

manship, and of pure religious life and teaching, for they look with respect and regard upon these shores from which they took their reluctant departure, and which they still so dearly love. At the morning service the prayers of the congregation were asked for Mr. William Holman Hunt, who is dangerously ill.

In the pastoral letter of the Bishop of Rochester, he remarks with much fairness and truth:—"That while there is indisputably a growing preference for musical services, and for a more elaborate ritual, and for grandiose architecture, and any amount of flowers, there is no solid reason for identifying it all with Romanism. They are but the phenomena of a high wave of ceremonialism, which has washed on the shores of Nonconformist communions quite as much as on our own, and probably affected them more. While they do, sometimes, accompany a steady progress towards the Roman corruption, they are not necessarily symptomatic of it. This growing interest in the externals of religion, while it has its unspiritual and dangerous side, it is in great measure owing to the influence of musical taste, to more artistic cultivation to what goes by the name of æstheticism, and to our domestic and educational habits. To confound High Churchmen as a body with their extreme wing is a ludicrous injustice; and if half the Church services in England were choral to-morrow, I should be as confident as I am now in the staunch loyalty of the great body of English Churchmen to the doctrines and principles of the reformation."

UNITED STATES.

VERMONT.—Bishop Bissell has lately been invited to testify before the Judiciary Committee of the Vermont Legislature as to the need of a more stringent law on the subject of divorce. It is hoped that his influence, with that of other good men, will cause an amendment of the present law, which makes frequent divorces, and for inadequate reason, much too easy.

TENNESSEE.—The registrar has heretofore called to the attention of the convention the subject of tenure of Church property as a most important matter for their consideration—expressing the opinion that the vestiture of such property in the convention (for the use and benefit of the parishes, or such uses as may be designated in the conveyance) is the most secure and satisfactory tenure—but has hesitated in pressing this view until brought fully before them for consideration. The confusion and serious inconvenience resulting from other tenures has been strikingly brought to the attention of the Church during the past year. In one parish the title to the property had been vested in a trustee, now dead, and has descended to his heirs, resident upon two continents, and there seems much delay, if not positive difficulty, in getting release of title from them. In another, the title was vested in a trustee, now a non-resident of the diocese, who does not respond to repeated efforts to obtain release from him. In one case property has actually been attached for alleged debt of the congregation; and in two others suits and levy upon the same had been threatened, though the obligation is denied.

A committee on the same subject afterwards reported:—"That the evils attendant upon the titles to Church property residing in the congregations, or vestries, or wardens, are great. The following are some of the most apparent: 1st. Where both the title and beneficial use are vested in the same persons or body corporate the property may be charged with the payment of debts improvidently entered into, such as for salary of rector, ordinary expense account, or for improvements; and thus property devoted perpetually to the use of the Protestant Episcopal Church may be diverted to pay the obligations of a careless vestry. 2nd. It is possible that by the consent of a majority of a vestry and congregation property intended by the original donors to be forever devoted to the uses of our branch of the Church Catholic may be diverted to other and wholly foreign purposes, as was the case with the property of Christ Church, Chicago.

The last convention therefore resolved:—"That in the opinion of this convention the title of all Church property ought to be vested in this convention, in trust for the use of the parish, or for such other purposes as the donor may prescribe, and that the registrar be commended for his effort to accomplish this end; and that he be requested to persevere in his effort to persuade our parishes to cause the titles to their property to be vested in trust in this convention.

INDIANA.—The journal of the last annual convention contains the following statistics, a large number of parishes not reporting to the convention: clergymen canonically resident (bishop, 1; priests, 27; deacons, 3), 31; baptisms (adults, 155; infants, 330), 485; confirmed (as reported in the bishop's address), 261; communicants, 3,537; Sunday-school teachers, 379; scholars, 3,417; average attendance of scholars, 2,145; marriages, 80; burials, 148; contributions: parochial purposes, \$46,991 31; diocesan, \$2,965 39; other purposes, \$549 24; total, \$51,421 54.

LOUISIANA.—The Bishop of this Diocese, the Right Rev. Dr. J. P. B. Wilmer, died suddenly in New Orleans, December 2nd, at the age of 65. He is spoken of as a godly and well-learned man, of great influence in his diocese and in the councils of the Church.

MISSION WORK.

There is now a "Protestant Sect of Buddhists." A missionary at Osaka writes,—"the Honguwangi, or, as they are called, the Protestant sect of Buddhists in this city, have built a great school here, and are teaching the English language as well as Western science. They have asked me three or four times if I could teach metaphysics in this school, an hour a day. I have partly promised to teach religion two hours a week, but they do not seem to be satisfied with so little. I would that I had time and strength to go every day. There are about two hundred young men gathered there, studying to be priests in this most progressive sect in Japan, a sect which has its faith nearly every doctrine of Christianity except the vicarious atonement of Christ."

JAPAN.—Not only have translations of Holy Scripture and the Prayer-book been made, but the Rev. W. B. Wright, S. P. G. missionary at the capital, is engaged on versions of the *Imitation of Christ*, the *Epistle to Diognetus*, and that of St. Clement. The Rev. A. C. Shaw, another missionary from England, testifies to the ripeness of the field:—"If I had a hundred mouths and a hundred bodies I could employ every one, and be sure, whenever and wherever I preached, of finding attentive hearers." One of his most efficient native helpers is a blind man, "who speaks with great power."

NASSAU.—This poor and disendowed Diocese it about 1,000 miles in length. The Islands of which it is composed, the Bahamas, are long distances apart, and to enable him to visit the churches, clergy and catechists, the late Bishop Venables purchased a small schooner, which allowed him to devote at least six months each year to this important work. At his death it was found impossible (for want of funds) to retain this schooner, so the present Bishop will have to depend upon chance vessels, such as small schooners employed in sponging, &c., which, besides being inconvenient and occasioning loss of time, will entail a great expense. An effort is now being made to purchase a small Schooner for the use of the Diocese, and in addition, to raise about £100 per annum for five years towards the necessary expenses of her maintenance. By these means the new Bishop will be enabled to supervise these widely scattered settlements.

The Rev. J. S. Higgs, of San Salvador, thus writes of his mission work:—"Though not prosperous, I am thankful to say it progresses. I have a very ignorant and supine people to deal with. The whole population, over 1,000, are the descendants of the emancipated blacks. They have had but very few facilities for receiving any education since their emancipation. Hence a great amount of ignorance prevails, and in consequence, superstition, vice, and immorality prevail to a fearful extent. Many settlements have no day schools at all, and so, many of the children grow up in almost total ignorance. There are about 50 or 60 small townships or settlements scattered over the island, thus making it difficult both for religious and secular instruction.

EAST AFRICA.—There has been a revival of the slave trade to Pemba, and several dhows have been taken by the boats of H.M.S. *London*. From one of them about forty slaves were taken, thirty of whom were received by the Universities' Mission, to be cared for, taught, started in life, and finally taken back to their old homes as Christians and freed men. There were seven children, the rest adults. Most of them were Nyassas, but one was a Yao, and said he had been sold to buy powder to make a display at the funeral of Livingstone's old friend Mataka, of Moembe, who received Bishop Steere so readily in 1875, and had twice since asked for missionaries to be sent to him. The Rev. W. P. Johnson was ordained priest on St. Matthew's Day, the sermon being preached by Mr. Knight, chaplain of H.M.S. *London*, and on the following Thursday Mr. Joseph Williams was made a reader at Mbweni. The native printers had completed the *Epistle to the Romans*, and the *First of Corinthians* was in the press; and, lastly, Chuma had just come down from Masasi, bringing good reports from Maples, and also from Mr. Clarke, who is in charge of the new settlement at Nowala, forty miles beyond Masasi.

CHINA.—There are at present but five missionaries of the two Anglican societies in the provinces of Pei Chih Li and Shan Tung, which form an extended and populous territory. The Society for the Propagation of the Gospel, at a recent meeting, passed a resolution to the effect that the shores of the Gulf of Peh Chih Li ought to be occupied by a strong staff of missionaries, under a missionary bishop, and that an appeal be made for means for the purpose.

Correspondence.

NOTICE.—We must remind our correspondents that all letters containing personal allusions, and especially those containing attacks on Diocesan Committees, must be accompanied with the names of the writers, expressly for the purpose of publication. We are not responsible for opinions expressed by correspondents.

MISSIONARY DEPUTATION.

SIR,—Heretofore two clergymen have been deputed to travel together and address missionary meetings. I would submit that one would be as effectual to the purpose. Although I know the Apostolic missionaries went two and two, yet, in the matter on which my letter bears, the travelling missionary would be the constant companion of brethren throughout his tour. The following reasons combine to impress upon my mind the advisability of my proposition:

1st. One man is not limited in so wide a subject by fear of monopolizing the subjects or time of his companion.

2nd. One man is more readily accommodated by the clergyman of the parish.

3rd. Where neighboring clergy are invited to speak, there is not usually time enough left for two members of a special deputation.

4th. As the people are notified of the coming of a deputation, they expect an exhaustive address from it; and this can be better arranged and delivered by one than by more.

5th. The impression left upon hearers is generally better from one than from two speakers.

6th. The Deputation expenses, which often form a serious item in the Mission Fund accounts, would be halved.

7th. As in the pricking of the juries, the work could be more equitably divided amongst all the clergy. This latter might be accomplished by the selection of deputations alphabetically or otherwise from the clergy list each year, so that the present impositions upon willing clergy might be avoided, and all be in honor compelled to take a fair share of the work.

While upon this subject permit me to ask (perhaps the Secretary-Treasurer of a Synod will answer), Would not the average aggregate sum of deputation expenses in any given Diocese or Deanery very much more than pay the travelling expenses of one clergyman to address a series of meetings through the diocese or deanery, and, if necessary, a substitute during his absence from his parish? Yours truly, W.

A CONTRADICTION.

SIR,—In a small pamphlet issued by certain parties in Stirling, it is stated that "During the incumbency of Mr. Stephenson, Mr. Halliwell came into the parish and performed official acts, such as marrying and burying. He continued for a week at a time, preaching, baptizing, &c." Permit me to say that during Mr. Stephenson's incumbency of Stirling, I never stayed there but once, for the space of two hours, to take dinner. The only "official" act I performed was to say grace at the table. The above is a fair specimen of the truth of the pamphlet referred to. During a ministry of eighteen years, I have never intruded on the bounds of other men's labors. The world is wide enough for all without trespassing. I cannot but acknowledge the testimony so forcibly accorded me in the pamphlet, of the esteem in which I am held by all the people in the parish of Stirling. This testimony is valuable from such a source. It shall always be my endeavour so to act so as to retain the esteem of all amongst whom I labour. JOHN HALLIWELL.

THE MISSIONARIES.

DEAR SIR,—Missionaries must hail with delight the suggestion of your able correspondent B. & S. It is high time we were aroused from the lethargy to which we have succumbed. Let us by all means, have a meeting to obtain our rights, forward the cause, and put an end to starvation. Of course, the city clergy ought to lead: what have they done in the past? Their apathy and indifference has been marvellous, and is contagious, judging from the small contributions of the majority of the laity. Their meetings have been without enthusiasm, wanting in energy, and void