

Concentration, within certain limits, is generally the most effective form of labor.

Twenty-seven thousand native converts are now employed and paid as evangelists to their own countrymen, and 2,500 are ordained pastors of native congregations. Many voluntary workers give themselves willingly to evangelistic work, and many thousands of teachers and professors are employed in the more secular but important work of teaching the young in schools and colleges.

In America and Great Britain and on the Continent \$12 250 000 is raised to support the American, European, and native agents, and to cover all expenses connected with the work at home and abroad. Of this sum fully \$4 250 000 is raised in America, by more than fifty missionary societies, nearly all, so far as we can learn, directly or indirectly connected with the different religious bodies. Nine hundred thousand dollars are collected by thirty-four societies from all the nationalities on the Continent. Nineteen societies belonging to the religious bodies in England and Scotland raise annually \$4,750 000; while twenty societies, independent of them, collect for the most part from the members of these same bodies \$750,000 a year.

Eight hundred and seventy thousand adults, converts from among the heathen, are now in communion with the Church of Christ, as the result of Protestant missionary labor. These, with their families and dependants, form Christian communities scattered over almost every portion of the habitable globe, numbering in the aggregate at least two million eight hundred thousand souls. Two thousand five hundred of these converts are ordained ministers of the Gospel, placed over Christian congregations; twenty-seven thousand are employed as evangelists to their heathen fellow-countrymen, and a large number are acting as voluntary agents, in preaching and teaching in Sunday schools, and engaged in other works of Christian usefulness. The children of these converts, with a large number of the children of the heathen, are receiving secular and religious instruction in day schools.

These are facts which can be tabulated, but there are others of vast importance which cannot be so expressed: The wider influence of Christian teaching and Christian life of missionaries and their converts; the elevation of the lowest races to the comforts and advantages of civilization; the establishment of peaceful government among savage cannibal tribes, whose lives were misery, and whose work was war; the spread of commerce; the promotion of industry; the creation of written language, with the gift of the Word of God to more than two hundred tribes and nations; the abolition of cruel rites and religious crimes among those who still remain heathen, and the diffusion of new aspirations and hopes among thousands who are still strangers to the higher blessings of the spiritual life which the missionary seeks to impart by the preaching of the Gospel.

Correspondence.

All Letters containing personal allusions will appear over the signature of the writer.

We do not hold ourselves responsible for the opinions of our correspondents.

THE CRITICS OF THE INSTITUTE LEAFLET.

SIR,—The dogs of the Diocesan manager have begun to snarl again, they showed their teeth some time ago over the publication of the S. T. G., now they are threatening the work of the Sunday School Committee. Those of us with whom this work so far has won "golden opinions," are at a loss to understand, what good purpose the criticisms in your last week's issue, or others like them, are intended to serve. Is it desirable that our S. S. teachers, children and others who read the DOMINION CHURCHMAN and who are not disposed to question the claim of 'J. C.' to "wide reading and accurate scholarship," should be told by one of so high a reputation, that what they teach and learn, rests on a "bad foundation" and "must tumble." Would it not be possible to bring that "wide reading and accurate scholarship" which all acknowledge, but of which we are becoming almost tired and weary, to bear upon the Institute Leaflet before they are given to the world? Better still, could not the Committee and others combine to buy out the right, apparently monopolized by "J. C. & Co.," of thwarting by ill-conceived contumely, and petulant criticism, every new enterprise undertaken in the interest of the Diocese. It is devoutly to be wished that the members of the S. S. Committee will, as far as possible, leave the bones of dispute about "sprinkling" and "pouring," &c., to the controversial kennel, and leave the future to show that the bark of over sedulous criticism is worse than its bite. The golden opinions already won by the compilers of the Leaflets and Teacher's Assistant are

only the First Fruits of the Harvest of Thankfulness; they will reap in these fields which do not claim to possess even such wide reading and accurate scholarship as is found in the work of the S. S. Committee. "CUI BONO."

C. W. M. A.

SIR,—Will you kindly allow me to give my sincere thanks to the C. W. M. A. for a good-sized box of articles most suitable for my Mission. It is indeed very acceptable and very appropriate, containing judiciously assorted prizes for Sunday School children, articles of clothing for older people, and books and papers for all; and our thanks are due, and are heartily tendered, to the ladies of the C. W. M. A. through the courteous and obliging Sec. Treas., Mrs. T. W. O'Reilly. The books are quite valuable for Sunday School prizes. Allow me also to say, in this connection, that the resident Methodist Minister has presented one of our Sunday Schools with ten dollars worth of new and appropriate books for the library, "because it is the only school which is kept open during the winter." At the same time I wish to acknowledge with thanks a grant of \$8 worth of books to the four S. Schools in this Mission—two dollars to each—by the Diocesan Book and Tract Committee. Yours faithfully,

Apsley, Jan. 21, 1887.

P. HARDING.

INCOMES OF ENGLISH BISHOPS.

SIR,—In your issue of 18th ult., which has only just come into my hands, you call attention to the remark made in some quarters of the Bishops leaving large sums for the enrichment of their families, and cite as instances to the contrary the good deeds of the late and present Bishops of Durham.

Will you be kind enough to insert in your valuable paper this fact of which I have special knowledge, being a member of the University of Durham, and it having occurred during my residence there. Bishop Lightfoot recently gave £3,000 towards Church extension fund in his own Diocese, and is continually giving liberal donations for the work of the Church. He is universally beloved for his true charity and great generosity, and his good deeds are household words among "all sorts and conditions of men" in his Diocese. He is only one among numbers of other Bishops who laid their worldly goods upon God's Altar at the time they dedicated themselves to His service, and it would be well for the Church of Christ throughout the world if all her professing children who are able would thus follow the Christlike example of our Fathers in God, instead of inventing excuses in order to rid themselves of the responsibility of aiding, as is their bounden duty, to the work of the Church.

Yours, &c.,

OCTAVIUS EDGELOW, Incumbent of Dundalk.

SCRIPTURAL READINGS.

SIR,—I am glad to see that you are taking such a noble stand against having the good old Book mutilated and brought into disrepute. The reform charges of hoodluming, bribery, &c., sink into insignificance even if true side by side with the gigantic dishonesty and moral turpitude of the Riel cry and the debauchery of emasculating the Word of God. Corruption which consists in the purchase of power by money or personal preferment is milk white compared to that which bids for power, by offering race feelings, the bribe of vengeance, to gain it, or by astutely blinding the eyes of Protestants by disguisedly omitting the chief corner-stone of their faith, by leaving out every one of the six allusions in the Bible to the "Mediatorship," giving children the instruction that there are only two persons in the Trinity, viz. the advocate and the Judge. This unholy attempt to reform the Bible, is in my opinion like the spirit that wanted to reform by rebellion, the Kingdom of Heaven, and which was justly and righteously cast out into another world; and which also wanted to reform this world by getting our Saviour to transfer His allegiance from God to it, and which brought forth the reply, "Thou shalt not tempt the Lord thy God." I am not surprised that a committee of women are wanting to reform the Bible to be more in accordance with "Woman's Rights," or that Atheists rejoice, when they see a government of Christians getting a cooked up affair to meet their political greed for power.

If any one at a meeting asked me how I should like a lump of a boy of sixteen to sit next to my daughter, before giving my opinion, I should like to know whether it was the son of one who had taught him that the Bible was obscene, or whether it was one that thought "to the pure all things are pure," and could not realize that the Bible could make a mind impure that was not impure before, and believed that God knew better than he did what should be in His own Word or not. I am afraid the dumb watchman is powerless. Yours truly,

NO EMASCULATION.

DIPPING VS. IMMERSION.

SIR,—Mr. Cayley has overlooked the point of my letter. I did not seek to open nor discuss the large question of mode in Baptism; but simply—if as Leaflet No. 7 seemed to assume, that "to dip" is synonymous with Immersion in the Rubric—to ask, how the Rubric is to be complied with, supposing the subject should prefer to be dipped in preference to be baptized by pouring? I believe the Rubric is capable of common-sense reading, and capable also of being literally obeyed with the use of any ordinary sized font, I did not overlook the optional mode, nor did I wilfully give a part for the whole. In letters to the Press, brevity is a virtue, and short letters are more likely to be read than long ones; with your permission I now give the Rubric in full: "Then shall the Priest take each person to be baptised by the right hand, and placing him conveniently by the Font, according to his discretion, shall ask the Godfathers and Godmothers the name; and then shall dip him in the water, or pour water upon him, saying," Mr. Cayley says: "I would ask Mr. Mackenzie how he obeys the Rubric whether he dips an adult in his font in any sense." Mr. Cayley is not a Scotchman; he has no right to evade my question by replying "how do you obey the Rubric?" I do not teach that to dip is synonymous with immersion. I have no difficulty in obeying the Rubric. Again, I ask Mr. Cayley, supposing an adult desires baptism in St. George's Church and requests that he should be baptised by being dipped—well, having taken him by the right hand and placed him by the Font, will Mr. Cayley kindly say how he would then proceed to "dip him in the water"—that is according to Leaflet No. 7, immerse him? Mr. Cayley says: "I assume that by the use of the expression 'dip in the water' the Church means the same thing as immersion, and uses it as an equivalent for 'sub trina mersione,' of the older Rubrics." But he immediately adds: "The compiler of the Leaflet sees a difference between immersion and submersion." Will Mr. Cayley kindly state, if as he says the Church means "dip in the water" the same thing as "sub trina mersione," what difference he sees between immersion and submersion? Allow me to add that I value the Leaflets very highly, and feel grateful to Mr. Cayley and the Committee who prepare them. As to the publicity of my letter. Leaflet No. 7 had become public before I saw or knew of its teaching, and I know of no other way to get further information, or correct an oversight not only for myself but for others, than through the press. I do not think the question before us necessitates any reference to Tertullian, Cyrel, Sadler, or Maclear, as to the probable mode of baptism in the early Church. I suppose we all know that immersion or submersion was very frequently practiced; my point is how are we to read and obey a certain Rubric to-day? I hope my communications have been written in a "kindly and courteous spirit;" I can assure Mr. Cayley, and so I intend them.

Yours truly,

G. E. MACKENZIE.

January 28, 1887.

MISSIONARY WORK IN ALGOMA.—A WINTER TRIP TO SAHGUDUWHAUG.

SIR,—It is pleasant to take a long journey "over the ice" when the weather is favorable, the ice good, and everything just as one desires; but on the other hand, it is exceedingly disagreeable, not to say dangerous, when a snow storm overtakes one and the road is lost and the ill-fated traveller wanders he knows not where, striving in vain for the light of some familiar mark to show him his way till he perishes, perhaps, from cold and exposure. Some such occurrence happened not long since to some travellers—among them some women—not far from the spot where we write. But of the trip about which we write now no such sad experience will be related; happily the weather on the day of our starting out was all that could be desired. It had been very cold but was considerably milder on the day of our departure, as we started from Little Current where we held service on the eve of the preceding day. Wishing to make an early start, and hearing that the mail carriers were crossing the lake the next morning, we joined them, and daylight found us some miles on our journey. (Our party consisted of the Missionary and his pony, by name Dinah.) There was a considerable quantity of snow on the ice and travelling was consequently slow, so it was drawing towards noon when we reached our first stopping place—the Hudson Bay Company's Fort at La Cloche. Here we parted company with the mail carriers, wishing to stay for the remainder of the day and hold service at the Post. The next day we were again on our way battling with a snow storm, and at mid-day we reached an Indian village where we held service again; a good congregation of red men and women assembling in a very clean and respectable Indian house. At night we rested at a friend's house on the bank of the river where we again held service, some neighbors and others attending. The next day