

death—treasuring even our dust when the spirit has fled to Him who gave it, and redeemed it, and triumphant in the hope of our resurrection."

ENGLAND.

At the Wem Chapter, at Middle, on the 18th ult.—the rural Dean in the chair—it was noted that prayers had been directed to be said for the Prince of Wales' safety, that his tour in India had been happy, that India had a great claim on England, that the death of Bishop Milman at this time made this claim especially felt, that a large amount of sympathy would be elicited by the Prince's return, that the amount contributed by this wealthy country to missions was lamentably small, and that we ought to catch eagerly at every opportunity for pressing the claims of Christian missions on our people. It was, therefore, unanimously resolved to send a dutiful request to the Bishop, that he would be pleased to submit to the Archbishop the propriety of recommending a Sunday, subsequent to the Prince's return, when collections might be made in every church for missions in India.

IRELAND.

The General Synod of the Irish Church opened its third session, April 20th. In the morning the members attended Divine service at St. Patrick's National Cathedral. The Holy Communion was administered by the Bishop of Meath, the Bishop of Ossory, the Dean of St. Patrick's, and the Rev. Lord Plunket.

The report of the Representative Church body for 1875 shows a large accumulation of invested property for the general purposes of the Church. The value of glebe-houses vested in the Church body is about a quarter of a million sterling. Many parishes are availing themselves of an act of 1875, to facilitate the purchase of land for glebes. Since the passing of the Church Act in 1869, 207 "ecclesiastical persons" entitled to annuities under that act have died. As bankers and money-lenders to the clergy, the Church body have advanced in all, £975,214 in exchange for annuities under the act; and have advanced £105,890 on the security of approved life policies. The finance committee (which sits every week), has invested in round numbers, six and-a-half millions sterling, which is now the private fortune of the "disendowed" Church—and is liable to increase. Nearly half of this fund is invested in preference stocks and debentures of railways; while upwards of a million has been advanced on mortgages of real estate at 4½ per cent. interest. In another part of the report it is stated that the representative Church body have received written notices of dissent from the statutes passed by the General Synod of 1875, from 534 of the clergy—that is to say, from nearly one third of the whole number now working in Ireland. A summary at the close of this report gives £218,498 as the total income from all sources during the year, showing a diminution of income. There is a falling short in the payment of the assessments made on parishes, toward the general stipend fund, and on this the words of the report may be quoted:—

"When the foregoing figures are put together, the total result, as has been before stated, is a falling off in the income derived from voluntary sources of £38,621 18s. 5d. If the amount of the assessments had been at all adequate to provide for the efficient maintenance of the ministrations of the Church throughout Ireland, a temporary falling off in this fund would not have been of so much importance. But the evil is of a two-fold kind:—(1) The salaries promised

the stipend fund were originally, in many cases, insufficient to attract and secure the services of young men of talent, learning, and energy, and (2), the receipts of the fund intended to provide for these inadequate stipends have not realised. If the sum of £122,149, which has been received under the head of stipends, during the year 1875, were divided among the 1,850 clergy who are at present labouring in the Church of Ireland, it would give to each, £66, which, added to an equal amount derived from the interest of capital, would give to each an average annual income of only £132. One penny per week, contributed by each of the members of the Church of Ireland, as given in the last census, would yield over £145,000 per annum. The entire contributions to the stipend fund from all Ireland for the past year, as stated above, amounted to only £122,149 16s. 7d.

WHY ARE WE EXCLUSIVE?

This question is constantly asked; and many of our Church people are not able to give a satisfactory answer. Great numbers of those who think themselves good churchmen, are not able to give any satisfactory reason why we exclude from our churches the ministers from the various denominations around us. And, it is not an uncommon thing, to hear them regret that we are so exclusive.

Such persons have not studied the history of the Church. They are ignorant of the points of difference between a ministry that has come in unbroken succession from the apostles, and a ministry that can be traced to its origin in the brain of some good man, who lived one, two or three centuries since.

When we decline acknowledging that every man, however pious, or able, has authority to organize a church, we do not condemn those who care nothing for the apostolic ministry. We believe that the Lord and His inspired apostles left a church regularly organized; and that no human being has any authority to set aside the divinely appointed institutions which have come down to us from the days of Pentecost. While we say not one word against the piety or the sincerity of any of the Christian people in the various denominations around us, who do not believe that the ministry is of divine appointment, we feel constrained to act up to our convictions, and to adhere to what we regard as strictly binding. Firmly believing that there is an historical Church, with an unbroken succession of Bishops, we cannot conscientiously depart from that Church, and we deny that we are uncharitable in holding to this position. We do not judge those who differ from us. We simply act up to our honest convictions. Believing that there is a Church in the world, that is both apostolical and evangelical, we feel that we could not without sin depart from that Church; nor could we do anything that may tend to make the world think lightly of what an inspired apostle calls "the pillar and ground of the truth."—*Ex.*

SIMPLICITY OR CARELESSNESS.

Extract from the late Bishop Milman's reply to a memorial presented to him in 1875.

"The Bishop expressed especial regret that the names of Missionaries should be appended to the memorial. They, if any, should be on their guard against party spirit. I must add that the untidiness of some Missionary Churches, and the too frequent irreverence of their services require to be amended by them, and ought to prevent them from criticizing others. That

which they denominate *simplicity* appears to me carelessness; and is, as I am well assured, one of the obstacles to the growth and expansion of the Christian Church."

At the last Presbyterian General Assembly it was decided to allow each congregation a discretion as to rebaptizing converts from the Roman Church. There is a memorial before the Assembly now in session in Brooklyn, protesting against this action, because it *permits ministers to recognize the validity of Roman Catholic baptism!* The language of the memorial is said to be in the highest degree denunciatory, asserting that the Church of Rome is idolatrous and apostate, and consequently incapable of administering Christian baptism. Thereupon arise some questions to the thinking mind, and which of course the General Assembly cannot consistently ignore in its consideration of the memorial. Thus—who baptized John Calvin and the rest of the founders of the Presbyterian denomination? But if the Church of Rome was incapable of administering Christian baptism, then these worthies were not baptized at all! But clearly, as one who has not been baptized himself, cannot administer baptism to another, all successive baptisms transmitted from the Roman Church must be invalid. How about the memorialists? Have they been baptized?—*Church Journal.*

STANDING AT THE OFFERTORY.—The only seats known in a church, in Catholic liturgies, are the seats of the bishops and the clergy. The only positions known in the church, except under certain circumstances, for these, are *standing* or *kneeling*. It is not our business to meddle, but we merely remark that sitting in church at all is altogether outside rubrics and Catholic custom. To stand at the presentation of the offerings is strictly and entirely rubrical, as it is strictly and entirely rubrical to *stand* everywhere in the service where the direction is not given to *kneel*. Meanwhile, what shall we say about the *rubricity* of singing solos, quartettes, duets, jigs, and other fantasticalities, during the time the churchwardens are taking the offerings (instead of the offertory sentences provided), and calling these "Offertory pieces?" The custom is derived from the most debased, flashy, and sensational of modern Romish sensuous worship, and holds in scores of churches, in all its profane folly, and outrageous bad taste, when the good people would be horrified if the priest should ask them to stand when he presents the alms on the altar. Is this sort of thing rubrical? It seems to be very popular, and it is very growing, and we hear nobody denouncing it as "ritualistic," or "Romanizing," although it is the latest Romish importation we have, and has come in, we suppose, with our Romish organists and gallery minstrels.—*Journal.*

Many lawns suffer by mowing too late in autumn, which exposes the roots of the grass to injury by the severe cold of winter. It is always best to allow the grass to grow several inches in length, and as cold weather approaches it lies flat, and serves as a goodly protection. This is more particularly important in exposed places; under trees it is not necessary. Lawns are sometimes badly disfigured by top-dressing at this time of year with coarse manure, left in large lumps upon the surface. Old, well-pulverized manure or compost, which may be spread from the shovel like the sowing of seed, answers the purpose much better, and has not the strong offensive odour of fresh manure. But if it becomes necessary to use the latter, or none, break it up fine, and spread it evenly with a steel rake in a small yard, or with a smoothing harrow on more extended grounds.