

time and way, heal the division of Judah and Ephraim." And then he reminds his own Church that unity does not mean absorption. The Moravians are also near the Episcopal Church; and even the Congregationalists might, in the opinion of the good bishop, be "reconstructed." As for the Baptists, he reminds them that immersion is the preferred form of baptism in the Episcopal prayer Book. He discusses also the possibility of a union of the Episcopal Church with the Presbyterians and Roman Catholics.

Bishop Welles, in his address before the 41st Annual Council of the Diocese of Wisconsin (now Milwaukee) makes the following remarks upon Church unity:—"I hope there may be, among Christians of every denomination, an increase of that charitable feeling which has been so largely developed among ourselves. That would be a real gain, and would doubtless contribute to greater gain in other forms in the future. But I confess I do not see any practical avenue open, as yet, to the organic commingling of forces. The problem is in God's hands, and in His own time He will solve it." He is undoubtedly right in the former assumption. We hope and trust that his reasonable doubts, as expressed in the latter, may not be so well grounded.

The Archdeaconry of Fairfield, Connecticut, has adopted a new method of meeting its diocesan apportionment of \$2,578.70. It has assessed the various parishes within the archdeaconry on the basis of salaries paid to their respective rectors. The apportionments were made at the rate of 6 per cent. on all salaries of \$1,000 and under; 7 per cent. on all between \$1,200 and \$1,500; and 8 per cent. on all of \$1,500 and upward.

PENNSYLVANIA.—The journal of the 103rd convention reports:—Presbyters, 216; deacons, 6; candidates for Holy Orders, 18; number of parishes in union with convention, 123; churches, 121; chapels, 80; Sunday-school buildings, 68; parsonages, 68; cemeteries, 50; baptisms, 8,918; confirmations, 2,186; marriages, 698; burials, 2,456; communicants, 82,200; Bible classes—teachers, 176; scholars, 4,782; Sunday-school teachers, 2,780; scholars, 29,687; parish schools—teachers, 29; scholars, 1,081; aggregate income, \$828,274.55.

In a recent address of the Bishop of Ossory, Ireland, he said:—

"When it was proposed to have a treaty of amity and commerce between England and Madagascar, a draft of the treaty was sent out, and on opening it these memorable words were found written on the margin:—Queen Victoria asks as a personal favor to herself that the Queen of Madagascar will allow no persecution of Christians." And when the treaty came back, there was found incorporated in it this response:—"In accordance with the wish of Queen Victoria the Queen of Madagascar engages that there shall be no persecution of the Christians in Madagascar." The bishop tells us again, when the Prince of Wales visited India, two missionary bishops, namely, Caldwell and Sergeant, appointed under the Queen's mandate to preside over purely native pastors and congregations in Tinnevely, "with 50 of their native clergy and 7,000 of their people, met him at Maniachi and presented him with a Bible and Prayer Book in the sweet Tamil language."

In 1887 the first Brahmin was converted. Henry Martyn was wont to say that if ever a Brahmin was converted, the age of miracles would be restored. Since he uttered these words ten Brahmins have entered the Christian ministry.

Passing over several portions of the mission field reviewed by the bishop we come to an interesting paragraph referring to New Zealand:—

"In 1887, Marsden, its devoted apostle, paid his last visit to its shores. At his first visit it was so cannibal and savage that no ship captain could be found adventurous enough to bring him there, so he had to purchase a brig at his own expense, and land with only a single companion. Look at it to-day—a precious gem in the British Crown, with its native Church, its three missionary bishops, its 27 native pastors, its native church councils, and notwithstanding past wars and defections, its 80,000 Christian natives: cannibalism unknown, heathenism well nigh extinct, and such a state of social progress attained as led Carl Ritter, the great geographer, to call it the standing miracle of the age. When its native inhabitants of New Zealand heard of the death of the Prince Consort, they drew up an address to the widowed Queen, which strongly reminds one of Veda hymnology. We make an extract:—"We have just heard the crash of the huge headed forest tree, which has untimely fallen, ere it had attained its full growth and greatness. This is our lament. . . . Yes, the pillar which did support your palace has been borne to the skies."

Oh, the beloved, who used to stand in the very prow of the war canoe, inciting all others to noble deeds! Yes, in thy lifetime thou wast great, and now thou hast departed to the place where even all the mighty must go at last. Where, O physicians, was the power of your remedies? What, O priests, availed your prayers? For I have lost my love, no more to revisit this world." This was the land of which Captain Cook wrote: "Let no one ever touch upon this savage and inhospitable shore."

A WORD OF CAUTION AND SUGGESTION.—Addressing the Lichfield Diocesan Synod of Clergy the Bishop of Lichfield said:—

"I fear I shall scarcely carry you with me in the remarks I have to make, but I feel bound to speak as experience has taught me. No one more highly values than I do the stateliness and beauty of divine service as it is presented to us in our great cathedrals. But I am not without fear that we may be going a little too far in this direction in some of our humbler village churches and in our mission rooms. I confess that I am sometimes a little disquieted by the amount of music which I find in such places of worship. I am inclined to doubt whether it is altogether suited to the circumstances and capacity of the laboring poor. I can well believe that they enjoy its brightness, and that some of them at least appreciate its beauty. But the great question for us to ask is surely this. Can they really join in it with intelligence and sympathy as an act of worship? No doubt they may be truly worshippers even in some parts of the service where their lips are silent. Their hearts may follow the music as they follow the prayers. But there is this great difference. The prayers are familiar to them from their childhood, and easily within the reach of their understanding. Not so the music of our choral services or of our anthems. If the service were only occasionally of this kind it would be of less importance; but I greatly doubt whether it can be desirable that all their acts of worship should be of this character. There is this also to be borne in mind. In former days, when the Psalms were said, and not sung, the poor man was able to take his part in them, and, through long years of use, the words not only became familiar to him, but were imbedded in his memory. Then in the watches of the night, on the bed of sickness or on the bed of death, the well known words came readily to mind, and often rose to his lips as a comfort to him in his hour of need. I fear it is not so now. He scarce can hear the words in the chanted service, and he does not utter them with his own lips. They cannot be to him what they were to his fathers in days gone by, and thus he suffers real spiritual loss. If even some of the Psalms were said and others sung, perhaps one at any service where there were two or three, the service might lose a little in brightness, but it would gain in power and help and comfort at least to the laboring poor. Of course the Psalms were meant to be sung, and they ought to be, where all are sufficiently educated for the purpose, but I plead for my poorer and less educated, brothers and sisters, as I feel sure that many of them would plead for themselves. To my own mind there is something very striking and beautiful in the sound of many voices repeating in their natural tones those beautiful Psalms, especially where the verses are alternated not by the priest and the people, but by the congregation in two divisions, one on either side of the church. As I said before, I scarcely hope that many of you in these days will feel disposed to adopt my suggestions, but I feel it right to submit for your consideration the principles which they involve."

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.

DO NOT FORGET THE POOR MISSIONARIES.

SIR.—It is a matter of congratulation to this diocese that the vexed question of the St James' Rectory case has been settled for all time, and certainly every right thinking person, lay and clerical, ought to rejoice that justice has been done and that a sad disgrace has been removed from the Church. No person who is any way familiar with the case from beginning to end but will surely admit that the Rectors of Toronto only received their just rights and that they richly merited those rights. But now as they (the Rectors), are in possession of what they are entitled to it is to be hoped that they will not forget their less fortunate brethren of the country, but that as the division of the surplus will materially improve

and augment their stipends they will be found willing to relinquish their claims upon other funds of the diocese upon which they have hitherto had a claim, and that whilst they are receiving very good salaries they will not forget the poor missionaries and their very poor salaries. Yours truly,
Garden Hill, Aug. 19th, 1887. R. A. ROONEY.

AN ADDRESS TO THE WOMEN OF CANADA.

SIR,—I am afraid some of your readers will think me a lunatic. They will say I am writing, writing, writing. So I am. I cannot help this one letter this time. A few days ago, I was reading a New York paper, and I see it asserted therein, (on the authority of two leading medical men), that eighty per cent. of the men in the old country are immoral. Now, sir, I am an old country man. I have been in most of the large towns of the United Kingdom, and I think I can safely say, that if eighty per cent. is too high, yet the greater part of the men I have come in contact with have had a tendency to treat the subject "virtue" in a very off hand manner. I fear we cannot boast ourselves much better in Canada and the United States. Doctors, lawyers, clergymen, men of business, army and navy men; in fact, all classes and all creeds are becoming every day more and more loose in their morals. It is time for some fanatic or other to take the matter up. I am now among Indians where the man is generally "good-for-nothing," and the woman not much better than a cat. In the name of our common Christianity; in the name of the sisters, wives and little children of the world, will you allow me, a bachelor missionary, to ask this question—whither are we going? Are we going to have a "hell" here before we seek one beyond the grave? If not it is high time we pulled up and asked ourselves,—the women most of all—where is all this to end. On one other occasion I found myself compelled to draw attention to this subject, and I now ask the Metropolitan and Bishops of the Church of England in Canada, either to close up their missions at once, or make this the subject of their most earnest consideration in the next Provincial Synods. If our morality goes, I am inclined to think that with it goes our life. Marriage to-day in Canada and United States is little thought of as it should be, and every effort is made to make the way thereto as "hard," and as "easy" as possible. It is made "hard" because of the "labor" question: it is made too, "easy," because of the non-religious character of so many marriage celebrations. When I read a few days since, of a girl throwing herself from High Gate Archway, as a last escape from "prostitution for bread," I thought the best thing we could do is either to throw our Christianity altogether overboard, and so very soon rid the world of a good part of its population by war and revolution, or the time has come to make our "churches," "altars," and "crosses," &c., something more than a way to sin. Until the "penitent-bench," the rite of "confirmation," and the acceptance of the "token" be symbolical of a pure thought for a pure woman, there is no use in paying us missionaries our salaries. No sir. We men are bad; we know it, and we must have the co-operation of the other sex in the matter of turning over a new leaf, and until then they arise as mothers and daughters in Israel to demand not "bustles and giggaws," but a holy admiration out of a mind trained to look on women as the something akin to the virgin-mother of old, I can see no room for a profession of Christianity. We are worse than some heathen ourselves, and it seems to me the devil has an especial place in the heart of many professing Christ. This is an age of adultery and adulteration. Even the priestly robes are not always free from it. The cry of innocent womanhood is no longer heard. It is the loud coarse chatter of the "libertine" and the "victim" that greets the moon at even, and not the purity of youth's affection on the threshold of life. When will the Church be true to her God and her Christ. Let her "ministers" now determine to stand shoulder to shoulder in this matter, or let us as a body join "Bradlaugh and Ingersoll." To me there is nothing else for us. Oh that we had in Canada a "Miss Hall" or a "Mrs. Menzies." These are the sort of beings I should like to address on this topic, but the former is in Heaven, and the latter has the "girls" of Liverpool in her hands. I ask not what denomination you belong to, Oh women—if you will only try to be pure and help us men to be pure too. If you do not take the matter up, believe me, the day is not far distant—when you cannot take it up. It will have passed out of your hand. I am, yours,
Algoma. O. A. FRANCE.

ALGOMA W. & O. FUND.

SIR,—In acknowledging the receipt from me of the sum of \$1670.52, the first instalment of donations to the Jubilee Widows' and Orphans' Fund of Algoma, kindly entrusted to my care, Mr. A. H. Campbell, writes:

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