

NIAGARA.

(FROM OUR OWN CORRESPONDENT.)

The Rev. C. E. Thomson requests his letters and papers to be addressed to him at Hamilton.

ERIN.—On Tuesday, 23rd October, an entertainment was given in the Town Hall. The weather was all that could be desired, a glorious Indian summer evening, with a full bright moon; and in consequence a very large number of guests partook of the ample and most creditable refreshments which the ladies of the congregation with their usual kindness and zeal provided for the occasion. The remainder of the evening was spent in listening to vocal and instrumental music of a very superior character, furnished by the choirs of Fergus and Orangeville, assisted by the Misses Smith of the Cataract, and some juvenile members of the Erin choir. Occasional readings by Mr. Cremer, of Fergus, and Mr. Galbraith of Orangeville, added much to the enjoyment of those present, and were heartily applauded.

On the Friday evening following, a treat consisting of tea and cakes, with music, speeches and recitations, was provided for the children of All Saints' Sunday School and their friends, which, to judge from the glowing faces of the little ones and their parents, and the loud and oft-repeated applause, achieved a most complete success.

HURON.

(FROM OUR OWN CORRESPONDENT.)

CONFIRMATION SERVICES.—The number of young disciples admitted to the full communion of the Church by the Apostles rite of laying on of hands, is proof indisputable, were proof necessary, that the commission to "disciple all nations" is being fulfilled in this New World, as it has been in the Old World since the beginning. The great number of young members confirmed in this Diocese in the year now almost ended has been very great. To the number of confirmations that have been reported in the DOMINION CHURCHMAN, others are still to be added.

At Trinity Church, Mitchell, on October 20, the Bishop of the Diocese held Confirmation service, when the Rector, Rev. W. A. Evans, had the happiness to present a class of twenty-seven candidates for the laying on of hands. The congregation was very large, the church crowded. The Bishop's address to the candidates was very impressive. He preached an excellent sermon, taking as his text the words, "The Service of Christ."

LISTOWEL.—Christ Church.—His Lordship, the Bishop of the Diocese confirmed twenty candidates on Monday evening, October 29, presented by the Incumbent, Rev. H. Cooper. His address to the congregation, especially the candidates for confirmation, on the great importance of the rite, was very impressive and forcible. The unmistakable evidence of the progress of the Church in the parish was very encouraging to the Bishop. The fruits of the faithful labors of the Incumbent are manifest, not in the Confirmation class only but throughout the mission.

GODERICH.—St. George's.—On Sunday the 4th instant the Lord Bishop of Huron held a Confirmation service, when twenty-one young members of the Church were admitted to her full communion, by the laying on of hands. After the Confirmation his Lordship preached a very impressive sermon, dwelling especially upon the responsibilities of those who now renewed the solemn promises and vows made in their name at their baptism and who now before the Church ratified and confirmed the same in their own persons, acknowledging themselves bound to believe and to do all those things then undertaken for them. They had now before them youth with all its pleasures, but they should remember that youth imposed upon them responsibilities, for which they would have to give an account in the great Day of Judgment. His Lordship was assisted in the morning service by Ven. Archdeacon Elwood, Rector of the parish, Rev. Mr. Channer, Assistant Minister, and Rev. Dr. Tibbs, of St. Stephen's Church.

HURON ROAD.—St. Stephen's.—On Sunday the 4th instant, the Lord Bishop confirmed fourteen candidates. He addressed the newly confirmed, as is his wont, in all love and earnestness.

CLINTON.—Rev. Dr. Wall, rector of St. Paul's Church, Clinton, who has so acceptably ministered in this town, has received a call from Williamsburg, Virginia, and having accepted it, has tendered his resignation as pastor of this Church. The resignation was received with expressions of deep regret, and there can be no doubt that the Rev. Doctor's removal will be seriously felt in the community in which he has become so deservedly popular.—Goderich Sentinel.

WINDSOR.—A vestry meeting was held in All Saints' Church on the 6th, to receive the report of a committee appointed to devise means to pay off the organ debt, etc. The Rev. Canon Caulfield opened the meeting with prayers. It was agreed that subscriptions should be received for the purpose of paying the debt in question, at the offertory on the first Sunday in each month. It was also agreed to increase the rector's annual salary \$240. The salary of the organist, Miss Smith, was increased from sixty to one hundred dollars. It was also ordered that twenty-eight dollars be paid to the late sexton in liquidation of his claim; and the wardens were instructed to warn pew-holders in arrears that their pews would be declared vacant unless the arrears were paid within thirty days.

Correspondence.

FOREIGN MISSIONS.

SIR:—*Philanthropos*, in your issue of Nov. 1st., says, "I must still hold to the sentiments which I formerly expressed," and again, "I must still hold and maintain," and once more, "Let not then, I say, again, an over-reaching zeal," &c. Now, every man is free to hold and maintain whatever he pleases—but iteration and re-iteration will never hammer a fallacy into a truth. And it is a fallacy, a suicidal fallacy, that what is given to so-called "Foreign Missions" is taken away from *Home* work! Those who collect most for heathen missions know that they rarely, if ever, get anything from men or women whose names are not already in the list of subscribers to their parish and home funds; and the simple fact is, that the money given to Foreign Missions would, for the most part, not be given away at all.

"How is it expedient?" asks *Philanthropos*. I don't think that is the question, and I don't like the policy. It is a most solemn truth that it was necessary that Christ should die—but it was Caiaphas that found it "expedient."

"Then," says *Philanthropos*, "let us accomplish [the italics are his] what we have undertaken, before we look for other fields of enterprise." To accomplish, I believe, means to complete. Now, what would have happened if the Apostles had waited at Jerusalem to complete the bringing in of its inhabitants, for fear they should "rob the storehouse whence their own domestic needs were too scantily supplied"? Where would the far spread missions of our Mother Church be, if each parish had waited till its own work was complete before it sent any subscriptions to the S. P. G. or C. M. S.?

Where would be the Western Dioceses of the Church in the United States if the wealth of New York, of Philadelphia and of Boston had been kept "at home" to complete their parishes. It may be said, "they are complete." It was the dream of my boyhood (when, I suppose, I ought to have been listening to sermons far above my comprehension) to be the clergyman of a complete parish, but, in my childishness, I did not then know what I know now, that no parish is complete. The Church, the school, the parsonage, the church hospital, the funds for the poor, for missions may all be there, and you may say, "how complete!" but, while human nature is concerned, there will always be something more to be accomplished.

I am sure "false pride" will as often lead men to "simulate a charity" by giving to the "domestic" as to the "foreign" persevering beggar, but I

do not see even the simulation of charity in imputing "false pride," nor in stigmatizing those, who undertake an office by no means pleasant at all times, as "persevering beggars."

I cannot recognize in your correspondent any title to use the name "*Philanthropos*"—other than a very limited one—and I cannot but ask whether there is not a danger of *Philanthropy* (limited) fading gradually into *Philatropy*.

When I read *Philanthropos*, the word suggests the Great Philanthropist, "Who so loved us that He gave Himself for us."

"His policy was not one of expediency, but," then said I, lo, I come, I *delight* to do Thy will, O, my God." There were angels, who fell from His *Home*, but, in His "over-reaching zeal," He reached over to us men and "took not upon Him the nature of angels."

He did not stop at "domestic needs," but said, "Who is my brother and who are my brethren?" and He stretched forth His hand to His disciples and said, "Behold my mother and my brethren! for whosoever shall do the will of my Father which is in Heaven, the same is my brother and sister and mother." I have no space to touch upon the high privilege, of man helping God, nor on the blame on the pastor who keeps back, for lack of opportunity, the blessing of giving from his flock.

D. C. MOORE,

Sec. B. F. M., Dio. N. S.

TEACHERS FOR RUPERT'S LAND OR THE GREAT NORTH-WEST.

DEAR EDITOR,—Bishop Whipple in his admirable speech at last night's anniversary meeting, touched the true key-note when speaking of the true success of Missions. He spoke of the great need of educating the children. Whilst in many missionary fields such schools are provided, still much more could be done. The apparent great difficulty is lack of funds. But, to my mind, this is no great difficulty. For instance, we of the laity are earnestly asked to aid missionary enterprises with our money; but are we ever asked to give ourselves to the work?

The great success of Roman Catholic schools is due, in many respects, to the fact that their teachers have no salaries. Now is it not possible to procure such like teachers for our schools? Are there no persons in our Church willing to give themselves to the work of teaching without expecting pay? I think there are. In fact, I know of a man and wife—duly qualified teachers—who would be willing to devote themselves to such a life, to take the vow of poverty; or in other words expect no other compensation but food and raiment. These persons, I know, are willing to go either to the great North-West, or to Rupert's Land—in fact anywhere so that they, in their own spheres, might labour for Christ and His Church. Their names and address may be known upon application.

I remain, yours faithfully,

A LAYMAN.

November 8th, 1877.

WIDOW OF THE DECEASED CLERGYMAN.

DEAR EDITOR,—I believe there is a resolution of Synod to the effect "that on the death of any clergyman within the Diocese the Lord Bishop of the Diocese should issue a circular to every clergyman within his jurisdiction, requesting him to take up a collection at every station within his parish or mission for the benefit of the widow of the deceased clergyman." This was done in the case of the widow of the late Rural Dean Hill; why, let me ask, has it not been done in the case of the widow of the late Rural Dean Cooper? Two months has already elapsed since the death of this esteemed clergyman, and no circular has, so far as I know, been issued by the proper authority.

Yours, &c.,

ALPHA.

Toronto, Nov. 9th, 1877.

CHURCHWARDEN'S AUTHORITY.

SIR,—Authority presumes duty. A churchwarden's duty, according to Rubric, is to "receive the alms," "whilst the offertory sentences are in reading," in the office of Holy Communion. It is also the duty of churchwardens or questmen,