

the funds, but we recognized that we have no right to look for God's blessing on our endeavors for him, unless there is faithful co-operating work on our part. Therefore, a very strong effort was put forth to bring out the utmost from ourselves. A minimum sum was assigned to every parish which at least it was hoped that it would work up. Some failed to do the work assigned to them, but the great majority did all that was asked of them, and many even more. Then Mr. Rogers appealed for us with much success, in the face of great difficulty in Eastern Canada. We feel very grateful to all who helped him.

We have also to thank the Canadian Board of Missions and the Woman's Auxiliary for continued assistance, also Wycliffe College. The S. P. G. and the Colonial and Continental Church Society have most kindly continued their grants. The S. P. G. for the next three years has voted us for new work a special grant of £100 per year. The S. P. C. K. in addition to grants in various ways for studentships, passage money and books, has again voted us a block sum of £1,000 for church building. We all know how much we owe to this aid in the past. Our very grateful thanks are due to these Societies. We had hoped with these efforts and continued help to have removed the deficit in the Home Mission Fund, but the depression has come in our way. On March 31st, when the accounts were closed, there was still a deficiency of \$2,343.34, or more, accurately if account be taken of several advances that will be repaid, about \$1,800. Now this deficit is met from the uninvested balance of the Clergy Endowment Fund. This would not matter for a short time as, if this balance were invested the interest would go to the Home Mission Fund. But the Synod has no securities independent of its trust funds. It would not be right, then for the Synod, as trustees of these funds to carry any further or even continue this use of the uninvested capital. I do not propose that action towards this repayment be taken abruptly, but that the Executive committee at once place a limit on this draft—say \$3,000 this year—and then \$2,500 next year and so on, if necessary, making a special effort for the repayment, and then if the Home Mission Fund is not kept up only two courses remain—one is, that a pro rata that is proportionate payments be made to the clergy up to the funds possessed, with a special appeal to make up the balance, or there must be a reduction of the amount of the grants or of the number of missions. The Executive committee has been very anxious to carry out a gradual reduction of the grants, but it has seldom made even a slight reduction without remonstrance, and even this it is to be feared, has sometimes meant a corresponding reduction in the already too small salary of the clergyman. This is very far from the intention of the Executive committee. Again there has been complaint that the raising of the amount assigned to a parish has made the collection of the clergyman's salary more difficult, and it has been questioned whether it would not be better to reduce the grants by the assigned amounts and then throw the whole force of the secretary of Synod and Executive committee into securing the salaries from the people. Probably it is better not to venture on any change. The secretary of Synod will not visit parishes as needed and perhaps next year some clergyman may be sent to Eastern Canada to appeal in his place, so as to leave him next year more time for visitation of the missions.

(To be Continued.)

FRANCE.

THE VISITATION OF THE CHURCH OF THE HOLY TRINITY, PARIS

The visitations of the "Foreign Churches" made by the Bishop of Iowa, acting under the commission and in behalf of the Bisho of

Albany, found their culmination in the noble Church of the Holy Trinity, Paris, where three Sundays were given—the Bishop preaching, confirming and ordaining a Deacon to the Priesthood, besides visiting the Mission Church of St. Luke, and attending, as often as he was able, the daily choral services of the parish church. The labours of the rector, the Rev. John B. Morgan, D.D., extending over a quarter of a century, or nearly that period of time, have been successful to a degree in which every American Churchman may feel proud of his Church, and grateful to Almighty God for the results here attained. The church—wondrously beautiful, built at a cost of nearly, or quite, half a million of dollars, and maintaining services that are faultlessly dignified, beautiful and attractive—is crowded at every Sunday service with a thousand or twelve hundred worshippers, and at the daily prayers, which are choral, never lacks numbers who find church and service a delight amidst the counter attractions of the French capital. The American Church owes a debt of deepest gratitude to the Rev. Dr. Morgan, who has thus built up a devoted congregation worthy of the splendid temple which has here been raised with but little aid from home for the American colony in Paris. Those who recall the old days in this city, ere the Church of the Holy Trinity was built, will deem no praise too great in recognition of the happy result here attained by rector, vestry and congregation, in the development of our services here. It is to be hoped that an illustrated history of this church, giving its annals from its inception to its successful completion, may be prepared to acquaint the Church people in America with the story of this great work, so complete and perfect in its every detail, and so worthy both of the Church and country it represents.

On the Sunday after Ascension the Bishop of Iowa, who had just arrived from Spain, preached at the morning service, and in the evening at St. Luke's chapel, the mission in the Latin quarter. On the following Sunday, Whit Sunday, the Bishop preached in the morning, and in the afternoon confirmed twenty-six persons, and addressed the candidates. On Trinity Sunday, at the request of the Bishop of New York, the Bishop advanced to the Priesthood the Rev. George Granville Merrill, B.D., the son of a former vestryman of the Church of the Holy Trinity, and long connected with this congregation. The Bishop preached, and the Rev. Prof. Ferguson, of the Berkeley Divinity School, united with the Rev. Dr. Morgan, and the Revs. Messrs. Masse, Kelley and Caldwell, the clergy of the parish, in the imposition of hands. . . . The church was more than filled at each of these services, and the ordination was especially noticeable, as it was the Bishop's hundredth ordination during his eighteen years' episcopate.

The mission work in the Latin quarter, which is the outgrowth of the spiritual activity of the rector and congregation of the Church of the Holy Trinity, has its neat and commodious temporary iron church, and bids fair to develop into a large and important parish. There is, besides, a noble work of ministry to the poor, which enlists the active co-operation and hearty support of the parishioners of the Holy Trinity; and with the proposed opening in September of a Church school for girls under the charge of two daughters of the late Rev. Dr. Ackly, of New Milford, Conn., and under the patronage of Dr. Morgan, the church appliances and the work of the parish will be even more complete than ever before. The music is a most fascinating feature of the parish activities. The vested choir is composed of trained singers, men and boys, and the music rivals in its exquisite beauty that of the cathedrals of the mother land. In fact, one cannot say too much in praise of this noble church—the crown and flower of our foreign work—or too heartily

commend the untiring labours and marked success of the rector, vestry and people, in making noteworthy and attractive the American Church of the Holy Trinity, Paris, France. —*The Churchman, N.Y.*

THE CHURCH IN WALES.

The Bishop of Manchester has sent the following letter to his clergy, with a copy of the manifesto of the Bishops which appeared in our columns last week:

'MY REVEREND BROTHER,—In commending to you the enclosed address, I would call special attention to its two last paragraphs. These refer, as you will observe, to the practical measures which seem to be demanded at the present crisis.

'(1) The clergy are requested to 'use every proper opportunity to instruct their parishioners.' In doing so, it will be well to concede as much as truth requires. We should admit, I think, that the Disestablishment and Disendowment of the Church of England would be justified if any of the following propositions could be established:

'(a) That the Christian religion is false.

'(b) That the Church of England, in her doctrinal and devotional formularies, gravely misrepresents Christian truth.

'(c) That the Church is seriously neglecting her work, and therefore misappropriating the funds entrusted to her.

'So far as I know, none of her present assailants have undertaken to prove any of these propositions. The *onus probandi* lies on the assailant. Until, then, proof has been given, we are entitled to assume the converse of these propositions, viz., that the Christian religion is true, that the Church of England truly represents that religion in her doctrines and services, and that she is doing satisfactorily the work entrusted to her. But if this be so, on what ground of right or reason can any one propose to take funds which are being devoted to the establishment and extension of the Kingdom of God, and divert them to less useful and necessary purposes? Why are the poor in our small villages, or in the destitute centres of our large towns, to be robbed of the means of grace?

'The pretexts alleged in connection with the Church of Wales have been dealt with in the enclosed address, and the only other one which has been advanced is, that the spoliation of the Church is required by the claims of religious equality. Can there be Christian men who desire to rob the poor of the help and comfort of religion, in order to make the Church of England as needy as those who have voluntarily left her communion? If not, I am unable to conceive what they mean by religious equality.

'These considerations, I think, we should urge on all our people, whether rich or poor.

'(2) Religious men are recommended in the address to withhold their votes from any candidates for seats in Parliament—no matter what their political party—who are in favour of Disestablishment and Disendowment. In order to give effect to this recommendation, I think it will be necessary to establish, in every parish, Church Defence Committees. If it should be urged that, in so acting, Churchmen are making an improper use of their political influence, I answer that it is not we, but our adversaries, who have dragged religious matters into the political arena, and that it is only by resisting them in that arena that we can protect the poor of this land from a great religious calamity. We are attacked with political weapons, and it is only with those weapons that, at this crisis, we can defend ourselves. Let us, then, throw aside all indifference and half-heartedness. Let us take into our hands the sword of justice, and strike with all our power, and may God defend the right. I am, yours very faithfully,

J., MANCHESTER.'

—*Church Bells.*