin has a root in truth, no mere cutting and uprooting can destroy it. But disengage the truth from the error proclaim the truth and leave the errors to themselves. The truth will grow up and the errors will silently and slowly wither. What lies at the root of this ineradicable Virgin-worship; I believe the truth to be this. Before Christ, the qualities honoured as divine were peculiarly the virtues of the man; courage, wisdom, truth, strength. But Christ proclaimed the divine nature of qualities entirely opposite; meekness, obedience, affection, purity. He said that the pure in heart should see God. He pronounced the beatitudes of meekness and lowliness and poverty of spirit. Now, observe these were all of the order of graces which are distinctly feminine, and it is the peculiar feature of Christianity that it exalts not strength, nor intellect, but gentleness, and lovingness and purity. "Here was a new and strange thought given to the world. It was for many ages the thought; no wonder it was the one great novelty of the revealed religion. How were men to find expression for that idea? What marvel if the early Christian found that the Virgin-mother of our Lord embodied this great idea! What marvel if he filled out and expanded the brief sketch given of her in the Gospels, till his imagination had robed the woman of the Bible with the majesty of the Mother of God! Can we not feel that it must be so? Instead of a dry, formal tongue of theology, the Romanist presented an actual woman endowed with every inward grace and beauty, and pierced by sorrows, as a living object of devotion, faith and hope—a personality instead of an abstraction. But it is an idolatry in modern Romanism a pernicious and most defiling one. The worship of Mary overshadows the worship of the Son. The love given to her is so much taken from Him. Nevertheless, let us not hide from ourselves the eternal truth of the idea that lies beneath the temporary falsehood of the dogma. Overthrow the idolatry; but do it by substituting the truth. "Now the truth alone which can supplant the worship of the Virgin is the perfect humanity of Jesus Christ. Our humanity is a whole, made up of too opposite poles of character the manly and the feminine. In the character of Christ neither was found exclusively, but both in perfect balance. There was in Him the woman-heart as well as the manly brain—all that was most manly, and all that was most womanly." Some time ago, the Bishop of Gloucester and Bristol preached in the Cathedral from the words "Between us and you there is a great gulf fixed," Luke 26v. 16cap.

The Bishop said, "That there was one question yet remaining, which previously (as he ever avoided controversy) he had not sought to answer. The question, however, had lately been forced upon them, and might at any rate in its portion, very properly be considered. It was simply this:—If the living and the departed are thus in communion, can they pray for each other,—the living for the departed, and vice versa? The learned prelate observed "that though it might at first seem arguable, that, as there was a real communion between the living and the faithful departed, and as we could, here on earth, properly and hopefully pray for each other, so we still might when one part were on earth no longer. But to such an argument the Bishop showed that there was this important counter-consideration, that we were still in a state of probation, while for them, every argument led us to conclude that probation was over. This difference the Bishop illustrated by various testimonies from Holy Scripture, and especially by the solemn words chosen as the text for the sermon. After noticing some difficult texts the Bishop drew the conclusion, that to pray for the dead, when thus all was done or undone for ever, could not possibly be considered other than precarious. He adverted to the doctrine hereon of the Church of England. He freely conceded that there were prayers for the dead in the early Church; but at the same time showed on the one hand, of what a limited and restrained character they were, and on the other hand, how soon they became corrupted, and how public prayers were offered for those actually presumed to be in Gehenna. Moved by this, the Church of England in her public services stopped short with commemoration of the faithful, and certainly as far as such services went, did not sanction Prayers for the Dead. The Bishop touched on private prayers for the dead. His judgment was, that such prayers could only be considered, at best, as irrepressible utterances of hope and that, as prayers, they could never be soberly deemed otherwise than highly doubtful and precarious." On the same