

motives or with a secular purpose; but that, after we have given up all to be "ministers of Christ" a secularized Church so frequently tempts us in our frailty to seek "the praise of men more than the praise of God;" or else if we have grace to withstand temptation, and if we try to do precisely that to which you exhort us, that it breaks us into subservience, and teaches us that whatever theories of our ministry we hold, we must in practice either secularize ourselves to please a secularized people, or give way to those who will. Dependent as we are for the power and opportunity of speaking upon those to whom we speak, is it to be expected that we will often venture to speak rough truths to those who only wish to hear "smooth things:" that a worldly congregation would keep in his office a rector who boldly rebuked their worldliness; or that those who wished only for intellectual gratification for themselves, would sustain by money and moral influence one who steadily and resolutely went out, in his own person and in his influence, into the moral highways and hedges of the world, to compel the poor, the lame, the halt, and the blind to come in.

It is time that some one should say openly what so many of the clergy are so frequently saying to each other. An elderly and godly clergyman said to me not long since: "The fact is, my dear brother, that we have only to choose whether we will be mere nominal rectors and really the slaves of a few men and women who practically govern our parishes, or be broken on the wheel by them." Another, also much my senior, said to me last spring: "I have, for my part, long since found out that if I set myself simply to serve my heavenly Master, it would be at the cost of being dismissed from my parish; but that if I submitted to serve my earthly master I might hope to secure some incidental opportunity of doing Christ's work." And another, a rector of this Diocese, told me that he felt that the Church "practically obtained the services of the clergy under false pretences," and that he had "almost given up considering himself a minister of Christ; but, accepting the situation, and taking his ministry as a secular profession, he tried to do what good he could, as he might were he engaged in any other secular work."

A secularized ministry is therefore, under our present parish system, not so much the cause as it is the inevitable consequence of this secularization of the laity of the Church: and it is not with a dependent parish clergy that the reformation can begin. A faithful people will never be unable to obtain and to keep the services of a godly and devoted minister of Christ. But in a practically congregationalized Church, where "the power of the purse" and the actual fountain of authority is with the people, the stream will not run higher than its source.

The Church has had occasion to mourn the loss of those who have withdrawn from her ministry, going out from us in the one direction or the other, for theological reasons. She has had occasion, alas! to mourn for some whom she has herself cut off for moral cause. May God spare her the day when any of her sons shall feel constrained to give up a ministry in which they can no longer deliver freely the message with which they are charged in the Master's name; when they can no longer serve at her altars save on condition of desecrating them, by a subordination of their duty to Christ to the necessities of their dependence on men!

From such a degradation, from such a day, our bishops alone can save us. They alone are, as a class, beyond the power of a secularized Christian-

ity to silence when they speak "out of season." They alone, therefore, can lead us and sustain us in the endeavor to arrest these "secular disorders" in the Church. Where the episcopate leads in earnest we can follow. What you say the laity must hear: and wherever our bishops will both speak plainly and act resolutely, there an earnest and a self-devoted clergy will gladly and gratefully gather around them, and there these secular disorders can be, and there they will first be arrested; for there we shall be accounted not mere venal rhetoricians, nor caterers to the intellectual tastes of a baptized worldliness, but "ministers of Christ," and the servants of their people in their spiritual needs, "for Jesus' sake."

#### PAYMENT OF THE CLERGY.

THIS subject has been much discussed in Ireland since the disestablishment of the Church there: and among other documents upon the subject the *Irish Christian Advocate* has an article which furnishes sage advice for us in Canada. An editorial in that periodical remarks:—It is, we believe, universally admitted that one of the most essential requirements for the welfare of the people of any country is an educated, trained, and spiritually-minded clergy. . . . Prior to the Church Act, there was, of course, a fair maintenance with, in most cases, a free and comfortable residence provided for the clergyman; but by the ruthless provisions of this same Act these have been swept away. The provision which has since been made for the support of the clergy throughout Ireland is miserably inadequate—many of them not receiving the pay of a clerk in a large mercantile house, or of a coachman in a nobleman's establishment; and when the present 'annuitant clergy' shall have departed from amongst us, matters, we fear, will be much worse. The wretched stipends, too, 'secured' under the various diocesan schemes are so precarious, and, in too many instances, paid with so many humiliating circumstances, that we apprehend few gentlemen of education and refinement will consent to become candidates for vacant parishes; and, indeed, even now, the consequence is that we find many persons seeking ordination from the very humblest ranks of life, with no suitable education, no training, and some of them totally unsuited for the discharge of the duties of this sacred office."

It must be confessed that this picture, coming from a decidedly unprejudiced source, is most appalling; and, agreeing to the very letter with the statement of the Rev. W. C. Langdon, which we give in another column, as to the condition of the Church in the United States, it will help to show us in what direction we are drifting in this country, if we choose to listen to the voice of men rather than to the voice of God. The writer goes on to remark:—We want to be instructed in our duty and habituated to the luxury of giving. The question is now become a serious and an urgent one; and we ask for the earnest and hearty co-operation of all Churchmen in this matter. We are glad to find that the venerable Lord Primate has spoken out on the question in the clearest and strongest manner, sounding, in fact, a note of alarm and of warning, which we trust will be heard over the whole country, and heeded as it ought. The following is the communication of his grace to which we refer, addressed to a contemporary:—

#### THE INCOMES OF THE CLERGY.

To the Editor of the *Daily Express*.

SIR,—I read with much surprise in your paper of to-day, in an article taken from the *Freeman's Journal* of the 6th inst., the following statement in

reference to the incomes of the clergy of the Church of Ireland:—"The Protestant Primate, Dr. Beresford, considers their incomes as abundantly sufficient." I am not aware that I ever gave utterance to any statement of which such an interpretation could be given, and I am very sure that I never entertained such an opinion. On the contrary I look with much apprehension to the deteriorating effect which the low scale on which our diocesan schemes are arranged must have on the Church of the future.

The alternative we have to decide on appears to me to be this—either the laity must provide a more sufficient and liberal support for the clergy, or they must prepare to see a very different body of men discharging the sacred functions of the Christian ministry among them than that to which they have hitherto been accustomed—a body of men lower in education, in intellectual power, in the means of doing good, and in the estimation of the people.—I am, sir, your obedient servant, M. G. ARMAGH.

Armagh, Feb. 8, 1879.

We commend the warning of his grace, the Primate of all Ireland, to the consideration of our people in Canada, and especially in this diocese.

#### THE LATE MR. WESTMACOTT.

On Wednesday, the 2nd, William Montagu Westmacott, senior manager of the "Commercial Union Assurance Co'y," of London, England, in Western Canada, entered into rest.

He was an earnest Churchman, and bore the trials of a severe illness with unflinching patience and resignation to the Divine will. Belonging to a family identified with the history of the fine arts in Great Britain, he came to this country several years since and made Toronto his home. During the whole term of his residence here he took an active part in Church work, and in the promotion of various charitable objects. As secretary of the "House of Industry" he laboured for many years with indefatigable zeal to secure for it the aid and support of the public, and thus extend its usefulness. But he was especially known for the thoughtful kindness and sympathy he always evinced to the suffering, the tried and the afflicted: ever seeking "to do good by the way." Never until the revealing of all things will be known the number to whom he acted the part of the good Samaritan. His funeral took place on Monday and many friends were present, including the "Board of Underwriters," who attended officially, and several of the clergy. The Ven. Archdeacon Whitaker, and the Rev. S. Boddy, officiated. The Archdeacon took the chapel service, and Mr. Boddy that at the vault. As the funeral procession entered the chapel the sentences were chanted by a choir of ladies and gentlemen led by Mr. John Carter. The beautiful hymn also, commencing, "Come forth, come on with solemn song," was sung with thrilling effect, to the tune "Adeste fideles."

The chief mourners were, his son, Mr. E. Westmacotte, Canon Dixon, Rector of Guelph, and Messrs. John and F. E. Dixon, his brothers-in-law.

#### BOOK NOTICES.

THE GRACE OF HOLY ORDERS: A Sermon preached at an ordination held by the Lord Bishop of Fredericton, in St. Paul's Church, Portland, St. John, N. B., by Francis Partridge, M.A., Rector of Rothesay, 1879.

The Preface states:—"This Sermon is published at the request of members of the congregation of the Church in which it was preached; and in deference to their judgment that 'the interests of our beloved Church would be promoted by its publication.' The author is conscious that it possesses no merit save that of being an honest attempt to popularize certain first principles. In the hope that some prejudices may be removed or modified; that greater precision of thought on