

The University of Toronto was, however, at one time a Church University, although it has been made an entirely secular institution. In 1827 a charter for the University of King's College, Toronto, was obtained, and a University was constructed on very strict Church principles. Bishop Strachan, one of its founders, felt that it was too pronouncedly Church for the new country, but his views were overruled by those at home. The result was that in 1849—seven years after the laying of the foundation stone—the opposition to the University as a Church institution had become so strong that the charter was wholly altered, the endowments entirely alienated from religious purposes, the University totally secularized, and its name changed to the University of Toronto. Bishop Strachan, then very old, again set to work, and in 1857 laid the foundation of Trinity College, the present Church University, which has done noble work for the Church in Canada, and which, in the hour of trouble of the older and rival sister, has generously placed its resources at that sister's command, as have also other institutions, so that her educational work has not been interrupted by the disaster which has befallen her. It has thus happened that on the Monday following the fire the 1500 students of the University resumed their attendance at the lectures.

*The Living Church* all too truly says:—

To illustrate a difficulty experienced by the publishers of Church papers intended for general circulation, we quote from a letter recently received from a subscriber:

I discontinue not from any dissatisfaction, for I do thoroughly enjoy reading *The Living Church* every week, but I feel that my own diocese needs all the help I can give. Our missionary is publishing a little Church paper which I think we ought to take.

Of course the publisher of the little monthly paper does not seek to displace the larger weekly newspaper with all its information, instruction, and varied contents; but it is a fact, nevertheless, that local claims, in many cases, do shut out and keep out the presentation of the higher interests of the Church at large. We would not utter a word of disparagement against the work of parish and diocesan papers; we only call attention to the misconception which seems to be gaining ground as these local organs multiply. One great drawback to our Church work, as rectors everywhere know, is the difficulty of interesting our people in the Church at large, beyond the little circle of their own parish and diocese. For the most part they do not care to read any Church paper, and a little monthly paper furnishes an overready excuse for refusing subscription to any other. We recognize the usefulness of a local paper. It is considered indispensable in secular affairs, but is not allowed to displace all other secular literature. Our Church people need educating on this point, and our diocesan papers may do a real service to the Church at large and to their constituencies by calling attention to it very frequently. We say this, not only in the interests of *The Living Church*, but also in behalf of all other Church journalism in this country.

#### DIOCESE OF HURON.

**MITCHELL.**—The annual vestry meeting was not held until a week after Easter. It was very largely attended and several ladies were present. Messrs. W. G. Murphy, and J. Jones were elected wardens, and Messrs. A. Dent and F. Awty delegates to the Synod. The Rector received the hearty thanks of the vestry for all his work, and it was shown that, through his efforts, the debt, incurred before he came into the parish, had been reduced during the past year by \$561. At the adjourned meeting, held

a week later, there was again a large gathering, when a full financial statement was submitted. It appeared that while there had been a slight falling off from pew rents, through the removal of several families from the town, the general indebtedness was largely reduced. The parish was shown to be in a most prosperous and harmonious state. A discussion followed, with a view to making all sittings free; if this were done a large number of the congregation had agreed to increase their contributions. A committee was appointed to decide as to the lighting of the church.

#### THE ROOT OF THE EVIL.

*The Churchman* of N. Y., for May 3rd, contains several editorial notes upon the question, "How shall churches be filled" and after noting the various answers made continues under the above heading as follows:—

The root of the evil is *division*. Christian forces are scattered when they ought to be concentrated, divided when they ought to be united, dissipated when they ought to be marshalled in solid phalanx. Churches are trying to conquer a world with thin lines of skirmishers who very often fire more fatally against each other than at the common enemy. Was ever a campaign won, was ever a position held by such tactics?

If the number of churches in the city of New York could be doubled in a week, would the number of attendant worshippers be any larger? Would not all of them be emptier than they are now? One hears frequently of 'Church extension' in New York and elsewhere, but does it always mean as much as it ought for Christ's work in the world? Church extension may be a very fallacious sort of thing. Twenty harrows in a field may be less useful than one good plough; and churches may be needlessly and wastefully multiplied if they are merely to scratch the surface of society, instead of going down, and deep down, to the masses of the people.

Here is a thought which may be worth considering. If there were genuine, organic, working unity among the existing churches in the city of New York, and if their work were unified and systematized as it then might, could, and would be, this whole city might be mapped out into parochial districts within which every laborer might have his own work, and do it, too, with some sort of thoroughness. Every man, woman and child might be pastorally cared for. Every man, woman and child might 'know the Church' and feel its influence. There would be no question of 'How to fill the Churches'; the answer would come, and come in crowds. And the whole business would cost not one dollar more than the present failure! Thus there would be efficiency where there is inefficiency, simply because there would be unity and system where there is now the blind groping of disorganized confusion.

On the whole, does not luxury of denominational division cost rather dear? When the Lord of the harvest asks why His grain has not been gathered in, will it be a good answer to say that the laborers who might have reaped the whole field preferred to work in separate companies, flinging each other's sheaves, and very often reaping over each other's stubble? Will the Christian conscience ever be aroused to the wickedness—will Christian intelligence ever awake to the absurdity—of the fatal divisions for the sake of which Christ's work in this world is sacrificed?

#### A PRAYER BOOK'S HISTORY.

The Watertown (N. Y.) *Times* prints the following correspondence:—

One day last summer an elderly man called upon me and expressed his wish to be confirmed on the occasion of the Bishop's approaching

visit to lay the corner-stone of the new Trinity Church. He gave his name as Leander Hubbard. He was on a visit from his home in Greenleaf, Washington County, Kan., to relatives in this vicinity. In answer to my inquiries he gave me the following interesting bit of history:

He had been a soldier in an Iowa regiment during the civil war. After an engagement, while helping to bury the dead, he picked out of the dirt a book which proved to be a Prayer Book, took it to his tent, and read it, and carried it with him during the rest of his army life, and finally to his home. After a while he removed with his family to Kansas. The Prayer book he still kept and 'read through many times.' The result, as he told me, was that he had made up his mind that the Episcopal Church was 'good enough for him.' Mr. Hubbard was accordingly confirmed on the 11th of July last, and subsequently returned home. A few days ago I received from him a Prayer book, which, it appeared from an inscription partly worn away, had originally been given to Edward Gibson, No. 266 North Pearl Street, Albany, N. Y. The following clippings from the *Albany Argus* will explain what next was done to find the owner:

#### INFORMATION WANTED.

A Prayer Book, in which was the name of Edward Gibson, 266 North Pearl Street, Albany, was picked up on a battlefield in the civil war, by a soldier now living in Kansas. From the time he found it he began to read it. He carried it through the war, and has kept it until now. He was impressed by its teachings that he has been confirmed, and is now a zealous communicant of the Church.

It may be a comfort to some one to know that the book given, evidently by a woman, perhaps to some one who died on the field of battle, has done so much good. It would certainly gratify the old soldier, now over seventy years of age, and his esteemed rector, to be able to restore the book consecrated by such a history to the one who gave it, or to him who received it if still living, or to any member of the family of either. Any information that may lead to this will be thankfully received.

J. LIVINGSTONE REESE.

St. Paul's Rectory.

Then came a letter from Rev. Richmond Shreve, another Albany rector, in which he says: 'The mother of Edward Gibson is one of my parishioners. She is now a widow, once in fair circumstances, now aged and poor, and neglected by those who should minister to her needs. She it was who gave the Prayer Book to her son: and, having seen Dr. Reese's note, she wishes very much that she might be allowed to have it again. The son is still alive somewhere in New York city. The widow is a communicant, often being present at divine service when her strength seems scarcely sufficient to enable her to remain to its close.'

I have forwarded the book to this aged mother, expressing to her at the same time my hope that together with the sad associations the little book will revive, may come to her the comfort of knowing that it has been instrumental in making a faithful Churchman, and that the result may be a parish in Greenleaf, Washington County, Kansas.

#### THE COMMUNION OF SAINTS.

It is an encouragement no doubt in the field of battle against the world, the flesh and the devil, to know that the army we belong to is large, unanimous, all in action, pressing on from every side against the common enemy and gaining ground in every attack. But if we derive fresh spirit from considering our friends and associates on earth, how should we take fire if we could penetrate within the veil and take a view of the invisible world! We should