

# Dominion Churchman.

Vol. 3.]

TORONTO, THURSDAY, APRIL 12, 1877.

[No. 15.]

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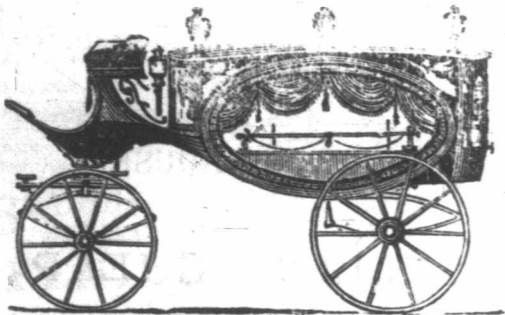
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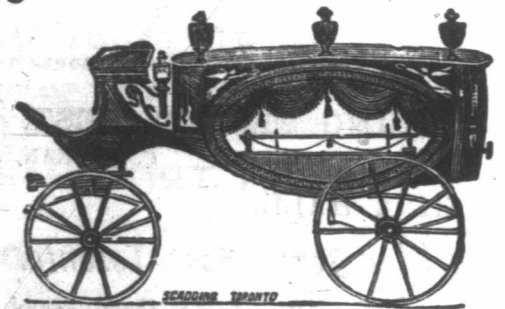
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## THE WEEK.

THE world has an inconvenient habit of looking behind the official reasons for the real reasons which actuate the retirement from office of any very prominent man. The plea of ill health or the urgency of private affairs is frequently the real cause for a man's "accepting the Chiltern Hundreds" in any walk of life, but very often only a pretext to conceal the real reason; and in proportion to the importance of the person so retiring is the prying world inquisitive to ascertain what that real reason may be. It is not to be expected that so important a character as Prince Bismarck should even temporarily leave the stage of European politics without many speculations being hazarded concerning him. There is no doubt that the Chancellor has more than the usual share of enemies; that, though the Emperor appreciates and obeys him, the high aristocracy and the Crown Prince distrust and dislike him; that in the Reichstag and in the Prussian Parliament he has hard work to hold his own, and that his relations to his colleagues and the officials with whom he is brought into contact are best described by the word "incompatibility." Still, notwithstanding all this, it is probably overwork, continued strain on an overtaxed brain, that is really driving Bismarck into temporary retirement. It must be a hard task for such a man to abdicate his position, and it will be harder still, if he remains in Germany, to keep to his resolve of not meddling in the fray from which he has withdrawn.

English bishops, especially those of comparatively recent appointment, are by no means disposed to sit tamely still while clergy and laity and the outside world at large claim and exercise the right to do, say and write, exactly what they please. Reticence has often been charged as a fault of the Episcopal Bench, but outspoken boldness is now pronounced dangerous. The Bishop of Manchester, if he sometimes invites, is always ready to meet attack. The Bishop of Peterborough never avoids an antagonist, but a new combatant now appears in the person of the Bishop of Chichester, who publishes a very vigorous rejoinder to Mr. Wagner's letter and sermon entitled *Christ or Cæsar?* He controverts Mr. Wagner's assertion that churchmen are now compelled to choose between Christ and Cæsar, and that they cannot be faithful to the law of the State in matters ecclesiastical without disobedience to the law of Christ; and he strongly condemns the selection of the moment, when men's minds on both sides are in a ferment, for the publication of a pamphlet which will only tend to embitter and exasperate public feeling. The bishop concludes: "My temper and my experience incline me to large toleration; but I have no sympathy with men who push

matters to extremity because they are forbidden to carry on the service of God exactly as their own private judgment and opinions may incline them."

Whether the moment is opportune for a particular action is almost always a question on which men may and do differ. In this particular instance, when enthusiasts with badly balanced intellects, feeling suddenly and keenly the inconvenience of the existing condition of the Established Church, are clamouring impetuously for change and are willing, provided that some alteration can be achieved of the minor evils, to fly to others that they know not of, when men are "with a light heart" entering on a campaign of which immediate Disestablishment is proclaimed as the price of victory, such a warning as Bishop Durnford gives against fanning the flame may not be unneeded. But at the same time it must be borne in mind that all reforms, and especially ecclesiastical reforms having a tendency towards restoring to the Church the power which civil authority has usurped, are very difficult of accomplishment without the application of pressure, and without its being made evident not only that the reforms are in themselves just but that those who claim them are thoroughly in earnest and are prepared to do more than blandly protest against evils in the continuance of which it is surmised that they will after all not unkindly acquiesce. It is impossible to say—pending the decision of the Judicial Committee in the Ridsdale case—what the upshot of the present agitation may be; but it is difficult to believe that the existing state of affairs can be maintained for many years longer; and in view of the momentous issues involved both to Church and State in the question of Disestablishment it is surely not unreasonable to appeal to the men who think seriously and feel acutely on this subject to have patience a little while, to tarry the Lord's leisure, and not, in hot haste and wanton impetuosity, to push matters to an extremity.

"I am deeply distressed and aggrieved in conscience," says Mr. Wagner, "at the want of fidelity to Divine trust which, as I conceive, has characterized in a remarkable degree the primacy of the present Archbishop of Canterbury." In a letter which the Rev. T. T. Carter has addressed to his Grace there is no trace of such outspoken language, but underneath the Rector of Clewes's courteous tone there is evidence how keenly he feels the lack of sympathy which the archbishop has always manifested for the party in the Church with whom he does not agree. Mr. Carter's ideal Final Court of Appeal is identical almost with Canon Liddon's, viz.: the bishops of the Church; but he goes more into details on other points. "Let Convocation," he says, "as the sacred synod of this realm, be *bona fide* regarded as the legislative chamber of the Church, its acts, if

approved, receiving legal force from the Crown or from Parliament, as the case may be." He would first submit the proposals of Convocation to a body of lay referees, before the sense of Parliament was taken on them—a concession with which the laity are hardly likely to be satisfied—for with the experience of Colonial Synods, and of Diocesan Conferences at home, the laity are every day claiming and gaining very large influence in matters which were heretofore left exclusively to the clergy. We briefly quote Mr. Carter's words on another subject: "I dread disestablishment, with its enormous losses, its unknown risks, its terrible probability of the disruption of this great historic communion."

The Supreme Court of Nova Scotia having decided that the continued use of the old Great Seal has been illegal, grave doubts still exist as to the method by which such illegality can be remedied and atoned for. Lawyers seem to disagree as to who is to take the first steps in the matter. The local Premier proposes an address to the Queen, and also that in future the local Government should be at liberty to adopt such seal as pleases it. The latter proposition, of course, does not contemplate any retractive effect; and it seems clear that some competent authority must pass an Act legalizing all the instruments to which since 1868 the Great Seal has been attached. Under this category marriage licenses are not included, as they bear only the Lieut. Governor's private seal.

Bishop Moorhouse has already made his influence felt at Melbourne. The *Times* correspondent says: "He has impressed his hearers at the outset with the conviction that he is thoroughly in earnest—an immense advantage in the task which he has undertaken of assailing the easy indifference with which the Anglicans regard all matters relating to their Church and of overcoming their almost invincible repugnance to spend money upon it, and which has led to begging on their behalf from the S. P. G. and other intrusions upon the liberality of Englishmen. He is also ashamed, and well he may be, of the wretched edifice—one of the ugliest and oldest in Melbourne—which does duty both as a parish Church and a Cathedral, while the denominations possess buildings which would be ornaments to any city, the Church of England is content with these which served her when Melbourne was a village." If the latter part of this paragraph comes home with peculiar force, to churchmen resident in the city that is the seat of the oldest Episcopal See in British America, the former, we are afraid, is but too applicable to Canadian churchmen through the length and breadth of the land; though we are gradually—very gradually—emancipating ourselves from the thralldom of the old notions about the Establishment, tithes, and such like which have come with ourselves or our fathers from the old country, and which

for so long obscure our general recognition of the necessity and the privilege of supporting our own Church.

The Admiralty and its management has lately been considered the weak point in the present English Administration, but Mr. Ward Hunt seems to have made a spirited and successful defence of himself and his colleagues in the House of Commons. In what direction it is desirable to develop naval innovations is an intricate problem. At one time we build enormous ironclads, each with heavier armour and of more colossal displacement than its predecessors. Then there is a rage for light cruisers of unparalleled speed; then for monitors that will not sail, and then for turret vessels that will not float. But the problem is now more complicated by the performances in French waters of a small torpedo vessel styled the "Thorneycroft," which is described as having only a small portion visible above the water, and that portion painted a dull colour, rendering it almost indistinguishable. An old vessel was selected, at Cherbourg, to be experimented upon, and was towed by a steamer at the rate of 14 knots. The "Thorneycroft" started in pursuit at the rate of 18 knots and having overtaken the vessel struck it amidships, the explosion causing an enormous rent in the side, and in a few moments the damaged hull sank in the sea; the small assailant being uninjured. A dozen "Thorneycrofts" would render the blockade of a port by a hostile squadron an impossibility.

In order to further the object which they have in view the advocates of "free and open churches" in England have advised all parishioners who are rated to attend the Easter Vestries, and so to outvote the pewholders and "the cozy knot of neighbours which has hitherto so promptly and speedily dispatched the parish affairs." It is somewhat amusing to witness the alarm which this threat has had upon the minds of the clergy and staid laity, who seem to regard the innovation as somewhat revolutionary in its character. From our experience of Easter Vestries we can hardly describe them as invariably being pleasant gatherings, or even useful ways of spending an evening. Still active interest in the Church, even when accompanied, as it sometimes is, by a *cacæthes loquendi* or by quarrelsomeness is better than the dull apathy which contentedly leaves everything to be managed by a few squireens.

Another prosecution is, we believe, to be instituted against Rev. C. Bodington, of Wolverhampton. The Bishop of Lichfield, on being asked to receive a deputation from a local Church Association, assented to do so, but said that his own opinion was not likely to be changed by their arguments. "I have no sympathy," he says, "with the proceedings of the Church Association. I fear there will neither be peace nor charity in the Church until both the Church Association and the Church Union cease to exist." Another powerful English writer affirms that

"these monstrous prosecutions and defence associations, whether capable of suppression by the existing law or not, are such mischievous agencies that the law might be most properly amended so as to suppress such combinations"—a proposition in which we do not concur, because we would rather trust to the safe, if slow, remedy which time and better education will assuredly bring; but we do agree with the writer who rejoices "to be in accord with one of the greatest bishops of this generation, the Bishop of Sheffield, in thinking that "nothing short of the disbandment of these associations will suffice to stay the sad spirit of unhallowed strife which disgraces and weakens the Church."

#### SECOND SUNDAY AFTER EASTER.

THE main facts of the Resurrection having now been sufficiently specified, the Church brings before us the results of that stupendous event in advancing Messiah as the Pastor of His people, the Church, to be the Overseer, the Bishop of their souls, and the manifestation of Himself, not only as the sacrifice for sin, but also as an example of godly life, which godly life we learn from Him can only be attained by following the blessed steps of His most holy life, in passing through scenes of suffering, and submitting with patience to all the affliction and humiliating dispensations of an all-wise Providence. His example operates as a living and perpetual command to His flock. By enduring the wrath of His Father, He made it evident to the world that He was able not only to do but also to suffer miracles. He had never provoked God's justice, but He could submit Himself to the stroke of His anger; and He who never dispensed anything but blessings among them, could yet endure their cursings and revilings.

Christ's actions are usually considered reducible to three kinds. Those which issued from His Divine nature, such as raising the dead, stilling the winds and waves with a word, and feeding thousands with a few loaves—are styled miracles. With regard to these, we are called upon to admire, not to imitate; to believe, and learn the lessons they teach, but not to practice like instances. His mediatorial actions, which concern His offices to which He was advanced as Mediator, are also confined to Himself. These relate to His governing and disposing of the world for the good of the Church; His dispensing the gifts and graces of the Spirit, which are acts of His kingly office; His satisfying for sin, and His continual intercession, which are acts of His Priestly function; and His teaching the Church by His Word and Ministers and by His Spirit, as the great Prophet, sanctified and sent into the world for that purpose.

But the moral actions of the Saviour were those which as having done Himself, He also commanded His followers to do. Among these would be His praying, giving alms, and His gentle behaviour towards all men. To these we are all equally bound; because, Christ performed all these duties, under that relation in which we are all placed, as well

as Himself. He performed them as man—as a rational creature subject to the law of the Most High. And among the most noteworthy, as flowing from a total renunciation of His own pleasure and of His own glory, and as constituting the pathway to ultimate advancement towards perfection, would be the virtue of patient endurance, so graphically described in the Epistle of the Communion office for this Sunday. Only it must be carefully observed that the endurance of grief, to be of any service to us, must be from suffering wrongfully. For if when we are punished for our faults we are patient under the infliction, we can have no right to expect the purpose to be answered. But it is when we do well, suffer for it, and then take it patiently, that our conduct meets with acceptance. The most particular instance of patient endurance of injury brought forward by the Apostle for us to imitate, is that when Christ "was reviled, He reviled not again." Nature has implanted in every man a tenderness of His good name which in the rank of worldly enjoyments, the wisest of men has placed before life itself; and without which our great dramatist says a man would be "poor indeed." And a good name is a reputation to which every man has a natural claim, until his own conduct has forfeited the right; while every slander is an invasion of that right, and puts the virtuous man into the same condition of disrepute as the vicious, giving him the difficulties of virtue with but a portion of its due reward. The mind thereupon is strongly inclined to repel so remorseless an opposition, and to indulge in retaliation for so gratuitous an attack upon one of its prime sources of satisfaction. But so much the greater conquest does the man attain over himself when He is enabled by Divine Grace to realize Christ as his great exemplar, "Who, when He was reviled, reviled not again; when He suffered, He threatened not," although He could command the instant service of legions of angelic powers; "but committed Himself to Him that judgeth righteously."

The first lessons for this Sunday contain a notable illustration of the evil effects of impatience under circumstances of an apparently disastrous nature. Soon after the death of Miriam, the want of water to the Israelites produced the usual effect among them of murmuring at the calamity. They were even rebellious enough to express the wish that they had died when their brethren died before the Lord in the matter of Korah, and to complain that the promise to bring them into a land filled with good things, had not been fulfilled. To procure water, Moses was commanded to strike with his rod a rock in the sight of the people, and the water should gush forth for the congregation to drink. In doing so Moses and Aaron evidenced a measure of the unbelief and impatience which had so generally infected the Israelites. In the exclamation of Moses: "Hear now, ye rebels; must we fetch you water out of this rock?" must be found the manifestation of the particular sin for which Moses and Aaron were refused permission to enter the far-

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famed land which flowed with milk and honey; although interpreters are much harassed to find out the connection between these words and the special sins with which they were charged. The scriptures that refer to the circumstance are express as to the fact that the words themselves indicated unbelief. The spirit of Moses was so provoked "that he spake unadvisedly with his lips." Perhaps the question, Must we fetch you water out of this rock? would mean, Is that a likely thing for us to do? And when the water did not come at the first stroke, he may have been so rash as to intimate that it was evident God would give them none, but allow them to perish. Further instances of impatience among the people are given in the succeeding passage: so that the twentieth and twenty-first chapters of the Book of Numbers are exceedingly instructive on the particular subject the Church brings before us on this Sunday.

#### THE PAPAL ALLOCUTION.

ON the 12th of March the Pope addressed an Allocution to the Romish sympathies of Europe, which it is said should be carefully read by those who desire to understand the way in which the Papal and the Italian Governments arrange their relations with each other. It is described by the *Times* as "a vigorous denunciation of all that has been done to form and consolidate the kingdom of Italy;" "a long and vehement denunciation of Italy for robbing the Holy See, shutting up the monasteries, seizing the property of the religious orders, and treating the clergy as ordinary citizens." The "usurping government" is accused of having trodden under foot every human and Divine right; and in his complaints that he is deprived of his liberty, the Pope does not content himself with vague or general declarations that he is not free to govern the Roman Church. He specifies the precise points in which, as he considers, his liberty is infringed. He does not pretend that his person is not free, to move hither and thither as he pleases, or that he is prevented from issuing what orders he chooses for the government of the Church. But he contends that, before a Sovereign can properly be called free, his ministers must be allowed to execute his commands, as well as himself to issue them; and that as regards the Holy See the acts of the Italian Government have interfered with this liberty in more ways than one. The suppression of the religious orders has deprived the Pope of a most important class of representatives and agents, and the proposed law against the clerical abuses puts in peril the spiritual freedom of the representatives and agents that remain. All the great Orders had their centres in Rome, and their branches in every part of the world, so that their existence and unfettered action would very much facilitate the ordinary administration of ecclesiastical affairs; while the attitude of the present Italian Ministry is more openly hostile to religious orders than any that have preceded it. The religious orders have been suppressed and their property confiscated;

but communities claiming a direct spiritual descent from them are rising up on every side. It is this the Italian Ministry are endeavouring to discourage; and therefore the Pope maintains that though he himself may be free, he is not free in the persons of those whom he bids keep their vows.

It is said that five months have been occupied in preparing this important Allocution; and during that period the opinions of the Apostolic Nuncios have been taken as to the best time for publishing it. Father Beckx, the General of the Order of the Jesuits, is enthusiastic in its favour; and has persuaded many of his friends that if Roman Catholics will only do their duty the restoration of the temporal power may soon be obtained. The Pope has made personal appeals to several Sovereigns and chief rulers, and has addressed letters in his own handwriting to Marshal MacMahon, the Emperor of Austria, and the King of the Belgians. There appears to be no question that the vast organization of the Papacy is about to be employed in an energetic effort to complicate European politics by an assertion of claims for the subversion of that settlement of Italy which has been so nearly realized by the present government of the Quirinal.

In meeting this manifesto of the Papacy, the Italian government appear to have decided not to interfere with the liberty of the Press. The Procurators General throughout the kingdom have received orders not to prosecute any newspaper for printing the Allocution, in order that the Ministry may best express its faith in Italian liberty and unity, and give the world at least an appearance of a proof of its forbearing and tolerant disposition, and of the unbounded liberty the Pope enjoys. One immediate effect of the Allocution is expected to be that the Italian Government will look more closely after both its alliances and its army; as it is supposed that the next war in the West will not be local or national, but European. The Pope is believed to be looking for it, and many of his adherents think it cannot long be delayed.

#### THE WAWANOSH HOME FOR INDIAN GIRLS.

WE desire to give as much prominence as possible to a circular recently issued by the Rev. E. F. Wilson in reference to the New Home to be built for Indian Girls. The subject is one which concerns every inhabitant of this country; as having a direct relation to the obligation resting upon every one of us to do all we can for the benefit of the aborigines of America. From the circular we gather that the intention is to erect a stone building with accommodation for about twenty-five girls; and that, "apart from the support of individual children at seventy-five dollars per annum, we shall require \$1000 per annum as a general fund to meet salaries of the Lady Superintendent and employes, fuel, lighting, &c." To secure this, efforts are made to get a hundred Sunday-schools, Societies, or individuals, each to contribute Ten Dollars per annum; and it is supposed that while many Sunday-schools may be unable to

undertake the entire support or half the support of a child, they may, nevertheless, be glad to form one of the hundred subscribers for the general support of the Girls' Home. It is also added that a Lady in England has been engaged to undertake the superintendence of the Girls' Home, and is expected to arrive in the course of the Summer.

The "Algoma Missionary News and Shingwauk Journal" is a little periodical, as we stated some time ago, which is printed by young Indians, and ought to be in the hands of every one of our readers. The price is only two cents per copy, or 25 cents per annum for four copies; so that a very extensive circulation ought to be easily obtained, and would very much encourage the young Indian Christians connected with it. From the April number just received, we learn that the building for the Boys is 75 feet long by 38 wide, and has accommodation for seventy pupils. It is "mainly supported by voluntary contributions. The greater number of the children are maintained by the different Church of England Sunday-schools throughout Canada, the cost of a child being seventy-five dollars per annum for board and clothing; or if clothing be supplied fifty dollars.

From the same interesting little periodical we gather that the land purchased at the Sault Ste. Marie for the new Girls' Home, is about two miles and a half distant from the Shingwauk Home, on nice, rising ground, easily accessible from the town by the Northern Road. It is to be a stone building with a frontage of forty-five feet, and a wing running back about fifty feet. It is proposed to call it the Wawanosh Home, after the old chief Wawanosh, at Sarnia—as the Shingwauk Home was called after the old chief Little Pipe, at Garden River. It is intended to extend the building operations over two seasons in order to save expense. We must not overlook, however, the firm trust in God's Providence which the chief promoter of this institution manifests. He found his way day by day, opened before him, when the work for the Boys' Home was going on; and so he finds it to be the case in regard to the proposed home for girls. He therefore takes courage in the assurance that it is God's work and cannot be overthrown. The Churchmen of the Dominion must not, however, so leave the matter in the hands of Divine Providence as to neglect to forward their subscriptions for the promotion of this most valuable object. The total amount subscribed is about \$1300, and for building and furnishing about \$2500 more will be required. Besides this, it must not be forgotten that the annual support of the Home will require continued attention. The big Sunday-schools make up \$75 or \$50, as the case may be, per annum, for the support of a particular child whom they have adopted as their *protege*; and if the smaller Sunday-schools would make up \$10 per annum, all that is wanted would be easily supplied.

In order that there may be no difficulty in the way of forwarding contributions, it may be well to give the names of the Secretary-Treasurers of the Algoma Missionary Association. For the Huron Diocese: John Beard,

Esq., Woodstock; Toronto, Rev. S. Givins, Yorkville; Ontario, Rev. F. W. Kirkpatrick, Kingston; Montreal, Mrs. Simpson, 117 Metcalfe street; Quebec, Rev. John Walters, Point Levis; Fredericton, Rev. T. E. Dowling, Carleton, St. John; Niagara, Rev. T. H. Bartlett, Highlands, Drummondville.

ST. THOMAS' VESTRY MEETING,  
BELLEVILLE.

FROM the reports which we have received of the above Vestry Meeting we see that it was as usual a stormy one. And though the violent element was not present in such force as in the Easter of 1875 and 1876, yet there were enough hard words used, and dirt flung, to make the scene anything but a pleasant and edifying one to the religious world. The great point of contention was the question of rebuilding the Church, which has lain in ruins for now over a year, after being consumed by fire. The main walls of this once handsome stone edifice are yet standing almost uninjured, and it would require but a few thousand dollars, a mere song for a rich church community, to restore it to more than its former beauty. The better-minded of the congregation desire to rebuild at once, and, as Judge Sherwood stated, feel keenly the public disgrace they were incurring by letting the Church lie so long in ashes. But a number of persons, among whom the peoples' Churchwarden figures conspicuously, having conceived a bitter personal animosity against the Rector, oppose every attempt to rebuild until the Rector resigns, which, under the circumstances, he properly refuses to do. The Rector's supporters, at the recent Vestry meeting, fought long and manfully against the opposition. Their attempt to oust the obnoxious Churchwarden was defeated by only five votes, which are of doubtful validity, and had not the lateness of the hour caused a thinning out of the members, Judge Sherwood's resolution for the immediate rebuilding of the Church might have been carried. As it was, however, it was unfortunately lost, so that the Church for the present must remain in its ruinous condition. We are astonished that so many should have been influenced by the drivelling nonsense which the obstructionist leaders talked about Ritualism and popery. Such oratory though it may triumph for the moment, through the prevalence of ignorant prejudices among the masses, must fail in the long run before common sense and the spread of intelligent ideas. Let the Rector and the friends of the Church be of good cheer. In comparing the voting of the same Vestry this year with that of last year and the year before, there is a great improvement visible upon their side. The moral and spiritual education of the congregation is evidently progressing. Another year may shew a different result from the present, and though twelve months seems a long time to wait for the rebuilding of the Church, it is not too long to wait upon God—who for the trial of our patience often works slowly. We notice that the Vestry meeting of St. Thomas' being placed at 5 o'clock, that of two other churches

in the town were placed at 4 o'clock and at 8 o'clock in the evening, respectively. Was this to allow individuals to roam from one to another to vote at the three Vestry meetings? We have heard of the like being done before, and the circumstance, at all events, looks suspicious. We think that the Diocesan Synods should pass some stringent regulation on the subject. It is evident that no person can, in any proper sense of the term, be a member of several congregations at once, and, therefore, none should be allowed to take a seat and vote in more than one Vestry.

INCREASE OF THE MINISTRY.

III—SUPPORT OF THE MINISTRY.

IN my last paper I expressed the opinion that a thorough Theological education should be the *sine qua non* in Ministerial training.

2. That as the wants of the Church require the revival of the primitive Diaconate, so in the interests of religious education, the cause of the Church and of the Clergy, there should be a *gradation*, in the training given to Presbyters and Deacons of a more marked character than at present, by which the *office* should be a *key* to corresponding *qualifications*, and so should indicate for them, similar fields of labour, or different classes of the community to whom they are to minister.

I now refer in like manner to the *support* of the Ministry, and I think it will not need any great amount of labour to shew that there is a logical connection between the *qualifications* and the *payment* of the Ministry. For as professional men (whatever may have been their position in the social scale as *individuals*) or in a *private* capacity, the interests, at least of *religion* require, as well as the force of reason, that the Minister of Divine Truth shall, if the measure of his payment is to be regulated by *any rule* of the Church, be paid, not according to his social position, but of his *professional ability*. The one may be said to be an *accident*, the other an *element* of his character.

It would manifestly be very unnecessary that social position, and more or less of *classical and mathematical acquirements*, should be the elements, and *Theology* the accidents.

The case is this: there are two classes of men, of different degrees of educational and of Theological training. The interest of the Church, and also a variety of other causes require that there *should be*.

How are these two orders of Ministers to be paid?

What amount should be the minimum in each case?

1. Upon the basis of their respective merits.  
2. In view of those for whom they are to labour.

I am decidedly of the opinion that "the labourer is worthy of his hire," and I am also decidedly opposed to respectable beggary in any form. It is a principle of the very greatest importance that the Ministry of any or every grade, must be liberally and respectably paid, if the cause of religion is to prosper. I say *must be*, not *ought to be*. It is for the Church to say *how*, and to address itself to the *duty*.

Clergymen, however pious, are *men*, compounded of soul and body, and the injury resulting to religion from an inadequate support of the clergy, is not to be told in a few words. It is vain to talk about self-denial in this connection. It is absolutely necessary that there be a constitutional provision for the respectable support of a body of men whose position is the most responsible and difficult that man can occupy.

In order that a sufficient number of fitting candidates may be found, in view of the prospects in other pursuits, and of the rational wants and desires of men, there must be a prospect, in the Ministry of Religion: 1. Of a provision for a sufficient and respectable support; 2. Of pecuniary increase, at a time when needed by increased family responsibilities, *as well as* some provision when past labour, and for the Widow and Orphans, when their natural protector and provider is removed by death.

A few remarks now as to the amount that may properly be prescribed by each of the orders enumerated here.

In view of the cost of the necessaries of life at this time, I am of the opinion that no man in the capacity of a clergyman, having regard to necessary professional expenses, as books, &c., should have a less sum than \$800.

This should be the minimum amount for a Deacon, with the provision that after a certain length of service such sum should be increased to \$1,000.

For Presbyters, the minimum should be \$1,000 with house, and an increase after so many years of service to *at least* \$1,200. (I speak of the minimum.)

When *this* is done, then it will no longer be necessary to lament that there is a lack of fitting candidates for the Ministry; not because the Ministry will offer *equal* advantages to education and talent, when employed in other departments, but because the just requirements of so important, difficult and responsible an office, are more adequately provided for.

Religious parsimony is the most irrational of all parsimony. "There is that scattereth and yet increaseth, and there is that withholdeth more than is meet, but it tendeth to poverty." S.

BOOK REVIEWS.

BELFORD' MONTHLY MAGAZINE, TORONTO.—The April number of this very popular Monthly is a considerable improvement upon previous issues; and the Magazine promises to be one of the most interesting of those which come before us. In "Nicholas Minturn," the attention is more than kept up—it becomes riveted. The Canadian subjects are, as they should be, specially prominent and important. "Canada a hundred years ago" furnishes a considerable amount of information on the land in which we live, as it presented itself a century ago. It displays an intimate acquaintance with the subject, and good taste in the composition. "Forest Rangers and Voyageurs," by J. G. Bourinot, will be read with much interest. It is written with much spirit, and furnishes capital illustrations of scenes and events which should not be allowed to pass into oblivion. A paper by F. C. Sumichrast on "Artificial Fish-breeding in Canada" is an exceedingly valuable one, and should be carefully read. It states what has been done with reference to the supply of fish in our rivers, and gives directions as to what is also re-

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quired for the purpose. The subject is a most important one for this country. "Evenings in the Library," by George Stewart, Jr., gives an account of Professor Lowell, whose accomplished literary character is so well known. "The Cruise of the Challenger," by W. B., gives a short statement of the expedition which left Portsmouth in 1872 on an important surveying expedition through the Tropics to the Antarctic Regions, and returned in 1876. The proceedings of the expedition were very successful, and yielded a vast mass of information, entirely new, on a great variety of topics. "Current Literature," the "Musical" and "Humorous" departments, with some very good poems, complete the number of this valuable accession to our periodical literature.

"REBECCA'S JOURNAL, OR, How to make the Winter Beautiful," by Mrs. Mary Lansing, of Burlington, New Jersey. Published by Messrs. McCalla & Stavelly, 237-9 Dock street, Philadelphia.

Attractive as is the outward form and design of this book, it is hardly suggestive of the richness and wealth of thought that lies between its covers, and which meets heart and mind as so many brilliant gems inlaid upon every page we turn. Its story of "Home, Sweet Home," and the charming intercourse of daily life made happy by kindly care and considerate thought for inmates and visitors, pleasant as it is to learn, is by no means all that "Rebecca's Journal" happily presents. There is a view of genuine piety running throughout, even as a golden thread, giving beauty to the roof, eye, and strength,—for throughout all the incidents and history which the little journal compiles, there is a happy consciousness, and not loud, but certain expression of the helpfulness of a God, and the helplessness of his creatures, which creates a deep, warm current of grateful lovingness towards that God for all these charms of life vouchsafed; a current, that as Maury's "River in the Sea," is full and strong, and deep, and influential in its warmth as against the colder atmosphere of the world outside. Time will not admit of an extended notice of this exquisite story of refined life; but to those who desire to "make the winter beautiful," we heartily recommend the perusal of "Rebecca's Journal."

THE CANADIAN MONTHLY—April, 1877. This number shows renewed energy and enterprise. William Black's new story, "Green Pastures and Picadilly" presents the chief attraction. The story appears as a serial in England, and is published for the first time in Canada in *The Monthly* by arrangement with the author. The article by Fidelis on "The Temperance Problem" is a strong appeal in favor of prohibition. "A Land-lubber at Sea," by Dr. Beers is an amusing paper, and Shuley's Scenes of Life in Bermuda are very pleasing. Several other articles are above the average value, and contribute to give a large amount of interest to this number of *The Canadian Monthly*.

THE CANADA CHRISTIAN MONTHLY—Toronto: C. B. Robinson. This well got up Magazine takes for its motto: "In things essential, unity; in things indifferent, liberty; and in all things, charity." It endeavours to contain weighty thought on the most important religious, moral and social questions of the day, with decision of tone, and an exhibition of the love of Christ to perishing sinners.

### Diocesan Intelligence.

#### FREDERICTON.

(FROM OUR OWN CORRESPONDENT.)

QUEENSBURY—An interesting special service was held recently in this parish, at which the Rector, the Rev. A. Weeks received into the Church by baptism two entire families, numbering twelve persons, of nominal Baptists. He had baptized previously three adults, all adherents to the same religious body.

ST. JOHN.—The ladies of St. John's Church have formed a Sewing Society to aid in procuring a New Organ. It already numbers sixty members, and is working very successfully. Mr. T. W.

Daniel is the President. Even if a new organ had had not become absolutely necessary, a better one would be only a merited acknowledgment of the services of St. John's able choir under the popular and efficient leadership of the Rev. Dr. Coster.

THE CHURCH BILL.—Readers of the "Dominion Churchman" in the Diocese were pleased to see in your admirable discussion of current topics last week, a pertinent reference to the Church Bill recently brought before the Local Legislature. The Act authorizing the formation of a Synod of the Church of England in this Province, was proclaimed on the 7th June, 1871. This Act provided for the maintenance of Statutes relating to the Church already in force. By one of these statutes the eligibility of a voter at the annual Easter meetings for the election of churchwardens and vestrymen, is made to depend on three things: (i) age, (ii) attendance, and (iii) contributions. This test is beautifully comprehensive, and would answer admirably in elections to municipal councils, and the legislature. But its desirability in Church elections is more than questionable. For instance, by another statute regulating presentations to rectories, the churchwardens and vestrymen elect the rector, if they act within six months after a vacancy occurs; and thus it is always possible for those who are not churchmen to decide such an election for churchmen. This anomalous state of things was guarded against in the election of delegates to the Synod by the Act constituting it, which added to these three primitive and simple qualifications of the Easter voter, a fourth embodied in the following clause: "And who shall declare themselves, in writing, at such meeting, if required to do so by the chairman thereof, to be members of the Church of England, and to belong to no other religious denomination." The object of the present Church Bill is to extend this additional qualification to the voters for churchwardens and vestrymen as well, and thus place the election of rectors in the control of churchmen; anything less than this is simple injustice. On account, however, of some informality in the language of the Bill, it was only read once, and will have to wait until another year, when the good sense and fairness of the Government will give it effect. A suggestive feature of its history was a petition against it sent up from St. John, and signed by a prominent "Reformed Episcopalian." *Ab uno disce omnes.*

This whole matter ought to stir us up to endeavour to simplify our relations to the legislature by obtaining one comprehensive Act instead of the many which now serve to perplex the minds of Churchmen. So far as concerns the election of rectors, it would undoubtedly contribute to the real prosperity of the Church if the presentations to the rectories were safely in the power of the Bishop.

#### NOVA SCOTIA.

HALIFAX.—On the 22nd ult. the usual biennial confirmation was held in St. Paul's Church. The Litany was said by the Rev. G. C. Troop. The sixty-four candidates were presented by the Rector, Rev. G. W. Hill. Nineteen of them were from Trinity Church. In St. Luke's Cathedral Church on Palm Sunday, confirmation was administered to seventy-one persons.—*Halifax Church Chronicle.*

#### MONTREAL.

(FROM OUR OWN CORRESPONDENT.)

AYLMER.—A committee of ladies recently placed in the hands of the Rev. Geo. C. Robinson, Incumbent Christ Church, the proceeds of a concert, amounting to \$150, to be expended in improvements on the parsonage. The contemplated improvements will add much to the convenience as well as the appearance of the house. The energy and activity of those who have taken the matter in hand, and the hearty manner in which their praiseworthy efforts are being seconded by the congregation generally, give promise of complete success.

MONTREAL.—*Christ Church*—Delegates: Messrs. S. E. Dawson and G. McCrae, Q. C. Wardens: Messrs. Skelton and E. E. Shelton. *St. George's*

—Delegates: Messrs. T. White, Jr., and G. Prowse. Wardens: Messrs. Thos. Craig and R. White. *St. Martin's*—Wardens: Messrs. C. J. Brydges and John Molson. Delegates: Messrs. S. Bethune, Q. C., and E. Carter, Q. C. *St. James the Apostle*—Wardens: Messrs. E. P. Hannaford and Charles Livley. Delegates: Messrs. F. W. Thomas and Kingston. *St. John's*—Wardens: C. G. Geddes, Reuben Taylor. Delegates: Dr. Drake, Dr. Fenwick. *St. Stephen's*—Wardens: Messrs. George Acton and John O'Hara. *St. Luke's*—Wardens: Messrs. T. Lamb and J. Wentworth Hill. Delegates: Messrs. Sälter and H. J. Dart. *St. Jude's*—Wardens: Messrs. Higginson and Renshaw. Delegates: Messrs. Armstrong and Mudge.

#### ONTARIO.

(FROM OUR OWN CORRESPONDENT.)

KINGSTON.—*St. George's Cathedral*.—At the Easter Vestry Meeting, it was stated that the total receipts for the past year were \$3,310.42; disbursements, \$2,572.59. Wardens appointed: Messrs. J. G. King, Thomas Briggs. Dr. Henderson has since been re-elected Delegate to the Synod.

*St. Mark's*.—Wardens: Messrs. J. Wilmot, W. Seale. Delegate: James Hamilton, Esq.

*St. Paul's*.—Wardens: Clark Wright, Esq., Dr. J. K. Oliver. Delegates: Messrs. E. Rose, Shannon, Barker.

*St. James'*.—Wardens: Messrs. Geo. Durnford, E. J. B. Pense. Delegates: Messrs. G. A. Kirkpatrick, M.P., R. V. Rogers, Jr., E. J. B. Pense.

*All Saints'*.—Wardens: Messrs. John Harris, Wm. Hodges. Delegate: James Stacey, Esq., re-elected.

PORTSMOUTH.—*St. John's*.—Wardens: Messrs. Joseph Walkem, Thomas Kelly. Delegates: Col. Van Straubenzie, Chas. Grass, Esq., Major Wilson.

AUGUSTA.—Wardens: Messrs. D. Collins, Andrew Jones. Delegate: A. H. Barber, Esq.

BARRIEFIELD.—*St. Mark's*.—Wardens: Messrs. John Wilmot, William Seale. Delegate: James Hamilton, Esq.

LEEDS.—*St. John's*.—Wardens: Messrs. W. Sheffield and Tyrus H. Rhodes.

LANDSDOWNE.—*Trinity Church*.—Wardens: Messrs. Edward C. Webster, Jonathan Johnson. Delegates: Messrs. W. Green, W. Sheffield, J. Singleton. *St. John's Church*.—Wardens: Messrs. Dean and Mitchell. Delegate: B. Young, Esq.

BROCKVILLE.—*St. Peter's*.—Wardens: Messrs. F. Schofield, H. H. Hume. Delegate: Judge McDonald. *Trinity Church*.—Wardens: Messrs. R. Davis and J. J. Hannan. Delegates: Messrs. T. Price, J. R. Smith, J. Ralph Davis.

VANKLEEK HILL.—Wardens: John A. Mooney, Esq., Col. Higginson.

IROQUOIS.—Wardens: Messrs. George Brouse, James Greer. Delegates: Arthur Patton, Charles Skinner, Mason Mills.

ESCOTT.—Wardens: Messrs. Percival and Phillips. Delegate: Mr. Percival.

TAMWORTH.—Wardens: Messrs. Thomas Hinchey and C. G. Coxall. Delegates: Messrs. John Kennedy and R. T. McDonnell.

PICTON.—Wardens: Messrs. R. Ringer and J. D. Barker. Delegates, Messrs. F. White and T. Bog.

BATH.—Wardens: T. E. Howard and L. Bristol. Delegates: Dr. Kennedy, T. E. Howard, L. Bristol.

CORNWALL.—Wardens: J. J. Dickinson, Esq., M.D., and Alva J. Eastman, Esq. Delegate: Judge Jarvis, re-elected.

OTTAWA.—*Christ Church*—Wardens: Messrs. Chepmell and Hon. John Simpson. Delegates:

Mr. A. J. Cambie for three years: Hon. John Simpson for the unexpired year of the late Mr. J. D. Slater. Expressions of regret were made in reference to the resignation of the Assistant Minister. Much satisfaction was expressed with the choir and the organist, Mr. Stewart. The thanks of the vestry were also freely given to the ladies forming the Benevolent Society, and to the ladies and gentlemen who decorated the church at Christmas. A little friendly discussion took place in reference to the kind of decorations most suitable for a Christian church, in reference to style, size, material, &c., &c.

ST. JOHN'S.—Wardens: Col. Powell and Mr. Goddard. Delegates: Mr. Frazer and Capt. Tilton. A vote of thanks was passed to the retiring wardens.

ARCHVILLE.—Wardens: Messrs. W. Taylor and J. S. Webster. Delegate: Mr. J. S. Webster.

OTTAWA.—*St. Albans*.—There was a good attendance of gentlemen at this vestry Easter Monday. After the declaration of membership had been signed, the proceedings were opened with prayer, on behalf of the meeting and the congregation in general, by the Rector, Canon Bedford Jones. The minutes of the last meeting, in October, and of a subsequent special vestry, having been read and confirmed, the reverend Chairman addressed the vestry in a few remarks, expressive of his gratitude to God for the material, and still more the spiritual, progress made since last Easter. In no spirit of boasting, but earnest congratulation and thankfulness, he met them this evening, cheered by practical evidence of his people's goodwill and zeal. The fact of 200 persons having communicated on Easter Day, at St. Albans, was itself a most gratifying proof of advance in spiritual life, and it was hardly necessary to speak of the handsome addition to the church and the increased liberality of the congregation as a proof of their advance in temporal matters. He hoped that the present harmony and unity and energy would continue to characterize all their future. He then called on Mr. Irvine, the Treasurer, to read the financial statement of the past six months.

His statement was highly satisfactory, showing that over \$1,400 had been contributed through the offertory since last October, and for the last five Sundays the average offerings were \$47 per Sunday, on Easter Day the offerings were nearly \$80. There were still arrears of stipend due to the clergyman, but these resulted from the deficiency in the summer months of last year. Since October the clergyman had received \$965.

The Treasurer's statement was adopted and ordered to be printed for the information of the congregation.

The following resolution was then moved by Mr. Allan McDougall, seconded by Mr. W. J. Tilley, "That this vestry desires to place on record their grateful sense of the energy and zeal of the retiring churchwardens, Messrs. H. J. Gibbs and James Irvine, in whose first year of office St. Alban's Church has been completed and repaired and to thank these gentlemen for their valuable services which have given so great satisfaction to the congregation."—Carried with applause.

Messrs. Gibbs and Irvine having briefly expressed their acknowledgment for the above vote of thanks,

The Rector explained his reasons for nominating a new member of the vestry every year as his Warden. At the same time he considered it desirable that this year, while the completion work was not yet finished, there should be no change. However, Mr. Gibbs had expressed his determination to retire, and could not be induced to continue in office. He spoke in a very complimentary way of Mr. Gibbs' services in promoting the completion of the church, and how much he felt personally indebted to that gentleman. He then nominated Mr. Frederick White as his Warden for the ensuing year.

It was then moved by Mr. Starmer, seconded by Mr. Sinclair, that Mr. Irvine be re-elected Churchwarden. Carried unanimously.

Both these gentlemen having accepted office, expressed their acknowledgment of the honor paid them in their appointment. The following

were elected Sidesmen: Thos. Starmer, W. J. Tilley, Fred'k Toller and Robert Singler.

Mr. Gibbs, Chairman of the Building Committee, read an interesting report of the proceedings taken in connection with the completion of the church, and the Rector read the act recently passed in the Provincial Legislature to enable the committee to borrow the money required. It was moved by Lieut.-Col. White, seconded by Mr. Fennings Taylor, and resolved—That the statement of Mr. Gibbs be received and placed on record.—Carried *nem con*.

The Chairman said there were some matters of information on which he should like to consult the vestry, but as it was then too late to enter on this discussion, he adjourned the vestry to that day fortnight, to meet at 8 p. m.

A meeting of the congregation was then held to elect a delegate to the Diocesan Synod, and on motion of Mr. Toller, seconded by Mr. Starmer, Mr. Fennings Taylor was unanimously re-elected to serve for the ensuing three-years.

It was then moved by Mr. Macdougall, seconded by Mr. Small, and Resolved—That this meeting desires to express its grateful sense of the kindness of Wm. Carter, Esq., and the obligation of the congregation of St. Albans to him for his valuable services, gratuitously rendered, as organist during the past six months; and the Rector is hereby requested to communicate this vote of thanks to Mr. Carter.—Carried unanimously.

The reverend Chairman then pronounced the benediction, and the meeting adjourned.

BELLEVILLE.—*St. Thomas*.—The meeting of St. Thomas' vestry was held in the Town Hall, commencing at 5 o'clock, p. m., the attendance being very large. The Rector, Mr. Burk, occupied the chair. The meeting was opened with prayer.

After the minutes had been read the Rector appointed R. C. Hulme as his churchwarden for the ensuing year.

Judge Sherwood moved, seconded by L. H. Henderson, that Morgan Jellett be the churchwarden for the ensuing year. The Judge gave his reasons for desiring Mr. Jellett instead of Mr. Harrison, as warden. He stated that Mr. Harrison was the chief obstruction in the way of re-building their church. If he were removed they would be now able to go on with the work at once. He felt heartily ashamed of the present condition of things, and of the public disgrace which they had incurred on account of them.

Dr. Hope moved in amendment, seconded by T. H. Simpson, that E. Harrison be retained as people's warden. They affirmed that it would be disgraceful not to re-elect an old and tried official.

Several other gentlemen addressed the meeting, after which a vote was taken, with the following result: Morgan Jellett, 24, E. Harrison, 29.

Mr. Holmè handed in a protest against 6 votes given for Mr. Harrison, and gave notice of his intention to appeal to Chancery on the question.

It was moved by Judge Sherwood, seconded by F. C. Ridley, "that in the opinion of this vestry meeting steps be immediately taken for rebuilding the church."

The motion was opposed in a fanatical speech by Dr. Hope.

G. E. Henderson, in the course of a long and able address urged that it was in the interest of all parties to re-build the church. It was all nonsense to refuse to re-build for the fear of innovations. If ever any such changes took place, they could protest against them.

Mr. Dougall said it was the duty of the people to build the church and bury their past differences.

After several other gentlemen had spoken to the motion, the vote was taken. The resolution was lost by 27 to 19.

Mr. F. McAnnany was appointed lay delegate for the next three years.

The vestry than adjourned for two weeks to meet at the same time and place.

*Christ Church*, which has been without a clergyman for the past six months, held its annual vestry meeting on Monday evening. The meeting was thinly attended, about 15 members being present. Mr. H. Wilkins and Mr. J. W. Dunnett were appointed churchwardens. Hon. L. Wallbridge was appointed lay delegate to the Synod, and Mr. R. McPherson, vestry clerk.

*St. George's Church*.—The vestry met at 4 o'clock. The incumbent, Rev. J. R. Jones in the chair. Messrs. H. Filliter and W. H. Butcher were appointed wardens. Mr. T. Foster vestry clerk. Sidesmen—Messrs. Jos. Northcott, S. Kennedy, Thos. Foster, and W. C. Thompson. Delegates to the Synod—Messrs. F. McAnnany, R. Newberry, and E. Sisson.

The meeting was then adjourned till Tuesday, April 10th, when it is proposed to take steps to build a new church or enlarge the present one.

*St. John's Church*, W. Belleville, vestry meeting was held at 8 o'clock, p. m., and was well attended. The Rev. R. S. Forneri, incumbent, in the chair.

The churchwarden's report shewing that the income of the church for current expenses since the date of opening, Nov., 1876, had exceeded the requirements by over \$90.00, was received with great satisfaction by the members.

The following officers were appointed: Wardens, J. W. Brown, Albert Green; lay delegates for the Synod, Albert Green, Wm. Ebbs, and S. R. Earle.

The utmost harmony and good feeling prevailed. The meeting dissolved after passing several congratulatory resolutions.

MADOC.—The Annual Vestry Meeting was held on Easter Monday. Morning Prayer was said at 10.30, at the conclusion of which the Vestry assembled for business. The Incumbent re-appointed Mr. Anson B. Ross as his Warden, and acknowledged the cordial assistance he had received from him in the temporal affairs of the Parish during the past year. Dr. Loomis was elected peoples' Warden, Mr. Hungerford, the previous holder of that office, having declined to be a candidate again. A vote of thanks was unanimously passed to the latter gentleman, who had held the position for three years. Mr. Daly, Chief Engineer of the Belleville and North Hastings Railway, was elected Lay Delegate, in conjunction with Messrs. Ross and Gream, whose term of office is yet unexpired. Mr. E. L. Weiss, Jr., was appointed Vestry Clerk. The attention of the Vestry was chiefly directed to the consideration of the "envelope system," and a determination arrived at to carry out that system systematically. The following resolution was passed unanimously, "That this Vestry is of opinion that a Parsonage should be built as soon as possible, and that an effort should be made to purchase this year the lot of land on the south side of the Church for that purpose."

STAFFORD.—Wardens: Messrs. Thos. Wallace and Henry Hankins.

LYN.—*New Dublin*.—Wardens: Messrs. Edward Davis and Nicholas E. Brown. Delegate: Edward Davis, Esq. *St. John Baptist*.—Wardens: Messrs. James Coleman and George Monteith.

EGANVILLE.—Wardens: Messrs. James Reeves and Wm. Warren. Delegates: Messrs. J. Reeves, W. Warren, and Chas. Boland.

PITTSBURGH.—Wardens: Messrs. Todd and Agnew.

STORRINGTON.—Wardens: Messrs. Stokes and Richard Connell.

CRYSLER.—Wardens: Messrs. John A. Cockburn and James Boldick. Delegates: James Wright, J. R. Crysler, Suetsinger.

CORNWALL.—The Rev. Canon Preston begs to acknowledge with many thanks the following additional contributions to the Confirmation Fund for the benefit of the Bishop Strachan Memorial Church, Cornwall:

April 4th, 1877.—Mrs. Ogle, Cornwall, \$1; Mrs. C. McDonald, Cornwall, \$1; John R. Wood, Esq., Lunenburg, \$1; Thomas Watchorn, Esq., Merrickville, \$1; W. W. Farran, Esq., Clinton, \$1; Mrs. W. W. Farran, Clinton, \$1; Rev. G. A. Anderson, Penetanguishene, \$1; Rev. G. A. Anderson (ordination offering), \$1; Mrs. G. A. Anderson, \$1; Mrs. W. Murray C. Clarke, Alliston, \$1; Mrs. Samuel Eamer, Charlottenburgh, \$1. Total, \$11.

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**CORRECTION.** We have been requested by the Rev. R. S. Forneri to correct the report published last week in a religious contemporary, that he intends to resign his charge in Belleville and remove to Port Perry. There is no truth whatever in the report.

**TORONTO.**

**SYNOD OFFICE.**—Collections, etc., received during the week ending April 7, 1877:

**MISSION FUND.**

**Special Appeal Account.**—The Right Reverend The Lord Bishop of Toronto, 1st instalment of subscription, \$25; Elmes Henderson, 1st payment of subscription, \$50; Mrs. H——, Yorkville, \$2.

**January Collection.**—Cannington (Brock), \$10; Lloydtown, \$1.81; Linton and Albion, \$3.52; Richmond Hill, \$2.20; Albion and Mono, \$2.88; Batteaux, Christ Church \$1.02, Duntroon 95c., Singhampton \$1.80.

**July Collection, 1876.**—Batteaux \$1.76, Duntroon \$1.52, Singhampton 87 cents.

**Thanksgiving Collection.**—Batteaux, Christ Church, \$2.80.

**Parochial Collections.**—Shanty Bay (balance for 1876), \$25.10; Lloydtown, \$30.74; Church of the Redeemer, Toronto, \$9.29; Gross Hill, \$37.50; Fenelon Falls, on account, \$22; Harwood, additional, \$2.25; Oshawa, \$53.06; St. John's, Mono, \$18.55; North Essa, on account, \$68.17; St. Paul's, Lindsay, on account, \$27.40, Easter offering, \$31.

**Missionary Meetings.**—Lloydtown, \$2.14; Nobleton, \$2.20; Oshawa, \$5.65; Albion and Mono, \$5.28; Batteaux, Christ Church, \$1.88; Brampton, \$14.68; Scarborough, Christ Church \$3.25, St. Paul's \$3.21, St. Jude's \$2.54.

**Donation.**—Quarterly Grant to Dysart from Canadian Land and Emigration Company, \$25.

**WIDOWS AND ORPHANS' FUND.**

**October Collection.**—Aurora, \$4.40; Batteaux, \$5, Duntroon \$4; St. Paul's, Lindsay, additional, \$10.

**On Account of Mrs. Hill.**—Albion and Mono, \$4.33.

**Annual Subscriptions.**—Rev. Alexander Sanson, for four years, \$20; Rev. W. W. Bates, \$5; Rev. H. C. Cooper, \$5.

**DIVINITY STUDENTS' FUND.**

Galway, 30 cents; Barrie, \$8; Batteaux (1876) \$2; St. Paul's, Lindsay, \$7.

**ALGOMA FUND.**

Church of the Redeemer, Toronto, \$15.40; St. Paul's, Lindsay (assessment), \$5; Mrs. H——r, Yorkville, \$1.

**DAY OF INTERCESSION.**

Oshawa, \$4.51; Albion and Mono, \$2.67.

**ORILLIA.**—At the annual vestry meeting held in the school house, Messrs. G. J. Booth and S. S. Robinson were appointed Churchwardens. Delegates: Dr. Elliott, Messrs. Evans and G. J. Booth.

**TORONTO.—Trinity Church.**—It is with a great deal of pleasure that we are enabled to give a copy of an address, beautifully engrossed, and presented to the estimable young lady who has been the organist of Trinity Church for more than eight years, and a teacher in the Sunday-school for a great deal of the time:

To Miss Rawlinson:

DEAR MISS RAWLINSON,—We, the teachers of Trinity Church Sunday School, joined with the choir of Trinity Church, beg to express our deep regret that you have found it necessary to sever your connection with the School and Church, more especially as we have ever found you a faithful worker, and a teacher in every respect worthy as an example and guide to us.

During the past few years we have lost many valuable teachers from Trinity Church S. S., and we can assure you that losing you from amongst us will be most severely felt, as you were on every occasion found foremost to labour with energy and zeal for the welfare of the school. It would be impossible in so short a space to give full expression to our feelings, and we beg your acceptance

of the accompanying Sleeve Studs, not for their intrinsic value but as a slight token of the regard and esteem in which you are held by us.

We remain, your sincere and Christian friends,  
Signed Rev. by Alex. Sanson and 28 others.

**WOODBRIDGE.—Christ Church.**—Wardens, Messrs. Mackie and Wylie; Sidesmen, Messrs. Gregory, Hodge and Medford; Lay Delegates, Messrs. N. C. Wallace, Thos. Fielding and F. W. Duncan. The accounts of the churchwardens presented the gratifying statement that there was a balance in hand to the credit of the Church—a great improvement upon former vestries. Great dissatisfaction was expressed very generally at the position of the parsonage fund. The laud committee of Synod not seeing their way clear to meet the views the vestry had formerly expressed, by which the opportunity of acquiring a very eligible site has been lost, and the prospect of a parsonage destroyed. A committee was appointed upon the subject, consisting of Messrs. Alfred Gooderham and Henry Abell with the Incumbent.

**CANNINGTON.**—The annual vestry meeting of All Saints' in this village was held on Easter Monday. The attendance was good and the proceedings marked by the utmost harmony. The statement of accounts presented by the churchwardens was very satisfactory, shewing a marked improvement; a considerable surplus remaining on hand from the incidental fund arising from concerts, &c. The debt on the church was almost wiped out, but no steps were to be taken towards finishing the towers, and fencing the building until the money was in hand, as it was decided not to incur any more debt, as everything essential to the comfort and convenience of the congregation was provided for. The Incumbent intimated he had resigned charge of the Beaverton section of the parish, which was still altogether too large. Mr. Charles Burnham was appointed the clergyman's churchwarden and Mr. E. Edwards was elected by the people. Messrs. John H. Thompson and A. Wyatt were elected delegates to the Synod. When after some discussion of matters of a parochial nature the proceedings terminated.

**UXBRIDGE.**—The Easter services in St. Paul's Church were very well attended, notwithstanding the bad condition of the roads. The services were hearty, and the excellent singing plainly evidenced the great care taken by the efficient choir, to have the praiser what all desire it to be, on such a joyous occasion. The offertory amounted to \$44, a large sum, when we consider, that some \$70 had just been subscribed, for the liquidation of an old debt.

On Monday the annual Easter meeting was held, when the churchwardens, Messrs. G. Solly and C. G. Hanning, presented a most satisfactory report; showing a small balance on hand, after paying all expenses for the past year. The vestry then elected Mr. Howell to act for the congregation and the Incumbent nominated Mr. Hanning, who had taken the place of his late churchwarden—Dr. Hillary.

Messrs. Henry, R. Cook, Dyer and Chapman, were elected sidesmen, while much regret was expressed that Mr. Geo. Richards, who for several years had been most efficient in that capacity, declined re-election. Votes of thanks were then passed to the wardens, sidesmen, &c., and the cheering meeting closed, having first elected Messrs. Howell and H. Reynolds, as lay-representatives to the Synod.

Since the meeting, contributions have been received towards paying some old debts, one gentleman presenting the handsome sum of \$35, thus enabling the churchwardens to settle all claims against the Church, and encouraging the congregation to undertake other good works.

**LINDSAY.—St. Paul's Church.**—The services on Good Friday and Easter Sunday were well attended and a large number partook of the Holy Communion on the festive occasion. The musical services were excellent throughout and the offerings as a generous response to the appeal of the incumbent for missionary objects amounted to about \$43. On Monday evening at the annual vestry meeting the report of treasurer called for \$1,850 as the estimates of the current year to be

met as follows: Ground rents, \$350; pledged subscriptions, \$1,250; collections, \$250. The following gentlemen were elected to the several offices: Clerk, F. Weston, Esq.; churchwardens, Messrs. H. Dunsford and E. D. Orde; treasurer, E. D. Orde, Esq.; delegates to Synod, Messrs. H. Dunsford, Adam Hudspeth, and John Dobson; Auditors, Messrs. W. L. Russell and Jay Ketchum. Mission Services were held also during Sunday, Monday, Tuesday and Wednesday of the week, commencing April 8th, opening with sermons on Sunday by the Venerable Archdeacon of York at 11 a.m. and 3.30 and 7 p.m. Services and addresses each day at 8 a.m., 12 a.m. and 8 p.m. Wednesday morning, celebration of the Holy Communion. The subjects treated of were the Outpouring of the Holy Spirit, appeal to the Young, Call to Repentance and Amendment of life, Conviction and Conversion, Self-Consecration, Fruits of the Spirit, Work for God and souls, Sanctification, Preparation for Death and Judgment, Christian assurance, and the Church in Heaven. The following speakers addressed the meetings during the mission: the Revs. Rural Deans Allen and Stewart, Dr. O'Meara, and Messrs. Paterson, Harris, Cooper, Burgess, Stone, Hanna, and Horlock.

**PETERBORO'.**—On the morning of the first Sunday after Easter, a sermon was preached in St. John's Church, Peterboro', by the Rev. V. Clementi, B.A., on the subject of public teaching and preaching by women.

He took as his text a portion of the second chapter of St. Paul's First Epistle to Timothy.

After an introductory explanation of the circumstances under which the letter was written, he alluded to the manner in which the Apostle emphasizes the command, "I suffer not a woman to teach," by the assertion in an analogous sense,— "If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you," the Christians of Corinth, "are the commandments of the Lord;"—thus contrasting his injunction on this subject with his mere opinion on some others.

He gave a somewhat detailed account of the legitimate work of women as illustrated by Holy Scripture and the rules of the primitive Church, including an account of a recognized order of deaconesses; after which he showed, from modern examples, the large amount of important work that may be performed by women in their families, in Sunday schools, and occasionally, as in the case of those who in time of war have gone forth with the red cross broided on their arms, on the battle field, and the military hospitals. The names of such women, he said, will be remembered with gratitude and love long after the excitement produced by sensational female preachers has passed away for ever.

He drew attention to the pretended sudden conversions claimed as the result of such preachments, and reminded the congregation that the Holy Spirit descends not now, as in the Apostles' days, in fire, but by a silent operation on the heart, falling like the dew, and visible only in its effects.

After having demonstrated that in none of the cases he had adduced, whether from the Bible or from Church History, were women permitted either to teach or preach in public, he alluded to a remark he had recently heard made, to the effect that St. Paul's teaching is "old fashioned and unsuited to modern times,"—and gave utterance to an aspiration that there were more of such "old fashioned" teaching in the present days of sensationalism and excitement,—in which case we should enjoy greater unity; there would be fewer heresies and schisms; and women, at least, would learn that the will of Christ and His Apostles was, respecting their unobtrusive yet momentous duties.

The subject appeared to be seasonable, in consequence of a visit recently paid to the town of Peterboro' by some of these perambulating female Evangelists—as they presumptuously style themselves—who attracted large crowds to their preachments, among which were included several members of the Church of England congregation.

## NIAGARA.

(FROM OUR OWN CORRESPONDENT.)

DUNDAS.—A correspondent writes to us about the Lenten service held in the school house of St. James' Church, of which the Rev. F. S. Osler is the Rector. He says:—"It was my good fortune to be present at a service held in the before-mentioned school house, in Passion Week, when the Rev. C. E. Whiteombe, Missionary in charge of the Church of the Redeemer, Stoney Creek, preached. His subject was the life of Judas, explaining his besetting sins, and showing, in very forcible, expressive, and feeling language, his complete ruin and downfall, by a giving away to those sins. He then depicted, by a beautiful analogy, the dangerous state of the hardened, impenitent sinner.

The previous portions of the service were conducted as usual, the psalms being the 36th, 37th, and 38th. The "Magnificat" and "Nunc Dimittis" being chanted to Gregorian tones.

Throughout the old Niagara district, several of the clergy made an arrangement so that each week through Lent there should be in every parish a clergyman from some adjacent parish. By the adoption of this excellent plan a greater interest was taken in the services by the laity, and the clergy mutually aided each other in keeping the season in a seemly manner. The subjects of the lectures delivered in each parish were—"St. John, the Baptist," by Canon Read; "Moses," by Canon Roberts; "St. Peter," by Rural Dean Holland; "St. Paul," by Rev. H. F. Holmes; "Joseph," by Rev. C. L. Inglis; "Elijah," by Rev. J. Griffith; "Joshua," by Rev. E. J. Fessenden.

GUELPH.—At St. George's, Canon Dixon through Lent gave a series of lectures on the Lord's Prayer. During Holy Week and from the Friday preceding, he preached on "the Raising of Lazarus," "The Excitement in Jerusalem as Jesus approached," "The Paschal Lamb," "The appointment of the Lord's Supper," "Christ before Pilate;" and on Good Friday, "The attraction of the Cross," and "The state of the departed between death and judgment." The attendance at all these services was very good, but especially on Good Friday, when many not members of the church were present, and took a deep interest in the solemn services of the day. During Holy Week, Munro's "Story of the Cross," music by Redhead, was sung at each service. On Easter day there was an early celebration, at which there were present 51 communicants, and at the mid-day there were 145. The musical portions of the services were admirably rendered, and were of the festal character appropriate to the season. In the morning Canon Dixon preached on the "Teachings of the Resurrection," and in the evening, on the "Analogies of Nature with respect to the doctrine of a risen body." There is to be an ordination held in St. George's Church on Whit-Sunday, and a confirmation in the evening of the same day.

HAMILTON.—On Friday last the Rev. Canon Hebden lectured in the Church of England Institute to a very fair audience. His subject was "The Eastern or Greek Church." A short musical programme was first given. The great excitement among churchmen just now is, of course, the result of the Easter vestry meetings. So far as Hamilton Churches are concerned those results have been, on the whole, satisfactory. At the Ascension Church a point arose from a consideration of the best means to procure funds to meet the deficiency of \$585. It was finally resolved to raise the pew rents 25 per cent., but still many wonder and doubt whether that be the best and fairest plan. A poor man with a large family and consequently with a large pew will be obliged to pay more than the rich man who finds a small pew sufficient. It seems a pity that an income tax could not be brought into service in churches as well as municipalities; for then every member would be more likely to bear only his due proportion, and the old principle of tithe-giving be more fully carried out. Then again there are not a few who think that our churches would be better filled and the expenses more promptly met if, instead of

pews, the offertory were made the only means of support. There can be no doubt that the higher the rent of the pews is, the thinner will be the congregation and the smaller will be the voluntary offerings. I might add that the cause of so large a deficiency in the Ascension Church is owing (1) to expenses lately incurred in connection with the recently purchased cemetery, and (2) to a falling off in the offertory of some \$400.

Christ Church Cathedral.—The wardens, Col. H. V. Villiers and J. M. Lottridge, Esq., were unanimously re-elected. Delegates: Judge O'Reilly and Dr. Ridley.

Church of the Ascension.—The wardens, Messrs. N. P. Bickley, D. G. Greer, were unanimously re-elected. Delegates: F. W. Gates, E. Browne, Adam Brown.

St. Thomas.—Wardens: Messrs. James Walker and Robert Morgan. Delegates: F. E. Kelvert, Esq.

St. John's.—The wardens were unanimously re-elected. Mr. Hornby, the retiring trustee was re-elected for a term of three years.

ERALC.

ORANGEVILLE.—In Memoriam—Died, on Good Friday, Mrs. J. M. Bennett, aged 80 years and 5 months. She was a faithful and devoted member of the Church. She has left a large family to mourn her loss. On Easter Sunday last her funeral was attended by a very large number of relatives and friends to the Forest Lawn Cemetery. The following is a brief summary of the sermon preached by the Rev. A. Henderson on the occasion, from I. Cor., xv. 17: "If Christ be not raised, your faith is vain; ye are yet in your sins." He said that, our Lord was really and truly dead before he was taken down from the cross, we believe not only on the word of his friends, but on the testimony of his enemies. That our Lord truly rose again we believe, because his resurrection is borne witness to by followers, revilers, friends, enemies, and angels, as well as by God himself, and "He showed himself alive after His passion by many infallible proofs."

No historic fact appears to be better authenticated than the resurrection of our Lord. This is a matter all should endeavour to be clear upon in their own minds; for unless the doctrine is fully and satisfactorily proved, there is no sufficient evidence that our Lord's sacrifice of himself has been accepted by the Father as an atonement for the sin of the world. But as Jesus truly rose again, so shall we rise; for "He is the firstfruits of them that slept." On this Easter day, when the grand theme of resurrection should occupy much of our thoughts, we ought to be able to lay the remains of our sister in the grave with the more hope and consolation, seeing that she shall surely rise again. The signs of the times appear to me to indicate that our Lord's second coming is drawing very near, when the dead shall rise. I am always glad to be able to say of any one departed, that he died *professing* affiance in Christ, but I have something better to tell you of Mrs. Bennett; it is not how she *died*, but how she *lived*. We find but very little in God's word of how men died, but we find much written of how they lived. I suppose it is because generally people die as they live. Repentance upon a deathbed is not impossible, but we cannot always be sure that it is true—the work of the Holy Spirit. Our sister, from the day of her confirmation to this day, was as regular as possible in her observance of holy communion, which is one of the two sacraments "generally necessary for salvation." In her own family she was truly exemplary, teaching her children, not only by precept, but by example—by family worship and attention to every religious duty, to walk in the paths of righteousness. The expectation of a joyful resurrection, and of a meeting beyond the gloom of the grave, must surely afford some degree of comfort to bereaved ones who fully and firmly believe these doctrines.

HAMILTON.—On Sunday last, April 8th, the proposed changes in the cathedral service came into effect. The *Times* thus describes it: "The choir, which consists of 22 boys and 14 men, entered in procession from the vestry and took their seats in the chancel, the appearance of which was greatly improved by the proper and uniform ap-

pearance of the occupants of the stalls. The Very Rev. the Dean officiated, and the following was the musical portion of the service which was most excellently and we may say remarkably given, considering it was the first appearance of the choir in public: Venite, Woodward; "Te Deum," Steggall (unison); Jubilate, 214 Synod; Kyrie, 242nd Synod. Hymns: "Onward Christian Soldiers," "When Morning Gilds the Sky," "The strife is o'er, the Battle done." In the afternoon the choir were present at the I. P. B. S. service, and in the evening the cathedral was crowded, when the singing was even better than at the other services, the Dean again officiating. We heard nothing but praise of the choir on all sides, and congratulate the clergy, wardens, and congregation of Christ Church Cathedral on being the first cathedral in Canada to set the example of the beginning of a proper service. The choir-master, Mr. Robinson, deserves great credit for the manner in which he has brought on the boys during the short time he has had them in hand.

In the afternoon a special service was held for the benefit of the Irish Protestant Benevolent Society. The musical part of the service was again rendered by the Surpliced choir. The prayers were said by the Rev. Canon Hebden, and the Rev. J. Gemley, of London, preached from Isaiah, lvii., 7. The discourse was a most able and interesting one, shewing the duty and benefit of charity and benevolence. He referred also to the Surpliced choir, saying that while in Great Britain he had noticed that nearly every Church had its choir of men and boys in surplices. He shewed that it was not the insignia of any party in the Church. He mentioned the fact that the first Church he preached in, in England, was at Greenwich, the Church of Canon Miller, the champion of the Low Church party and the choir there was a surpliced one.

## HURON.

(FROM OUR OWN CORRESPONDENT.)

BRANTFORD.—Grace Church.—Wardens, Alfred Watts, H. Jones, Esqrs. Delegates, Messrs. W. J. Imlach, C. S. Ceaser, and Dr. Hewett.

St. Jude's.—Wardens, J. T. Gilkison and Frank. The wardens were appointed delegates.

NOTICE.—The Rev. J. W. Bonham, Church of England Evangelist, has accepted an invitation from the Lord Bishop of Huron to spend a short season in Canada. Bishops and Rectors who may desire him to hold Missions are requested to address him: Post Office, London, Ont., Canada.

PARIS.—The Rev. R. O. Cooper, lately assistant minister in this parish, has been appointed successor to the Rev. Dr. Townley, who has resigned the incumbency, after having been Rector for 22 years, but will continue to discharge the duties till the 1st July.

PETERVILLE.—St. Georges'.—The second Easter Vestry Meeting of this church was held on Tuesday evening, the 3rd inst. Rev. J. Gemley presided, in the absence of the Rector, Rev. Canon Innes. Messrs. John Peters and Gibson were reappointed churchwardens, and Mr. Peters, lay delegate.

GLANWORTH.—Christ Church.—The Easter Vestry Meeting of this church was held at 2.30 p.m., on Easter Monday, the Rev. Professor Halpin, of Huron College, Incumbent of the parish, presiding. The Incumbent's churchwarden for the ensuing year is Mr. M. Jackson, the people's churchwarden Mr. F. R. Shore. The delegate to the Synod is Mr. Jackson.

CHAPTER HOUSE.—The connection of Rev. Mr. Campbell with the Chapter House, as assistant Minister to the Dean of Huron, has terminated; his time will for the future be occupied by the care of the affairs of the Helmut Colleges as Secretary and Treasurer; the Dean meantime ministering entirely to the congregation. It is worthy of note that in this church, whose capacity is only for 300 people, 103 members partook of the Holy Communion last Sunday. The attendance at the Bible Readings continues very large.

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WESTMINSTER.—*St. James's*.—At the Easter Vestry Meeting there was a large attendance of the members of the Church, Rev. Evans Davis in the chair. The financial statement of the outgoing churchwardens was very satisfactory, showing a balance in hand, after paying all expenses, including the purchase money of the site for the new church. Messrs. John Beattie and Richard B. Hungerford were elected churchwardens for the ensuing year, and Messrs. Thos. Churcher and G. D. Sutherland delegates to the Synod. The work on the new church will, it is expected, commence next week. The eagerness and vigour of *St. James's* Church may be estimated from the fact that a church seating two hundred people has, in a period of three years, to be replaced by one for five hundred members.

FLORENCE.—We are pleased to learn that the congregation of *St. Matthew's* Church have not been unmindful of the voluntary services of Miss Gunne, daughter of their late pastor, as the following address would indicate:

Miss Kathelven Gunne:

We, the churchwardens of *St. Matthew's* Church have much pleasure in presenting you with this purse and donation (\$40) as a token of esteem and appreciation of your services, as organist, and of the interest you have taken in the welfare of the Church.

JAMES STURGEON, } Churchwardens.  
HIRAM WILSON, }

To which Miss Gunne made a suitable reply.

CHATHAM.—*Holy Trinity*.—The annual vestry meeting was in this church on Easter Monday evening, Rev. F. Harding presiding. The minutes of last meeting read by the Secretary and approved. The churchwardens presented their report, which gave a very satisfactory exhibit, not only financially, but also of the successful working of the envelope system adopted last year, showing the advantage of affording ready access to the church by all classes, and removing the restraint, felt by many, upon entering a church where the pews or sittings are not free, also the weekly contribution being less felt by contributors, than where quarterly or half yearly payments are required in larger sums. The following officers were then appointed for the current year. Mr. J. C. Small was re-appointed churchwarden by Rev. F. Harding, Mr. F. S. Key was also re-elected by the vestry. John E. Brook, lay delegate; A. Richardson, J. S. Barttem and Thomas McCrae, Esquires, sidersmen, Jas. G. Wier and J. S. Barttem, auditors, and D. Forsyth, vestry clerk. The vestry then adjourned until Monday evening, 16th inst., to receive auditors report.

The prospect for erecting a new church this year (the building now in use being only temporary), is very encouraging. The land paid for, stone and brick for foundation delivered on the ground, and contractors ready to commence work.

LONDON EASTER VESTRY MEETINGS.—*St. Paul's*.—The Easter Vestry Meeting was held at eight o'clock, Monday evening, in Bishop Cronyn Hall, the Rev. G. McInnes in the chair. The meeting having been opened with prayer, the following gentlemen were elected delegates to the Diocesan Synod: Messrs. James Hamilton, Richd. Bayley, and E. B. Reed. The Rector appointed Mr. Jno. B. Laing his churchwarden for the ensuing year, and Mr. Jas. Hamilton was unanimously elected People's churchwarden. The accounts of the churchwardens of *St. Paul's* for the year are not rendered to the Vestry till at the adjourned Vestry meeting. A financial committee was appointed to act with the churchwardens in financial matters. This is something new, the Rector and churchwardens being held to have full authority.

*Christ Church*.—The Annual Vestry Meeting of this, the second oldest of our city churches, was held in the schoolroom. Rev. J. W. P. Smith, Rector, presided, and there was a large number of members present. The churchwardens presented their report for the past year, showing a very satisfactory state of the finances. They not only avoided running into debt, but also paid about \$100 of old accounts. The amount raised by this congregation during the year was about \$1,350—a pretty good amount for them. The Rector ap-

pointed Mr. Wm. Robinson his churchwarden, and Mr. John Tibbs was elected by the people. The lay delegates to the Diocesan Synod are Col. Taylor and Mr. Horton.

*Croun Memorial Church*.—The Annual Vestry Meeting was held in the schoolroom, the Rector, Rev. W. N. Tilley, presiding. This is the only church in the city having the pews free and unappropriated. The financial report of the churchwardens was satisfactory. In the discussion consequent on its presentation, it was held by the great majority of members present that the free pew system had been a decided success, and it would not be advisable ever to return to the system of raising the revenue for the Church by renting the pews. The churchwardens for the ensuing year are Mr. B. Cronyn for the Rector, and Mr. W. C. L. Gill for the people. Messrs. V. Cronyn and F. Rowland were re-appointed delegates to the Diocesan Synod.

EASTER DAY IN THE CITY CHURCHES.—The congregations in all our churches on Sunday were very large, and the number of communicants was much greater than at any previous time. Of young members this is especially observable. At *St. Paul's* there was an administration of the Holy Communion at 8 a.m., when seventy-two members partook of the Sacrament. 11 a.m., Morning Service by Revs. Cannon Innes and J. Gemley. Revd. Canon Innes preached an appropriate sermon, full of life and power, from the words "Saved by his life" (Rom. v. 10.) The Holy Communion was then administered to a large number, there being three hundred communicants at both services. The music for morning service was as follows: Hymn, "Jesus Christ is risen to-day"; Psalms for the day; Easter sentences; Anthem, "They have taken my Lord away;" and Hymn, "Christ the Lord is risen to-day."

ALGOMA.

The Missionary Bishop of Algoma acknowledges the following sums received for mission purposes in his diocese, during the quarter ending 31st March. These moneys should have been acknowledged in the April number of the *Algoma Missionary News*, but owing to the difficulty of communication during the winter season, with the Shingwauk Home, where that journal is now printed by *Indian boys*, the list was not received in time for insertion.

ALGOMA DIOCESAN MISSION FUND.—Received per the Bishop—A friend, \$1; H. F. Mission Box, \$2.50; Rev. Canon Townshend, Amherst, N. S., \$30; Rev. H. Holland, \$20; Miss Holland, England, \$4.80; Rev. Dr. Beaumont, \$10; John McDonough, Esq., \$4; Master Ernest Robarts, 50c.; Mrs. Heath, \$2; George Halben, Esq., \$2; Synod of Toronto grant, per Wm. Atkinson, \$228.50; Board of Foreign Missions, N. B., per W. M. Jarvis, \$181.14.

Diocesan Missionary Associations—Montreal, per Sec.-Treas., \$212.50; Quebec, per Sec.-Treas., \$196.26; Ontario, per Sec.-Treas., \$408.60; Huron, per Sec.-Treas., \$46.76; Niagara, \$32.90.

From Societies in England—Col. and. Con. C. S., grant for quarter, £67 10s., (\$925.49); S. P. C. K. grant for church buildings at Stisted, Beatrice, Ufford, Brunel, Stoneleigh, £10 each, £50 (\$242.18); S. P. G. F. P., £17 7s. 4d. (\$83.72).

For repair of Church at Manitowaning—Trinity Church, St. John, N.B., per W.M. Jarvis, Sec. Treas. B. F. M., N.B., \$21.

For Shingwauk Home—Ascension Church S. S., Hamilton, per Rev. T. H. M. Bartlett, \$52.82; H. C. Harris, Nova Scotia, per F. Wootten, \$10; Fruit of Lenten self-denial, \$5.

The Bishop specially requests that contributors to his work will, if possible, send their subscriptions, donations, &c., to the Secretary-Treasurer of their own several Diocesan Associations, rather than to himself; as the doing so will not only save confusion in keeping the accounts, but also tend to show more clearly what each Diocese is doing for missionary work in Algoma.

ALGOMA MISSIONARY ASSOCIATIONS.—Sec.-Treas. Huron Diocese, John Beard, Esq., Woodstock; Sec.-Treas. Toronto Diocese, Rev. S. Givins, Yorkville; Sec.-Treas. Ontario Diocese, Rev. F. W. Kirkpatrick, Kingston; Sec.-Treas. Montreal Diocese, Mrs. Simpson, 117 Metcalfe street; Sec.

Treas. Quebec Diocese, Rev. John Walters, Point Levis; Sec.-Treas. Fredericton, Rev. T. E. Dowling, Carleton, S. John; Sec.-Treas. Niagara, Rev. T. H. Bartlett, Highlands, Drummondville.

MISSION VACANT.—*Mary Lake Mission, Muskoka*.—Salary \$800 per annum, with a small parsonage. The bishop will be glad to hear from any clergyman in priest's orders, and good standing, who may feel inclined to accept this charge.

Correspondence.

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

THE MISSION FUND IN TORONTO.

SIR,—The sum charged to Toronto towards the Mission Fund appears to be about \$5,300. I estimate the heads of families (and church members of independent means) in Toronto to be 1,800. Therefore, if each contributes three dollars per annum, the amount will be obtained. There are very few who cannot do this. If they can, and do not, they can only be churchmen in name. Enclosed are two dollars for the first six months; also, one dollar for the Algoma Mission Fund, from Mrs. H———r, of Yorkville. This does not interfere with "free-will" contributions. H.

THE "ECHO."

To the Editor of THE DOMINION CHURCHMAN.

SIR,—I have just cast my eye over No. 1, Vol. 1, of a paper called the *Echo*, an organ of the body of Separatists, styling themselves the Reformed Episcopal Church.

The name of the paper is singularly appropriate, inasmuch as I notice in this, its primary issue, that it echoes every voice that gives utterance to an attack upon the Church, from "Bishop" Cummins to "Punch."

There is one sentiment, however, that does not find an Echo in its pages, viz: the aspiration for oneness the we read in the 17th chapter of *St. John*.

When the editor of a professedly religious paper can so far demean himself as to quote a "funny" paragraph from his facetious English contemporary for the purpose of giving point to expressions of emnity to the Church, he must be greatly at a loss for sound and solid arguments, as well as sadly deficient in gentlemanly feeling and good taste.

Let him pursue the same course in future, and he will probably effect his desire—and ours—viz: the weeding out from the ranks of our Church of any unfilial members that may still remain within her pale.

Peterborough, April 7, 1877.

B. A.

A "LOW" CHURCHMAN'S VIEW OF THE EASTWARD POSITION.

The following is from the *Guardian*:—

SIR—Although "a Low Churchman," I am not alarmed at the prospect of a decision in favour of the eastward position.

1. Whatever position or dress may be legally sanctioned by our "Church and realm," our Anglo-Roman brethren will continue to offer "the sacrifice of the Mass" at the Consecration Prayer. Many are offering it now with their faces towards the south.

2. If the eastward position is pronounced legal, many "Low" Churchmen will adopt it as being more convenient and devotional.

3. As to the sacrificial vestments; suppose them lawful. Few will consider them as conducive to dignity or devotion. Reverence and good taste will forbid the intrusion of grotesque postures or adornments at that solemn hour.

4. Considering the piety and self-denying labours of many of our ritualising brethren, ought not "Low Churchmen" to allow them as much liberty as may be consistent with our principles?

5. Are we sure that there is no manual offering to be made to God as well as to His people in the Eucharist? Protestants though we are, may we not offer an oblation of the holy bread and wine?

Waterland contends against any sacrificial action; but he admits the following interpretation of *Malachi* i. 11, by Justin Martyr:—

"The pure offering in every place, foretold in Malachi, is the sacrificial offering of the bread and wine in the Eucharist by Gentile Christians throughout the world."—*Waterland on Eucharist*, p. 319.

See also a quotation from Irenæus, page 325:

"The sacrifice of the Cross or Christ Himself, may also be said to be offered in the Eucharist. But then it means only offered to the divine consideration, that is represented before God, angels, and men, and placed before God; not offered again in sacrifice."—*Waterland*: note, page 422.

What saith Bishop Beveridge?

"The Lord's Supper is the memorial of our redemption; or rather, it is a solemn and lively representation of the death of Christ, and offering it again to God as an atonement for sin and reconciliation to His favor."—*Beveridge's Private Thoughts, with Preface by the Rev. Charles Br.ley*.

"I believe this Sacrament of the Lord's Supper is properly called the Christian sacrifice as representing the sacrifice of Christ upon the cross."—*Ibid.*

"The very Body of Christ cannot be offered to God in the Sacrament; and therefore if they will still call it a sacrifice, they must acknowledge it is such a sacrifice wherein there is nothing offered to God but bread and wine, and by consequence no propitiatory sacrifice."—*Beveridge on Article XXXI.*

Hear the Rev. John Wesley:—

"There is no ordinance or mystery that is so blessed an instrument to set the everlasting Sacrifice solemnly forth before the eyes of God as the Holy Communion is. To God it is an altar whereon men mystically present to Him the same sacrifice as still bleeding and suing for mercy. In the Church we present to God the Body and Blood of Christ in a memorial. Turn thine eyes, O merciful Father, to the seals of Thy Covenant, which now lie before Thee on this table."—See the *Eucharistic Manual of John and Charles Wesley, 1794.*

"Turn from me Thy glorious eyes  
To that bloody Sacrifice;  
To the token of His death  
Here exhibited beneath."

—*Wesley's Eucharistic Hymn, 119.*

6. The union of Christ with His Church is "a great mystery." Theological differences are to be expected. When we are called to join the Church triumphant, the errors and misconceptions of our differing brethren will seem as dust in the balance when weighed against their self-denying love, and their sure prospect of an eternal reward. I cannot honestly believe "the ancient" doctrine of "the Real Presence," and therefore remain in their estimation,  
A LOW CHURCHMAN.

Milford, Haven.

## Family Reading.

### OUR NEW VICAR.

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

XIII.

#### THE SEVENTH LETTER.

Your letter about Baptismal Regeneration has helped out into greater clearness my own vague notions, formed under no direct teaching, but drawn simply from a plain common-sense view of the language of the Book of Common Prayer: and has confirmed an opinion I have long held, that the whole theory of our Church Service, if rightly understood, is more truly Evangelical (even in their own exclusive use of the term) than the doctrines of the Evangelicals themselves.

No view of truth could more magnify God's grace, or teach more strongly the utter sinfulness of man, than that which you have set forth: where all the beginnings of good, and all the answering powers which rise, responsive to God's call, in the human heart, are first placed there, when the covenant of love is sealed at the font; and when God gives, according to His own promise, that power without which we should be powerless.

Indeed, all your Church-teaching seems to me so thoroughly Christ-teaching, that the idea, so mischievously encouraged by some, that the Church and Christ are opposed—that to teach the one is necessarily to set aside the other—vanishes away.

—And surely this must be right. For if the Church be Christ's body, then they are both one all the life and power and glory of the body in the Head: nay, its very existence dependent on the union. It seems an absurdity to suppose that any thoughtful man, talking of the Church as a living body, can ever mean to convey the idea of a body of men without Christ. When, speaking in common parlance, we say, "Nobody was there," we convey exactly the same idea as if we said, "Not a soul was present." The word "body" in the one expression does not convey the idea of a lifeless mass, any more than the word "soul" in the other conveys that of a disembodied spirit. So "the Church" does not suppose a body of men without Christ; neither, thanks to His mercy, do we know of Christ on earth, save as God in His Church incarnate. But I forget that I am not a teacher, but a disciple, so must not run on in this way, as if you were at my feet.

Our Vicar has, since my former letter, puzzled our good flock here not a little, by a sermon which he preached, on conversion, the very next Sunday after his sermon on Baptism. Many of our people are Methodists, and were astonished beyond measure to hear what he said on this their favourite subject. They really at first began to consider him a kind of poacher, entering the preserves of others, and making his own of that which he could have no claim to.

The doctrine of Baptismal Regeneration, as they imagine we hold it, seems in their minds to do away with all necessity for, or possibility of, conversion. For if a man be at once made by baptism all he ought to be, then is there no need for any after change. What, therefore, was their astonishment when they heard the necessity of conversion urged upon them; and the nature of that conversion set forth so clearly to be a change of mind, a new course of life, a thorough renewing of soul, wrought by the outpouring of God's Spirit upon man, and making him a new creature in Christ.

The various ways in which he showed that God is ever working to bring about this change in His people, seemed also so much in keeping with their own views. Sometimes suddenly rousing them to a sense of sin and danger, by a word, a judgment, an inward conviction, a text of Scripture, a sermon, a dream. Then again, melting them into sighs and tears, under some tender exhibition of the Saviour's love, some record of His sufferings, some proof of His endurance and gentle favour, amid all the hardheartedness, and despite of all the provocations of man. Then the heart-searchings which follow such rousings, and the pains and depressions which only slowly pass away, like clouds and vapours of darkness before the warm, soul-reviving sun. Then the altered life, with its many backslidings, and disappointments, but its still onward, upward course; "something attempted, something done" every day, though possibly something also lost in moments of supposed security. Then the deepening habit of holiness which works by long use into the soul, until at length, after years passed over, it becomes the new nature of the new creature, now grown old in the knowledge of God. Until, the work nearly done, there is wanted but a little more refining of the gold in the laboratory of His rest above, and then its purification will be complete.

It was most intensely interesting to watch the breathless earnestness with which men all around were hanging upon his words, as thus he taught them. The teaching was so true to God's dealings with, and every man's experience of, his own heart; it went so home into the secret places of its consciousness; it woke up so many hidden convictions and affections; it was so real, so personal, so practical, so helpful, so holy. His own inner life stood out before every man there. The same need that all true-hearted penitents are conscious of,—whether they be Churchmen, or Dissenters, or Romanists,—the need of Christ. The same help and remedy in His life within, which every hungry and thirsty soul longs to enjoy—every faint and weary spirit gasps and sighs for. One, as he preached, thought of the Great Teacher, as described of old: and His power over the minds of men, when "the common people heard Him gladly."

But all their wonder at this earnest plea for the new life of Christ in the sinner's soul, which they had never thought that a preacher of Baptismal Regeneration could care for, seemed as nothing before the added astonishment which possessed

them, when they found conversion spoken of as being almost a part of that very Baptismal Regeneration which they dreaded so much; when to the grace given in Baptism he traced the answering voice or instinct in man's heart which could reply to God's call; when, after having shown how few, if any, keep their baptismal covenant, to renounce sin, believe truth, and do holiness,—but instead thereof, wander out of the way in which as members of Christ they should walk, he taught that from such a downward, Hell-ward course there must be a conversion, or turning back to God; or there could be no dwelling with Him.

The better way of keeping that covenant from the beginning to the end of life, he set forth fully. How that is the high duty of every Christian—the standard toward which all should reach, the point at which all should aim; and how sad and painful are those lapses into sin which make conversion necessary. But when, through the frailty of the flesh, sin has been committed, purity lost, and God's home in man's heart defiled; then, though the grace first given in Baptism is our help to rise out of our sin, and gives us power to hear, to answer, to obey God's later call, still it does not of itself save; and its having been once made ours in Baptism will not suffice, unless it bring us back to our covenant state; rousing us to a sense of responsibility and duty, and restoring in us the defaced image and decayed love of Christ.

In fact, it was just what you said in a former letter—the washing of regeneration must be followed by the renewing of the Holy Ghost, or our regeneration itself will not save.

I need hardly say that the simple truthfulness of this commended itself to every mind; and though the connexion which he at first spoke of as existing between conversion and Baptism had somewhat startled—yet the way in which it was wrought out and explained seemed unanswerable, and served only to magnify that grace which is the essence of the Sacrament.

Here then was a point clearly gained, even with the most prejudiced of his parishioners. But alas! the very next Sunday he lost it all. For what should he do, but, after a sermon urging upon all the duty of frequent Communion, he read the first exhortation in the Communion Office:—read it word for word to the end,—and thus told them, (as you know he must do if he read it all), to come to him, or some other discreet and learned minister of God's word, and open their griefs; or, in other words, (for such is the meaning of that expression) confess, and receive the benefit of absolution.

I must own that this startled me not a little I had always admired the prudence of those clergy who stopped at the close of the first sentence in that exhortation; and thus avoided reading the last sentence, about confession and absolution;—things which our Church either wholly puts aside, or speaks of so doubtfully, that the less her ministers talk about them the better.

The consequence is, the parishioners are as much against him this week, as they were with him last week, knowing not how to understand him, so full does he seem in their eyes of endless contradictions. A High Churchman one day, almost a Wesleyan the next, and all but a Papist the third.

Do write to me at once about these two questions of Confession and Absolution. For to me they are puzzlers; and, at the same time tell me honestly, whether you do not think our good Vicar's conduct just a little weak and inconsistent.

XIV.

REPLY.

I do not think your Vicar's conduct the least weak or inconsistent—at least, so far as your report of it enables me to form an opinion. You have yourself shown, as well as I could show, and better, how his teachings on Baptism and Conversion have in them a perfect unity; and therefore on those subjects I need not write. To the doctrines of Confession and Absolution I shall, then, at once address myself. And though I admit the difficulty of such subjects, still I do not despair of showing you that they are important parts of the economy which is in the Church's keeping, and which she is bound to use for the benefit of her children in their times of need.

First, I shall speak of the four occasions on which our Church teaches us to use them; for though you

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seem to think from what you say in your last letter that she sets them aside, there are four times at which she directs her people and priests to use them for the good of their souls.

First, in the public congregation we have the general confession, which should be said by all, and after which the priest pronounces the absolution. The character of which absolution is more an authoritative declaration of God's pardon to all repentant sinners, than any direct personal application of that pardon to an individual case. The reason of which is manifest, namely, that the congregation being of a mixed character, and having possibly many in it who are careless and impenitent the Church offers God's pardon only to those who "truly repent and unfeignedly believe His holy Gospel."

Secondly, in the Holy Communion Office there is a confession deeper, and more earnest in its expression of sorrow for and hatred of sin, proportioned to the solemnity of the occasion on which it is uttered. And as its use, and the reasonable supposition that those who come to that Holy Sacrament have tried themselves by the awful description of a worthy communicant given in the shorter exhortation, both warrant the Church in believing that they who kneel at her altar are what her children there should be; the priest is authorized to pronounce a much more distinct and personal absolution than that found in the offices for Morning and Evening Prayer.

Thirdly, there is a time even more awful than those I have referred to, I mean the time of death when, in the order of the Visitation of the Sick, it is directed that, "the sick person be moved to make a special confession of his sins, if he feels his conscience troubled with any weighty matter." "After which confession the priest shall absolve him (if he humbly and heartily desire it)," after a prescribed form. And by that form—inasmuch as there has been personal examination and special confession, which were not on either of the former occasions; and inasmuch as the priest could thus reasonably know more of the real heart-sorrow and penitence of the sick man than he could know in the case of either his general congregation, or even his more select communicants,—he is authorized to pronounce an absolution the most personal, and direct, and authoritative that our Church possesses in her formularies.

Fourthly, there is that time to which the exhortation in the Communion Office points, when a sinner, having failed to quiet his own conscience by the use of self-examination and self-discipline, is told to come to God's minister to open his grief and receive the benefit of absolution, together with ghostly counsel and advice. For this the Church has prescribed no form. In the Morning and Evening Prayer, and in the Communion Service, forms of confession and absolution are prescribed. In the Visitation of the Sick there is no form of confession, but there is a form of absolution. For the private confession and absolution referred to in the Communion Service there are no forms at all; and therefore each clergyman is left to his own discretion in such matters.

You will thus observe that as the personal knowledge which the pastor has of his flock becomes more near and accurate, so the absolution which he is authorized to pronounce becomes more distinct and full: for this manifest reason, that there is less apprehension of error in the use of the keys when he knows the penitent's heart-secrets, than when he has to deal with a mixed and comparatively unknown congregation.

We have now come in regular order to that subject about which you wished me to write—namely, private confession and absolution:—and, at all events, cannot have a doubt that our Church (though she provide no formularies for such), reserves them in her own hands as occasional medicines.

To me it would appear, I must own, as if she could have no title to being the mother of her children, if the power to approach to her own inmost bosom were not ever open, in their seasons of need and trial, to all whom she nourishes and brings up.

To think of such gifts as sin-laden souls must have, and to know of no power of telling them to any one authorized to hear them and to give guidance and comfort; would be to suppose a state so desolate, that one would as soon go to the desert for a home, as to such a Church for sympathy or shelter.

But while she provides that the door shall stand open sufficiently wide to admit every weary or heavy-laden penitent, she does not fling it open to all her worshippers; so as to encourage them, as a common practice, or necessary habit, to private confession at her knee. Nay, rather her genius is (so far as I understand her) to discourage such a course; as tending to interrupt that direct intercourse with, and weaken that immediate dependence on God which is of importance toward the deepening of personal religion, and which too much recourse to man's intervention might interfere with.

There is moreover a morbid state of feeling which too frequent use of private confession is likely to create. Though the searching of one's own heart, with a definite aim and purpose, is most useful, and one of the great blessings of such discipline; yet in the case of many, especially females and young persons, to whom the great and defiling sins which mostly call for private confession are little known, there is found sometimes a morbid sensitiveness which is not good; and even a reference to thoughts and feelings which the delicacy of the soul would shrink from uttering to itself, were it not for the belief that such things *must* be laid open to another.

I have known instances, in the course of a long life's experience, where I have found it the one great means, permitted by God, to bring man face to face with his own sin in all its enormity; and lay him with the burden of that sin at the foot of the cross of his Redeemer. But I think it should be used cautiously—*not as food, only as medicine*; for unless it be done in a very holy way, and under a very awful sense of God's Presence, it may make more sin than it corrects, and familiarize with thoughts which we should shrink from.

I am quite aware that in all this I write under a deep sense of personal frailty, which, were there such an office as that of Confessor in our Church, would make me shrink from it with horror. Would to God I had attained to such degree of holiness as alone fits a poor frail human creature for a work so delicate and dangerous! But if I, with all the helps of my sacred office, feel the snare, may not other natures be equally weak? and that which I have to watch against when helping others, may not others require to watch against also, when helping themselves?

With this caution against its too frequent or compulsory use, I thank God for its recognition by our Church. It is one of the most valuable medicines in her laboratory, and whenever it is needed, I trust her ministers will ever be found able and willing, with due caution and holiness, to use it for the healing of the penitent.

The manner of using it at such times our Church has not prescribed. Does not the omission of any form seem more the result of forethought than of forgetfulness? May she not have feared lest one the errors she was then abjuring might be brought back again only too easily, by the conversion of a permissible into a peremptory rubric?

Our Church has left her clergy free in these matters. Each man must do what he thinks most in keeping with her mind. We may trust that they will never, before the cry of popular clamour, abandon the cautious use of so delicate a medicine;—nor, on the other hand, ever be led to change the English for the Romish manner of using it: substituting a compulsory inquisition into every heart, for a parental readiness to hear, and to bear those secrets and sorrows with which the souls of some are overborne. Our religion is as essentially English as anything about us; and the Roman confessional is as unsuited to our English natures as the Roman ritual would be.

That absolution naturally follows upon confession is apparent. It is not a power assumed by man to forgive sins, which God alone can do. It is simply a rite which the Church authorizes her priests to use, for the assuring to penitent souls of God's pardon. No words could be more cautious than those she uses on every occasion.

In the Service for the Sick she speaks most plainly, and yet observe her dread of assuming for her priesthood too much authority. First she explains who alone can forgive, and who alone are by her absolved. Christ alone can forgive; and those only who truly repent and believe in Him are absolved. Then she utters the awful words, "I absolve thee from all thy sins"—but remember—"by Christ's authority committed to

His Church;" and "in the Name of the Father, and of the Son, and of the Holy Ghost."

Are these words more solemn than those with which we are more familiar—"I baptize thee in the Name of the Father, and of the Son, and of the Holy Ghost?" If it be too awful for man to say, "I absolve," it is surely no less so for man to say, "I baptize." The one is the declaration of God's pardon, the other conveys the gift of the Holy Ghost. Both of them expressions too awful for man in his own right, unauthorized, to use; and both of them, if so used, equally profitless and vain; but both having just that power, when rightly used, which God's word and warranty give them.

Like Nathan's absolution of David, "The Lord also hath put away thy sin: thou shalt not die." Like Elisha's baptism of Naaman in Jordan, "Wash, and be clean." Both of them Christ's last and most precious gifts to His Church, just before His ascension: when, breathing on His Apostles, He bestowed one, saying to them—"Receive ye the Holy Ghost; whosoever sins ye remit, they are remitted unto them, and whose soever sins ye retain, they are retained;" and, with His foot pressing for the last time the mountain sod of Galilee, gave the other in these His last and most living words—"All power is given unto Me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."

The world may think the priesthood triumph in such powers. They little know how they tremble at the very words they breathe, and never feel their own nothingness more than when thus called upon to act and speak for God.

How didst thou start, thou Holy Baptist, bid  
To pour repentance on the sinless brow!  
Then all thy meekness, from thy hearers hid  
Beneath the ascetic's port and preacher's fire,  
Flowed forth, and with a pang thou didst desire  
He might be chief, not thou!

And so on us at whiles, it falls, to claim  
Powers that we fear, or dare some forward  
part;  
Nor must we shrink as cravens from the blame  
Of pride, in common eyes, or purpose deep;  
But with pure hearts look up to God, and keep  
Our secret in our heart."

Reject one power committed by Christ to His Church, as too awful for man to administer, and you must reject all. To preach the word which is to *convert*;—to pronounce the absolution which is the seal of *God's pardon*; to baptize, wherein the soul is *born again*;—to give, to those who hunger and thirst after righteousness, the *Body and Blood of Christ*;—which of these is most awful? And yet without these powers, what an unreality Christ's Church would be!

So I hope you will not again say that our Church either sets aside, or speaks doubtfully of confession or absolution.

She uses, and clearly understands the safest use of, both. But it is her children who are, in too many instances, ignorant of what she holds or teaches; and it is their ignorance on such matters which creates so much confusion and misunderstanding.

It has taken years of quiet use and forbearance amid almost universal excitement and misrepresentations, to bring us to the point we have now attained.

How long it was before men could tolerate doctrines and practices which had almost vanished out of the Church through desuetude, but which have now been safely and very generally restored. The cry at the time was popery! hidden popery! But forty years have rolled over, since *The Christian Year* began its gentle mission, and are we a whit nearer popery now than we were then? On the contrary, I should say, infinitely farther from it! We were just then verging to it, though unconsciously; for, had we lingered on a few more years, all the realities of religion in the English Church would have been well nigh lost, and men who in later days wanted an authoritative Guide and Holy Sacraments, would have had only the Church of Rome to seek to for them.

But now our holy and beautiful Temple is

restored, and men feel that in her they have shelter and food, and are content. We have only to wait a few more years, and that which is now accepted here and there will be accepted universally, and the Church as she is will be the grateful shadow of our land.

The lines of demarcation between extreme parties are gradually fading away. The High gathering in more of that glow and warmth which the Low love, and the Low learning from the High some deep eternal truths which, in the fervour of enthusiasm, had been dropped or disregarded. The Christ,—which both love, but had hitherto taken different ways of serving and glorifying,—drawing in His blessed Oneness both together, so that there should be no rent in this portion of His garment.

And though some men now-a-days look anxiously ahead and dread the rocks of Ritualism, and fear for the good bark shipwreck thereon, I have no fear. Ritualism is a safety valve for one class of minds, as Puritanism is for another. The Church has long borne with the latter, in its departure from her accustomed use, just that she may retain those who affect it, and give a wide margin, within her pale, to the freedom and independence of thoughtful English minds.

The Church will, I hope, with equal wisdom bear with the former, and let equally honest and holy men have a lawful licence within her fold. Watching only, with heedful eye, against the slightest change from the order of our Book of Common Prayer; or lest the significance of any rite or ceremonial become the veil of some doctrinal error, and so gradually and insensibly draw men back to that which they had left generations upon generations behind them.

If our Book of Prayer be the common and enforced rule of ritual for all, high and low, equally; if the use of old parish churches be only gradually reformed, so as to carry the flock along with the reformation and the reformers, not drive them away; if those, who desire a higher ritual at the Holy Eucharist, be restrained to such observances and ornaments as the Church's deliberate wisdom declares to be lawful, and to such sacred buildings as contain flocks which accept them with good-will—I have no fear for the result. There is a sound healthiness in the English mind, in its love of the Bible, and Prayer Book, and fair play, which will, under God, keep us all right. There is, better than all, a promise which without presumption we may claim: "Lo, I am with you alway, even unto the end of the world."

(To be continued.)

## Children's Department.

### THE SPARROW.

I am only a little sparrow,  
A bird of low degree;  
My life is of little value,  
But the dear Lord cares for me.

He gave me a coat of feathers;  
It is very plain, I know,  
With never a speck of crimson,  
For it was not made for show;

But it keeps me warm in winter,  
And it shields me from the rain;  
Were it bordered with gold or purple,  
Perhaps it would make me vain.

I have no barn or storehouse,  
I neither sow nor reap;  
God gives me a sparrow's portion,  
But never a seed to keep.

If my meal is sometimes scanty,  
Close picking makes it sweet;  
I have always enough to feed me,  
And "life is more than meat."

I know there are many sparrows;  
All over the world we are found;  
But our heavenly Father knoweth  
When one of us falls to the ground.

Though small, we are not forgotten;  
Though weak we are never afraid;  
For we know that the dear Lord keepeth  
The life of the creatures He made.

I fly through the thickest forest,  
I light on many a spray;  
I have no chart or compass,  
But I never lose my way.

And I fold my wings at twilight,  
Wherever I happen to be;  
For the Father is always watching,  
And no harm will come to me.

—Happy Hours.

### ON THE SHINGWAUK HOME.

DEAR CHILDREN,—There is a good work, that I think it would be a pleasure for you all to assist in, and I want you to try and do your best, and God's blessing will be with you.

Perhaps you have heard of the "Shingwauk Home," in Algoma Diocese. Many of you doubtless know all about it. It is near Sault Ste. Marie, at the head of one of our beautiful upper lakes. It is a large house, with more than forty Indian boys living there, from seven to twenty years of age. They are not only receiving a good plain English education, but are taught some useful trade, and more than all, are brought up in the knowledge of the Lord and Saviour Jesus Christ.

If you were to visit the Home, you would find it such a cheerful busy place. Some of the boys would be at lessons, but some would be learning to make boots, some printing, others learning to be tinsmiths, or to make bread, and some at other employments, but all would be happy and contented.

Now is it fair all this should be for the boys; that they should be so well treated, and the girls left in the woods with their Indian parents to grow up in ignorance, idleness, and sin? You will say, "Certainly not," nor is it. The Indians are very anxious to have their children taught, and the good clergyman who superintends it all, is doing what he can to try and build a Home for the girls also; but it is very hard for him to get money up there. He wants over \$2,000 more. It seems a great deal, and yet that sum could be easily raised, if you children would send your small offerings to help him. Send anything you can, if it is only ten cents or twenty-five, it helps; but the more the better. About a year ago some children in the United States began to send their little offerings to the editor of *The Churchman*, to endow a cot in St. Luke's Hospital, New York, and in ten months the money came to \$7,000, and endowed a cot in another hospital also. It was a work of Love, and it succeeded. Could not this also be made a work of Love? If some of you would begin, others would soon follow your example, and children from all parts of this prosperous Dominion of Canada would soon be sending contributions to the Girls' Home in Algoma.

Try what you can, dear children, to help a good man on with his work, and to strengthen his hands, and be quite sure you will receive a blessing from the dear Lord Jesus.

All contributions to be sent to the Editor of the *DOMINION CHURCHMAN*, and they will be acknowledged as soon as possible. H.

### THE GOLDEN KEY.

Years ago fable used to report that whenever the rainbow touched the earth it left behind a golden key, and that whoever found it was made happy ever after. That, dear children, however pretty it may appear to you, was only a fable. But I have something to tell you that is as deeply interesting as it is true. Listen! A Being, fairer and more beautiful than the rainbow, stronger and more lasting than the hills, brighter and more glorious than the sun, has stooped from heaven, touched this earth of ours, and brought to it the golden key of love, and as many as find it are made evermore happy. Strange as the statement seems, all may find this key. Even little children as well as grown up people have found it and been made glad. It is the key which God uses to unlock hard hearts and sin-bound affections, the key, too, which opens the gates of paradise, revealing to the eye of the mind all the secret and beautiful treasures which God has laid up for them that love Him.

Little reader, have you found this key? "God is love." He so loved the world that He gave His Son to die for it. Does his love fill your heart, and cause beauty and gladness to spring up around you? A dear little girl was once asked why everybody loved her. "I don't know," she replied, "unless it is because I love everybody." If you love God, you will love all whom God loves. If you were to shout in a cavern, your voice would echo and repeat what you say. If you love others, they will love you. If you speak kindly to them, they will speak kindly to you. Love is repaid by love, and hatred by hatred. God says, "I love them that love me, and they that seek me early shall find me." Happy indeed is every child in whose heart Christ dwells.

—Is our daily life what it ought to be? Do we not allow petty vexations and trivial things to sour our temper and darken our brow—the impulse of nature to get the better of us? That impatient word just now: you were fretted, but did it make you feel any more pleasant? Those light and trifling thoughts: they have gone to give their account against you. That witticism at another's expense; you mean no harm, but was it after all, quite right and doing just as you would be done by? And then the words that are unspoken; the opportunities neglected which might be productive of so much good! How much evil we do when we might do good! How much reproach we bring upon ourselves by our inconsistencies! How little we practice what we preach! How little we do unto others what we would that they should do unto us! How selfish we are, and ready to listen to the promptings of self-interest! How we permit little jealousies and animosities to rankle in our heart, and pride, vain and impotent, to fill it! How little of charity do we feel for an erring brother or sister, as if we never erred ourselves! How imperfect and incongruous are our lives!

BROOKLYN.—*St. Paul's Church*.—This church was filled with a large congregation, on the 8th inst., to witness the rite of confirmation administered to twenty-five candidates, presented by the Rev. Newland Maynard, rector, after the usual morning prayer (the litany being read at an earlier service), and singing by the surpliced choir. Before ascending the pulpit the Right Reverend Bishop Littlejohn congratulated the congregation on the satisfactory condition of the financial affairs of the parish, which, considering the liabilities and the difficulty of raising money these hard times, was most creditable to them. He thanked the godly women of the parish (he would not use the term ladies as sounding secular,) for the assistance they had rendered and the efforts they had made, and after eloquently portraying the noble field of work that God's church offered to them, he said he did not intend to forget what had been accomplished by the opposite sex. The church was to be congratulated under the adverse circumstances of its condition in paying punctually its heavy instalments of interest. He assured the people that their present condition was more satisfactory than that of not a few churches who considered themselves in a worldly point of view, better off; and when the proper time came, a strong effort would be made to reduce the mortgage and thus relieve the apprehensions of the future. The form of worship now adopted in *St. Paul's* was personally to him, and in his opinion, just the right thing, filling his ideas of how the services should be conducted, and as he listened to the singing and responses of the choir and the hearty rendering of the service, he could almost fancy himself at Temple Bar, in London, or in a quiet corner of Westminster Abbey. He was glad to see that the people were becoming educated to a truer ideal of worship, and as they were better informed, so would they more thoroughly understand the beauty of such a service; it was gratifying to him to see *St. Paul's* taking the initiative in the right direction. In the course of his remarks he paid a high compliment to the energy and ability of the rector.

### BIRTH.

On the 3rd inst., at the parsonage, Arrprior, the wife of E. W. Beaven, M. A., Incumbent of Emmanuel Church, of a son.

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**Church Directory.**

**ST. JAMES' CATHEDRAL.**—Corner King East and Church streets. Sunday services, 11 a. m., 3.30 and 7 p. m. Rev. Dean Grassett, B. D., Rector. Rev. Jos. Williams and Rev. R. H. E. Greene, Assistants.

**ST. PAUL'S.**—Bloor street East. Sunday services, 11 a. m. and 7 p. m. Rev. Dean Givens, Incumbent. Rev. W. F. Checkley, M.A., Curate.

**TRINITY.**—Corner King Street East and Erin streets. Sunday services, 11 a. m. and 7 p. m. Rev. Alexander Sanson, Incumbent.

**ST. GEORGE'S.**—John street, north of Queen. Sunday services, 11 a. m. and 7 p. m. Even song daily at 5.30 p.m. Rev. J. D. Cayley, M.A., Rector. Rev. C. H. Mockridge, M.A., Assistant.

**HOLY TRINITY.**—Trinity Square, Yonge street. Sunday services, 8 and 11 a. m., and 7 p. m. Daily services, 9 a. m. and 5 p. m. Rev. W. S. Darling, M.A., Rector. Rev. John Pearson, Rector Assistant.

**ST. JOHN'S.**—Corner Portland and Stewart streets. Sunday services, 11 a. m. and 7 p. m. Rev. Alexander Williams, M.A., Incumbent.

**ST. STEPHEN'S.**—Corner College street and Denison Avenue. Sunday services, 11 a. m. and 7 p. m. Rev. A. J. Broughall, M.A., Rector.

**ST. PETER'S.**—Corner Carleton & Bleeker streets. Sunday services, 11 a. m. and 7 p. m. Rev. S. J. Boddy, M.A., Rector.

**CHURCH OF THE REDEEMER.**—Bloor street West. Sunday services, 11 a. m. and 7 p. m. Rev. S. Jones, M.A., Incumbent.

**ST. ANNE'S.**—Brookton. Sunday services, 11 a. m. and 7 p. m. Rev. S. S. Strong, D. D., Incumbent.

**ST. LUKE'S.**—Corner Broadalbane and St. Vincent streets. Sunday services, 8 & 11 a. m. & 7 p. m. Rev. J. Langtry, M.A., Incumbent.

**CHRIST CHURCH.**—Yonge street. Sunday services, 11 a. m. and 7 p. m. Rev. A. G. L. Trew, M.A., Incumbent.

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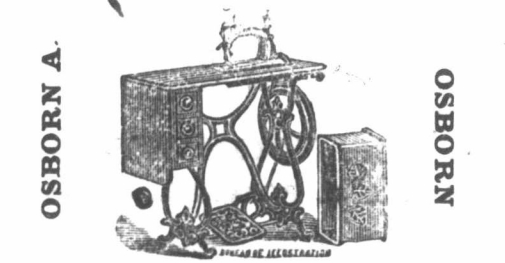
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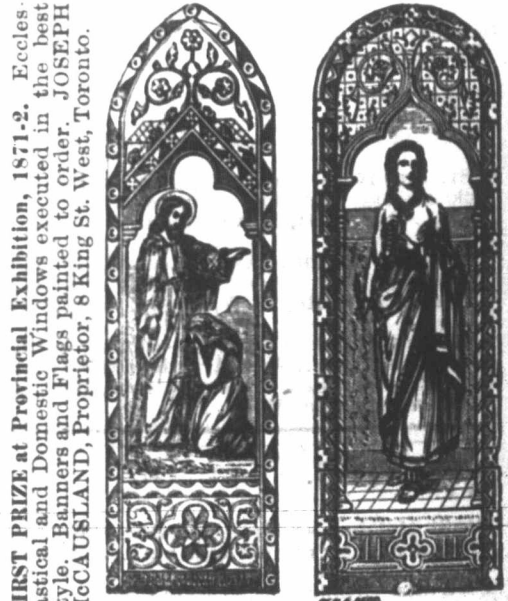
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