

a Committee to prepare a Canon for the consideration of the Synod defining the powers of the Executive Committee, and also a Canon giving power to elect a chairman in the absence of the Bishop.

The Committee adjourned till the evening.

The Committee met at 8 o'clock, p.m.

*London Rectory Su plus.*—This case was taken up and discussed at length. The Committee considered that the claims of the London Township churches would be best ascertained by referring the case to the High Court of Justice in the form of a friendly suit, in which the Synod as Trustees take the position of plaintiff, and the various incumbents of the churches in the city and township are made defendants. The case as prepared by the Chancellor having been printed and already in the hands of the members, was agreed as to the form and approved by the Committee.

Mrs. Dillon, widow of the late Rev. M. Dillon, again made application to be placed upon the Widows' and Orphans' List, and threatened suit at law to enforce her claim. The Committee as Trustees, after having on former occasions carefully considered the said claim, could not entertain it.

Application was made by St. John's Church, Strathroy, for permission to raise a sum not exceeding \$1,500 on the security of the Church for repairing the Church and rectory. Granted.

The Investment Committee's report was read and confirmed.

Revs. Canon Innes and Smith, W. A. Young and Mr. F. Rowland were appointed a Committee to prepare the convening circular of Synod.

The Bishop dismissed the meeting with the benediction at 11 p.m.

## FOREIGN.

The new cathedral at Rangoon, (India), has been commenced. In the same diocese a new church is building at Moulmein.

The Rt. Rev. William Jones Boone, Missionary Bishop of Shanghai, purposes soon to leave China, with his wife, for a visit home on the usual vacation, after seven years' of work in the field.

Resolutions for the exclusion of bishops from the House of Lords, and for the disestablishment of the Church in Wales, were introduced in Parliament on the 5th and 9th inst., respectively, and were both defeated.

The Rev. Dr. Gott, late Vicar of Leeds, has been installed as Dean of Worcester, succeeding Lord Alwyne Compton, who was promoted to the Bishopric of Ely.

Judge Tourgee relates that an old lady left to her trustees a negro man and his wife "to the glory of God." They were sold, and with the proceeds a missionary was sent to China.

Archdeacon Blakeney and several of the local clergy delivered addresses at a large meeting of unemployed workmen in Sheffield, England, recently. The Archdeacon had been invited to preside, and both he and the clergy were most cordially received by the men.

The Episcopal Hospital, of Philadelphia, treated last year 1,899 cases in its wards, and 18,684 cases were treated at the dispensary. The total expense were \$60,882.83.

The director of the mission to Deep Sea Fishermen has just received from the Duchess of Grafton the entire cost of building and equipping a new mission ship in memory of the late Duke of Grafton. By her Grace's special wish, the vessel will be named the *Euston*, and when completed will cruise with the *Lowestoft* fleet.

A missionary for Africa has been furnished from among the Church people of Western Michigan, in Miss Woodruff, of Marshall, who has repaired to that field to aid the important work carried on by Miss Margaretta Scott.

The Rev. G. C. Houghton, rector of Trinity Church, Hoboken, New Jersey, has printed on the card of Lenten services in his church a short and excellent form of prayer for private devotion morning and evening. A ten minutes' Litany service is held on the Tuesday mornings of Lent, at seven o'clock, especially for those engaged in the busy hours of the day, but not specially confined to them.

In 1872 the Emperor of Japan began to modernize his country. The common schools now number

29,081, with 84,765 teachers, and 3,004,187 pupils. There are 173 high schools, having 984 instructors, and 13,132 scholars; and 84 normal schools, with 713 teachers and 6,368 students. The two Universities, that of Tokio and the Imperial University of Engineering, together employ 165 professors, and are attended by 1,897 students. Seven per cent. of the entire population must, therefore, at present feel the influence of a liberal modern education.

The Bishop of Bath and Wells, preaching a few days ago at the consecration of a new church at Tiverton-on-Avon, near Bath, said that the life of the late Dr. Fraser was an eloquent testimony to the activity of our present bishops. The clergy multiplied services and spent themselves in good work, while the princely liberality of the laity was one of the most striking evidences of the revival of Church life. The laity had built and beautified churches, founded and supported endless useful societies, and had in various other ways given large sums to the glory of God and for the comfort of the poor.

The South London Mission, which began on February 21st, and embraced a population of 200,000 persons, is declared to be a great success. Members of the Church of England Young Men's Society, under the control of Mr. Charles Powell, a prominent member of the new House of Laymen, did admirable service in the house to house visitation, and in forming bands for procession, in which the banner of the Society, bearing the motto, "*Laborare est orare*," and "Is not this the Carpenter's Son?" was displayed in the forefront. Boys bearing lamps heralded and flanked these processions, and accompanied them into the Church, where brief, stirring addresses were given. At the conclusion of these services, the mission band again set out, singing hymns, and halting now and then for the delivery of short exhortations to the crowds around. The Church Army was also very successful in beating up recruits.

Few bishops have laboured in a more Apostolic spirit of united zeal and humility than the Australian-born Bishop Marsden. Characteristically, when bidding farewell to his Bathurst see, he has confessed that a "gentleman having offered him funds towards establishing a new diocese in the far West, he was tempted to accept it and again do pioneer work; if his health improved he should, therefore, probably return to the colony."

DUBLIN, March, 23.—The Synod of the Church of Ireland to-day adopted resolutions declaring loyalty to the British Crown and the union between Ireland and Great Britain. Bishop Graves, in announcing the adoption of the resolutions, said the Synod spoke on behalf of 600,000 churchmen who, he added, "comprised the majority of the foremost people of Ireland in rank, education, the ownership of property and professional skill, all of whom insist upon living under the rule of the Imperial Parliament. Archbishop Plunket said that a quarter of a million churchmen belonging to the minister indignantly repelled the idea that the Nationalists had a monopoly of Ireland's patriotism. They did not object to a Parliament in Dublin if the members should be men with ulterior aims, such as Professor Galbraith or the present Lord Mayor of Dublin. He did not doubt that behind the demand for Home Rule was a claim for entire separation and advanced Socialism.

Archdeacon Crowther writes to the *Church Missionary Intelligence* from Africa a remarkable account of the liberality of the native Christians in his archdeaconry. The native congregation at Nembe has lately erected a church, at a cost of \$4,500, and the congregation at Tuwon has provided about the same sum for a new church there. Speaking of the latter congregation, Mr. Crowther says: "There are over a dozen names in the list, consisting of men, women, and children, who, after giving a certain sum promised, have come again with additional sums, saying, 'I feel I can give more than I had given, and so have brought this.' One man, when giving his additional sum, said, 'My mind will give me rest now that I have done what I ought to do.' One woman said, 'I had promised and given two pieces of cloth, (eight shillings' worth). God has since blessed me; I bring four shillings more; should He bless me further you will see me again.'

"An influential and well-to-do chief, a member of the Church, gave towards the new church \$240, and when there was a difficulty to make up the balance of the amount required, asked what the sum was. In a most quiet and unassuming way he brought another \$240, saying, 'When our Master, Jesus, calls, no one should withhold.' A late chief, of the same standing as the above, was another earnest and consistent member of the Church. He died five years ago. His household voted to his memory towards the new

church, \$120. The middle-class people have also given most cheerfully out of their means. But I must not forget a little girl, (for there was the children's list), who, as I was told by the parents, was so dull and sorrowful till she got a sixpence to put toward the new church. I watched this, my dear little friend, when reading the names of the paid subscribers one Sunday, and it was really delightful to see the joy beaming over her face when she heard her name called with 'sixpence paid.' She is an instance of nearly the whole of these little subscribers."

## 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.

### CHURCH TYDES AND COLOUR USES.

SIR,—Your correspondent, "Churchman," in defending such senseless proceedings as using Lenten colors before Lent, and changing the Epiphany color before the season of Epiphany had well begun, finds it necessary to defend also the whole "Roman Use" by which he is guided. His plea in its defence is that it is "clear, intelligible, and easily followed." The same may be said of any other "Use" which one selects, unless some mediæval system like that of old Sarum, or old Rome either, for the so called "Roman Use," has neither antiquity, propriety, nor British acceptance to commend it. There are at least, a half a dozen English "Uses" more "clear, intelligent, and easily followed," than the modern sequence of the Roman Curia, which your correspondent prefers. The absurd use of the distinctively Italian colour, green, in Trinity season, &c., is enough to condemn it to say nothing of its use of blue, for the Blessed Virgin's Festival, and other anomalies.

As to Epiphany colours being changed before the season ends, &c., it is a well known common sense rule that the "Tyde" or "Church season" follows the colours of its leading festival day, as, indeed, the subsequent weeks are made to ring the changes upon the same subject matter. That the Sundays after Epiphany, are put in to make up, as a kind of padding, the spaces between great festivals is a curious way of explaining the careful arrangement of collects, epistles and gospels of the various Christian Tydes or seasons, and not very worthy of a liturgical scholar and Churchman. On the contrary, I maintain that even in the case of Trinity Tyde, there is a special propriety in carrying on the subject of the leading festival of the season, and that it is carried on in our Services, and should be illustrated in the sequence of colour. Trinity Sunday is the climax of the doctrinal part of the Church year, and the rest, till Advent, is the practical worship of the Trinity.

Yours,  
SARUM.

### DANGEROUS SYMPTOMS AND HOW TO TREAT THEM.

BRING SOME THOUGHTS ABOUT LAY HELP.

SIR,—The real difference between the physician and the quack is, that one treats diseases, the other only symptoms." So said a great German physician many years ago, meaning, no doubt, that while the treatment of the quack would be directed only to the removal or alleviation of the headache, or the chill, or the sore throat, or other visible symptom, (because he could see no farther), the wise physician would recognize in these symptoms beacon lights hung out to guide him to the true source of the morbid condition from which they spring. Is there not something of this sort of quackery in the management of our Church affairs? Every now and then we see a symptom which we do not like. Forthwith we apply remedies (sometimes very drastic ones) to the symptom, but we never take the trouble to diagnose or to prescribe for the disease. Here we find a layman preaching in Methodist churches; another setting up a Bible class or Sunday School or Cottage Meeting in a parish to which he does not belong, and refusing to submit to the constituted authorities thereof; others, (still more daring), establishing a new religious communion, with a Mission Hall of its own, where laymen are the real pastors and masters, while ministers, (if they do anything), do just so much work and of such a kind (e.g., preaching and the like) as said laymen please to direct.

These are serious symptoms in the ecclesiastical body politic; and quackery has, so far, had their treatment all to itself. Its medicine chest, however, contains only two remedies, viz: "Ostracism" and "Repression." These have not, so far, produced any perceptible im-