

British News.

ENGLAND.

THE S. P. C. K.

of God" prevented my issuing my usual Holy Week Address. And now, though the pain of my arm prevents my writing much, I must say a few words of "farewell"; since, as most of you know, and as I hope to explain more fully at our approaching Easter Vestry Meeting, I have placed my Resignation of this Parish in the hands of the Lord Bishop of the Diocese, to take effect on, or before, the 1st of July next.

I have now for *twenty-two years in this Parish* striven faithfully,—though with how many shortcomings and infirmities my Divine Master and myself know but too well,—still, during that long period I have endeavoured, to do my duty to Him and to the Flock He committed to my charge, honestly, laboriously, and lovingly.

I much regret also that myself and Parish are to lose the services of my valued young friend, the Rev. R. O. Cooper, so soon as Easter next. It is only proper to state in the severance of my connection with him, that our personal intercourse has been most agreeable; while that his ministrations have been very acceptable, and I trust useful, and his going in and out amongst you courteous and pleasant, you are well aware. Nor need he doubt that our best wishes and sincere prayers will accompany him, that he may after many years of successful labour in his Master's Vineyard receive at last the glad welcome, "Well done, thou good and faithful servant, enter thou into the joy of thy Lord."

You will bear me witness that I have not sought popularity at the expense of principle, but have ever tried to lead you to Christ, and to build you up, "on your most Holy Faith" through those unfailing channels of grace, which Christ by His Word and Church has, in His Infinite Love, so abundantly provided.

That these labours have not been without the Divine Blessing, I trust the happy experience of some of those now in Paradise will testify, as well as the deepening and abiding influence for good in the hearts of many of yourselves and of your children. Perhaps in farther evidence that I have in some degree successfully laboured "to do you good,"—aye, and my fellow-townsmen also, for I have ever affectionately invited them *all* to the appointed Fold of Jesus, and have striven to serve them and their poor in every way—as farther evidence, I say, that these efforts have not been quite unblest, I could point to our largely increased congregation, our numerous communicants, our much more than doubled attendance at Sunday School, and our Church with its now handsome chancel, and its beautiful window; its improved Nave, its Church-like side and other windows; while twenty-two years ago there were none of these things, and no inclosure save one made by a rail fence, and that only in the rear of the Church; and last, though not least, I regard it as a token for good, that I have been enabled, (aided by my two friends, Messrs. Geo. E. Hemming and E. Stuart Jones, who with myself are personally liable for its purchase and expenses)—to secure for St. James' Church a beautifully situated and very good sized CEMETERY,—a Consecrated "God's Acre."

And farther,—you will all feel a deep, and I trust, holy interest in the appointment of my *Successor*. Let me, however, entreat you not to mar these right feelings by any party spirit, or any fleshly, self-pleasing; but to be wisely and happily content to leave the appointment, *where God has placed it*, entirely in the hands of your Bishop. Only constantly and believingly pray that the Great Head of the Church will graciously over-rule the decision of the Bishop to His own glory and the welfare of His Church.

And for myself let me ask your kind and loving prayers, that all my shortcomings, both as an Ambassador of Christ, and as a Christian, may be fully forgiven for His Sake, "whose I am, and whom I serve;" and that my last days may be, more than ever before, what He would have them to be.

My prayers are, and I trust ever will be, yours, and may the Divine Blessing specially rest upon us during the approaching Holy Week.

Believe me to be,

Faithfully and affectionately,

Yours,

ADAM TOWNLEY.

Paris, Ont., March 17th, 1877.

At the meeting of the Christian Knowledge Society (S. P. C. K.) an example occurred of the watchful oversight which is exercised in regard to books issued by this Society so that nothing of an objectionable character should be spread abroad. It seems that in December last three members of the society objected to a book called "Mary; a tale of humble life" published in 1872 and written by a lady. This work in accordance with the rules of the Society in such cases was referred to five Episcopal referees, to examine into its orthodoxy. The report of these referees was given in February last and is as follows:—

"Mary. A tale of Humble Life." Published October, 1872.—We, the episcopal referees of the Society for Promoting Christian knowledge, having had our attention directed by three members of the Society, in conformity with Rule xxxiv., to the above-named publication of the Tract Committee, are of opinion that the objections urged against particular passages in the book are not fully borne out; that Baptism is undoubtedly the entrance into the Christian Church appointed by Christ Himself: that all members of the Church are Christians. Therefore, we see no ground of objection to such statements as that a child or a man is made a Christian in Baptism; nor do we see reason to complain of reference to the seven-fold gifts in Confirmation, where the bishop distinctly prays for them in the Confirmation Service; nor, again, can we complain of the statement that a churchyard consecrated by the Bishop is made God's or holy ground. Still, we feel in reading the story throughout, and carefully considering it as a whole, that it does leave a general impression that the author believes and teaches Baptism to act *ex opere operato*, or like a charm, on adult recipients, though probably the Author's bias in this direction may have been unconscious. On this ground we think it desirable that the work should not be retained on the Society's list."

SCOTLAND.

DUNDEE.—On Sexagesima Sunday the Bishop of Brechin held an ordination in St. Salvador's Church Dundee, when Mr. Ulric H. Allen was admitted to the holy order of Deacons. Mr. Allen had been for several years a Wesleyan minister. He has been temporarily appointed to St. Salvador's as curate to the very Rev. Dean Nicholson.

EDINBURGH.—On Tuesday February 5th. the annual meeting of Central Board of Foreign Missions of the Scottish Episcopal Church was held in 30 St. Andrews Square, at which the following grants were made:—1. To Bishop Callaway, Kaffraria, a sum of £600, for general purposes, exclusive of the fund marked as "special" in the accounts. 2. To Bishop Callaway, a sum of £500, as a special grant (in consequence of anticipating a portion of the income of the current year), to be applied either to buildings at the central station or to some other permanent investment. 3. To Chandale a sum of £100 inclusive of its own specially appropriated fund, with an additional grant of £50, to be given, if required, at the discretion of the Standing Committee.

FOREIGN MISSIONARY NOTES.

JAPAN.—The Rev. Mr. Shaw, in a letter to his Father dated 5th February, 1877, says: "This is a regular Canadian day, with snow five inches deep and freezing very hard, the sight of the snow makes me feel home sick."

The Government has been making great changes. It has reduced the taxes altogether by \$20,000,000, and, in consequence, has been obliged to discharge great numbers of its employees. A good number of foreigners have been paid up and are leaving. It is doubtful whether, in the end, these measures will produce the tranquility aimed at, as the discharged employees return to their homes, in different parts of the country, with very bitter feelings against a Government which has made them soldiers of fortune without a day's notice.

TRANSVAAL.—Sir Theophilus Shepstone has been enthusiastically received in his journey through Transvaal. At Patoria he was greeted with the music of "God save the Queen." Things look favourable for confederation. The Zulus and Caffirs make the whites unite for mutual protection.

INDIA.—A cycle of droughts in South India has been wrought out which promises to be of great practical value, by Dr. W. W. Hunter, director-general of statistics. These periods appear to recur every eleven years. This calculation will be valuable as famine warnings in order that provision may be made in time to meet those constantly recurring calamities.

RUSSIA.—It is said that the Russian Synod has published a version of the bible, the labour of twenty years. It is sold at three roubles per copy. The British & Foreign Bible Society are distributing it gratis.

JAPAN.—A Japanese lady of high rank, at present living in the United States, in the family of the Rev. John S. C. Abbott, as a student, has been baptized by Mr. Abbott, with the consent of her family and her government.

SOUTH AFRICA.—The Bishop of Maritzburg sailed for his diocese, in the Nyanza, on Thursday, March 8th.

Correspondence.

The Editor is not responsible for the opinions expressed by correspondents.

BISHOP STRACHAN SCHOOL.

In allusion to an article in last week's CHURCHMAN, a Rector in Eastern Ontario writes:

DEAR SIR,—My eldest daughter having been a resident pupil at the Bishop Strachan School during the past six months, I have much pleasure in expressing my entire satisfaction with the school, and everything connected therewith. The Lady Principal seems to have won the affection of the pupils, and to exercise a most salutary influence over them.

I consider that the Christian parents of this country owe a debt of gratitude to the founders, and to those labouring with them, who have provided such an institution—one to which they can safely entrust their children, and in which their souls, minds and bodies are so well cared for.

[We have other letters which must for the present be deferred.—ED.]

MAUNDY THURSDAY.

DEAR SIR,—This is a title given to the day next before Good Friday. In an observation made in Worcester's Dictionary, I find that it was a custom in England on that day for the King to distribute alms to a certain number of poor persons at Whitehall. Be this as it may. Dr. Worcester adds on the authority of Mr. Brande that the day was "so named from *maunds* or baskets in which the gifts were contained."

This view of Maundy Thursday and the origin of the name may be very interesting and appropriate to the solemn exercise and charities which should be engaged in at such a season as that of Holy Week. I think, however, that Dr. Worcester has made a mistake, for there seems a greater argument, according to Wheatley, in believing that "this day is called (*Dies Mandati*) *Mandaie* or *Maundy-Thursday*, from the commandment which our Saviour gave His Apostles, to commemorate the Sacrament of His Supper which He this day instituted after the celebration of "the Passover;" or as others think, "from that *new commandment* which He gave them to love *one another*, after He had washed their feet, in token of the love He bore them."

Mr. Wheatley's statement is the correct one, so I hope that it will be generally accepted by your readers. BARTON.

March 31, 1877.