

was like a railway train made up of first and second-class carriages—and as if any sensible Christian would not prefer to be a member of a body that had a good constitution, to remaining a member of one that had merely a claim to existence! Now I do not believe a word of this figment, and I prefer that those ordained by me should disbelieve it also. It is very painful to me to be forced to enter upon this subject at all. My intention has always been to let Wycliffe College alone to work out its own future. I have felt and still feel that it may be destined to do good. Candidates for Holy Orders trained there, or some of them, will no doubt revise opinions gained there when they have had more experience and a wider range of reading, instances of which are not wanting. For this and other reasons it was my desire to say nothing to its disparagement; but the provocation has been too great to permit me to be silent. The insults offered to myself would not have elicited a remark from me, but I must notice those offered to our brethren in Ottawa. When men of high standing and long service in the Church, like Archdeacon Lauder and Rural Deans Bogert and Pollard, are hissed down because they manfully endeavoured to say a word in defence of their absent Bishop, a righteous anger must be felt. I tender to them my sympathy and promise them my firm support. They may have to withstand further opposition from the organization that has been framed to perpetuate discord; but they may rest assured that the good sense of the Church of England will never allow a club of self-constituted theologians, either in Ottawa or elsewhere, to regulate the affairs of the Church by usurping the functions of our General and Provincial Synods, and substituting for the canons and immemorial usages of the Church the resolutions of intimidation meetings where freedom of speech is not permitted and Evangelical religion is caricatured. Meanwhile let us continue in the old paths and work on in faith; and, as that really Evangelical prelate, the Bishop of Winchester, said when threatened with an action at law by a candidate whom he rejected for his ignorance, "I sleep in peace." Believe me, ever yours affectionately in the bonds of the Church,

J. T. ONTARIO.

BISHOP BLYTH.

(Concluded from last week.)

The great hindrance to our work, so often referred to—the want of our own buildings—is being felt acutely at Cairo. House property is one of the few ways in which natives in the East invest their money. Eastern houses require much alteration in most cases, when first occupied by Europeans. This is managed by the tenants advancing rent; and when the money is spent, the landlord often wishes to realize the value of the improved property, either because the expenditure has left him without any immediate interest for his money, or because he thinks a bargain may be driven with the tenant. The purchase of the house by the mission must generally be impossible, when an equally impossible rent may be demanded. This is our position with regard to tenancies in the East. In Egypt it is not quite so bad as elsewhere; but from various circumstances we have had to change our quarters at Cairo four times; and now, because we could not buy the house we are in, it has been sold over our heads and the expenses and uncertainties of a removal are before us at the end of our lease in June next. We sincerely hope that the local fund, started for the purchase of the house we

have lost, may be increased; so that before the end of the year we may be able to purchase new quarters. We are afraid that it must come from the spontaneous gifts of friends, for Mr. Odeh has no time to beg; nor has he the questionable gift of self-advertisement. In a retrospect of his work during the last four years lately received from Mr. Odeh, he says:

"There have been as yet only two adult baptisms, but this is no cause for any discouragement. Who can tell how many baptisms in the years to come will be the result of the daily patient, faithful, prayerful sowing of the seed in these schools? The aim of the mission is not confined to merely individual conversions (much as they are to be desired and prayed for), but the great object now is so to leaven the mass of the Jewish population with the truths of Christianity as to accustom them to regard Christians and their religion with kinder feelings, and thereby to make it a much easier thing for their children to come boldly out. The proof that this leaven is working even now is shown by the fact that we have a chapel full of children at daily matins, and that there has been hardly a case of objection on the part of the parents to their attendance."

On his late visitation of Egypt the Bishop appointed Mr. Odeh to be one of his chaplains. In recognition of his excellent work.

THE NEW BISHOP OF ADELAIDE.

The Rev. T. R. Harmer, Fellow of Corpus Christi College, Cambridge, has been unanimously selected by the Archbishop of Canterbury and the co-adjutor Bishops, to whom the choice was delegated, to fill the vacancy caused by the translation of the Right Rev. W. Kennion, D.D., to the Bishopric of Bath and Wells. Mr. Harmer was educated at Eton College, of which school he was both Captain and Newcastle Scholar. From Eton he went up to King's College, Cambridge. He was the Bell University Scholar in 1878, Carus Greek Testament prizeman in 1881, and took his degree the same year, coming out fifth in the first class of the Classical Tripos. In 1883 he obtained a first-class in the Theological Tripos, as well as the Evans and Scholfield University Prizes, and was in the same year elected to a Fellowship of his college. In September, 1883, he was ordained deacon by the then Bishop of Durham—Dr. Lightfoot—and was licensed by him to the curacy of Monkwearmouth. In the following year the Bishop conferred priest's orders upon him and appointed him his domestic chaplain. He remained at Bishop Auckland until Dr. Lightfoot's death in 1889, when he returned to Cambridge, having been elected to a Fellowship at Corpus Christi College. Since that time Mr. Harmer has been engaged in bringing out the posthumous works of Dr. Lightfoot under the direction of the trustees of the Lightfoot Fund.

Since 1891 he has been Librarian of Corpus Christi College, and at the present time is Vice-Principal of the Cambridge Clergy Training School. Only a few weeks ago he married Miss Somers-Cocks. The new Bishop-elect is 36 years of age.

CHURCH WORK IN ENGLAND.

The London *Guardian* publishes some important statistics of "Church Work" in thirty-three dioceses in England, including that of Sodor and Man. The latest statistics are for the year 1893-94. They are necessarily incomplete, as they do not include those of the Diocese of Truro, and out of the thirteen thousand five hundred and

sixty-six incumbents of parishes applied to, four hundred and seventy-eight failed to supply the information required. But even a very cursory perusal of these tables of information will convince an unprejudiced observer that the Church of England is a singularly active organization, and that whilst a very large proportion of the income derived for the support of the clergy comes from endowments, the voluntary contributions for Christian work are very large indeed. The gross total income of the 13,088 incumbents is returned at somewhere about \$21,000,000, and of this \$1,250,000 is received from pew rents, \$560,000 from Church collections and Easter offerings, and \$566,000 from fees and Easter dues. But out of the gross total derived from benefices, the clergy in charge of parishes pay upwards of a sum equal to a million and a quarter dollars for the stipends of their curates or assistant clergy. The various parishes applied to for information show a million dollars devoted to foreign missions, but this does not represent the voluntary contributions of Church people for foreign missionary work. The income of the Church Missionary Society alone exceeds that sum. It merely represents the money contributed through parish organizations. It is in this respect that the statistics before us are deceptive, inasmuch as they do not really represent the total voluntary contributions for Church work. They do not include the money sent direct to the treasurers of the various societies. They exclude the very large sums contributed both by gift and bequest which have been given during the year to societies for home and foreign missionary work. The statistics now under consideration exhibit a total of about \$28,000,000. It is to be regretted that, in the summary of voluntary contributions, no account is given of donations and subscriptions collected by independent bodies, or sent direct to central societies, nor those very large sums which are applied to charitable objects, such as hospitals and industrial institutions. We venture to think that until the "Church statistics" include these large voluntary contributions they will fail to convey to an unthinking public the real strength of the Church of England. This omission should be corrected without delay. An interesting feature in the returns is the fact that whilst there are 36,000 choristers who are paid, there are very nearly 200,000 young men and boys who sing in churches without any remuneration. We commend this fact to the consideration of Canadian parishes, because we greatly fear that in this country it has become too generally the rule for choristers to expect remuneration. Of the 36,000 paid male singers in England, it must be remembered that a very large number of these are engaged in cathedral and collegiate churches where daily prayers are sung twice a day. Deducting these, there seems to be but a small proportion of the singers in parish churches in English dioceses who receive salaries. The same remark applies to female singers, for out of a total of 77,932 not 2,000 of the number are remunerated. This consecration of voluntary service to the work of the Church is evident in every branch of it. For example, whilst there are about 300 deaconesses, nearly half the number are unpaid, and of the 526 sisters, less than 100 receive remuneration. The returns show that 209,000 males and 226,000 females are attending Bible-classes, and that there are two and a quarter millions of Sunday-school scholars. The statistics regarding Church attendance and services are evidently defective, but they are nevertheless of considerable interest. As an evidence that the Free Church movement is