

rent year:—Mr. G. E. Shaw for the rector, Mr. A. P. Poussette for the congregation. The following gentlemen were elected lay delegates to the Synod: Messrs. Poussette, Shaw, and W. Eastland. It is believed that the election of the last named gentleman was illegal.

On St. George's Day a sermon was preached before the St. George's Society by their Chaplain, Rev. V. Clementi, B.A. The Text was taken from Psalm xli 1.

GRACE CHURCH PARISH, TORONTO.—On the 4th inst., a successful social entertainment and concert were given in the Chestnut Street Mission Church, complimentary to the Rev. W. Henry Jones. The building was handsomely decorated. The ladies spread a choice repast, and the performers acquitted themselves admirably.

Mr. Jones is sustained by an affectionate and enthusiastic people.

HURON.

BRANTFORD—EASTER DAY IN ST. PAUL'S CHURCH.—They comprehended the importance of the event commemorated, and many, it is hoped, participate in the salvation which Christ procured. Their beautiful church was very tastefully decorated by Mrs. J. B. Hill, Miss Anna Chance and Mr. John Jamieson, and notwithstanding the fearful condition of the roads, the congregation was large. According to custom and old notions of Indian propriety the men sit on one side of the church, and the women on the other, and the women's side was crowded, although all had to come on foot and some walked a distance of four or five miles through the slush and mud. The only vehicle used was a carriage to convey the incumbent's eldest daughter, who is suffering from consumption, and who could not otherwise have had her desire gratified of being present at church. At the Holy Communion, the female communicants outnumbered the males. The women on the morning of Christ's resurrection were first at the Holy Sepulchre; the risen Saviour made His first appearance to Mary. Women generally perhaps are more devout and pious than men, and are the prompters or leaders in every good work for Christ. God bless them. The Incumbent preached two sermons on the resurrection of Christ. He addressed the Sunday School children, administered the Holy Sacrament of the Lord's Supper to a goodly number, received a child to whom on account of sickness private Baptism had been administered by him, and he performed the marriage ceremony for a young couple; and although it was a day of arduous employment, it was a day of hallowed enjoyment, both to him and to many of his people.

EASTER MONDAY.—The annual Vestry meeting was held to-day, which was well attended, and much interest was manifested in the objects of the meeting, especially in the appointment of church officers and lay delegates to the Synod.

The incumbent presided at the meeting, which was opened with prayer.

Chief G. A. Smith was appointed to act as Vestry Clerk and Chief Jas. A. Powless as Auditor.

Mr. Henry Statte, sen'r, and Chief Wage were appointed churchwardens. Mr. William Batterst and Mr. Joseph Doctor were re-elected sidesmen. Chief A. G. Smith and Chief Wage were elected lay representatives to the Synod.

The organist and leaders of the choir rendered their services gratuitously, and a vote of thanks was heartily and unanimously given to them by the Vestry. A vote of thanks was also given in the same

unanimous manner to those who assisted in the decoration of the church at Christmas and Easter.

AILSA CRAIG.—At the Easter Vestry held in Trinity Church, pursuant to notice on Monday, April 17th, there were present the Rev. C. P. Green, Incumbent; Messrs. Brown, churchwarden; J. H. Priestley, J. Tate, G. G. Hamilton, R. Aukle, J. Poole, &c. The Incumbent presided, and, after prayers had been offered, Mr. Hamilton read the Secretary's statement of receipts and expenditure during the past twelve months. The report on the proposition of Mr. Brown seconded by Mr. Priestly was passed. After consultation regarding the payment of stipend now due, the incumbent stated that his time had expired with this diocese and that after to-day he was no longer under the jurisdiction of Bishop Hellmuth. It was resolved:—"That in the opinion of this Vestry it is not desirable that churchwardens should be appointed for the ensuing year." On the proposition of Mr. Brown, seconded by Mr. Hamilton this resolution was carried unanimously.

On the proposition of Mr. Priestly, seconded by Mr. Brown, it was resolved, "that the Easter offertory be given to the Incumbent." This resolution was also unanimously passed. The Incumbent having thanked the Vestry for their kindness, not only now, but on all occasions whenever they had met together, stated that though he was sorry to part with so many warm hearted friends—as his Ailsa Craig parishioners had been, still under circumstances which they were already aware of, they could see he needed rest, after the late ordeal through which, with the Divine help, he had passed so successfully. He could truly say that he had spent a happy time with them all, and should still remain with them for a time, though not as their incumbent, but as their friend and fellow townsman. After prayerful consideration, he thought it prudent to retire from ministerial work in this diocese, especially as he had to take proceedings against certain persons who had so unjustly and maliciously persecuted him, and whom he had given plenty of time to do what was right. The Bishop had given him the offer of two other missions, but he had respectfully declined them, as he wished to be entirely untrammelled, so that his hands might be free for the work he had in hand.

Mr. Hamilton said it gave him great pleasure to be able to say that they had always parted with their incumbents in a loving and friendly spirit, and though they were sorry to lose them, they always respected them. He trusted that wherever the Rev. Mr. Green's future ministerial work might be, God's richest blessings might attend him, and that he might always meet with kind friends, as he did not think he had a single enemy in Ailsa Craig. He was sorry for the peace of the Church, that a few of the 11th McGillivray parishioners had acted in the manner they had done, and he thought that the Rev. Mr. Green was acting wisely under the circumstances in the determination to which he had come.

Mr. Brown and others having spoken in a similar manner and the minutes of the Vestry having been read over and signed by the chairman and churchwardens, the Benediction was pronounced and the meeting closed.

THE Rev. Henry Wall, of St. Paul's, Clinton, informs us that he has no idea of resigning that parish. The announcement we made in a previous issue, which is therefore incorrect, was copied from an exchange.

[The Editor of the DOMINION CHURCHMAN is not responsible for the opinions expressed by Correspondents.]

TO THE EDITOR OF THE DOMINION CHURCHMAN.

DEAR SIR,—In "an explanation of the Church Catechism," published in London, Ont., it is stated, (see Baptismal Covenant) that, "in baptism we receive the outward sign of union with Him." Afterwards it is stated in unmistakable terms, that the outward sign *without the inward grace* is what we receive in baptism, in infancy. Passing over the fact that, this statement of the compiler contradicts the express words of both the Baptismal Service and the Catechism, we affirm that, it contradicts the emphatic declaration of our Saviour. For our Blessed Lord rebuking His disciples for forbidding the little ones to come to Him, says, "Suffer little children to come unto Me and forbid them not, for of such is the kingdom of heaven." Mark x. Now, what qualities have little children in common with the Saints? Freedom from actual sin—implicit trust—and unfeigned humility. Infants are here and elsewhere—Matt. xviii.—expressly pointed out by our Saviour, as models to copy, not only for all adults in preparation for baptism, but for all true Christians to the end of time. St. Paul himself when prepared for baptism, was not more free from actual sin than the little innocent, neither had he greater trust in his Lord than the little one has in its mother, nor had he the unfeigned humility of the little child whom his Lord "set in the midst."

Declaring that little children were models for all grown up persons to imitate, and consequently as fit, nay fitter, than adults to receive His blessing, "He took them up in His arms, laid His hands on them, and blessed them." It is a heresy then, a deadly heresy, to teach those who were baptized in infancy, that they received in Baptism, the outward sign only; and consequently, were therein made dead members of Christ.

ISAAC WOOD.

THE CURSE OF THE AGE.

The London Quarterly has a strong article on "Drink—the Vice and the Disease," of which the following is a portion.

"The vice of drunkenness—rightly defined by the ancient Swedes as 'the disgrace of man and the mother of misery'—has spread over the length and breadth of our land, prevailing country as well as town, agricultural as well as commercial districts, army as well as navy; sparing the young as little as the old, the woman scarcely less than the man; the destroyer of all health and virtue, the breeder of all sickness and sin; filling every haunt of vice, every prison for crime, every hospital for sickness and accident, every asylum for madness. No foul epidemic ever raged more, periodically, than this permanently; no malignant plant ever seeded and propagated itself with more fatal rapidity and abundance. Billions of gallons and millions of pounds fall, from their very enormity, to convey definite ideas. The true statistics are those of crime—the records of the calendar, rather than those of the exchequer or the excise. The common police-courts of London for one week suffice to prove what the last forty years and upward have brought upon our country. The very reformation of the higher classes has helped to blind them to the evil. We live, as respects the vice of drunkenness, in an age of the direct iniquity.

THERE are not many who finish their lives before they die. Very few go willingly; most are forced, and not a few dragged to the grave. Instead of leaving the world, they are hunted out of it.

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