

Prime Minister commenting on an occurrence in an independent and friendly country, stated that, "there can be no doubt that these terrible atrocities have been committed on a scale which, whether it be as large as supposed by some, still constitutes a dreadful and terrible fact in the history of any country or civilization."

It is but a very few years ago that we had to note the wholesale and wanton murder of thousands of Christians by the Turks. We held England somewhat responsible for these Turkish outrages, simply because, if England had not interfered in the interest of that kingdom, Turkey would have been annihilated by the Russians, the French, or even by their own tributaries, the Egyptians. How we have outrages just as atrocious, although more limited in extent, from Russia which as a presumably Christian country, ought to know better! Who will enter the lists against her, in the cause of humanity.

On the 6th ult., at a barn in the village of Bowerchalke, Wilts, about 500 persons assembled on the occasion of a conference between members of the Church and the Baptists. The vicar presided, and Earl Nelson representing the Home Reunion Society, the Rev. E. B. Otley, Principal of the Salisbury Diocesan Theological College, and leading Baptist ministers of the county took part in the discussion, which ranged over the history and practice of the Church from the days of the Apostles and Tertullian, and lasted four hours. The proceedings were marked throughout by courtesy and good feeling.

CLERICAL STIPENDS.

WE have received a communication from a layman on this subject which deserves special attention by all Churchmen in this country. Our lay friend frequently travels over nearly the whole of two or three Canadian dioceses, and is very much shocked at the miserably small pittance so many of the clergy in the rural districts receive. He cannot possibly imagine how a clergyman can go through his ministerial duty with anything like energy on his own part or with satisfaction to his parishioners. And we are sorry to say that there are other dioceses than those he mentions where the stipends of the country clergy are just as inadequate, or we may say as disgracefully small as in the places he mentions. The question is indeed one which concerns the laity even more than the clergy. In most parishes there is but one suffering clergyman, but if that clergyman is cramped in his operations on account of the wretched penuriousness of his people, every member of the Church in that parish, and every individual who might become a Churchman is a still greater sufferer. The clergyman suffers temporally: the people suffer in their spiritual interests. It cannot possibly be otherwise. His time should be spent in ministering to his people, and in order to do this with anything like efficiency it is absolutely necessary that he should be properly supported with an income suitable for himself and family. If not, the cause of the Church cannot flourish, but on the contrary will probably retrograde. The clergyman will of course be blamed; but the fault is not his. Our correspondent suggests that the remedy lies with the Bishop of the diocese. He thinks the Bishop should refuse to continue the ministrations of the Church among people who appreciate them so slightly. There are no doubt many instances where a more adequate provision would be made

for the clergyman, if the people were only informed by competent authority that such provision must be made; although in cases where the announcement is not attended to, it is difficult to see how the removal of a clergyman from his post without giving him something else to do would confer any benefit upon him; and a Bishop has not always a number of vacant parishes waiting for the reception of the insufficiently paid clergy. Or again, the remedy to some extent may be found by the clergyman himself, who in some cases might no doubt refuse to work without such remuneration as his people are able to give. But the great remedy of all rests with the people themselves, who should be educated by the bishops, by clergymen, and by each other to provide proper and suitable support for those who minister in holy things. It is, as we have observed, their own concern; it interests themselves more deeply and more extensively than any one else. And taking the country throughout, there is no excuse for the insufficient support of the clergy. There are but few parishes in the country that are not very well able to provide a maintenance for one clergyman at least. The country has got over the difficulties of its first settlement, and is now comparatively prosperous and flourishing.

THE AMERICAN CHURCH REVIEW.

THIS Periodical, which has been in existence for thirty-eight years, is the exponent of the best Church thought. It numbers on its list of contributors, the prominent literary men of every school of thought within the Church, and so presents in a charitable and comprehensive spirit every phase of Church life and activity. Many of the articles in recent numbers are models of terse and compact writing, and are withal marked with the every-day practical traits that are characteristic of American Church writing generally. We heartily commend this publication, an advertisement of which will be found in another column, as one which will be both interesting and instructive to clergy and laity alike.

We call attention to the large number, excellent variety, and beautiful selection of Easter Cards at Messrs. Clougher Bros., King-street, Toronto. We desire especially to notice and recommend those tastefully arranged with fern leaves and Easter emblems. Our readers will please to examine their rich and beautiful collection.

THE MACEDONIAN CRY.

"COME over and help us," or send us help, was never more loudly expressed than it is now from the Algoma diocese. We call especial attention to a couple of appeals in our Correspondence columns—"Our Missionary Diocese," and "Slack not thy hand"—for that necessitous, but much neglected and almost forgotten diocese. The appeals are urgent, and are made for an unfortunate people who have had their property destroyed by bush fires, and for whom very little effort has hitherto been made by those who have pledged themselves to support just one missionary diocese—just one, and only one. And that one which, until recently had a pious, zealous, devoted, loving, and beloved, but neglected Bishop, and now has a faithful and energetic band of clergymen, who are prepared to sacrifice all for their Master's cause—that one missionary diocese is allowed thus to perish, or at least to drag along a

miserable and struggling existence, because of the carelessness, the worldliness and cupidity of the other portions of this ecclesiastical Province. Surely all the superfluous money of Ontario need not go to the North-west, to swell the gambling speculations in that region! There are pressing duties near home, that require to be at once attended to.

The missionary diocese of Algoma is the charge of the entire ecclesiastical Province, whose Synod assembles in Montreal, and consisting of the dioceses of Nova Scotia, Fredericton, Quebec, Montreal, Ontario, Toronto, Niagara, and Huron. All are jointly and severally responsible for this missionary diocese, having voluntarily become so. The diocese of Toronto may be considered more responsible in this respect than the others, partly because Algoma was originally part of the Toronto diocese, and also on account of its greater wealth and prosperity. We blush, however, to be obliged to say that instead of doing the most, Toronto has done proportionately less than any other diocese in supplying the spiritual wants of the population of Algoma.

BOOK NOTICES.

LOVELL'S BUSINESS AND PROFESSIONAL DIRECTORY of the Province of Ontario, for 1882. alphabetically arranged as to places, names, business, professions; with a classified business Directory of the city of Montreal. Price \$6. Montreal: Printed and published by John Lovell and Son, St. Nicholas Street, 1882.

This Directory, novel as to its extent, will be found to be an exceedingly valuable acquisition to business men. The enterprising firm of Lovell and Son is to be congratulated on the production of so important a work. It deserves every encouragement, is exceedingly well got up, and will certainly have a large circulation. Being brought down to the present time, it is very far superior to any previous work of the kind.

NOTES.

HATCH'S BAMPTON LECTURES ON THE ORGANIZATION OF THE EARLY CHRISTIAN CHURCHES.

BY REV. CANON CARMICHAEL.

MR. HATCH ON PRESBYTERS.

As Mr. Darwin teaches that all forms of life were evolved thro' selection from a few primary cell, so Mr. Hatch finds the germs of the presbyterate in Jewish and Gentile institutions that were in existence when the Church first gave Gospel and Sacrament to a godless world. The elder of the local court connected with each Synagogue was the nucleated cell, which without special design of God, and thro' a species of natural selection developed into the Jewish presbyter.

He holds, that when the members of a Jewish community were convinced that Jesus was the Christ, the current of their religious life remained unaltered, save by the supplementary teaching of Christian doctrine, and thus the Jewish elder of the Synagogue became a Christian elder of the Church—an officer of its administration and discipline, and nothing more.

In Gentile countries, he holds it was somewhat different. It was necessary in such places that the converts should create some kind of organization, and it was natural that the organization should take the prevailing form of organized life about them in the heathen associations. This form as a rule consisted of a governing committee composed of the senior members of the organization, and as this form of government was widespread in all Gentile countries, it was spontaneously and independently adopted by the Gentile Churches, out of a simple and natural body, and thus governing as the result of various modifications and developments, there arose "the Gentile presbyter," set apart for "the ministration of the Word and Sacraments."

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