

possibly commend themselves to superintendents and teachers on the look-out for fresh attractions for their schools. All the money collected for prizes, some \$48.00, we invested in chromos. (Messrs Cobban & Co., of Toronto generously furnished them at wholesale prices,) and hung them up in clusters on the School house walls, each cluster directly over the *vis-a-vis* seats occupied by each class, and containing the prizes for the class. The prizes varied in value from the large 8x22 inch *chromo mottoes* handsomely framed for the best attendants and learners, down to the cheap book marks for the "occasionals." The effect of the two hundred and forty pictures was not only very attractive in itself, but it served also to give parents and friends an ocular demonstration of the working of the School. Immediately after the sacred concert held in the church adjoining, the scholars adjourned to their respective seats; and thus without noise or confusion, the teachers distributed the prizes and dismissed the scholars in some five minutes' time. The Meaford Christmas present to the pastor this year was \$84.81.

As it is found that keeping up life and efficiency in a Sunday School is one of the most difficult of the arts, it is much to be regretted that so few hints on their management find their way into the papers; and it is in the hope that Superintendents may suggest something useful in regard to festivals or lessons in these columns that this account is inserted.

CHATHAM.—The congregation of the church of the Holy Trinity will soon have their handsome church and comfortable rectory complete. The church is a very substantial churchlike brick building with dressings of Kingston Limestone and is built from designs by Lloyd & Pearce of Detroit. The rectory is a very commodious home-like place built with a view to comfort and convenience. The two structures together will cost about \$11,000, and when finished will, with the building in which services are now held, form one of the most complete parochial establishments in the Diocese of Huron.

The annual Christmas Festival of the Sunday School took place at the Music Hall on Friday evening before a large assembly of the children, parents and friends. The programme opened by the Choir of the Church singing, with the assistance of a few friends, "It came upon the midnight clear."—Then followed the tableaux; "The Hay-makers," "The Artists dream," and the "Street Scene," all of which were performed in a most creditable way and afforded the audience no little enjoyment. The curtain was then drawn and disclosed a Christmas Tree laden with presents for the scholars, which, to judge from the merry faces on receiving them, were appreciated. The children also sang two appropriate hymns, after which the Rev. Mr. Harding made a few suitable remarks and called upon the Rev. Mr. Lewis to address the children. This gentleman made a short but earnest address to both children and teachers, pointing out the necessity of early training and its results.

British News.

SCOTLAND.

The Bishop of Brechin, in a letter addressed to one of his clergy, has condemned bazaars and all kindred schemes, for the purpose of raising money for church purposes.

The church schools in this Diocese which appear to be in a flourishing condition, have just been examined by the government inspector, and his report transmitted to the Bishop. The schools are ten in number.

The sisters of the late Bishop Forbes, have placed a monument to his memory in the Church of St. Paul's Dundee, so long the scene of his ministrations. It consists of a slate of polished black marble, 7x8 feet, in the centre of which is inserted "A Brass" representing a full length figure of the late prelate, vested in his ecclesiastical habit, holding a book in his right hand, whilst his pastoral staff is grasped in his left.

At a meeting of the general synod of the Epis-

copal Church in Scotland, held at Edinburgh, in November last, a resolution was unanimously carried, requesting the Primus to convey to the convocations of Canterbury and York, the thanks of the Synod for their all but unanimous condemnation of the "Beckles" schismatical intrusion, by the resolutions of the convocations which had been formally communicated to the Church through the primus.

Another very important resolution was unanimously carried by the same body. Expressing the opinion that it is expedient to revive the office of Metropolitan, discontinued in the year 1731, for political and other reasons, which have now ceased to exist. The resolution is to be submitted to the Synods of the several Dioceses, and if by them approved, then a general Synod will be called to confirm it. The present Primus will be the Metropolitan, during his incumbency, and on his death or resignation, the office will be permanently attached to one of the ancient Arch-episcopal Sees—St. Andrews or Glasgow.

FOREIGN MISSIONARY NOTES.

MELBOURNE.—A site for a new cathedral has been chosen on "the Eastern Hill," if land there can be exchanged for the present cathedral reserve. The Bishop accepts the Educational Act with all its faults, as the law of the land, determined to make the best of it.

WAIAPEE.—In the Diocese of Waiapée there are 17,000 Maories, most of them members of the Church of England. In his address to the General Synod of New Zealand, the Metropolitan urged an increase in the number of deacons, and that the diaconate should not be regarded as, necessarily, a step to the priesthood, but that they might be permitted to engage in some secular calling.

AUCKLAND.—The Rev. Hare Peka Tana, a native clergyman, in the report in the "Auckland Church Gazette," giving facts in proof of the increase of the Church and religion among the Maori—in the increase and increasing numbers that attend the daily and Sunday services—the number of persons baptized, both infants and adults—in the desire of the people to support the clergy, and the decrease in the use of rum.

Another native clergyman of the same diocese in his report goes into figures. "It is not true," says he, to say that the Maori Church is dead. Those whom I have seen at the service number 607, all of them being baptized people—communicants, 122; infant baptisms, 22; adult baptisms, 4; young people confirmed, 6. The deaths that I know of were 16.

DUNEDIN.—The Bishop expresses a thankful hope of having the number of Theological students increased from a large evening class of young men studying under himself in Dunedin. They require assistance in their College course.

NORFOLK ISLAND.—In the death of Rachel Evans, the daughter of John Adams of the *Bounty*, the last of the first generation, the immediate descendants of the mutineers by Tahitian mothers, but born on Pitcairn Island, has passed away. Bishop Selwyn has held a confirmation on the Island, when 31 young people were admitted into full communion of the church. The community consists of 400, in nearly equal numbers of both sexes.

PERTH.—Bishop Parry has safely arrived in his diocese; been cordially received; installed and settled down to work. One of the first communications he received was one from the British Government informing him of the intention to gradually withdraw, during the next ten years, the grant at present to the clergy as Government chaplains.

ADELAIDE.—In his late address to the Synod of his Diocese, the Bishop, though much in want of men, wisely deprecates the idea of lowering the educational standard. "Provisionally, at least," says he, "it is better that one educated clergyman, assisted by lay readers, should superintend a large

district, than to multiply the number of ill-educated and unlearned ministers."

Correspondence.

THE MISSION FUND OF THE DIOCESE OF ONTARIO.

DEAR EDITOR.—The increase of the Mission Fund in the Diocese of Ontario, so as to keep pace with the yearly increasing needs of the Diocese, and to supply the place of the yearly decreasing grant from the Society for the Propagation of the Gospel, is a subject of much anxious thought to all those who have the welfare of the Diocese at heart. Now, since your columns are open to the discussion of all such matters, and a discussion of defects (if such exist) in the management of the funds, or in the mode of raising them, is the best way to inaugurate reforms, I venture to address to you one or two letters upon the subject, humbly presenting for the consideration of my fellow churchmen, both clerical and lay, my opinions as to the reforms which are most needed.

With regard to the collection of the funds, this is a matter which has been already ventilated to some extent by the able letter of Archdeacon Parnell to the chairman of the Mission Board, and by the correspondence which that letter called forth. And further, that the Mission Board also believes that some new machinery is necessary for the collection of the funds is evident from their action at the meeting in December last, when they advocated the appointment of some responsible person whose business it should be to go about through the Diocese collecting funds. But why was not the scheme of Archdeacon Parnell's, which was received with so much favour, and was so justly lauded, carried into effect by any, or even a few of the parishes in the Diocese? And why is the interest in the Mission Fund not keeping pace with the growth of the Church, but if not actually decreasing, is at least at a standstill, as I think a comparison of the collections for the past few years will show? The report of the Missionary Collections in the Journal of Synod for 1866-67 was \$5272.57; this in five years was increased to \$7457.60 (Journal for 1872.) I regret that as yet the Journal for 1877 has not been issued, but in the previous year 1876, the collections amounted to \$7769.57, or an increase in four years of only about \$300. And, if I mistake not, the Mission Board report at the last session of Synod was the most gloomy document ever presented by that august body, certainly not showing any large or hopeful increase of the funds.

It may be said that the commercial depression has had much to do with it, but I cannot think that this is the sole reason of the stagnation, since, if we look at the number of churches built, and the large sums raised for religious purposes by all Christian bodies during the past few years, we cannot imagine that so important a fund as the Mission Fund of this large Diocese would alone be the sufferer. While recognizing that hard times may have some effect upon the fund, I think we must look for other causes.

Now, I believe, that upon the parochial clergy chiefly depends the success of the Mission Fund, not only upon their activity in parochial duty, but also upon the interest which they take in the collections for the Fund. The present stagnation of the Fund would therefore argue, upon such a supposition, either unfaithfulness to duty on the part of the parochial clergy, or a lack of interest in the Fund. It is well known that no more faithful body of clergy exists in any Diocese, than the clergy as a whole of the Diocese of Ontario. It must therefore be, and, from what I have heard, I believe it is the case, that the clergy of this Diocese are not satisfied with the manner of distribution of the Mission Fund. I have reason also to fear there will be a still greater falling off this year, although the need is greater, in consequence of the extraordinary action of the Board at the late session of Synod.

Indeed it would seem from that very action of the Mission Board, that they recognized the existence of some dissatisfaction at least amongst the Missionaries, and in order to meet it they brought forth the scheme for the increase of the stipends of certain Missionaries by putting all Missions into two classes, receiving grants of \$250 and \$300