

and is therefore without observation. The accession to the Church of a congregation is of rare occurrence. However, we are not without instances of such accessions. One such occurred recently in the Township of Aldborough, County Kent. We read in the records of the Dominion Churchman that the Lord Bishop of Huron confirmed thirty persons at St. Peter's Church, Aldborough. The members of this Church had been, with few exceptions, Lutherans—a German colony—a Lutheran congregation and minister—minister and people—are now united with the Anglican Church. The minister, Rev. Mr. Edelstein, was a Polish Jew, son to a Rabbi. When nineteen years of age he became a believer in Him in whom were fulfilled the prophecies of Hebrew and anti-Hebrew prophets. He then became a Lutheran, but, as the results of his continued studies and inquiries, he subsequently became a member of the Anglican Church, and was lately ordained Deacon by the Lord Bishop of Huron. He officiates and preaches in St. Peter's, Aldborough, in German, his native tongue, to a large congregation, almost all of whom had been Lutherans. He also officiates in English in two mission churches.

**THE BISHOP OF SASKATCHEWAN.**—His Lordship will not leave for England for some time. He is pleading the cause of his diocese throughout Huron. On the occasion of his recent visit to Trinity Church, Galt, he received \$182.25 as a contribution towards the establishment of the training college that he designs for his diocese. On Sunday, the 25th instant, he preached at morning and evening services in St. James Church, Ingersoll, and made forcible appeals to the congregations on behalf of the Indian missionary work of the far-off Northwest. He has in the press here a pamphlet written on the subject, and during his absence in England Mr. Smilie, of the Bank of Commerce, will receive all subscriptions for the purpose in this diocese. Though the mission work of Huron is in great need of funds, we must not hold back from extending a helping hand to those whose necessities are still greater.

**THE PROTESTANT HOME.**—This Institution is a home for the aged and infirm as well as orphans. On Monday, the 11th instant, the Ven. the Dean of Huron administered the Holy Communion in the home, assisted by Rev. M. De. Dom, to sixteen communicants.

#### ALGOMA.

The Lord Bishop has arrived in Toronto. His address during the winter will be 49 Bloor Street, Toronto.

**BEATRICE.**—The churchwarden, Mr. R. Lance, requests us to acknowledge the receipt of the following articles:—1 parcel of mitts, etc., from Miss Ingles; 1 do. mitts and cuffs; 1 do. handkerchiefs, apron, neck-ties, etc., etc.; 2 illuminated books, in aid of S. S. St. Mary's Beatrice.

#### SASKATCHEWAN.

The two additional labourers which the Bishop lately received in this Diocese have now been stationed at the following places: The Rev. G. A. Poweret, B. A., (late of the Cathedral, Montreal), at Battleford, the new capital of the North-west territories; the Rev. Ernest E. Wood, (late of the Montreal Diocesan Theological College), Incumbent of St. Mary's Church, Prince Albert settlement, the late residence of the Bishop.

### Correspondence.

#### CONFIRMATION THE RITE FOR CHILDREN BAPTIZED AND COME TO YEARS OF DISCRETION.

DEAR SIR:—One passage in your correspondent's communication, inserted in last week's CHURCHMAN, concerning the late confirmation in Hillier parish, I strongly object to. It is this: "The majority of them, (the candidates), were young men and women, a few were older, but

none were mere children, brought in to swell the number presented."

In the first place, there is surely a great want of charity shown in imputing such a wrong motive to clergyman who prepare and present "children" as candidates for the Holy rite of Confirmation. I am sure there are very few, if any, clergymen who do so, merely that the number of candidates may be swelled, i. e., of course, that a great show may be made, and a high estimate, higher than is their due, be formed and carried away in the minds of the Bishop and others, of their diligence in parochial work, and the great success which attends it. I believe our clergy, as a rule, are actuated by far different and higher motives.

Then again the passage seems to evidence the erroneous idea in the mind of the writer, (an idea altogether too prevalent), that the rite of Confirmation is not for "children." Why! the Prayer Book itself, over and over again, tells us, and the many Church writers on the subject all tell us that Confirmation is a rite specially designed and appointed for "mere children." Others who have remained unconfirmed to more mature years should, of course, be urged to receive it, "better late than never," but it is emphatically the rite for "children," "mere children" of fourteen or fifteen, or even younger, provided they have "come to years of discretion," years of discernment, to know the Christian's faith and practice, to know what is right and what is wrong, and the issue of their good or evil choice.

And, certainly, if "Confirmation is ministered to them that be baptized" (to use the words of the old Confirmation rubric), that they may receive strength and defence against temptations to sin, and the assaults of the world and the devil, it is *most meet* to be ministered when *children* come to that age, that partly by the frailty of their own flesh, partly by the assaults of the world and the devil they *begin* to be in danger to fall into sin."

Yours faithfully,

WILLIAM ROBERTS.

The Parsonage, Shannonville,  
November 23rd, 1877.

#### RECITING THE ATHANASIAN CREED.

SIR:—If some other correspondent has not sent a reply to the question of R. S. on this subject, permit me to state that, for some twelve years past, it has been our practice to sing or say the Athanasian Creed simultaneously in the same manner as the other Creeds. And, I believe, this is the usual practice in the Diocese of Ontario since 1872, when the Bishop alluded to it in his Visitation Charge. Perhaps it may be well to quote his Lordship's words on the subject, and I subjoin them, merely adding that, from all I can learn, the simultaneous recitation of the Creed by priest and people has given general satisfaction, and tended to popularize the chanting as less monotonous.

T. BEDFORD JONES.

St. Alban's, Ottawa,  
November 28th, 1877.

\* \* \* "It seems to me that what is still more essential (than a revised translation) is a change in the mode of repeating it. The alternate reading of the verses by ministers and people is unnatural in a creed, and has, I believe, no other authority than that of usage. Better far would be the repeating of it as the Nicene Creed is repeated by the people after the Minister, or better still, the chanting of it by the choir and congregation. Not a little of the opposition to this Creed would have been avoided were it sung as a hymn rather than read as a Creed; indeed the intention of the Church is plain, for the Creed is pointed for the express purpose of being sung."

Visitation Charge of the Lord Bishop of Ontario, 1872, p. 13,

#### THE CHURCH IN JAMAICA.

DEAR MR. EDITOR,—Thinking the enclosed letter will be interesting to very many of your readers, especially those who are preparing for the ministry, I send you a letter from the Bishop of Jamaica, which will throw some light on clerical life in that part of the globe, and give our young clergymen out here a good idea of the place and the work.

Yours very truly,

R.

Toronto, 27th Nov., 1877.

JAMAICA, Nov. 2nd, 1877.

REVEREND AND DEAR SIR,—Mr. Downer yesterday informed me that you knew of some young clergymen in Canada who would be glad to come to this Diocese if they were acquainted with the Island and Church work in it, and had a clear prospect of a sufficient maintenance. He also assured me that you yourself were much pleased with what you found around you, even in Kingston.

I must confess that if the position of all our clergy resembled that of the clergy of Kingston, I could not recommend a young Canadian clergyman to cast in his lot among us unless he seemed to have some special call. I regard the climate of Kingston as so decidedly *dangerous to new comers* not previously acclimatized that I have never advised any such person to take clerical duty in Kingston, though I have in some cases reluctantly consented to it. To this precaution, I believe it is in a great measure owing, or I should have rather said, to my discouraging such persons from taking clerical duty either in Kingston or in any of several other lowland places, that in all my experience of Jamaica of 24 years and a half, I have known amongst the clergy only three cases of death from the much feared "yellow fever," and our clergy generally are not I fully believe exposed to so many trials from climate as are the clergy of Canada. As respects stipends, I cannot speak so decisively as of climate, because, (1) I know not what the Canadian stipends are, and (2) we have in Jamaica no fixed rate of stipend. But I will mention some vacancies in the Diocese wanted:—(1). Assistant curate to rector in a cool and delightful part of the Island. The rector is a very zealous and successful clergyman, of the Evangelical School. Stipend and emoluments quite sufficient to enable a young man to keep his horse, and keep out of debt; with very interesting work extending over a wide field and including many churches. (2). Assistant to rector of Kingston when you leave. (3). Assistant to rector of a parish on the north side of Jamaica, with stipend of over £200 a year; climate cooler than Kingston, though district partly at sea level, with an extensive tract. This includes the mastership of a middle school. The stipend of which is now £100, but will probably be doubled. In this part a well qualified man is urgently needed. (The school pay is not included in the £200 stipend of assistant to rector). (4). Sole charge in a town in the north-west of the Island; climate resembling that of Kingston; work chiefly in the town. To a man who was competent to take pupils, sons of parents of the *upper middle class*, this would be worth if the ground he occupied promptly, from £200 to £500 a year, more, probably £300. Indeed it might be more. (5). Sole charge in a pretty country district somewhat isolated. To a good man a house and £150 as probable income, perhaps more.

I do not say that there is no prospect of not filling any of these vacancies without the aid of clergymen from Canada, but *certainly we want men*, and most particularly for those stations in which scholastic duties and pupilage are included in the work.

I am Revd. dear Sir,  
Your faithful friend and brother,  
R. KINGSTON.

#### CHURCH INSTITUTE.

DEAR SIR:—Your issue of November 22nd contains, in the column of intelligence from the Diocese of Fredericton, under the heading "St. John," a notice of the opening of a reading room in connection with the "Young Men's Institute." Judging from the description of the situation, I believe I am right in understanding that the reading room of the "Church of England Institute" intended. If so, I trust that, in future, "your correspondent" will be good enough to give us our proper designation. The Church of England Institute is not that undefinable organization which the appellation "Young Men's Institute" implies. By the terms of the constitution it is to unite the members of our Church for their mutual profit and pleasure. It is, therefore, based on distinct Church principles, and open to *all* within the Church who have attained the age of fourteen years. In this, I venture to think, lies its highest recommendation and its source of great strength.