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association in connection with the placing of a cross in the chancel of one of the Dublin churches. The sincerity of the repugnance which they have for this emblem of Christianity may be above suspicion, but the manner in which they show their dislike gives the blasphemous cause for rejoicing, and cannot fail to be detrimental to the cause of Christianity.—*Church Bells.*

## Correspondence.

All Letters containing personal allusions will appear over the signature of the writer.

We do not hold ourselves responsible for the opinions of our correspondents.

N. B.—If any one has a good thought, or a Christian sentiment, or has facts, or deductions from facts, useful to the Church, and to Churchmen, we would solicit their statement in brief and concise letters in this department.

### Waste of Church Funds.

SIR,—Are members of the Toronto Synod aware that some—a great deal—of the Rectory Surplus is being wasted on rectors whose congregations have parochial incomes of \$5,000 to \$10,000 per annum, while rectors of other parts of the city—with just as large congregations, but poor—have not enough to make up the regulation stipend (\$1,200 and a house), without the Commutation Fund? If the Rectory Surplus were widely distributed (in proportion to need), the Commutation Fund would soon be set entirely free, or nearly so, for the good of the senior country clergy. The ridiculous action of the last synod in passing a canon (?) on this subject by a narrow majority at a single reading (!) should be reversed. Such a method of procedure is unprecedented and absurd. The framers of the constitution could never have meant such a course to be possible—they were not such fools! They never imagined that their successors would try to alter "the canons" by adding new features at the caprice of a "catch vote," especially as such action could not be reversed inside of two years! Now that the recent *modus vivendi* has been upset by revolutionary rulings, we shall insist upon rich parishes receiving nothing from this fund—as in the Diocese of Huron and elsewhere.

Toronto, 10th May, 1898.

### Poor Parishes in Large Cities.

SIR,—Every one who takes the slightest interest in Christian work knows that the hardest and most difficult work is really in city slums, where there is practically no local support possible for the clergy in charge. Your English news shows that peculiar difficulty is being experienced in the old country on account of the depreciation of endowments. Will you kindly inform your readers of the manner in which these endowments are managed in England? One of your correspondents, a year or two since, quoted remarks of certain English bishops, animadverting very severely on the shameful way in which the Toronto Synod has been trifling with its duty of distributing the large city mission fund which they have in the Toronto Rectory Surplus—*throwing it away*, a great deal of it, on rectors of rich parishes, while the lower parts of the city do not get half enough of it, and the rectors of these poor districts have to fall back on the Commutation Fund in order to work their parishes. Perhaps he would give those quotations again, and explain the English plan of distributing surplus endowments of rectories. The diocese of Huron wisely decided to give nothing to rich parishes, but to spend every dollar amongst the poor for church support. Toronto should follow this good example. It should have led the way—but better late than never. Next synod should take it up and settle it.

FAIR PLAY.

Toronto, 10th May, 1898.

### Canadian Bishops not all Englishmen.

SIR,—Complaints have been made lately that Englishmen are being brought out to this country to be bishops, to the exclusion of Canadian clergymen. While sympathizing to some extent with this complaint, I would like to point out that Canada has been by no means a great offender in this respect, as the following historical record will show.

Beginning with the oldest diocese, I find that Dr. Charles Inglis was sent from England, but was in reality a colonial clergyman, having been rector of Trinity Church, New York, at the time of American Independence. The second Bishop of Nova Scotia (Dr. Stanser), was rector of St. Paul's Church, Halifax, and so was Dr. John Inglis, the third bishop. The fourth bishop (Dr. Binney) was a native of Nova Scotia, but educated in England, and sent from there

to be bishop. Dr. Courtney, the present bishop, was rector of St. Paul's, Boston, in the United States.

In Quebec, the first bishop, Dr. Mountain, was sent from England; the second (Dr. Stewart) was a missionary of Lower Canada; the third (Dr. G. J. Mountain) was a clergyman of Quebec; the fourth (Dr. Williams) was from Lennoxville, Quebec; the present Bishop (Dr. Dunn) was brought from England.

In Toronto, Dr. Strachan was rector of St. James', Toronto; Dr. Bethune was rector of Cobourg; Dr. Sweatman, rector of Woodstock.

In Fredericton both bishops, Bishop Medley and Bishop Kingdon, were obtained in England.

In Rupert's Land, Dr. Anderson and Dr. Machray were both sent from the old country.

The first Bishop of Montreal (Dr. Fulford) was sent from England; the second (Dr. Oxenden) was brought from there. The present Bishop, Dr. Bond, was rector of St. George's Church, Montreal.

In Huron, Dr. Cronyn and Dr. Hellmuth were both rectors of St. Paul's, London (Canada), and Dr. Baldwin rector of Christ Church Cathedral, Montreal.

In Columbia, Dr. Hills and the present Bishop, Dr. Perrin, were both sent from England. In Ontario, Dr. Lewis was rector of Brockville. In Moosonee the late Bishop (Dr. Horden) was a missionary in his own district; the bishop designate (Mr. Newnham), is from Montreal. In Algoma, Bishop Fauquier was a clergyman of Huron Diocese, and Bishop Sullivan was from Montreal. In Athabasca, Dr. Bompas was a clergyman of the district in which he is now bishop. In Saskatchewan, Dr. McLean, the first bishop, was a clergyman of Huron Diocese, the second, Dr. Pinkham, a clergyman of Winnipeg. In Niagara, Dr. Fuller was from Toronto, the present Bishop (Dr. Hamilton) from Quebec. The Bishop of Caledonia (Dr. Kidley); the Bishop of New Westminster (Dr. Sillitoe), were both sent from England. In Qu'Appelle the Hon. and Right Rev. Dr. Anson, from England, was the means himself of establishing the diocese. The present Bishop, Dr. Burn, was sent from England. When Mackenzie River was formed Bishop Bompas took it, and Dr. Young, a missionary of the Canadian North-West, was appointed Bishop of Athabasca, and when Selkirk was formed Bishop Bompas took it, and Archdeacon Reeve, also a missionary in Canada, was appointed second Bishop of Mackenzie River.

In Newfoundland (which we cannot class as Canadian, but is of British North America), the first Bishop (Dr. Spencer) was a missionary of the country, the second Bishop, Dr. Field, was sent from England, the third, Bishop Kelly, was a missionary of Newfoundland when appointed coadjutor bishop. The present Bishop, Dr. Jones, was sent from England. The result of the above will be seen readily by the following table:—

	Canadian or Colonial	England	U.S.
1. Nova Scotia .....	3	1	1
2. Quebec .....	3	2	...
3. Toronto .....	3	...	...
4. (Newfoundland) .....	2	2	...
5. Fredericton .....	...	2	...
6. Rupert's Land .....	...	2	...
7. Montreal .....	1	2	...
8. Huron .....	3	...	...
9. Columbia .....	...	2	...
10. Ontario .....	1	...	...
11. Moosonee (counting the bishop designate) .....	2	...	...
12. Algoma .....	2	...	...
13. Athabasca .....	1	...	...
14. Saskatchewan .....	2	...	...
15. Niagara .....	2	...	...
16. Caledonia .....	...	1	...
17. New Westminster .....	...	1	...
18. Mackenzie River .....	1	...	...
19. Qu'Appelle .....	...	2	...
20. Selkirk .....	1	...	...
	27	17	1

Considering that fully sixteen of the above dioceses were established purely and simply by England and English societies, and many of them are either wholly or in part supported by them, we can scarcely say that clergymen labouring in this country have been unfairly treated. The election of Bishop Oxenden, of Montreal, Bishop Dunn, of Quebec, and Bishop Perrin, of Columbia, it must be remembered, was due to the fact that the various synods, after long balloting, could not agree upon a Canadian. In Fredericton the synod put the appointment of coadjutor and successor in the hands of Bishop Medley, who, being an Englishman, naturally selected one of his own countrymen.

CHAS. H. MOCKRIDGE.

Toronto, May 9th, '98.

THE BEST SERMONS.—That is not the best sermon which makes the hearers go away talking to one, and praising the preacher; but which makes them go away thoughtful and serious, and hastening to be alone.—*Bishop Burnet.*

## Sunday School Lesson.

Whitsunday.

May 21st, 1893.

### ORDER OF CONFIRMATION.

Confirmation, or "the laying on of hands," being an Apostolic practice, should never be neglected by those who wish to "continue steadfastly in the Apostles' doctrine and fellowship" (Acts ii. 42). It, like baptism, is a foundation of the doctrine of Christ which should be once laid before the Christian can "go on to perfection" (Heb. vi. 1, 2). We find it administered immediately after baptism in Samaria (Acts viii. 14-17), and Ephesus (xix. 5, 6). S. Philip, being only a Deacon, did not confirm those whom he had baptized; only Apostles could do that, and only their successors, the Bishops, can confirm now.

In our branch of the Church, the laying on of hands directly after baptism has been discontinued, except in the case of adults, as it seems advisable to have a time when those baptized in infancy can consciously and publicly profess their faith. Jewish children were brought to the Temple at the age of twelve or thirteen, for public examination, after which they were called "children of the precept," and were personally responsible for the keeping of the law. Our Lord submitted to this ordinance of the Jewish Church (S. Luke ii. 42-46). It does not seem wise to delay confirmation much beyond this age, if the children have been properly instructed (*See Preface in Con. Ser.*) Many people speak of being confirmed as "joining the Church"; but we, like the early Christians, join the Church in baptism (Acts ii. 41), which our Lord declares to be the only entrance to the kingdom (S. John iii. 5). Another common mistake is to think that confirmation vows bind people to new obligations which they perhaps are not prepared to fulfil. But it is plain that all who know God's will are bound to obey it, whether they promise obedience or not, and wilful disobedience will be severely punished (S. Luke xii. 47). *Illus.* When a man breaks the laws of his country, the judge does not think it any excuse if he pleads that he has never promised to obey them.

#### I. THE BISHOP'S PREFACE.

This declares that "the Church hath thought good to order" the delaying of confirmation until the candidates are properly instructed, and have come to years of discretion, that they may publicly confirm, i.e., make strong, their baptismal vows. This rite "is most meet to be ministered when children come to that age, that, partly by the frailty of their own flesh, partly by the assaults of the world and the devil, they begin to be in danger to fall into sin" (*Ancient rubric*).

#### II. THE CATECHISING AND SOLEMN VOW.

This formerly consisted in an actual repetition of the Catechism, but the question, "Do ye here," etc., was substituted in 1661, the candidates being previously instructed by their own clergyman. The short answer, "I do," taken in connection with the first versicle, "Our help is in the Name of the Lord," is a solemn repetition of the answer in the Catechism, "Yes, verily, and by God's help so I will." Every time this answer has been repeated the children have privately "ratified and confirmed" their baptismal vows, which they now do publicly.

An open confession of Christ is binding on all Christians (Rom. x. 9, 10). He has promised to confess those who confess Him (S. Matt. x. 32) and has declared that He will be ashamed of all who are ashamed of Him (S. Mark viii. 38). The young soldier has now "put away childish things," and should follow the Great Captain gladly and boldly, even unto death. Sometimes certain defeat may seem to stare him in the face, but even then confidence in his Leader and prompt obedience will secure a victory. For an example of this, read the account of the capture of a garrison of Philistines by Jonathan and his armour-bearer, two men against twenty (1 Sam. xiv. 6-17).

#### III. THE PRAYERS.

There are six versicles (taken from Ps. cxxiv. 8; cxlii. 2; cii. 1) and a prayer for the seven-fold gifts of grace. Both of these have come down to us from the Primitive Church, and the collect has been used in the Confirmation office of the Church of England for at least 1,150 years. The Puritans tried to put it down in 1661, because it declares that the candidates have been regenerated and received forgiveness of their sins, which are the benefits obtained in baptism (1 Cor. vi. 11; Titus iii. 5; Acts ii. 38; xxii. 16).

The "manifold gifts of grace," viz., "wisdom, understanding, counsel, strength, knowledge, godliness, and holy fear," may be compared with those which were to rest on Christ (Isa. xi. 2); seven, perfection (*cf. Rev. iv. 5*).

#### IV. THE CONFIRMATION.

The Imposition of Hands (with prayer) is the only necessary part of Confirmation conferring the gift of the Holy Ghost (Acts viii. 17); see also Deut. xxxiv.