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and thankfully partaken of once a month. Two flourishing Sunday Schools are in operation. Will some of the Churches take up a collection on some Sunday for this praiseworthy object? And will some of the charitable people in some of our parishes contribute and send their donations to the pastor?

The Church has to be rebuilt at once, and the contractor agrees to wait two or three months for payment. In the meanwhile, the Missionary becomes responsible for the whole amount.

Christian friends and fellow Churchman, may God so influence your hearts and minds to help this good work. The poor Indians were very sad and discouraged when they saw their pretty little Church so terribly wrecked, but they trust in God and in His people; and they fully believe that "All things will work together for good."

All collections and contributions to be addressed to

REV. J. JACOBS,
Sarnia P. O., Ont.

"While we have time let us do good unto all men: and specially unto them that are of the household of faith."

"To do good and distribute forget not; for with such sacrifices God is well pleased."

British and Foreign.

GREAT BRITAIN.

THE IRISH CHURCH S. F.—By the kindness of the Archbishop of Canterbury the Annual Meeting on behalf of the Irish Church Sustentation Fund has been held in Lambeth Palace. The Archbishop presided. The Hon. Sec., Mr. Richard Nugent, read the report, from which it appeared that only £2,437 had been received in England in the last twelve months. The Earl of Belmore moved, and Sir Thomas Gladstone seconded the following motion:—"That the Church of Ireland has a strong claim upon the kindly sympathy and generous support of English Churchmen, and that immediate efforts be made to raise a special fund of £10,000 for the purposes of assisting parishes to provide parsonages under the Glebe Loans Act, which expires in 1880." The Primate in replying to a vote of thanks to himself made an able and judicious speech. He remarked that the question of disestablishment was not done with, as the Established Church of Scotland was now threatened. The advocates of disestablishment very ingeniously turned the example of Ireland to their account in whatever way it was represented. If it was said to be prospering, it was held up as an example of the benefit of disestablishment. If it was said to be worse off than before, then the opponents would say, "what a beggarly system that is you belong to, which depends upon Acts of Parliament and paltry money considerations, in order to maintain its way in a great Christian country." He thought, therefore, the friends of the Irish Church had much better keep to the sober truth, and only state what had actually taken place. He thought that though some good had resulted, that on the whole the Church of Ireland was worse off than before. He thought the greatest difficulty would be to maintain the character and educational standard of the candidates for the ministry.

LORD LAWRENCE.—In June, at his residence in Kensington, this noted man passed away. He was born on March 4th, 1811. In 1829, he received a nomination as a writer in the Civil service of the East India Company. He held several different positions up to the time of his appointment of Chief Commissioner for the Punjab. He held the post when the Mutiny broke out in 1857, and his services during that period are matters of history. He had already, in 1856, been made a K. C. B. for his work in the Punjab; for his share in suppressing the Mutiny, he was made a G. C. B., was created a baronet, and was appointed a member of the Privy Council. The Court of Directors of the East India Company granted him a life pension of \$10,000 a year, which, under a special Act of Parliament, he continued to enjoy, together with his full salary, when he became Viceroy of India. He held that office for the usual period of five years, after which he returned home and was created Baron Lawrence of the Punjab, and of Grately in the county of Southampton.

The funeral of this distinguished statesman took place at Westminster Abbey on the 5th of July, and on the following Sunday Dean Stanley delivered a striking discourse from Joshua i. 67, in the course of which he related the following characteristic story as illustrating the lofty dealing of the deceased and his good influence upon inferior minds: "During the conduct of some important cause for a young Indian rajah the prince endeavored to place in his hands, under the table, a bag of rupees. He answered at once, 'Young man, you have offered to an English-

man the greatest insult which he could possibly receive. This time, in consideration of your youth, I excuse it. Let me warn you by this experience nearer again to commit so gross an offence against an English gentleman." The conclusion of the dean's very eloquent discourse was as follows: "He has gone; but he has not been among us in vain. We have not lost him altogether, for he has left behind him a standard of integrity to which every Indian ruler can look back, an example to every Englishman and every English boy of what an Englishman and a Christian may be—a true servant of the English State, and a true servant of the Lord Jesus Christ."

There is no large town in England in which the Church is so feeble as it is in Birmingham. And because the Church is weak there, religion and morals are weak also. The cause is that there is no town in the world which is so "wholly given" over to the so-called Evangelical party. There is no town in which "Evangelical" ascendancy is so absolute and so secure as in Birmingham; and the consequences to religion and the Church are what we see. The mischief lies in the attempt to make 300,000 people Churchmen of one type; in telling them, what is practically the effect in that town, that if they have no relish for Low Church doctrines, usages, and services, they may stay away from Church altogether.

UNITED STATES.

The Bishop of Central New York, in his annual address, states:—I have ordained in ten years 84 men—40 deacons and 44 presbyters. I have confirmed in all 9,685 persons. Twenty-six churches or chapels have been consecrated, and the corner-stones of 29 have been laid. On the complete clergy-list we have gained 27; in parishes and missions we have advanced from 108 to 139; in the number of communicants, from 8,093 to about 12,700; in families, from 6,033 to 7,117; in Sunday school pupils, from 6,795 to 8,806; and in teachers, from 925 to 1129; in church hospitals and homes, from none to six, with 246 inmates; and from educational institutions, from none to five, with 25 teachers and 270 scholars. Offerings for the mission of the diocese, including \$3,344.20 given through missionary boxes, have amounted to \$110,826.95; contributions for other diocesan objects to \$300,213.58; for general Church objects to \$103,852.21. The aggregate of moneys bestowed for all parochial, diocesan, and general Church objects, as made up from the returns rendered to the secretary, has been \$2,310,178.41. The permanent Episcopate fund has been increased, according to the books, from \$27,000 to \$65,990; the Christian fund, from \$6,150 to 7,200; the Van Wagenen fund, from \$4,957 to \$15,000. The Clerical Education fund of \$1,000 in Chenango county has been created, and another, the "Everest fund," yielding the same income, in Trinity parish, Utica. To the above summary, for a complete exhibit, should be added Church property in buildings, structures for schools and charities, and an episcopal residence.

FLORIDA.—The Journal of the ninety-sixth annual convention gives the following summary from the episcopal address, parochial and missionary reports: Clergymen canonically resident in the diocese, 88; churches, missions, and chapels, 100; parishes in union with the convention, 70; ordinations: deacons, 4; clergymen received from other dioceses, 6; clergy dismissed to other dioceses, 8; clergymen deposited, 3; candidates for orders, 4; postulants, 6; lay-readers, 23; baptisms (adults, 174; infants, 863), 1,037; confirmed, 618; communicants, 7,140; marriages, 177; burials, 458; Sunday school teachers, 785; Sunday school scholars, 7,307; parish school teachers, 6; parish school scholars, 195. Incomes, offerings, and contributions: episcopal fund (income), \$4,031.63; conventional expenses, \$1,228.86; diocesan missions, \$4,731.50; Woman's Auxiliary to board of missions, \$3,820; fund for aged and infirm clergy, \$612.51; donation to fund for aged and infirm clergymen, \$8,000; total of offerings and contributions (parochial reports), \$160,335.52; grand total, \$183,094.98.

MISSIONARY NOTES.

The "Mexican Church of Jesus" requires its ministers, before they receive ordination, to sign the following declaration:—"I believe that the Holy Scriptures of the Old and New Testaments are the word of God, and the infallible rule of faith and practice, and I bind myself to maintain the doctrines and the order of the Mexican branch of the Church Catholic of our Lord Jesus Christ." This "Church" was originated about thirteen years ago, by Francisco Aguilar and several other Mexicans, their idea being that of establishing a National Church which should identify itself with the Primitive Christian Church. Its organization has been completed within the last year, by the consecration at the hands of Bishops of the United States, three Bishops, Messrs. Riley, Hernandez and Vandelspins. The Church has now over sixty congregations.

The Heathen Temple of Shan-Tung, a province in the north of China, has been emptied of its idols, and has become a Christian Church.

A Sanitarium for Missionaries of the United States Church is about to be opened by Bishop Schereschewsky in the city of Chee foo, in the Shantung province. This city is in the north of China, one of the Treaty Ports, and is considered a very healthy spot. The Mandarin Dialect is spoken in the province, which contains about thirty millions of the heathen.

An edition of the Japanese New Testament in a more convenient form than that of the original edition is about to be printed in movable type.

Two of the dialects of the inhabitants of New Guinea (north-west of Australia) hitherto supposed to be the most bloodthirsty and treacherous of savages, have been reduced to a written form and printed in Sydney.

A mission among the Druzes at Mount Hermon has recently been begun in the Hauran by the Church Missionary Society. The Hauran is the country apportioned by Moses to the Reubenites, the Gadites, and the half tribe of Manasseh. On the western side of the plain of Hauran is the famous Mount Hermon, capped with snow. 80,000 fierce and warlike Druzes constitute the principal inhabitants. Mrs. Parry, wife of an English clergyman, was the first to go among these people. She established several schools, taught their children, and thus awakened interest and won their favour. Then the Church Missionary Society sent a missionary, Mr. Bellamy, to them, who recently reported eleven villages asking for schools and teachers, the children eager to learn, and the Christian Scriptures being taught without any hindrance.

A mission to the Druzes of Mount Lebanon is conducted by Mr. and Mrs. Zeytoun at Ibat. Mr. Zeytoun is a blind man, a native of the country but has received a European education.

Correspondence.

In future, all letters in this department will appear with the names of the writers in full.

DEBT—THE ROCK TO BE SHUNNED.

SIR,—

"A writ of ejectment has been served on the Dean and Churchwardens of Christ Church Cathedral, Hamilton, at the suit of the Trust and Loan Company."

This lamentable paragraph is now going the rounds of the Canadian press. The cheek of every member of the Church of England crimsoned with shame on reading the humiliating notice. This degrading fact that the most beautiful church in Ontario, a church the pride of the most enterprising and flourishing city of the Dominion, of a city emphatically described by the First Minister of the Dominion in the recent debates on the National Policy in the House of Commons as the "hub" of Canadian Manufactures—the fact that this church, the oldest church in Hamilton, the parent of the beautiful and flourishing churches of the Ascension, of St. Thomas, of St. Mark and of All Saints, a church conducted for nearly half a century by a clergyman of acknowledged ability, a cultivated gentleman, an accomplished scholar, and of unblemished life—the repulsive spectacle, I say, of seeing such a church brought to the auctioneer's hammer, a prize it may be, for the far-sighted Roman Catholic, who sees in its beautiful proportions, its stately arches, its clerestory windows, its stained glass, and its pure Gothic architecture, an edifice particularly fitted for his gorgeous and æsthetic service, compels every churchman to look closely into a system under which so black a picture can be produced. Who hath done this? What hath done it? Has this great calamity fallen on the Church in Canada—for it is a national and yet a local calamity, so far as the Church of England is concerned—from the errors of individuals or from the faults of system? Is the Dean of Niagara to be sacrificed for his own faults or for the vices of an ecclesiastical economy? And are the struggling members of his congregation to see the object of their just pride pass into foreign hands as a punishment for their own mismanagement, or are the results of the thousands of painful efforts to raise money made during the long years of the past by the noble women of the congregation—women whose names should be written in letters of gold on plates of steel and