

ing days and days of abstinence is to prevent people from becoming too comfortable" is not perhaps the usual way in which the subject is viewed. And yet the great object to be gained is arrived at by something so closely related to the principle that it may almost be allowed to stand in its place. Were we to accept it, however, in its pure and simple character, it might be supposed that those whose amount of comfort was but scantily dispensed would have neither necessity nor opportunity for the exercise of self-denial. But this would have the effect of refusing to the majority of mankind all the benefits to be derived from a course of discipline such as the Christian Church has thought it necessary to devise.

It need not, however, be a "primrose path of dalliance" alone which makes us loiter by the way in our upward and spiritual cause. Experience shows us every day we live that multiplied difficulties, dangers and trials may beset our path, and yet our attachment to the cords which bind us to earth is undiminished, and the discipline required to correct that attachment is as necessary as in any other imaginable case whatever. Nor is it in the case of those only who have no troubles of God's sending (if such can be found) who find it wise to discipline themselves in contempt of the world, by voluntarily surrendering at ever-recurring periods, pleasures and indulgences which in themselves are innocent, and may be lawfully enjoyed. For the number of those who have no troubles of God's sending must be marvellously small, inasmuch as it would be exceedingly difficult to find even one individual who can boast of such an immunity; and if the blessings of an earnest attention to the requirements of the present season were to be confined to such, where, we may ask, could they be found?

The present state of the Church, her pressing needs, her amazing difficulties, and the extraordinary lethargy which has almost overcome some portions of her fold are subjects which demand the closest self examination on the part not only of individual churchmen, but of those who act for the body collectively. In speaking of the duty of every faithful Christian to subject himself to a searching examination with a view to discover how far the mischiefs that are rife around him are due to his own fault, the writer of the article above referred to says: "If Israel is troubled, it is probably because each one of us has, so to speak, secreted somewhere in his heart a wedge of gold and a Babylonish garment. Every one should therefore ask himself whether he deserves to have his lot cast in a time of peace and prosperity—whether, in short, his love for ritual is the expression of devout reverence and of a burning zeal for the honour of God, or whether he has not slipped into the Pharisaic notion that a punctilious regard for external rites will compensate for the religion of the heart. It may be very well to discountenance in every way in our power the companion error that the habitual use of party phrases will do instead of religion; but every man should make sure that his dislike of cant has not led him into anything

like laxity of living. We agree with our contemporary in saying that the danger of this is by no means an imaginary one, as probably the self-examination of the best Christians among us would, more or less, tend to show.

On the Hatcham case, which is occupying so much attention just now, it is unnecessary to say more than we remark in any other part of our journal, that the question as it stands is not a ritual question at all, but whether the state which has voluntarily cast off its exclusively Christian character and which affects to treat all religions alike, is a power before which any of us having a matter against another "dare go to law" as St. Paul expresses it, "especially when the tribunal to which it has confided ecclesiastical suits is one that has never yet pronounced a judgment in which it has not flagrantly blundered in point of theology, chronology, matter of fact, or common sense."

The Canon that "good ritual is the perfection of common sense" appears to us to be absolutely unassailable; and therefore there can be no objection to follow the advice that the practice in this respect should be carefully revised, and that everything should be given up which is "tiresome, unrubrical, uncomely, wrong, or at variance" with this canon. It should be the result of careful thought and study, and should not be allowed to grow up indiscriminately without plan or design, or according to the whim or caprice of the moment. And therefore our efforts should be directed, not merely to "revive dead ceremonies, or to import foreign ones, least of all to invent ceremonies that are neither ancient nor convenient, but to arrange such a ritual as is most calculated to give dignity, point, and splendor to our actual services. In a word, *we ought to do nothing for which we cannot allege the letter or spirit of the rubric fairly interpreted, or Holy Scripture, or the usage of the whole Church, or manifest convenience.*"

#### THE GRAND RIVER RESERVE.

ON another page we print a copy of a notice, which has been extensively circulated, in reference to the Grand River Reserve for the Red Indians and the great want of Church accommodation for them.

The bounden duty of all the inhabitants of the Dominion, whether Churchmen or not, to do all they can on behalf of the aborigines of this country, is so thoroughly a first principle in any system of religion or morality to which the assent of any of us could be given, as to render it unnecessary to dwell on that point. The misfortune is that while agreeing with it as a theoretic principle, it should be found so difficult to act upon it, or rather, that it should receive so little attention; for we regret to state that up to the present time so far as we can learn, only two persons have responded to the appeal made in the circular. We hope soon to be able to state that a much larger number have discovered that it is their duty to further this object; and we hope also that their names and the amount of their subscriptions will be furnished to us for publication.

It appears there are 1064 Indians belonging to the Church on this Reserve, and that there are besides four hundred and seventy-eight Indians who are yet Pagans, while there is only accommodation for 550 persons: so that nearly one-half the members of the Church are destitute of a building for worship; and none of those who are Pagans can be offered facilities for worshipping the Christian's God, should any of them become convinced of the error of their ways and desire to turn Christians.

It is desirable to notice that while the Rev. James Chance is the missionary among these Indians, the assistant missionary is the Rev. Albert Anthony, an Indian of the Delaware tribe, a convert from Paganism through the instrumentality of the venerable missionary, the Rev. A. Elliott, of Tuscarora, who has now retired; and that he was educated at Huron College. It is also a matter of considerable interest, and will, we trust, act as a stimulus for some to contribute, to observe that the Church is needed in that part of the mission in charge of Mr. Anthony; while Mr. Chance exercises a general superintendence over the whole.

#### INCREASE OF THE MINISTRY.

No. 1.

THE great decrease in the number of candidates for Ordination, both in England and the United States, as well as in Canada, makes the subject of the increase of the ministry to be one of the greatest importance, imperatively demanding the attention of the Church.

What is the cause? How is the want to be met? These are pertinent and pressing matters of enquiry.

Looking upon the subject in all its bearings, it includes several others. Thus, the Orders and qualifications of the ministry; assistance to, and training of candidates; support of the ministry, and clerical promotion, including the much vexed question of Church patronage.

I will now offer a few thoughts upon the first of the subjects above named. It is generally acknowledged that in the practice of the Church, the office of Deacon has become obsolete, inasmuch as it now remains only as a step to the Priesthood. I say nothing concerning this in its bearing upon primitive practice, but look upon it merely with reference to its utility and actual results.

The traditionary practice of the Mother Church, as well as its conservative character, has a powerful influence upon us here; but the circumstances of the Church in England are widely different in many respects from those of the Church in this country, where it is so largely missionary in its work.

With regard to a permanent Diaconate, the question appears to be, not merely, Is it primitive? but is it practicable and desirable.

The objects in this connection may be said to be: 1, To work more effectively and thoroughly the vineyard; 2, To do it with such a degree of economy, as may preserve due respect for the Church and its ministry; 3, To maintain a due educational status in the ministry.