

RUPERT'S LAND.

The following letter from Archdeacon Cowley which has been received by the Society for the Promotion of Canadian and Foreign Missions, in acknowledgement of a contribution to the funds of the Diocese of Rupert's Land through that Society, has been handed to us for publication as the readiest mode of conveying the writers thanks to those persons to whom they are due:

Dynevor, Lisgar, Manitoba, 18th May 1877.

I beg gratefully to acknowledge your favour on the 2nd inst. and to thank you for its enclosure. Will you kindly thank for me the friends who have thus lovingly remembered us in this far off part of the great Dominion. We are sadly in need of pecuniary aid; on every hand work meets us, nor is the demand upon the resources of the Church likely to diminish. We have the prospect of a large immigration this open season; and it will be many years before this land can be filled with inhabitants. It rests mainly with the members of our Church in more wealthy districts to decide whether we shall be able to carry out the command of our Blessed Saviour, in favour of expected immigrants. I cannot believe that there is any disposition to shirk the responsibility,—all you require to call forth hearty co-operation, I am persuaded, is the realization of our need. If the great work before us here, and our utter inability to cope with it without external aid were brought home to the mind and heart of our fellow churchmen elsewhere, the aid we need would come. How can I think that dear Christian friends could look unmoved upon us waging the unequal warfare in this "Great Lone Land?" Nor can I think members of our Church so sunk in callous indifference as to whether we gather souls for Christ, or sit still from want of means and allow the honour of serving the Lord to descend to others! we have Methodists, Presbyterians and Baptists on the alert for openings where each may establish its work—and, not least, we have the Roman Catholics striving, with a zeal worthy of a good cause, to infuse an idolatrous reverence of the Virgin Mary.

But, hitherto, God was blessed the efforts of our Church; and I am persuaded He will yet bless them. I hail this, your unexpected gift as an earnest of the dear Lord's merciful intention to continue our services in the great work opening to our view. I humbly beg a continuance of your loving care and interest in the work of Christ in this increasing and important sphere of the Church's labours.

Gratefully and sincerely yours,  
ABRAHAM COWLEY.

The Society continues to undertake the receiving and transmitting of subscriptions to the general or special funds of any of the Dioceses of Canada. Subscriptions may be sent to the Treasurer of the Society Mr. E. M. Chadwick, Toronto, with a direction as to the object for which they are intended. Subscriptions not appropriated to any particular object by the donors, are, for the present, considered as intended for Algoma.

Correspondence.

The Editor is not responsible for the opinions expressed by correspondents.

THE BURIAL SERVICE.

DEAR SIR,—Although we have no burning question among us calling, as in the mother country, for a "Burials Bill" it may have occurred to others as it often has to your present correspondent that the mode of performing the burial service which has come down to us is not, at least in cities, what it might be. Of all the beautiful prayers which we inherit with our Prayer Book there are none more beautiful than those which occur in the office for the burial of the dead. And there is no occasion when beautiful prayers are more likely to go home to, and be uttered from the heart, than that on which this office is used; yet in all large towns, I presume, the prayers in the Burial Service are now scarcely even repeated or heard by any of the attendants at a funeral, but the few who follow "The Corpse" to its grave, in, probably a distant cemetery. The

Parish Church is often filled during that part of the office which is read in the church, but the greater part of the congregation is allowed to disperse without prayer of any kind. To Sectarians, whose long, eulogistic, biographic prayers are so prominent a feature in their funeral obsequies, this must seem a remarkable omission.

It was very different when the Churchyard was the burying ground, and when the words of the rubric "when they come to the grave" included all present at the Church.

Looking at this matter, too, from another point of view, how desirable is it, in such a climate as this, to shorten the office at the grave! If for instance, the collects beginning "Almighty God with whom" and "O Merciful God, the Father" and the Lords' prayer could be said at the church, leaving only from "Man that is born of a woman" down to "they rest from their labours", with the grace to be used at the grave, would it not be a double advantage, to those who attend the church only, in giving them two of the most beautiful prayers in the book, and to those who go to the grave, in making more brief, an open air service, which is very frequently one of great exposure and discomfort. I offer this as suggestive only, of a question, which has often occupied any mind, but which I have never seen heard or discussed. I should be glad to see it discussed, and to learn whether such a change in the order of the service as would be necessary could be made by Diocesan authority, or would require the intervention of the Provincial Synod.

N. B.

THE APOSTOLIC SUCCESSION.

MR. EDITOR,—I never take up your religious contemporary now without thinking of the reply of the young lawyer, who when asked by a friend how he was succeeding in his profession said, My profession is much better than my practice. All who remember the prospectus which was scattered broadcast over the land by its promoters will see the appropriateness of the quotation.

I quote from that document "The object aimed at is to provide for the members of the Church of England in Canada a paper which shall unflinchingly maintain the principles of our Church, as established at the Reformation. Our earnest desire is to tread in the good old paths, and to contend for the faith which was once delivered to the Saints." \* \* \* We "will maintain the doctrines and discipline of the Church of England, resist all innovations and novelties in her pure and scriptural rites and services." I remember well when I first read the above. Knowing something of the promoters I had my fears that the declaration was not "Ex amino." "Do men gather grapes of thorns or figs of thistles?" What goodly professions, what fair blossoms! But the autumn has come and the subscribers are feeding on the apples of Sodom. It is a pious fraud. It is a clear case of obtaining money under false pretences.

The Church of England in her Prayer Book, the preface to the form of making, ordaining and consecrating of Bishops, Priests, and Deacons, says: "It is evident unto all men diligently reading the Holy Scriptures and ancient authors, that from the Apostles' time, there have been three orders of Ministers in Christ's Church—Bishops, Priests, and Deacons. Which officers were evermore held in such reverend estimation, that no man might presume to execute any of them, except he were first called, tried, examined, and known to have such qualities as are requisite for the same, and also by public prayer, with imposition of hands, were approved and admitted thereunto by lawful authority. And therefore, to the intent that these orders may be continued, and reverently used, and esteemed, in the United Church of England and Ireland, no man shall be accounted or taken to be a lawful Bishop, Priest or Deacon in the United Church of England and Ireland, or suffered to execute any of the said functions except he be called, tried, examined and admitted thereunto, according to the form hereafter following, or that had formerly Episcopal consecration, or ordination."

Now, in the face of this, the Church's declaration on the subject, of which, as a member of the Church he can scarcely be ignorant, the editor of that journal proclaims the "Apostolic Succession" a myth: he proclaims also, without knowing it, his

ignorance of the subject. The committee of management, finding that the editor was wading beyond his depth re-called him and put the matter into the hands of their great champion Dr. Schultz, who fairly admits that there is such a doctrine, and gives us the different views held by the Roman Catholics, High Church, Low Church, and Presbyterians; for it appears that even the Presbyterians claim a descent from the Apostles through presbyters, and wisely. Deny the Apostolic succession in every form, and I cannot see how you can have a Christian ministry. The visible Church of Christ has ceased to exist. "The gates of hell have prevailed against it." This may appear a small matter to the managing committee above mentioned, who are pouring contempt on the ministry of the Church, and, by consequence, on the Sacrament. The gospel, according to them, is contained in two brief texts: "Believe on the Lord Jesus Christ and thou shalt be saved;" this text I hold as strongly as they do, but I am not prepared to ignore the rest of the Bible. The second text is "Love all those who love the Lord Jesus Christ in sincerity." This, too, I hold; but I must confess that I find it hard to believe that they love Him who oppose His arrangements for carrying on His Church. Not so with men of the B. Stripe; they have a simple rule, here it is: "Every dissenter loves the Lord Jesus Christ in sincerity, therefore he is a brother, and you must give him the right hand of fellowship." Concerning churchmen the rule is: Has he joined our our factious society? Does he subscribe to our journal? Does he pin his faith to Mr. B.'s dictum? if so give him the right hand of fellowship: if not let him be unto you as a heathen man and a publican. Yours, AN EVANGELICAL,—BUT A CHURCHMAN.

Family Reading.

OUR NEW VICAR.

BY THE REV. J. S. B. MONSELL, LL.D.

XXI.

THE ELEVENTH LETTER.

I have not written for some months; matters have been going on here so peacefully. Things have, however, of late changed their aspects, and that in a sad time and way. Our autumn was wet, and we have had, for the last month, a bad fever amongst us, and several of our poor have died.

The Vicar, as might have been expected, never flinched from a single case. The familiar friend of all; in every sick-room, by every bed-side; cheering, blessing every one with his calm, unbroken manner, which never wavered or sank one moment, even when all other hearts were low.

One case I particularly know of—a type, I believe, of many. A poor wife came to him to say, that the doctor had ordered her husband's head to be shaved, and a cap of ice to be applied, as his only chance of recovery. But no one, not even his own brother, or hers, would venture near him. Without a moment's delay the Vicar was by his side, and with his own hand shaved the poor, unconscious head, held up by the wretched wife, in that nine-days' unchanged bed, heavy and loathsome with that dread fever smell, which is so repulsive and dangerous.

I need hardly say that these acts won all hearts, and silenced even some of those bitter tongues which will go on with their eternal clack, besliming and maligning everybody.

But the fever did not give way. And when the cases multiplied so greatly that, even with the aid of one or two hospital nurses, they could not all receive proper care, he took a cottage, separate from the mass of the population, and having hastily put into it a few beds, opened it as an hospital.

At first it was shunned and feared; but one or two, who were either without friends or had been deserted by them, having been taken in, and having gone on favourably under the more regular treatment, the prejudice wore off; and after a while the difficulty was to find room for the patients. Another cottage next door was added, and soon every room in that was full, and more nurses procured.