

can be supplied with this *S.P.C.K., Prayer Book, containing all the music in a variety of forms, large and small, at such prices as to remove the objection that a musical service cannot be congregational.* For these reasons, my Lord, I would respectfully recommend the adoption of the *S.P.C.K., "BOOK OF COMMON PRAYER WITH PLAIN SONG AND CHANTS"* as "THE USE" of this Diocese, and would ask your Lordship to sanction it as such.

I am, your Lordship's faithful servant,  
T. BEDFORD JONES, LL.D., Canon and  
Precentor of Ontario.

Ottawa, Nov. 18, 1876.

(Copy).

My Dear Canon Jones,—The reasons you give for recommending the *S.P.C.K. Book of Plain Song and Chants* are so weighty that I do not hesitate to agree with you in wishing that it may come into general use throughout the Diocese in those churches where any portion of the service is sung.

I am, faithfully yours, J. T. ONTARIO.

Rev. Canon Jones, LL.D., Precentor,  
Diocese of Ontario.

Ottawa, Nov. 20, 1876.

#### THE REFORMATION IN MEXICO.

To the Editor of The DOMINION CHURCHMAN.

SIR,—Some fifteen or sixteen years ago the British and Foreign Bible Society sent a large number of Spanish Bibles to Mexico. Many of the Mexicans, who had lost their confidence in the Church of Rome, in consequence of the grossly inconsistent lives of a large number of the priesthood, read the sacred volume with avidity, and some six thousand of them have since left the Church of Rome. Some of the more intelligent of them had become acquainted with the principles, on which the Reformation had taken place in England more than three hundred years ago, and were desirous of constituting a branch of the Church of Christ, on similar principles in their own distant country. They also had learned, that there was a branch of the church in the United States, which had derived its ministry from the English branch of the church. They, accordingly, made application to some leading ministers of the American church for more information on the subject, and for some one to lead and direct the movement.

The required information was gladly granted these anxious inquirers; providentially that same church had amongst her presbyters a man admirably suited for the highly important though difficult duty of guiding them along the right way. A native of Chili, South America, speaking Spanish as his native language, a man of high Christian character, well educated, of uncommon eloquence and bold as a lion, in the cause of truth—the Rev. Dr. Riley—seemed the very man for the occasion.

But Mexico was then in a state of anarchy; when Dr. Riley's friend consulted the late Mr. Seward, then Secretary of State, as to the personal safety of Dr. Riley, in case he should carry out his purpose of devoting himself to the work of aiding those poor Mexicans, then groping their way out of the thick darkness, in which they and their forefathers had long been enveloped. He strongly advised them not to allow Dr. Riley to make any such attempt; for that if he did so his life would most certainly be the penalty. When Dr. Riley heard that, he declared, in the spirit, if not in the words, of the apostle; "I count not my life dear unto me," "so that I may finish my course and the ministry, which "I have received of the

Lord Jesus, to testify" to "the Mexicans," "the Gospel of the grace of God." He felt that Mexico was his "mission:" to Mexico he went.

On arriving in that country he addressed an appeal to the Mexicans to leave the Church of Rome, full of most powerful arguments for doing so, and had them scattered broadcast over the country. The very boldness of the address at such a time, and in such a country, secured the appeal thousands of readers. This fact soon became known to the Romish Bishop, who had his spies throughout the land, and great was the consternation in the Episcopal palace. He called his wisest counselors to his aid; and we can well imagine him addressing them, as once addressed their brethren, the Jewish High Priest and rulers: "What do we? If we let him alone, all men will believe in him." Gladly would they have thrown him into the darkest dungeon in Mexico; but the powers that then ruled the country were not subservient to the Romish hierarchy; and therefore nothing of that kind could be attempted. Force being out of the question, argument must be used. But who could enter the lists with such a bold and skilful champion? Manuel Agues, a Dominican Friar, the great orator of the City of Mexico, was wisely selected for that purpose. Unfortunately for the cause of Rome, in order to answer Dr. Riley's appeal, it had to be read. The arguments contained in it proved too much for this great champion of the papal cause; he bowed to the convictions of one honest mind.

Manuel Agues became, through God's grace, a convert to the truths of the Gospel, and humbly avowed himself as such. Of course, he was at once excommunicated. But nothing daunted he devoted all the powers of his great mind, all the stores of his deep learning, and all the fascination of his wonderful eloquence to further that very Gospel, to oppose which he had been sent forth as the trusted and ablest champion of the Church of Rome that the city of Mexico contained.

The conversion of this highly gifted, learned and devoted man helped on mightily the cause of truth and righteousness. About this time a very large zealous and wealthy body of Christians in the United States offered to these converts from Rome if they would cast in their lot with them, the sum of \$40,000 to enable them to purchase in Mexico, some of the church edifices which, in the course of some of the revolutions, through which that unhappy country had passed, had been confiscated, and could be purchased at very low prices. But this noble band of still disorganized Christians declined, with thanks, the tempting offer, stating candidly, that their object in leaving the Church of Rome was not to be one sect among many, but to become the Church of Christ in their land. They stated that they were convinced that the Church of England had reformed herself upon the principles of the Gospel, the practices of the early Christian Church, and that, God helping them, they purposed doing the same.

Acting on these principles, they applied to the Church in the United States for the apostolical succession, just as after the Revolution, a hundred years ago, the few churchmen, who still remained in the United States, applied to the English Church for that succession.

That application was duly considered at the last General Convention, and a very influential committee was charged with the matter. A member of that committee, the Right Rev. Bishop Lee, of Delaware, visited Mexico last winter, met large num-

bers of those who had left the Church of Rome, was fully satisfied of the reality and extent of the reformation; finally ordained several of their number to the Christian ministry, besides receiving into the church several priests who had abjured the errors of Rome. He told me himself that he was delighted with what he saw there of the work of God's grace amongst that once deluded people, that they had no less than thirty-seven congregations throughout the country, and that in the city of Mexico alone they have obtained property worth a million of dollars, including one of the finest, if not the finest of the churches on the continent. These good people have elected Dr. Riley and one of their native presbyters to be their Bishops, who are awaiting consecration at the hands of the American Bishops, as soon as the latter are perfectly satisfied that the Service Book containing their Creed and Articles of Religion are unexceptionable.

I trust that the readers of your valuable paper will be interested in the above account of this great movement in benighted Mexico, and that they will assist it with their prayers, if not with their pecuniary contributions, which can be sent to Bishop Coxe, Buffalo, N.Y., one of those who takes a deep interest in this last Reformation. I hope, also, that the above account will induce your readers to peruse with greater interest an abridgement of a most powerful letter addressed by the above Manuel Agues (since deceased) to the Bishop of Mexico, on his excommunication, which, God willing, I propose preparing and sending to you for publication in your paper. I am, Mr. Editor, yours very truly,  
T. B. N. Diocese of Niagara.

#### SCOTLAND.

SEVERAL meetings have been held in Edinburgh in connection with the Scottish Episcopal Church. The General Synod called for the purpose of revising the canons, resumed its sittings in the Freemason's Hall. A meeting of the general committee of the Church Society was also held, the Primus (Bishop of Moray and Ross) in the chair. Mr. Hugh J. Rollo, W.S., the secretary, intimated that the balance held by the Society for the Bishops' Fund available for new grants amounted to £121, and there could also now be distributed the additional sum of £300, being the balance of the donation given to the society by Mr. Gladstone several years ago. He had written to Mr. Gladstone in reference to the disposal of this money, and had received the following reply:—"Hawarden Castle, Chester, November 18th, 1876.—My Dear Sir,—I am quite open to any persuasion, but I incline to think, with reference to your obliging letter, that I could not do better, with reference to the lamented death of Bishop Forbes, than to 'appropriate,' if not the whole, part of the £300 over which my power has been reserved, to the fund now about being raised for providing a residence for the Bishops of his See. I incline to think that the provision of useful endowments of this kind may be more likely to grow if persons, having any natural connection with a diocese or portion of the country, look specially to that portion, than if money is given without any regard to such specialities. I consider myself to have a relation, in some degree special, to the diocese of Brechin, where my father settled, and where he is still represented by his eldest son, and to the diocese of Moray and Ross, where my mother was a Scotch Episcopalian, and where, I think, also, a fund for a residence is in course of being raised. I am inclined, therefore, to say, let the £300 go to these two funds in moieties, or