

[Nov. 18, 1886.]

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DOMINION CHURCHMAN.

711

paid by the
\$700,000
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000 clergy are \$2,969,
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gy in 1841, there were
5, no less than 14,384.
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ve done towards carry-
of churches built from
estored, 7117. Cath-
During the ten years,
48 new churches built,
of about 7½ millions
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lary societies in the
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seventy-one diocesan
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In addition to these
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nnual hospital Sunday
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and cottage hospitals.
I have the two millions
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the Church in Canada.
here, may be classed
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lists, and offertory. I
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a is a class of churches
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of the clergy reserve,
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eful observation during
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argest amount of satis-
and also his parishion-
n it is decided by com-
sum ought to be paid
it would be most desir-
uld be by endowment,
y the members of the
instance, suppose it is
stipend of the incum-
ise \$500 a year to meet
is, I think, would work
the stipend were the
the other hand, if the

whole sum were provided by the members. The half endowment plan would still leave scope for the action of the Christian graces in the minds and hearts of the members, whereas the full endowment system does not call forth the practice of the said graces to the same extent. Again, in places where the whole of the income of the incumbent is provided by the congregation, it is observed that the independent action of the clergyman is generally much interfered with, and his hands tied. The congregations which have endowed churches generally reckon first, the amount of the endowment, and then, if it be considered not enough for the incumbent's income, they propose to make it to the required sum. In some instances, where the congregation thinks the endowment sufficient, they give nothing to the clergyman beyond a few presents. Thus the sources of benevolence are, to a certain extent, closed, in regard to their own church. It would be an excellent thing if every incumbent would endeavour to start an endowment fund for his own parish, when there is none. This would increase from year to year, until a sufficiency was obtained.

Pew Rents. The greater number of congregations, I think, up to 1860, paid pew rents in order to meet the expenses of their respective churches. But the churches which have been built the last quarter of a century, have mostly the seats entirely free, and great enthusiasm has been evoked in reference thereto as being the more Scriptural plan. While there is a great deal that may be said in favour of free churches, there is also something to be said on the side of paid seats. Free churches may be carried on successfully no doubt, in cities and towns, and where there is a large and earnest congregation, but I have found that in the country (and I have had experience in three dioceses in Canada) where the churches are free, the amount paid by the congregation, does not in general, by any means meet the expenses, and the incumbent in consequence suffers. I am, therefore, decidedly of opinion, that if the two systems could be united, every case may be met. And in order to do so I would divide each church longitudinally into equal parts, thus all the seats on the north half or side should be rented to those who prefer to worship undisturbed by others, and to retain their own particular seats, and the other or south half should be free, or vice versa. In adopting this method of dividing the church, no charge of exclusiveness should be brought against a seat holder, for the seat on the other side of the church in the same position would be free. In parishes where the churches were entirely free, I have known respectable families pay little or nothing towards the support of the church services year after year, and consequently others were forced to pay more than their share, or the church must be closed. The envelope system must be spoken of with praise. If this system were faithfully carried out, it would enable every member of a congregation to add his portion regularly to the amount of the stipend of the clergyman that he could conscientiously apportion to that object from his own income. The system entails a certain amount of time and labour on the part of the churchwardens to carry it out, but it amply repays for all such trouble. Subscription lists are used mostly by country congregations. Farmers are generally supposed to have cash in hand at least once a year (the fall), and a farmer subscribing twenty dollars a year to his minister's stipend, easily meets this payment at that time. Some pay their subscriptions quarterly, some monthly, some, I am sorry to say, never.

The offertory is in some cases used to pay all expenses. In these cases no stipulation is made beyond a general one to pay a certain sum, and the result is that the stipend is very poorly met. In all these instances I have dealt with the stipend of the incumbent, as generally this is the largest sum that has to be found by the congregation, but it is by no means the only one. There are the running expenses of the church, the salaries of the organist, sexton, and, perhaps, other officials. There are the special collections, which, in this diocese, average twelve in the year. Then there are the irregular collections in behalf of extraneous necessities, such as hospitals, institutions for the reformation of fallen women, orphans both male and female, and numerous other objects. Now all these demands upon our benevolence, many and important as they are, call upon every member of the church solemnly to dedicate a portion of his or her income to those good purposes annually, and with all due deference to the great ability and research of our friend and brother, Rev. Dr. Carry, I must say it would be very advisable if every member would lay aside a tithe of his income for such purposes. The numerous instances of godly people who have lived and died during the past eighteen centuries, and who have given the tithe to God, show that a very large proportion of our forefathers in England, and of good Christians in other countries, believed it to be a duty incumbent upon them of thus showing their love to God and to His Church. I think, therefore, that the best way of dealing with this important subject by the member,

of our church, would be something like the following. Let each member decide for himself conscientiously, what amount of money he can lay aside annually for God and His Church. Then let him give (through the envelope system or otherwise) to the support of his minister, to the general expenses of the Church and Sunday school to which he belongs, to the various charities which he is desirous of supporting, and to the poor. Always going to this private bank or fund of his own (or rather God's) and where, if he devote a tenth of his income, he will always find sufficient for the different purposes which he is called upon to support.

C. ROLES BELL, Keswick.

Home & Foreign Church News.

From our own Correspondents.

DOMINION.

ONTARIO.

BROCKVILLE.—The annual harvest thanksgiving services were held in Trinity Church on Sunday, Nov. 7th. Although the day was stormy and cold, good congregations attended the services. In the morning Tours full service, *Te Deum*, *Jubilate*, *Kyrie*, *Sanctus*, and *Gloria in Excelsis*, in F. was well rendered by the choir; the rector was the preacher. The church was simply but tastefully decorated with grain and flowers. The anthem was Barnby's well known "Oh Lord how manifest are Thy works." At the evening service a magnificent and "Nunc Dimittis," in B. by Crawford was sung, the anthem being the "Inflammatus," from Rossini's "Stabat Mater." Miss Florence Mills, of Iroquois, sang the solo, she also sang a beautiful offertory by Beethoven. At this service the Rev. Mr. Dickson, of Morristown, N. Y., was to have preached, but owing to the violence of the storm he could not cross the river. At this service the rector's wife put into the alms basin \$1,000 in gold, besides \$6.50 in bills and silver, which amount had been collected by her from the different members of the congregation during the previous four weeks. The total offerings for the day amounted to \$1,047.60. This amount has been given in place of the usual entertainments, and under the agreement that there shall be no money-making entertainments during the winter. On Monday evening, November 8th, a congregational meeting was held in the basement of the church, at which a large number were present, when the last debentures due upon the church, amounting to \$1,000, with interest on same \$35, were handed to the churchwardens. After a good programme of music and speeches, and some excellent coffee and cake provided by the young ladies, a very happy evening closed. There now only remains as a debt upon Trinity the sum of \$5,000.

A branch of the Women's Auxiliary to missions has lately been formed in this parish, with a large membership. There is a sewing meeting for ladies once a week to prepare a missionary box, also a society of little girls, who are sewing for the Indian homes. There is also a branch of the Girl's Friendly Society here, which is doing good work amongst the emigrant girls. A Church of England Young Men's Association has just been formed in Brockville. Rooms have been secured in a favourable situation on the main street, which are to be known as the Church of England Young Men's rooms. One of these rooms will be used for literary purposes, and the other for general amusement. The association will be managed entirely by the young men themselves, under the supervision of the clergy.

PARHAM MISSION.—The lord bishop of Niagara held a confirmation at Fermoyle church on Tuesday, the 19th inst. It was a day long looked for by the inhabitants of this district and members of the church. The incumbent, Rev. W. H. Stiles, was unavoidably absent. His lordship the bishop, and Rev. W. B. Carey, who accompanied him, were met at Bedford junction on Monday afternoon by the Rev. T. J. Stiles, mission priest of Maberly, and Mr. Sweetman, of Fermoyle, and driven to the house of Mr. James Thompson, where they were heartily welcomed and hospitably received. On Tuesday morning at eleven o'clock, the solemn impressive service commenced by singing the hymn "Onward Christian soldiers." The Rev. William Wright, rector of Newboro, read the litany. The candidates, twenty-one in number, were then presented to the bishop by Rev. T. J. Stiles, acting for his brother, Rev. W. H. Stiles. His lordship welcomed them and gave his address. Such wise words of instruction and counsel, at once so simple and earnest that the youngest could not fail to understand, and yet containing such force as to convince and impress the most indifferent are seldom

listened to. The usual service was then gone through with, his lordship being celebrant, and the Rev. Rural Dean Carey, epistoller. Seventeen of the newly confirmed partook of the blessed sacrament, together with others present. The service closed with the episcopal benediction. The Bishop and party dined at the hospitable board of Mr. B. Botting, Fermoyle. It is earnestly hoped and believed that the work thus begun will be continued with the same enthusiasm and zeal now manifested; and the church people of this mission may well be truly thankful for the blessings thus bestowed upon them.

TORONTO.

BRAMPTON.—*Christ Church.*—A beautiful toned 2,000 pounds bell, has been put in the tower of this—one of the prettiest churches in Canada, making it a thorough English church, and it only requires a good surplined choir to make it complete.

Appointments in Toronto.—The Rev. O. P. Ford, late of Woodbridge, has accepted duty at St. Luke's Church, Toronto, in succession to Rev. C. E. Whitcombe, assistant to the rector. Mr. Ford will be a valuable and much appreciated accession to our city clergy. The Rev. C. C. Kempe, Trinity College, has been appointed curate of Grace Church, Toronto. Mr. Kempe won the Greek Testament prize given by "Layman," who is a contributor to the *DOMINION CHURCHMAN*. The Rev. C. B. Kenrick, Trinity College, has been appointed to the curacy of St. Stephen's Church.

Look Ahead!—Toronto Churchmen need arousing to the extreme urgency of providing for the enormous increase of population going on in the northern and northwestern part of the city. Already two Wesleyan and a Presbyterian buildings are projected in this district. We earnestly press upon the authorities and all interested, the fact that land is so rapidly rising in value that sites should be secured ere the price becomes a serious difficulty. Were the Cathedral pushed on there would be a congregation ready to occupy it. The Rosedale district needs attention especially, and a site should be acquired early. There will be a large parish and a wealthy one there in a few years.

Girls' Friendly Society.—On All Saints' day a special service in connection with the Girls' Friendly Society, was held in the Church of the Holy Trinity. Evensong was sung by the rector, the lessons being read by the Rev. Dr. Body, provost of Trinity College, and the Rev. Charles Darling, of St. Matthias' Church. A sermon appropriate to the festival and to the work of the society was preached by the Rev. Professor Roper, the chaplain of the society, from the words "Called to be saints," and "I have called you friends." There was a large attendance of members and friends of the society. Among others the special G. F. S. hymn was sung.

Trinity College.—*Convocation.*—The first convocation of Trinity College University for the purpose of conferring degrees in music was held yesterday afternoon in the Convocation hall. The Hon. G. W. Allan, Chancellor, occupied the chair, and there were also present Rev. Provost Body, Rev. Professor Clark, Professor Jones, Rev. John Langtry, and a large number of visiting ladies and gentlemen.

Prayer having been said in Latin by the Provost, the degree of Bachelor of Music was conferred with the usual formalities upon the Rev. William Roberts, of Amherst Island; Miss Gregory, of Hamilton, and Miss Mellish, of Caledonia. The successful candidates were received with tremendous applause, the ladies, of course, getting the larger share of it.

The Chancellor's Address.—The Chancellor, on the conclusion of the ceremony, addressed the assembly as follows:—As this is the first occasion upon which degrees in music have been conferred, and the first occasion upon which we have had the pleasure of welcoming lady graduates within our walls, I may be permitted to express not only the great gratification which we all feel at the presence of the fair graduates, but also to say a few words in reference to these degrees themselves. The course of examinations for degrees in music was instituted in the year 1883. Previous to that time we had the same requirements for the composition and performance of an original musical exercise that were required for many years in the English universities; but following quite independently, the lines upon which Oxford and Cambridge have also reconstructed their requirements, we instituted these examinations for the degree of Bachelor of Music, graduated so as to lead a candidate on to the highest branches of musical knowledge. At that time we had no idea whatever of extending these examinations beyond the Dominion of Canada. Our