

Schools of the series of lessons, senior and junior, issued by the Committee; and they also recommend to teachers the series of lesson helps, a list of which will be published semi-annually.

The matter of selecting leaflets of instruction, the Committee state that they had three courses open to them:—Either (1) to adopt and recommend some existing course of leaflets; or (2) to appoint some one to act as the author and editor of a new course; or (3) to adopt some publications of proved worth and general acceptability, and to authorize some one to compile the necessary leaflets from them.

The latter was decided upon. The Church of England S. S. Institute publications were adopted as the basis and material; and arrangements were made with a clergyman of long experience and well-known ability to compile leaflets from them, subject to the approval of the Bishop and the committee.

The Committee add that they submit the leaflets confidently for approval for the following reasons:—

1st. The course of lessons is adapted to the chief festivals of the Christian year, both as regards the Catechetical and Bible lessons. The subject of the Catechetical lessons will include the Catechism, Articles, and seasons of the Christian year.

2nd. The course of lessons also follows the same order as the International Scheme, with the exception of the above-mentioned festivals, thereby enabling teachers to avail themselves of any of the valuable publications issued in connection with that scheme.

3rd. The pledge given by the compiler to avail himself exclusively of the Church of England Sunday School Institute's publications in his share of the preparation of the leaflets is a sufficient guarantee that they will be such as will be acceptable to the Churchmen of the Diocese generally.

The readers of the DOMINION CHURCHMAN will now be able to form some idea of what are the prospects of the Sunday School in Huron. Meanwhile, we await the issue of the publications.

DELHI MISSION.—The annual missionary services were held as follows:—On Sunday, the 17th inst., in Trinity Church, Waterford, evensong was said at 8 p.m., by the Rev. W. F. Campbell, Diocesan Missionary Agent, who also delivered an admirable discourse on mission work in connection with the Anglo-Catholic Church throughout the world. Considering the state of the weather, there was present a fair number of people. The collection was good. We may add that His Honor Judge McMahon, kindly drove the agent from Simcoe to this place, returning in time for service in Trinity Church, Simcoe.

On Wednesday, 20th inst., a missionary service was given in Christ Church, Lynedoch, at 8 p.m., at which were present, the Rev'ds Campbell, D. M. A., Evans, R. D., and Sanders, Missionary of the place. Prayers were said by the latter. Mr. Evans addressed those present on the necessity of giving themselves to the Lord, and of giving of their substance for missionary work.

The Agent, in his usual eloquent manner, gave a faithful report of what the pioneer missionary church has done, is doing, and what she has to do throughout the length and breadth of this habitable world of ours. He much pleased those present whose attention and interest never wavered, though the fire in the stove, for want of fuel, went out, which caused an unpleasant chill, not to the agent, who seemed to warm up as others felt cold.

After a ride of five miles from Lynedoch to Delhi, and a rest of half an hour, near the railroad crossing of Delhi, occasioned by three trains which blocked the up said crossing, arrived, without further annoyance, at the Mission dwelling house, where a welcome and cold chicken, tea and coffee awaited the reverend divines, which were done justice to. They then wended their way to the pretty and comfortable church of St. Alban's. Here a congregation was assembled, the choir in their places in the chancel, and the altar nicely decorated with flowers. After robing, a missionary service was said, consisting partly of evensong, prayer, psalms, lessons, and prayers, the choir rendering their portions, which were not few, consisting of chant and hymn, most effectively, causing this beautiful service to be most hearty and much appreciated; after which Mr. Evans was introduced by the chairman, who delivered a very interesting address on the subject in hand, eloquently advocating the cause of missions. After a hymn, Mr. Campbell was introduced, who, in an hour, traversed this mighty earth of ours, and brought out vividly the missionary doings of our glorious old Mother Church. He is certainly a man well fitted for the position and confidence placed in him by the Diocese, and we trust that his health may be continued him that he may, for years to come, advocate this noble cause,—the cause of Diocesan, Canadian and Foreign Mission Work. The collections were in advance of last year.

Correspondence.

All Letters will appear with the names of the writers in full

APPOINTMENT TO RECTORIES.

SIR,—Mr. Gemley, in your issue of October 7th, refers to the above subject as one among what he considers greater questions than some others.

I cannot but believe that it is so. I moved for a committee at the last Provincial Synod, in order that some of the best methods of appointment might be arrived at, but the course of business so ran, (I do not complain), that the question came up somewhat late in the session, and the mind of the Synod was so very evidently against taking up any such lengthy subject, that I withdrew the motion.

I hope, however, that the information which I shall, by your leave, now offer will, at least, show some of the Dioceses that they might have a better method than they now have.

Diocese No. 1.—Here a Rector is "elected by a majority of the parishioners present" at a meeting duly called, and "when he shall have obtained the Bishop's letters of institution shall be inducted by the Bishop into the said parish." If no election is made within 12 months, the Bishop shall be at liberty to appoint.

Diocese No. 2.—The Rector is appointed "by the Bishop, with the concurrence of the congregation or congregations," such concurrence to be given by a Board of Concurrence, elected at a special meeting of the congregations.

Diocese No. 3.—The Bishop appoints after consultation with the churchwardens and resident lay delegates of the vacant parish.

Diocese No. 4.—The Rector is elected by a two-third vote of the male parishioners present at a meeting duly called, and unless there is some lawful impediment, the Bishop is required to issue his mandate to institute.

Diocese No. 5.—On the Bishop giving notice of vacancy, the Vestry meet and choose two or more clergymen, from whose names the Bishop shall select one. If no nominations are made within three months, the Bishop has the absolute right.

Diocese No. 6.—The Bishop appoints after conferring with a committee of the parishioners, (one member out of every twenty-five registered voters in the congregation.)

Diocese No. 7.—The presentation in all rectories is vested absolutely in the Brevet Bishop during his incumbency.

Diocese No. 8.—The Bishop appoints after consultation with the churchwardens and lay delegates.

Diocese No. 9 has no rectories as yet, but the Bishop has, thus far, made all appointments to cures.

I will offer no opinion. I wish to draw out the opinions of others upon a subject which I believe to be of the very highest importance to the well-being of the Church of England in Canada.

Yours truly,

D. C. MOORE.

DUTIES OF CHURCHWARDENS.

DEAR SIR,—Your article on this subject is one that deserves very serious consideration: for though the evil dealt with seldom occurs, (I have never met with a case, though I have heard of them), the scandal and trouble caused when they do occur, warrants, and indeed ought to compel us, to take all possible precautions. This course of prevention is very effectually carried out by spreading broadcast all available information on the duties of churchwardens: for those gentlemen, who undertake the difficult and responsible position, deserve every sympathy, both from clergy and congregation, and are exceedingly glad of any definition of duty which will lighten or relieve them of unnecessary responsibility and anxiety.

I would, therefore, call attention to the facts very fully brought out in the English courts, that the office of churchwarden is essentially, as regards the clergyman officiating, (whether incumbent, or some representative of his), one of observation and complaint, not interference; whereas, in regard to the congregation, it is an office of authoritative order and regulation, in the prevention of anything unseemly in the body of the church during the progress of service, and of anything, even outside, which may tend to "disturb" the devotions of the people. The conduct of the service, which takes place in the church, is the function of the clergyman and his clerical or lay assistants there.

As regards the fabric of the Church and its belongings, it has been definitely decided that the possession of the keys of the church, organ, belfry, &c., are in

the hands of the clergyman for the time being; though their custody and care of these things, under the clergyman, is a duty of the churchwardens. Of course the clergyman, for the convenience of all concerned, may give the officers of the church duplicate keys for their use, to save the trouble of coming to him every time any of the keys are required. I believe it has been usual for one of the churchwardens to devote his attention chiefly to the care of the church buildings and their belongings, in regard to repairs, &c., while the other deals with the financial affairs, though the consent of both is essential to all transactions.

It has, also, been decided in England, (and our rubrics, &c., on such matters are not altered), that, as regards the finances, the offertory, at all other services except the communion service, is absolutely at the disposal of the clergy; while the offertory at the communion service has to be disposed of by the clergyman in consultation with the churchwardens, after service—with appeal to the Ordinary in case of difference among them on this point. In practice, however, the clergyman usually passes over the offertories of all services to the wardens, only reserving his right to veto any use of them he may not approve. An express understanding or consultation in such matters would often prevent a great deal of subsequent difference and misunderstanding, even to the extent of legal suits and personal losses, to say nothing of scandal and heart-burnings.

Yours, &c.,

RICHARD HARRISON.

MEDALS IN SUNDAY SCHOOLS.

SIR,—Most reluctantly do I introduce controversy into your columns. All the more is this against my grain, because, although our friend Mr. Leggo, is a neophyte as to Sunday Schools, he is a layman, who, for three or four years back, has been taking a zealous interest in this very important part of our church machinery, and it is our duty and our delight, as clergymen, to give a hand of warm welcome to any gentleman who proffers his help in this or any other sphere of useful work.

Having had some acquaintance with Mr. Leggo's energetic operations in Ottawa, and the benefits that have resulted from these in certain respects, I have long hesitated to say a word that would look like a disparagement of that gentleman's disinterested labours. I should now greatly prefer that some one else should take the initiative in making objections to any of the proposals he has advocated. But, after an experience of over 30 years as a Sunday School teacher, and Superintendent, and a catechist of children, and 25 years consideration, as a clergyman, of the best methods of training our church little ones in their religion, it will not, I hope, be thought presumptuous of me to express an opinion on a matter as to which I feel strongly, and can speak from personal observation.

The Medal System in Sunday Schools, I am satisfied, is most vicious in principle, and I earnestly hope that any of my brethren, whether clerical or lay, who may be thinking of introducing it, will pause, and carefully consider the results of this, to me, most pernicious and unchristian plan of bribing children to learn Christian Truth. Nothing on earth would tempt me to adopt it.

Sir, I suppose it will be readily conceded, that in one Sunday School we have a two-fold object: 1, Instruction in Church Doctrine—Bible Truth; and 2nd, the edification of young Christians in Gospel Graces. In other words, the Sunday School must have a concern for both the head and the heart. And I hope, in the opinion of most of your readers, while head knowledge is of consequence, and deserves every attention, that what is of most vital and essential importance, is the development of the spiritual life in the soul, growth in grace, and the personal individual knowledge of our Lord Jesus Christ. We, Catholic Churchmen, believe that our little ones are the children of God by adoption and grace. We believe that God's Spirit is therefore dwelling in their hearts. We believe that there is already a spiritual union between each little child of God, and his or her Heavenly Divine Brother, Jesus, the Christ. Our first and chief aim, therefore, must be to guard, cherish, and develop more and more this most beloved spiritual christian life. This grand and main purpose must never be lost sight of. That it is lost sight of too often, is a fact that cannot be too deeply deplored. And, sir, it is practically put out of view, when the teachers and the taught in the Sunday School have only the one object set before their eyes, and that one the inferior object, viz., head knowledge.

Now, I am not, for a moment desirous, of seeming indifferent to the learning of the records and revelations of God's Word. All Scripture is written for our learning and is profitable. No one can set more store on the acquisition of Biblical knowledge than I do. By all means encourage children to read, mark, and learn the historical facts and holy precepts of the Bible. But let us seriously remember, that when we