

Correspondence.

THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY OF THE CHURCH OF ENGLAND
IN CANADA.

To the Editor of THE CHURCH GUARDIAN:

SIR,—Will you kindly give me space for a few more lines on the above subject?

The vigorous and hearty support my protest has received from the Rev. Canon Von Iffland has encouraged me to hope that something may yet be done to adjust the expenses of management which are at present out of all proportion to the sum involved, though the action of the Board at its last meeting in Ottawa, on the 4th of April, was so disappointing to those who work as well as to those who give.

I protested with all the force of language I could command against giving a Secretary-Treasurer a salary of \$1,800; but words fail to express the warmth of my protest against adding \$200 to it. And more than this, I must question the *right* (and I desire to do this with the utmost respect) of any Board to divert so large a sum, for any purpose whatever, from the object to which it was given without consulting the members of the Society who supply the money. The way in which the appointment was made is also open to the gravest objections. Of what use, it may well be asked, are rules and by-laws which are supposed to hedge round and safeguard a Society, if they can, without a word of warning, be mutilated and changed to suit the whim of the moment or to gratify the impatience of individuals. To say the least of it, it does not accord with one's idea of the grave, calm and deliberate decision, after careful weighing of *pros* and *cons*, which the members of the Society have a right to expect from their Board; and it cannot fail to weaken, if not destroy altogether, the confidence which has hitherto been placed in the Board.

When I read in your issue of the 18th the extraordinary resolution of the Board, adding \$200 more to the already large salary, I could not but think how many of the Clergy of the Church, not only here but also in England, would consider themselves passing rich on \$1,800 a year! But *this* is by the way.

When the Rev. Secretary-Treasurer stated that he could not retain the post on such a salary he afforded the Board an opportunity of which, in my humble opinion, they should not have been slow in availing themselves, of relieving him of his onerous duties as *Treasurer*, and restoring him to his proper sphere of work and office in the Church, which, as far as I am capable of understanding the Ordination Service, is to preach the Word of God and minister the Holy Sacraments. When the Church is loudly lamenting the paucity of her clergy, is it not inconsistent for a Missionary Society to tie down to purely secular work a priest of the Church? The office of Treasurer is one which ought not to be forced upon a priest; the work is distinctly and emphatically a layman's work and not a priest's. The Apostles plainly said it was not reason that they should leave the Word of God and serve tables; and the Board would have had Apostolic sanction had their decision been (even at the cost of some delay and trouble) to look out a man of honest report to appoint to this business, and to release the priest from an obviously unsuitable position.

I still adhere firmly to my opinion that there are many loyal sons of the Church, men of ability, who would willingly give their services and do the work faithfully and well as unto the Lord and not unto men. I am glad to see that Canon Von Iffland agrees with me on this point also, and from the general tone of his letter I have no doubt of his agreeing with me still fur-

ther when I say that I cannot be persuaded into the belief that work done for the love of God and the desire to promote His glory, will not be so efficiently and so well done as that which is paid for in dollars and cents.

I trust this matter will not be allowed to drop, but that strenuous efforts will be made to reverse those unfortunate decisions of the Board and wipe out the reproach resting upon the fair name of the Churchmen of Canada; for these resolutions imply that, unless they are paid for it, they will not work.

PRO ECCLESIA DEI.

UNIVERSITY OF NEW BRUNSWICK.

To the Editor of the CHURCH GUARDIAN:

FREDERICTON, April 22.

SIR,—As a reader of THE CHURCH GUARDIAN, I hope my letter may not be altogether an impertinence.

(1) It was about your last number—*apropos* of a quotation as to a R. C. Church collection for money at Stratford.

Does it not suggest to one that if we object to that we must object to founding institutions and asking prayers of inmates? Do we believe it is any use to have little children pray for us thrice a day? And shall we refrain from asking the prayers if we give the alms? Somehow it seems to me that any impartial reader would add, "but does THE CHURCH GUARDIAN believe in the efficacy of prayer?" And, as a matter of fact, do we believe in it practically as Roman Catholics do?

(2) And another matter. If the Bishop of Honduras, believing as an Evangelical, is determined to have Evangelical clergy, why reproach him as a partisan—unless indeed the differences between Evangelical and High Churchmen do not matter? But if they do not, let us think out the consequences of that, and frankly admit them, and confess with our lips what we believe in our hearts.

I hope this does not seem an impertinence more; I do not mean it so. Only somehow are we "steering through the channel of no meaning, between the Scylla and Charybdis of Aye and No," as was said?

I remain, yours faithfully,
C. F. STOCKLEY.

(1) We fail to see the analogy between "the founding of institutions and asking prayers of inmates" and the peculiar *contractual* prayer making as a "Generous Return for Twelve Pennies" to raise funds for R.C. schools, and through "Mary and Joseph," indicated in the extract in THE GUARDIAN of April 18 (p. 11), referred to by Mr. Stockley. (2) We have implicit faith in the efficacy of prayer in the name of Jesus Christ; and do believe the prayer of little children desirable and acceptable; but again we say, not as a generous *return* for twelve pennies, and in obedience to the request to "Say daily, O Sacred Heart of Jesus through Mary and Joseph have mercy on us," etc. (3) We characterize the act of a Bishop who declares his determination to have only one stripe or colour of Churchmanship in his diocese as partisan and contemptible because, as we understand it, a Bishop is consecrated to be the chief pastor of the whole flock: a Bishop of Christ's Holy Catholic Church; and has no right to impose greater limitations than the Church itself imposes, nor to exclude those from active work in the field assigned to his care, who are not excluded by the Church itself. We care not on which side the *exclusion* or limitation is. The Church, thank God, is large

enough, wide enough, comprehensive enough to include men of divers and differing *opinions*, provided they hold the doctrines of the Catholic Faith. An officer of that Church is not justified in our opinion in departing from this principle by declaring that only one *school* of thought will be admitted to the ministry in his diocese. So to do is tyrannical, partisan, and an abuse of office and power in our humble judgment. —ED.

WOMEN'S AUXILIARY.

OTTAWA.—The annual meeting of the W. A. was held in Christ church on April 24th. Holy Communion was celebrated in the morning and the business meeting in the afternoon. The Recording Secretary's report showed a membership of 288, gathered from eight parishes. The Treasurer's report showed receipts \$455, including \$65.95 given as the value of new material contained in the 15 bales sent away during the year. The J.W.A. reported an increase of membership from 20 to 61; two entertainments enabled them to send two bales to Swan Lake, Man., with some sets of Communion linen and a stole to other clergy. Receipts, \$193.64. Three branches of the C.C.M.G. reported good and steady work, the one with the smallest membership showing the largest receipts. Short addresses were delivered by the Archdeacon of Ottawa, Rural Deans Pollard and Bogart, and Rev. Austin Smith. Mrs. Wilson, of the Elkhorn Home, Man., gave an encouraging account of the advancement of the school, which now contains 90 children, who are progressing rapidly. Nineteen were baptized on Easter Monday at their own request. The efficiency of the Industrial Department of the work was evidenced by the fact that this school gained the silver medal at the World's Fair. Mrs. Holden, of Hamilton, read a paper dwelling on the dignity of woman's work and the necessity of co-operation in every department.

A PERSONAL possession of the life of God will constrain one to help others to help them out of pure love for their best good, without hope of fee or reward. There will be a positive yearning to do this. It will not necessarily be in the form of money in all cases, nor even in numerous cases. It will not necessarily take the shape of leaving one's own duties and neglecting home obligations; but it will manifest itself in a thousand little opportunities of free-handed assistance where neighborly help is needed, where kind words may be fitly spoken; where expressions of timely sympathy may find a sweet lodging place. If God really lives in us we will show it by living in other lives.—*Wetherbe*.

It is to those who have gone up the path to the empty tomb, full of love for Jesus that the great truth of His resurrection has been shown, and their own truest longings have been made beautiful and clear. Just as these flowers have taken the infinite and mysterious forces of nature, and put them into these clear shapes of visible beauty, so Easter, the flowers of the year, takes the immeasurable truths of life and immortality, and holds them to us in a beauty that we all can see and love.—*Bishop Brooks*.

"Christ is risen, and I shall rise. Christ has conquered death for Himself, and He will conquer it for me. Christ took His man's body and soul with Him from the tomb to God's right hand; and He will rise my body and soul at the last day, that I may be with Him forever, and see Him where He is." In life and in death this is the only thing which will save us from sin, from terror, from the dread of the hereafter.—*Charles Kingsley*.