

over them, the Prince of Shepherds, Thy only and beloved Son Jesus Christ our Lord. Amen.

The news of the massacre of Native Christians in Uganda has touched a cord of sympathy in the hearts of the Christians at Palamcottah in Tinnevely. They raised the large sum of £80 to be forwarded with a letter to their persecuted brethren in Africa. The letter was signed by the native clergyman in charge of the Palamcottah congregation. He is the son of the late Rev. John Devasagayam, the first ordained native clergyman in Tinnevely. The following is the letter:—"To THE CHRISTIAN CONVERTS IN UGANDA. DEARLY BELOVED IN THE LORD,—The Christian brethren in Tinnevely have heard with the deepest concern the trials through which Christ's Infant Church in Uganda has been called to pass. I am a convert of the third generation in India. My grandfather was brought to the knowledge of the truth in the year 1761. So it is now 125 years since my family were called from heathen darkness to the blessed light and privileges of the gospel of Christ. There are now above 100,000 Protestant converts in this province of Tinnevely, wherein, with many other helpers, I have been laboring as Christ's servant, for above forty years. But as we look back on the past, our church lacks the bright crown which so justly belongs to your church as martyrs for faith in a loving Saviour, whose Gospel reached you only so short a time ago, and whom having not seen you have loved even unto death. We wish you, dear Christian brethren, to feel assured of our sympathy with you in your severe trials, for when one member suffers, all the members suffer with it. We gladly send our little assistance through the Committee of the Church Missionary Society to help you as they can best. And now let me add that the experience of the last few months must have given you most convincing evidence of the Divine character of our holy religion. You have seen death in many forms in years gone by, when you were without God and without hope in the world, but can you look back on any scene in which the departed met the separation from life with joy and hope full of glory, and that not when surrounded by loving relations, but when cruel tortures were being inflicted, and life sacrificed to the flames and the spear? Our dear Bishop, Dr. Sargent, before Christmas Day, sent round a printed circular to all the congregations here, describing the cruel trials to which the Christians of Uganda have been exposed, and suggesting that the offerings on Christmas Day should be sent to Uganda, as well as to the Koi Mission in India. The people everywhere felt deep sympathy with you, many were moved even to tears, and the result has been that we are now able to send you a small sum [£80], which you will accept not merely as so much silver and gold, but as a token demonstrative of our sympathy with you, a gift fragrant with our prayers for you, and our unfeigned love towards you in the Lord. In conclusion our earnest prayer for you all is that our Lord Jesus Christ Himself, and God, even our Father, which has loved us and given us everlasting consolation, and good hope through grace, may comfort your hearts and establish you in every good word and work. With every feeling of esteem and love in the name of all the Christian brethren in Tinnevely, I am, your faithful brother in the Lord,

JESUPATEN JOHN,
Pastor of Palamcottah."

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.

STATEMENTS NOT VERY CORRECT.

SIR,—I am very much surprised at your publishing the letters of anonymous writers such as that signed "Layman of the Church of England and Churchwarden," in your last issue. There is very little truth, if any at all, in the statements he makes regarding the diocese of Ontario, which is to day, in

every respect, one of the most successful in the Dominion. It is quite true there are nine missions vacant, but two of these are new missions created at the last meeting of the mission Board, and are still worked as formerly until clergymen are appointed, thus reducing the number to seven. Four of these are worked by lay readers under the neighbouring priests, so that there are really only 3 missions without regular services. I could have filled some of these missions long ago if I had chosen to take unsuccessful men from other dioceses, but I preferred keeping them vacant until the right sort of men can be found. Besides, I have learned from experience that it is as well not to be in a hurry filling up missions, so that the people may understand that we do not keep clergymen in stock to be supplied when a vacancy occurs, at any price they may think fit to offer. It is quite time that Church people, who are the nearest contributors of any religious body, were taught that the clergymen must be decently and regularly paid; and this, let me tell your correspondent, is one reason why missions are kept vacant in the diocese of Ontario, and so far we find it producing the desired effect. We have a great many croakers like your correspondent in the Church of England, who have always an excuse for not contributing, and who give us little else than a rambling and cheap advice. Such men do not build up the Church, nor is the diocese of Ontario indebted to them for its present prosperous condition. I am very sorry your correspondent did not give his name, which is the proper thing to do, so that we might know who this friend of the Church is; and I have also to express the hope Mr. Editor, that you will publish no more anonymous correspondence relative to this diocese. We are not afraid of writers who have the courage to sign their names. I am yours very truly,

I. S. LAUDER,
Commissary of the Bishop of Ontario.
Ottawa, July 23rd, 1887.

LOOSE THEOLOGY.

SIR,—In your issue of the 23rd June "A Country Parson" complains of "loose theology" in S.S. Leaflets, particularly Leaflet 1st Sunday after Trinity. I humbly venture to think his complaint is not without just cause. "A City Parson" thinks otherwise, as clearly appears from his letter in issue 14th July. He quotes from the writings of some half dozen truly eminent clergymen showing that they have used similar words to those objected to in the Leaflet, and he seems to think that by that means alone he has completely vanquished "Country Parson." If this be a fair specimen of "City Parson's" logic and reasoning power, to say the least, they certainly are not of very high order. Are these eminent clergymen infallible? Of course not, but then "City Parson" evidently thinks somehow or other when such great men speak or write they cannot err. I very respectfully submit that "Country Parson" is quite correct when he charges that it is unscriptural to say simply that the Church of Christ was "founded" either by Christ or His Apostles, or by both, because there is no expression in Holy Scripture which will in that connection justify the use of the word "founded" according to its very true and correct meaning. The word "build" used by our Blessed Lord certainly does not justify it, because "found" and "build" are clearly not synonymous words. Moreover the word "founded" as used in the Leaflet and by the eminent clergymen referred to, is not in harmony with the historical fact as to the particular mode and manner in which the Christian Church came into existence. If the word "founded" must of necessity be used by our very learned theologians in speaking of the commencement of the Christian Church, I very respectfully submit that the only way in which it can be legitimately used is by saying that the Christian Church was founded by Christ and His Apostles upon the Jewish Church in such a manner that the latter Church as the Church of God became merged and obliterated in the former, and that such merging took place on the great Day of Pentecost. Thus a positive fact follows, viz.: that there never was a time when God had two Churches on earth, no not even for an hour, the mere opinion of "City Parson" to the contrary, notwithstanding. See sentence in 3rd paragraph of his letter, commencing "On the evening of Pentecost." This sentence when taken in connection with the first in that paragraph makes exceedingly "loose theology" indeed; and besides they do not harmonize together in any very remarkable degree. In that paragraph "City Parson" says: "But to say that the Christian Church and the Jewish Church are essentially the same seems to me a misuse of terms." But who says they are essentially the same? Certainly not "Country Parson," for he has said nothing which would amount to an allegation that they are the same in any fuller sense than a man might truthfully say that a perfect rose-bud and the beautiful full blown rose into which that bud has in due time developed, are the same, and yet they are

not essentially the same, because they are not so in every particular, if indeed in any particular at all. And as in the natural order of things there could be no beautiful full blown rose unless there preceded it a perfect rose-bud, (though in its very nature a thing in some measure obscure and hidden). So in the Divine economy for ought we know to the contrary; there could have been no Christian Church in all its glory unless the rather obscure and undeveloped bud of the Jewish Church had preceded it. And what after all was and is the Christian Church but the full expansion and development of the bud of Judaism which bud was merged and obliterated as a true religion in the glorious full blown rose of a very true and perfect Christianity in the Church of Christ? If this view of the matter be sound theology instead of that which is and has been exceedingly prevalent, viz. "loose theology," it is clear that with no propriety whatever can the word "founded" be used in the manner complained of, to indicate the commencement of the Christian Church. No one would for a moment think of saying that a full blown rose was founded without having sole reference to something relating to it, which preceded even the rose-bud itself. It can be very easily shown from his letter that "City Parson" is not by any means free from "loose theology." The truly great and very able theologian Sadler in his definition of who are the members of "The Holy Catholic Church" as quoted by "City Parson" does most certainly teach very "loose theology," which to say the least, is very liable to mislead. Blunt's definition is better and would have been much better still, had he left out the word "wilful."

ANOTHER COUNTRY PARSON.

July 20th, 1887.

SUNDAY SCHOOL TEACHERS EXAMINATION.

SIR,—Please permit me through your columns, to bespeak, from my brethren the clergy, and Sunday School workers, a greater interest in the Church of England Sunday School Institute. For 16 years the Institute has been labouring, by its *Publications, Teacher's Examinations, and the Gift of Prizes and Certificates of Honour*, to increase the interest in Sunday School Work, and make the teaching more definite and systematic. There is need of all our efforts, if we would save the rising generations to the Church and to God. The subjects for the next Examination, May 28th, 1888, will be as follows:—

I. *Scripture*. Acts, chapters xv. to xxviii.
II. (1) *Prayer Book*. The Collects for all the Sundays and Holy Days, from Advent to the Sixth Sunday after the Epiphany.

(2) *Church History*. From the Accession of Henry VIII. to the death of Edward VI.

III. *Lesson*. To be selected from Acts xv. to xxviii. Some questions on the "Art of Teaching" will be added.

The Examinations will be in two sections, *The Elementary*, (a) and *The Advanced*, (b), and Thirty Prizes are offered in each. The following Books are recommended in preparing for Section II:—

The Collects. Barry's "Teacher's Prayer Book," and Dean Goulburn's, "The Collects of the Day."

Church History. Perry's "History of the English Church."

Perhaps the clergy will kindly bear in mind this Examination, when arranging their Bible classes for the Winter. I remain sincerely, &c., Wm. BEZ.

Local Secretary for the Diocese of Niagara.
Burlington, Ontario, July 28th, '87.

THE C. E. T. S.

SIR,—It will be remembered that by the Bishop at the synod, and others at the late Conference, regret was expressed at the decline of the C. E. T. S. in this diocese. In this decline, I venture to say, sound churchmen find no cause of either wonder or regret. It is no wonder, for the work of the Society has been rudely interfered with by legislation; and when force intrudes into the region of morals, we have unequal yoke-fellows, and the result is unhappy. Men feel at once the incongruity of persuading their fellows to abstain from a perfectly innocent action, when the majority of electors, backed by the force of the Executive, say: "Cease from your unsatisfactory efforts; we undertake to accomplish your aims in a summary and effective fashion; we shall make it physically impossible to offend." Let it be considered that many in simple faith think themselves hereby discharged from further personal exertion in the work; and that there are many who would gladly see even total abstinence urged by persuasion, but who resent the universal invasion of liberty, and will give no countenance to a Society that has come to pride itself on its contribution to the prohibition sentiment of the country. Nor is there cause of regret, for the C.E.T.S. has lost its character by allowing itself to become the arena of prohibitionist discussion. Several of its members misuse their standing to advocate prohibi-