

12. We see the influence of the Gospel over many who remain unbaptised—such as a Hindu gentleman at Burdwan, who openly avows himself a believer in Christ, and holds a service every Sunday in his own house for those like-minded, using the English Prayer Book.

13. We see the alarm of the still untouched heathen and Mohammedan antagonist; one, for example, lamenting that "the leprosy of Christianity is spreading fast everywhere."

14. We see fresh examples of the kindly feeling of high British officials towards the growing native churches—for example, at the dedication of a new church at Simla, the Viceroy himself and Lady Dufferin receiving the Communion with the native Christians.

15. We see great work being done by the ladies of the Zenana societies; in Krishnagar and in Cochin particularly, where the principal C. M. S. converts of the year have been directly influenced by their labors.

16. We see the progress of translational work: The first issue of a consecutive portion of Scripture (St. Matt. i. vii.) in the language of U-Ganda, printed on the spot; the first printed page in the Aino language; the first translations in the Blackfoot, the Nishkahi, and the Hydah tongues; extensive work in Santali, Kashmiri, Pushtu, Telugu, Japanese, and many languages of East and West Africa.

17. We see the beneficent influence and attracting power of the Medical Missions in Kashmir, on the Afghan frontier, at Amritsar and at Fuh-Ning and Hangchow in China.

18. We see missions crippled for lack of laborers—Yoruba, Western India, and the Telugu Mission, very especially—the hearts of the missionaries sad, and promising work waiting to be done.

19. We see, on the other hand, young recruits entering on their work: The late curate of Lowestoft at the foot of Mount Kilima Njaro; the late curate of All Saints', Hereford in Palestine; the late curate of Fisherton at Bombay; the late curate of St. James', Holloway, in Tinnevely; the late Vice-Principal of Ridley Hall at Calcutta; another Cambridge graduate at Batale; yet another Cambridge graduate in Central Africa; young medical men at outposts in Mohammedan lands; members of the C. M. S. Lay Workers' Union for London in the Seychelles Islands, and among the Blackfeet of the Saskatchewan; a member of the Liverpool Y. M. C. A. on the Niger; English ladies in West and East Africa; all these besides the men trained by the Society at Islington.

20. And, lastly, we see new names on the roll of missionary martyrs: The beloved Bishop cruelly put to death by the boy king of U-Ganda, and the young missionary, V. C. Sim, dying of bodily privations within the Article Circle.—*Church Press.*

## 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.

### PLEASE EXPLAIN.

SIR,—Much is written from time to time in our various Church papers upon the apparent numerical decadence of the Church of England in the Dominion. Unfavorable contrasts are also made between us and the vigorous, progressive sister communion across the border. Some of us have, however, lately been surprised to observe that in the Diocese of Western New York, the decrease in the number of communicants amounted, last year, to 1,401—nearly one in ten. Can any of your correspondents explain this striking fact?  
J. KER McMORINE.

### NO ANSWER TO GIVE.

SIR,—Algoma has evidently no answer to give to my letter in your issue of March 25th, will you grant me space for a few comments on what may have been intended as one in that of April 15th. The new and inexperienced clergyman at Burk's Falls informs me that the choice of sites at Cypress, as at Burriedale, was unwise, the Church being "altogether in a wrong place," does he really think that we should accept his judgement against that of the experienced missionary who selected those sites? And what can be said of the justification offered for the closing of St. Margaret's? Are the souls of dissenters of no value in Algoma? An English clergyman who closed a mission chapel because a large proportion of those who attended the services were schismatics, would be very justly condemned by all. As for the Church people at Cypress, they, it seems, are to be left to their fate.

Finally, how about the other churches in Burk's Falls Mission? have they ever increasing congregations, or is the reverse the case since the late travelling missionary has ceased to hold services in them? The state of ecclesiastical affairs in Algoma is far better known to us in England than, it appears, is there imagined.  
Your obedient servant,  
AN ENGLISH SUBSCRIBER.

### TRINITY COLLEGE.

SIR,—I was astonished to observe the other day the large sums given and bequeathed to Wychiffe College. Two things were forcibly brought home to me. One, the readiness to support controversy, and the lukewarmness to give to really charitable church schemes such as the Widows' and Orphans' Fund, the mission fund, or a superannuation fund, all needed and one now existent.

The other was, that Trinity College as a separate body never was, and apparently never will be a thoroughly popular institution with church people. I am forced to this conviction against my will. The mass of church people insist on supporting the Provincial University, and the withdrawal of our best youth from it deprives them of the advantage of competition and the university of their influence upon the other students.

I do not now think High as Low had anything to do with it, that was a mere accident, it is the exclusive assumption which is disliked.

University federation is coming forward again. Could Trinity College exchange their buildings and an equitable portion of the land with the Bishop Strachan School—then add to and adapt Wyckham, and take the leading position among the Toronto colleges.

Yours,

WM. D. PATTERSON.

### COLOURS AND SEASONS.

SIR,—May I point out a few inaccuracies in "Presbyter Anglicanus's" letter? He appears to be ignorant of the fact that the Sarum, or, as I prefer to call it, English, use, is not confined to a few "ritualistic" churches, on the contrary, the Anglo-Roman sequence is adopted by the few, while the old use is the traditional one of the country. Further, whilst there is strong, presumptive authority for our English use, "neither law nor custom recognizes the modern Roman sequence of colours" (*Ritual Conformity*, p. 18). I said that the English is the traditional use of one country, perhaps, "Presbyter Anglicanus" is not aware that red is the ordinary Sunday colour in England, from the cathedral to the poorest village church. Red is the colour ordered for all Sundays, excepting those in Eastertide, Christmas, and a few other specified days, on which white should be used by the prebendary missals, &c., and the use of these same Sunday colours, red and white, which was further ordered up to the reign of Edward VI., was clearly included in the rubric, concerning the ornaments of the Church, which are to be retained, and are, therefore, practically ordered by the Church at this present date. The use of the English colours is not a matter of taste, but of simple respect to our Mother Church, to affect those of the Anglo-Romans, is a slight on her. What would be thought of an officer who attempted to discard his own regimental colours in favour of those of some other nation?

As regards the ferial colours, although indigo blue is known to have been in common use, yet, as in this there was much latitude, "Presbyter Anglicanus" is free to adopt his favourite green on all ferials excepting those for which white is prescribed, or he may use dark violet, brown, or tawny, but he is not free to set aside the English rule as regards the Sunday colours. He may consider obedience in this matter but a "small thing"; yet the wilful and contemptuous breaking of a common order, is no small offence before God.

Perhaps it may be news to "Presbyter Anglicanus," that the Roman sequence, as he gives it, is that in use by the Anglo-Roman schismatics, and differs from that of the Milanese, South Italy, Spain, and other countries. It is not the uniform use of the Roman Church.

### LOYALTY.

### THE TREASURY AND DISCIPLINE OF GOD.

SIR,—The S.P.G. no longer insisting on a single view of the tithe question, what is set down here need not be taken as an attack on that society: as was said before. If it can be proved that a law of tithe is one of the laws of God under the Christian Dispensation, the simple duties of preaching and obeying it lie before us. Until that has been demonstrated, a sense of duty to God bids us hesitate to share the grave responsibility of asserting that there is such a law, and obliges us, if we will urge men to give a tithe, to

urge them on other grounds. At the same time our freedom adds an element of spontaneous generosity to our gifts, whether of a proportion fixed by rule or of all our superfluity. It is not hard to see that this may be better for us. It is said that, when the Prefect of Rome desired him to produce the treasures of the Church, St. Lawrence, the Deacon, gathered together a great number of suffering and needy people and exhibited them, offering to add 'pearls and precious stones—these widows and consecrated virgins which are the Church's crown.' Although it had its 'golden cups,' the true treasure of the Church was the afflicted and the holy—God's poor and God's chosen. Not all unlike this is the 'Treasury of God,' the content of which is His people. It is true that He demands from them offerings of their substance. It is true, also, that we should give and labor earnestly as if all depended on us, and that we cannot tell what harm may be done by our parsimony, false wisdom and negligence. Still the deepest view of the duty of giving is that it is an instrument used by God for the improvement of His treasure—the human being; for drawing out and deepening many excellent traits of character. By giving the man is trained in noble graces and virtues. By niggardliness he suffers untold injuries and deterioration. Who then shall decide what rules, laws, limitations, examples, principles, exhortations, will best promote the Divine end? Who but the Lord of the treasure. He who made it and is fashioning it for his treasure-house. Will a strict law be better than liberty? Will men grow more in virtue giving as an act of however willing and enthusiastic obedience to a law fixing the amount, or out of a free and joyous appreciation of God's goodness and man's duty—of the blessings of him who has—the sorrows of the brother who 'has not?' Will he who gives a tenth, a fifth, a half, all superfluous goods, all goods, be the better man if the proportion is fixed by a law enforced by the penalty due to disobedience to a definite command, or if it is fixed by a reasonable influence, a generous Christian spirit, a free acknowledgment of what ought to be, and enforced by love or, if need be, by a wise consideration of Christ's stern sentences on those who minister not to Him in His needs? If any are so poor that they cannot give, say a tenth, is it better that their consciences should be free from the burden of a law, and their hearts from any possible legal distinction between them and others? If any, though well enough able to give, will not make any sacrifices, it is better that at least, they should not violate a statute requiring a certain proportion to be given, though they do violate the spirit of Holy Scripture and it may be the letter too of commands about the support of religion and the relief of the needy? If the Church should settle a proportion to be given would it be better for men to realize that it was by the authority of the Church the proportion had been fixed? Will it be better for the priests to have a law of tithe to appeal to or to be obliged to enforce the duty of giving without such a law? Which system would bring out best the character of the man who yields to selfishness and that of him who sets himself to conquer selfishness? Who is sufficient to decide these things with absolute safety? God alone is. Do not, then, let any kind brother, seek means of adding to the treasures of silver and gold at the expense of some part of the enrichment of the true Treasures which God, for whose sake we bid men give, wills to 'lay up in Heaven.' This same principle applies to other things. God knew best whether to create the vine with all its properties. He knew whether to forbid the use of wine by His law. He knew the effect of self-control in the face of temptation—of the Nazarene's vow in the face of possible freedom—of total abstinence for good reasons where indulgence was not physically impossible—and He ordained the environment best suited to develop the character. But do not men ever strive to find some way of attaining their ends easier than the way appointed; and may it not be through the same inclination towards what seems practical that in some cases, the same men seem to ignore or deride practices of asceticism that are recommended to us by examples or sayings in Holy writ, the use of which they themselves happen not to see or understand.  
O. P. FORD.

P.S.—I am sorry to find Mr. Crawford and myself writing on different sides. I will try to send you a detailed answer to his letter next week or the week after. He has done exactly what was asked and I thank him. Meantime, pray allow me to say that I expect to show that the passages adduced by his authorities are largely spurious, partly not fairly rendered, partly irrelevant or rather actually for my thesis, illustrating my third proposition and not contradicting my first; and that the residuum, whatever its real value, does not amount to the general consent of the fathers. With all appreciation of Mr. Crawford's kind words,  
Woodbridge, June 10, 1886. O. P. FORD.

\*It is not intended to express any opinion here one way or the other about legislative prohibitions and kindred subjects, a remark not really inconsistent with my argument.