

there, as it was not the time of day devoted to that occupation, but I was glad to learn that some of the lads were making satisfactory progress; in the shoemaking shop I examined some very creditable work. The crew of the Missionary boat, all Indian lads, dressed in blue serge suits with sailor hats, manage their boat admirably, as I had full opportunity of observing, for it was in the *Missionary* I came from the Sault to the Shingwauk. Mr. and Mrs. Wilson's plan in conducting the Home is to combine firmness with kindness in the management of the children, and to train them in intellectual and industrial pursuits, such as their capacities will permit, to fit them to take their part in the busy world of life, as Christian men and women living in the fear of God, as beings possessing immortal souls destined for eternity.

And as far as I can judge they are succeeding. A first impression may be erroneous, feeling may overcome judgment, but I am writing this on the fourth day of my stay here, when I have had time to correct first impressions in whatever they may have been faulty; but I can honestly say that I have had none to correct, that day by day my respect and love for my entertainers have increased, and my opinion of the stability of their work deepened. What they have done they have done in faith: they have relied on God, looking for His assistance in carrying on His work, and they have not been disappointed. They have not, and they do not find that all runs quite smoothly with them at all times; if they did, I should doubt of ultimate success. The children of heathen parents, children who have probably witnessed actions most depraved, can only be weaned from their practices by constant and long continued oversight: line must be given on line, and precept upon precept, and in some cases success may not after all be fully secured; the planting and watering may be accomplished, but it is God's prerogative to grant the increase.

I trust that what I have written may induce many Christians in England to extend a helping hand towards a work which, I feel, merits their warmest confidence and support; to it a brother and sister are devoting the best years of their life: they are going forward in it hopefully, patiently, prayerfully, and we may surely do what we can to cheer them onward in the path of self-imposed duty, and to wish them good luck in the name of the Lord.—JOHN MOOSONEE.

[The Editor of the DOMINION CHURCHMAN is not responsible for the opinions expressed by Correspondents.]

TO THE EDITOR OF THE DOMINION CHURCHMAN.

SIR,—In your paper of the 4th inst., I observe that at the close of an article on a most painful and unpleasant occurrence, you refer to the subject of Church Discipline as most important, in connection with Church action; and I perceive that a correspondent at Mulmur, in last week's paper touches on the same subject, and intimates that the Church is not so careful as other religious bodies in distinguishing between those who really are her members, and those who are not. Truly, you have brought forward a most important matter; one which, above all others, it, at the present time, well becomes the Church seriously to ponder. Why! for more than 800 years we have been saying on Ash Wednesdays, that the restoration of the godly discipline of the primitive church was a thing much to be wished; but what has been done towards such a motion? At this present time the Church recognizes every one as a member of it who says that he is such; and if "an habitual worshipper" in any of its congregations, gives him the

privilege of helping to elect the delegates to the diocesan Synod. He may be an infidel in his creed and a debauchee in his life, he may "habitually turn his back upon the feast of the Holy Table, but his vote must pass unchallenged. It is recognised by the Church as of as much value as that of the most devout and Godly, regular communicant in the Diocese. Ought these things so to be? I might, on this subject, write much more—may at another time write some more, but short letters from correspondents if you please, Mr. Editor, and I therefore subscribe myself, respectfully yours,

A. M. E. V.

ENGLAND.

EDWARD WILSON, VICAR OF NOCTON, and prebendary of Lincoln, who was found by his eldest daughter, on Friday, March 31st, to have just passed quietly to his rest, with "Simeon's Life" lying open on his bed beside him, was, fifty years ago, one of the most earnest and popular preachers of his day. Born at Congleton in the year 1802, the youngest son of the Rev. Jonathan Wilson, head master of Congleton Grammar school, he had been taught there and at Wakefield in his early days, and, whilst still young, obtained a sizarship at St. John's, Cambridge; he gained the Bell Scholarship, was a Wrangler, and also in the First Class of the Classical Tripos, and naturally became a Fellow of his college. For the next twenty-two years it seemed that he might be one of the most prominent of the English clergy; for seven years in sole charge of St. Michael's Bath, his church was crowded by rich and poor alike, in a manner which has rarely been equalled. In May, 1833, he married Elizabeth Wynch Pears, daughter of the Head Master of Bath, and sister of the distinguished Head Master of Repton, of whom a short notice appeared in our columns a few weeks back. He had already been elected Principal (the first) of King William's College in the Isle of Man, a post which he held till 1837. In that year he took charge of the parish of Weston-super-Mare (then a very tiny place,) whence he removed in 1840 to Whitechurch, Canon-icorum. In 1846, on the death of the late Dean of Windsor, he was presented by the Lord Chancellor to the vicarage of Nocton, and in that pretty little Lincolnshire village the accomplished scholar, the popular preacher, the successful schoolmaster passed the last twenty years of his life. It was a happy time, and among the many who learned in those years to love and reverence him, are not only they who looked up to him as their pastor, but the whole body of neighbouring clergy all younger than himself, and many a separatist, Roman Catholic as well as Protestant, who could not fail to recognize in him the marks of true saintliness. It was this saintliness of character which struck all who knew him. It is difficult, without seeming exaggeration, to dwell at length on its honesty; but that which, next to the wonderful kindness and simplicity which, in its instinctive charity, thought no evil, was most remarkable, was the unwillingness with which one who had been most distinguished as an "Evangelical" (so called) fifty years ago, welcomed the very different mode of work and of teaching of the later school of thought. And this largeness of mind, (which we seldom hope to find in decided "Low" Churchmen), showed itself in circumstances of sore trial. The munificence and piety of his friend, the patron of the living, increased and enriched the parish church with adornment and accessories of the most elaborate kind; so that Nocton nowadays is not more famous for its lilies of the valley than for its church; and in all

this splendour, perfectly novel to him, his earnest delight in true piety and its works found abundant reason for most devout thankfulness. And even when by the withdrawal of that friend from the English Church he might not unnaturally have felt disquieted by the very beauty and richness of the Church, his honest and just mind, guided by true Christian charity, still rejoiced as of old, in its pious and munificent gifts. Of the deeper life, we will not say more than this—that it was continually enlightened by the presence of his Lord, who came to him early in the morning and found him watching. His body was laid to rest by the side of his wife on April 3rd. The churchyard was thronged with mourners, amongst whom were several of the neighbouring clergy. "IN PEACE."—*Guardian*.

IRELAND.

THE General Synod of the Disestablished Church of Ireland began its annual meeting in Dublin on the 20th of April. The Primate presided. The financial statement of the year's proceedings was not so satisfactory as could be desired. The total amount of contributions for Church purposes was £218,499 8s. 8d. against £257,021 2s. 1d. for the previous year, showing a decrease of £38,521 18s. 5d. In every department there is a falling off. The assessment for stipends had specially fallen off. There are 1850 clergymen officiating, and if the sum raised among the people for stipend were distributed among all, it would not yield an average income of more than £56 from voluntary sources, while a little more than that sum added from the interest on capital would give a total average income of not more than £132. A penny a week from all the members of the Church would yield, it is stated, fully £28,000 more than all that is contributed of voluntary offerings.

UNITED STATES.

THE reports show that the missionary jurisdiction of Northern California embraces a district of country composed of twenty-five counties, or all the territory north of the southern boundaries of Sonora, Napa, Selano, Sacramento, Amador, and El Dorado counties, extending over fifty-two thousand five hundred and sixty-four square miles, and containing a total population of two hundred and fourteen thousand and nineteen souls, including two thousand four hundred and sixty-four Indians, and twenty-four thousand nine hundred and eighty Chinese. In the three hundred and ninety Church families reported, there are one thousand nine hundred and twenty-three adults and children, of whom seven hundred and nine are communicants. For the year preceding May 6th, 1875, the salaries received by the nine clergymen at work amounted to five thousand nine hundred and five dollars and sixty-five cents, equal to six hundred and fifty-six dollars and eighteen cents average. The total Church property is said to be worth eighty-three thousand six hundred and seventy-five dollars, on which there are yet due thirty-three thousand dollars. This does not include the land and buildings attached to St. Augustine's College.

The bishop states:—"I found at Benicia a Church school for boys, entitled 'The Missionary College of St. Augustine,' which was founded by the Rev. J. L. Breck, D.D., and his Associate Mission, and incorporated according to the laws of the State of California, May 14th, 1868. At present its character is limited to that of a collegiate and grammar school. The aim of the college is to give a thorough physical, mental