

ism has had its limit; but the Christian religion is all glorious and eternal as the heaven to which it leads—where there is no night—for the Lord God and the Lamb are the light of it; where the nations of the redeemed shall walk; and where they shall reign with the Redeemer for ever and ever.

And St. Paul's argument is, that the ministry of the Christian religion is as much more exalted than the Levitical Priesthood, as Christianity exceeds the Jewish system in magnificence and glory.

#### CHURCH PROPERTY.

When an edifice is constructed for the use of the Church, for celebrating her services, one of the subjects for careful attention is that of securing the building in perpetuity for the purpose originally intended. Instances have occurred both in the United States and in Canada which show that it is of very considerable importance that if the people give their money and obtain subscriptions for a building that is to be used for Church of England purposes and no other, the usual legal securities devised for the purpose should be obtained at the first. If a Congregationalist meeting-house be desired that may be used for any and every kind of service that present or future whims may demand, then let the building be constructed and the deeds drawn out accordingly. But, when members of the Church set about collecting money for a Church building, there are proper forms to be attended to which are of primary importance, and which should be adopted as the very first step taken, care being especially had that these forms should not be laid aside in favor of some arrangements which any one, having some particular object in view, may say will do just as well. We have known several instances where it has been necessary to be particularly watchful on this point. There is a case pending in the United States which is just now deserving of some notice, and which may serve as a warning to ourselves. We allude to the celebrated Cheney case, which may serve to show how a debt or mortgage on a church may operate so as to divert the use of the building to purposes altogether different from the intentions of those who have subscribed the funds and paid the money for a very definite object.

Several years ago the Rev. C. E. Cheney, then Rector of Christ Church, Chicago, persistently refused to use the office of Infant Baptism, as prescribed in the book of Common Prayer. He was summoned before an Ecclesiastical Court, but appealing to the Superior Court of Chicago, that Court granted an injunction staying the proceedings. On the case being argued, the decision was against the Ecclesiastical Court's interference. On the case being taken however to the Supreme Court, the right of the Ecclesiastical Court to act free from the interference of civil tribunals was sustained. The trial then proceeded, and sentence of suspension was pro-

nounced against Mr. Cheney, which he repeatedly violated, when sentence of deposition was pronounced against him. Afterwards, June 2nd, 1871, he was formally degraded from the ministry of the Church of God by the late Bishop of Illinois.

The parish of Christ Church still continuing to employ Mr. Cheney, the Diocesan Convention instituted proceedings to prevent the unwarrantable misappropriation of funds. On the ground of a technical objection, the relief was not granted. Dr. Pierce, in the interval of postponement by reason of the injunction, having been consecrated, Bishop of Arkansas. This decision, of course, does not touch the merits of the case; especially as Mr. Cheney has formally abandoned the Church and therefore cannot be her minister. An appeal has been taken to the Supreme Court, from which a favorable decision is expected, as before.

But the aspect of the case we wish to point out particularly is this:—The trustees of Christ Church, while, in their sworn answer, boasting of the prosperous financial condition of their parish, have permitted a mortgage upon the Church edifice to be foreclosed; and have, by this sale, as they claim, secured a title free from the distinct trust by which the property was formerly held by a parish of the Protestant Episcopal Church. This sale was made with this distinct purpose, and was, and is simply a *fraudulent* attempt to steal the Church property. It remains to be seen whether such a *gross violation* of a trust will be permitted. The debt of the parish is about \$40,000; which is the chief impediment against recovering the property.

This ought to be a lesson to us, as to the mischief that might result from any such scheme as that proposed to the late Toronto Synod, for borrowing money on Church property. The result of such a plan would be that funds already obtained, with great difficulty, would be altogether lost to the Church.

A more dishonest misappropriation of Church property has never come under our notice, and this is from the present leader of the Cummunsite schism, the so-called *Reformed Episcopal* (?) denomination! This Mr. Cheney having been degraded from the ministry by competent authority, could not have been made a Bishop of the Church of Christ; any more than could Mr. Nicholson, who was neither Priest nor Deacon, but merely a layman. So much for the empty boast of this, the newest of the religions, that they have an *historical* connection with the Primitive Church. Almost every newspaper we take up contains a refutation of so blasphemous an assumption.

#### DIOCESE OF SASKATCHEWAN.

We learn from the *Huron Recorder* that the Bishop of Saskatchewan acknowledges the following annual subscriptions for five years:—Col. Gzowski, \$160; Vice-Chancellor Blake, \$50; Senator Macpherson, \$60; Dean Gras-

sett, \$25; John Gillespie, Esq., \$25; B. Homer Dixon, Esq., \$25; making \$845 per annum for five years. The Bishop says that if further annual subscriptions for five years could be obtained to make this yearly sum \$500, it would be sufficient for the salary of a native helper, who could carry on a mission to heathen Indians, near enough to the station of one of the clergymen, to have the advantage of his supervision.

His Lordship states that the three different objects for which he requires assistance are:—Indian Missions, the training of native helpers, and general purposes of missionary work, such as Church and Parsonage building, and travelling expenses. The donations and collections in churches will be devoted to the second and third of these objects. The annual subscriptions of \$50 for three years from the Sunday-School of St. James' Toronto, will go towards the support and training of a native helper, while the whole of the subscriptions for five years is to be expended on Indian Mission work.

#### BISHOP WHIPPLE AND THE INDIANS.

The letter written by the Bishop of Minnesota on the Indian question, on the 17th ult., has attracted universal attention, as well for its fearlessness of public opinion as for its force and point, and for its precise adaptedness to the present state of the subject. We have some reason to believe that it has been the means of inaugurating a new state of things in the West, or at least a new mode of dealing with the thousands of aborigines still to be found in the United States. One step, at least, has been taken in the right direction; for commissioners have been sent from Washington to treat with the Indians. This fact indicates three things: First, a conviction that it would not be the easiest thing in the world to put down the Indians in the west, or to exterminate them; secondly, that their treatment by the United States has hitherto been a wrong one; and thirdly, that moral influence is less held in abeyance than heretofore.

The Bishop says in his letter, written on the cars to a Western paper, that he feels keenly on the subject. He deeply feels the folly of clinging to a system of blunders and crimes which have cost millions of dollars, and thousands of precious lives; and no denunciation of Indian sympathies, and no cry of extermination, can alter the logic of facts. The United States Government has for seventy years recognized these tribes as independent nations, has made treaties with them as such, and then has done nothing but violate the treaties. After a war which cost thirty millions, Generals Sherman, Terry, Auger, Harvey and others, were empowered to make another treaty, which agreed that no white man should enter the Indian territory. In violation of this, the Government ordered Custer to explore it. He found gold. White men flocked to this