

and not Protestants, I have simply to observe that if clergymen of the Church of England were to refuse to administer the Communion to pious women merely on the ground of some eccentricity of dress or even extravagance in religious opinion, they would not only be guilty of grave personal injustice, but they would make themselves liable to proceedings at civil law. I have only to remark, in conclusion, that, as this is the third memorial on the subject, to say nothing of many which I have received from you during the last few months, and which have received from me the attention they have deserved, you will probably agree with me in thinking, that now that Mr. Berkeley's ministrations are quite divested of these irregularities, further interference with him or complaint against him would assume a complexion and a character which I should regret to find it my duty to describe. English Churchmen, of whatever school, when fairly inside the lines of English formularies and ceremonial, are entitled to claim from their fellow Churchmen toleration and from their Bishop protection.

S. P. G.—At the Board meeting, February 15, the election of officers took place. The name of Bishop Beckles was omitted from the list of Vice-Presidents, owing to his conduct in intruding into the Scotch dioceses; and resolutions were adopted, by 36 to 27, adverse in substance though not actually in form, to the conduct of the examiners in refusing to place "Father" Rivington on the list of the Society's missionaries, owing to his membership of the Society of the Holy Cross. The question, however, will, it is stated, be raised again at a larger meeting.

Much sympathy has been felt for the Bishop of Truro and Mrs. Benson, who have lost their oldest son, a student of Winchester, after a short illness.

John Bull says that the Church Association intend to commence another prosecution, under the Public Worship Act, against the Rev. T. P. Dale, vicar of St. Vedast Foster, City, for alleged illegal ritualist practices. A correspondent also informs John Bull that the Church Association have succeeded in finding three more "aggrieved" parishioners to prosecute the Rev. C. F. Lowder, vicar of St. Peter's London Docks, for "ritualist" practices. These aggrieved parishioners have attended the church for the last two Sundays, but previous to this, they have not been known to enter either this or any other church.

A "Teacher" calls attention in the *Times* to the inconsistency of the University of Oxford in spelling penny with one "n" in the Gospel for Septuagesima Sunday in the Prayer-book and with two "n's" in the Bible. He asks "How can I punish Master Thomas Hodge for introducing 'peny' into his dictation? He says he 'seed it so in the Prayer-book on Sunday.'" To this the *University Printer* replies: "We spell, and have always spelt, 'peny' in the Gospel for Septuagesima Sunday, because we find it so spelt in the edition commonly known as the Sealed Book, a copy of which was appended to the Act of Uniformity, A.D. 1662, and which we are bound to follow. We spell 'penny' in the Bible (see St. Matthew xx. ii.) because it is so spelt in Dr. Blayney's Oxford Folio Bible, A.D. 1769, which has been universally adopted from that date as the standard Bible of the Authorized Version."

Correspondence.

NOTICE.—We must remind our correspondents that all letters containing direct personal allusions, and especially those containing attacks on Diocesan Committees, must be accompanied with the names of the writers, expressly for the purpose of publication.

MINISTERIAL SUPPLY.

MR. EDITOR.—Your columns being open to any subject by which the interests and progress of the Church may be advanced, I beg to present the following subject hoping that it may be discussed at length, and that some action be taken in the matter at the approaching meetings of Synod both local and provincial.

In the backward settlements of this new

country, there are many persons members of the Church who deeply regret the absence of the ministrations of a clergyman, while Presbyterians and Methodists send in their preachers, who gather congregations around them, erect meeting houses and succeed in training the children of Church of England parents in their own habits and doctrines. Now to meet this difficulty, I would not recommend that a clergyman who had spent much time and considerable expense in a collegiate education and training, be sent into such localities, to be at once a burden upon the few poor and struggling families, and to receive a miserable pittance, at the best, upon which he and his family would starve.

The plan I would suggest, is to take a lesson from the above named dissenting bodies, and make use of our laymen, and I am aware that several persons are doing a great work as licensed lay readers.

An objection may be raised, that whereas clergymen have been trained, examined, and have taken vows that they will teach no other doctrines than those held by the Church of England, no such examination or promise has been obtained from the laymen, and therefore he is not bound so firmly as the clergymen, and in consequence the laymen might teach error.

My reply is: Let every clergyman who sees in his neighbourhood an opportunity of opening up a mission station, or where any mission station has fallen behind, let him look out from his congregation, a man or men whose secular occupation is unobjectionable, and whose manner of living is consistent and in other ways fitting for the work, let such persons who may be anxious for the work be examined, and if needful be in the training and tuition of the clergyman either singly or in classes and when considered ready, let him be examined by the Bishop's examining Chaplain, or such person as may be appointed. Let not the examination be of so stringent a character as may be required for a candidate for Holy Orders, but considering that the battle is to the strong, that the enemy is on the war path, that members of the fold are famishing, that the sheep are straying into other folds, that the young are drifting away from the Mother Church, let the standard be lowered as the emergency of the case demands, let the vows be taken and let these brethren be licensed to go forth under the direction either of their own clergyman or of the Rural Dean as lay preachers so that they may speak from the heart to the hearts of their hearers; and their sermons may be submitted to the clergyman before they preach them. Hoping to see in your paper some further correspondence on this important subject,

I remain, dear sir, yours faithfully,

EVANGELIST.

INCREASE OF THE MINISTRY.

DEAR SIR,—The following extract from the sermon of Canon Morse to the clergy at the late ember services in St. Alban's Cathedral are so applicable to the present state of the church within this Dominion that I venture to send them to you for insertion.

I would also draw attention to the facts that in the Diocese of Lincoln twenty out of the thirty ordained at Christmas are not credited with University degrees, sixteen being prepared within the diocese. At Lichfield sixteen belong to the Diocesan Theological College entirely (out of thirty-six ordained), while four others have no degree, making the same number (20) as in Lincoln.

At Truro, only two out of ten have degrees. None, more than I, value sound classical learning; none, more than I, the mental training which Logic, Mathematics, &c., do certainly give, but is it not "good for the present necessity" to seek out such as are spoken of by Canon Morse?

Yours, etc., M.

"A few years ago I had the privilege of entertaining a Canon of the Cathedral of Chicago; and on asking him how they obtained a supply of clergy for the American Church, he replied that they were always on the look-out for suitable persons to be trained as such. It occurred to me at once that we ought all of us to begin to look out for youths of ability as well as piety, whom we might possibly help to train for the sacred ministry of

the church. We have, perhaps, hitherto left this field of work uncultivated, and have imagined that in our happy island the right persons would always come up of themselves as candidates for Holy Orders; but we are beginning to find that they do not, and we are beginning ourselves to think of looking about for them. The material is all around us; there are precious stones in many, if not in all our parishes, laid in our way to take up and polish; and with such a diocesan college as that we have at Lincoln, and with the Cambridge Theological Examinations, we have all the apparatus we need. Hardly had I begun to look out when I met with one who, having to work all day in an office, read almost all night at home, and, with little help, passed the Cambridge Theological Examination, was ordained by the Bishop of Lincoln, and is now a most useful curate in a large parish; and since that time we have picked up in our parish four, if not six others—younger, indeed, and not yet ready to go beyond our hands, but still of such character, I am convinced, and of such ability, that if their lives are spared, and health and strength are given to them, they will not be the least distinguished among the clergy of any diocese. There is another, too, whom I found following the sheep literally in a remote country village, where I little expected to meet with a candidate for Holy Orders, but who, God willing, will be ordained this week, and whose simplicity and godly sincerity will commend him as a servant of the Lord Jesus wherever he may go. This, at all events, seems to illustrate the fact that we may find persons whom we may take and train for Holy Orders with the means we have now in our hands, if we will look for them, and if we will take pains with them. I do not undervalue the immense advantage of an University education, where it may be had, nor do I undervalue the peculiar influence which so often accompanies those who have had the privilege of being born "gentlemen," but there are persons in very humble walks of life who are "nature's gentlemen," and among them youths who are attracted by the prospect of rising into the high sphere of English clergymen. And University education, if it has its great advantages, has, it must be confessed, its very great temptations, which might be of peculiar force to such a class as I am speaking of. I do not, therefore, very greatly lament that they cannot all have it. And, when I recollect that it is not the most distinguished of our University men who commonly seek our curacies, or usually fill our incumbencies, I do not much fear but that in point of knowledge and learning, as well as in godliness of heart and courtesy of manner, such men as I am thinking of will hold their own in the rank and file of the English clergy. And, when we also recollect that it is amongst the middle classes, the tradesmen and shopkeepers of our towns, rather than in any other class, that the church is weak, it may become in future years a strength to us of the greatest importance to have the ministry of the church recruited from their ranks. I venture, then, to suggest it as part of all our lives—whose lives are in St. Paul's language, "Christ"—that we look out for promising boys of good abilities and gentle Christian dispositions in our parishes, that we take them by the hand and watch over them with special care; that we make friends of them and interest them in the holy work of our ministry; that we teach them what we can, and inspire them with the love of learning. I cannot but believe that such efforts would bring in valuable additions to the roll of our clergy, and of such a class as would take St. Paul's words for the motto of their lives and ministry—"To me to live is Christ, and to die is gain. But if I live in the flesh this is the fruit of my labor; yet what I shall choose I wot not."

"BURIALS."

SIR,—I have just read, in this day's issue of the "Mail," a leading article on "Burials," on which, with your permission, I will submit a few remarks.

It seems that the friends of a deceased inhabitant of the parish of Duffin's Creek desired to have the corpse buried in a "graveyard connected with the Incumbent's Church," and buried by the Wesleyan Minister. I need scarcely say that if the graveyard in question had not been so "connected," i. e., if it had been an ordinary cemetery,