

Dominion Churchman.

THURSDAY, APRIL 20, 1876.

ONE CENT A DAY.

One cent from each communicant! In the *Spirit of Missions*, the Bishop of Colorado states that the largest contributions in his diocese come from those parishes where the people who subscribe at the rate of half a cent a day for each person through the year. But Colorado is a new country. It has some magnificent scenery no doubt, and some very peculiar developments in its physical geography, but it is nevertheless in many respects a wild region, far removed from the great centres of civilization and religious movement. So that most probably we in Canada will scarcely think ourselves treated with the respect due to our superior position and privileges, if we are placed on a level with them in an estimate of what we should be called upon to do for Christ and His Church. And therefore one cent a day for each of our communicants is probably as small an amount as most of us would like to be credited with; and if this were faithfully and regularly paid in for the general missions and charities of the church, what, we may ask, would be the result? Let us see what kind of solution the question will obtain in the diocese of Toronto, as it stood before the diocese of Niagara was separated from it. From an examination of the Synod Report for the year ending April 30th, 1875, we find that at that date the diocese contained 134 parishes and missions, 88 of which made no return of the number of communicants, and in this list of those who made no returns, are included the following large congregations:—Toronto: St. George's, St. John's, St. Peter's, All Saints:—Hamilton: Christ Church, All Saints:—St. Catharines: St. George's. But even this imperfect list gives a total of 6809 communicants, whose contributions at the above rate, that is at the rate of one cent each per day, would average in round numbers, \$68 per day, or \$24,820 per year, and reckoning the whole diocese (now the dioceses of Toronto and Niagara), at the same proportion, there would be raised a sum of \$34,644 for general Church purposes.

Now what was the actual sum received from collections, subscriptions and donations? By a reference to the report it will be found that there was received for the mission fund in these two dioceses, \$10,753.84; for the Indian mission fund, \$12; for the Algoma fund, \$428.00; Collection on the day of Intercession, \$661.88; Widows' and Orphans' fund, \$8,644, do. for investment, \$298.16; Theological Students' fund, \$644.59; making a grand total of the money raised for the general purposes of the Church, and leaving out of the amount sums raised for purely local purposes, \$16,442.56.

One cent a day from each communicant for general church objects! And

how few are the communicants who would be unable without much inconvenience, to furnish this very small amount. The majority of communicants would easily do more; while there are very many who can do still more and not feel it. To these we would address the admonition given on one occasion, when a similar remark was made:—The proper thing to do is to double that amount, and *feel it*. For the love of Christ, for the prosperity of the Church of the Lord, which He valued so highly as to purchase it with His own blood, let us rise to a sense of our duty, and of our privilege, in the righteous demands the Church makes upon us. And if we believe that Christianity is at least as worthy of our energy and zeal as Judaism, let us become imbued with the spirit of the prophet, who said: "For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth!"

FUNERAL REFORM.

This is a question that has been agitated in England for some time, and has of late been receiving considerable attention in Canada. There are two or three objects it is considered desirable to attain. One is to diminish the ostentation, the outward show connected with funerals; another, which would in part be a result of the former, is to reduce the expense; and a third, to abolish as far as possible, Sunday funerals. The ostentation exhibited, in very many instances, is most unsuitable for the last rites attending the bodies about to be consigned to the realms of the monarch of destruction. It is unsuitable as expressive of the state into which either the body or the spirit has entered—and unsuitable for the state of feeling and the impressive lessons the survivors should cultivate. When a family has suffered by the death of one of its members, surely the event admonishes all the rest of the necessity for consideration, of a preparation required for a similar event that must happen to themselves. The funeral as at present conducted, and the preparation for it, that custom has required to be made, all tend to banish thought, to turn the mind aside from a contemplation of the sad event as a visitation from God, and to make the heart more worldly than ever. So that in a religious point of view, the present mode of conducting funerals in this country is one of the most mischievous customs of the age. In this respect a reform is just as much needed here as in the old country. Indeed in most parts of England itself, these remarks are scarcely applicable; because there, as a general rule, none but the immediate relatives of the deceased are expected to attend; and except in the case of very intimate

friends, the privacy of the survivors would be so much respected that visits would not be made for some days afterwards. With regard to the item of expense, if outward show were pretty much laid aside, the cost would be proportionately reduced. But the real advantages of this result of the proposed alteration must very much depend upon circumstances. If people do not know what to do with their money, it may just as well be transferred to those who do know what to do with it. John Wesley said the only effect of expenses incurred in this way was "to fatten a few rich tradesmen for perdition." But other advantages than this might be imagined; such as the employment of artisans and other workmen, which would be doing quite as much public good as indiscriminate charity or hoarding up. Altogether, the question of expense is one that more particularly belongs to the discretion which each individual may be expected to exercise for himself. The main objections to ostentatious display are that it is altogether inappropriate to the occasion, and is more a mockery of the dead than a token of respect; and also that it distracts the attention from the valuable practical lessons which, in other circumstances, would almost force themselves upon the mind at such a time.

Sunday funerals may sometimes be excusable—very rarely necessary; but as a rule they certainly ought to be laid aside. Leaving out of the question the extra work for the clergyman, who generally has more than enough to do in his ordinary routine of services on the Sunday; the desecration of the Lord's Day in many places is so great that its sacredness is well nigh forgotten, and the services of the sanctuary are totally neglected, by those who excuse themselves from the worship they owe to Almighty God on the ground that they wish to show respect to a dead fellow creature, for whom, during his life, perhaps they would hardly cross the road, in order to do him an act of kindness.

A great outcry is made in some quarters about an interference with the freedom of the people in having funerals when and how they like. But evils so great as those we have referred to, and so extensive as to be equally notorious in Ontario and in the Maritime Provinces, require immediate attention; and we are glad that some efforts are being made to suppress them.

THE LATE DR. MILMAN.

One more of the noble Bishops who have done so much and worked so hard in countries far distant from the land of their birth, has fallen before the influences of an Indian climate. The late Dr. Milman was blessed with a physical constitution which is allotted to very few of the human race; but the fell destroyer of all earthly greatness every-