

On Tuesday was reopened, after complete reparation and extension of the aisles westwards, the ancient church of S. Leonard, Sandbridge, near St. Alban's. The arcades and the north doorway are of the late Norman period. There is a remnant of a round-headed chancel arch, which was constructed in the early Norman period of old Roman bricks, similar to those with which the tower and some other portions of St. Alban's Abbey were built.

AURITIA—The formal consecration of the English church erected in Vienna, as long ago as 1878 by public subscription, took place June 11, Bishop Wilkinson officiating. The service began by the reading of the ambassador's request to the Bishop of London for the consecration of the building, which will henceforth be known as Christ Church. Sir Augustus Paget and Lady Paget were both present at the ceremony. This is the first time that an English church has been consecrated in Vienna. On Sunday, Bishop Wilkinson preached at the morning service, and in the afternoon held a confirmation service.

WALES—On June 28 the Bishop of Llandaff held a service in the ruins of Tintern Abbey, where no service has been held since the Reformation. The venerable ruin is known to all visitors to Monmouthshire, who go down the valley of the Wye toward the Windcliffe and Chepstow Castle. It is roofless, but still magnificent, and most picturesquely situated. The presence of Bishop Lewis, at jubilee time within its walls, is a reminder of the continuity of the Church as well as of the throne.

Increase of Clergy.—The annual reports of the English Church Societies give comparative statements of their present condition as contrasted with that at the commencement of the Queen's reign. In some cases the figures are remarkable. Here is the statement of the Church Pastoral Aid Society. The figures are for 1836 and 1885. They tell their own tale.

	1836.	1885.
Number of benefices with cure of souls in England and Wales.....	10,657	14,018
Number of beneficed clergy.....	8,147	13,549
Number of curates employed by resident incumbents.....	1,006	5,798
Number of curates employed by non-resident incumbents.....	4,224	352
Average annual stipend of curates.....	£81	£140
What a stupendous increase of Clergy.		

Mr. George Muller, founder of the famous orphanage at Bristol, where 2,000 children are constantly fed and cared for, has returned to Bristol after a preaching tour. He and Mrs. Muller have travelled no less than 180,000 miles, and addressed congregations numbering in all over 1,000,000 persons. His present tour has been to the United States, where he had intended spending the winter in preaching. Yielding, however, to a pressing invitation from Australia, he went by way of San Francisco to Australia and New Zealand, thence to the Straits of Malacca, Japan and China, and returned through Europe, thus having completed a preaching tour round the world. Although 82 years of age he says he has experienced no fatigue from his preaching labors.

In the portion relating to Japan, the forthcoming report of the Religious Tract Society of England bears striking evidence of the growing taste for Western literature. The study of the English language which was carried on so vigorously a few years ago received a check, but of late there are signs that it will be revived. Some time ago Mr. Thomson, the Society's agent, ordered a number of "Present Day Tracts" and the committee were delighted to find that they were exceedingly well received. Before the Christian part of the community had time to send their orders the whole consignment was sold, chiefly to men in business and seamen on board ships in the harbor. Mr. Thomson writes, that the Bible and Tract Societies are the two greatest factors in the evangelisation of this country is a fact that ought to be more dwelt upon at home than it is.

The munificent gift of \$50,000, has just been made by Mrs. Strangways, late of Greenway, Shurdington, near Cheltenham, for the purpose of building a parsonage at Shurdington, a chapel at Bentham and increasing the endowment of Badgworth. Her noble gift has been supplemented by one of nearly ten acres of land by the Rev. Mr. Wilson Coberley, to be a glebe for the proposed parsonage. In the same diocese, that of Gloucester and Bristol, the bishop has reopened the ancient church at Bulley. This church was built by an abbot of St. Peters, very soon after the Norman conquest, and its restoration has been made possible by the generosity of two laymen. The bishop of Gloucester and Bristol has had the further satisfaction of consecrating a new and large

church in Bristol, the sixth consecrated in that city within a few years as the result of the Church extension movement.

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.

WHAT IS THE REASON?

SIR,—A correspondent asks why the Anglican Church in England advances, and is gaining on the sects rapidly, and why in Canada not only is it in the minority, but those who have been regular Church people in the Old Country turn over to dissent. He is not the only one grieved at the fact, and until the laymen once for all take the matter up the Church of England will dwindle away. As a layman of the Diocese of Ontario may I ask if the following reasons are not to the point? First, people come here accustomed to pay but little for their clergymen's support, and they find a community standing low and of no great account, which by reason of the fewness of its members makes a larger demand on the settlers' purse, and consequently he turns to the absorbing community. Once more, employment is more easily obtained among a large and wealthier community, and Methodists do all they can to secure those employed by them; the rest gratitude does. But nothing contributes so largely to depress the Church of England as the bad management of the rulers. Apathy and coldness distinguish them in this Diocese and others. A clergyman told me a few weeks ago that eleven or twelve parishes are now vacant and without likelihood of being filled. These might have been provided for by exercising some forethought. There is no attempt to do more than supply prosperous places by removing clergymen and leaving the country places to take care of themselves. Thus, when a clergyman is placed in the empty church a discouraged people begin, after a long time, during which they have no desire at all, to revive. All of a sudden he is taken away to fill some place else, and the whole congregation is turned over to the Methodists again. They get sick of this process. New comers are told we have no clergyman, the church is closed, and new and old are lost. So the Church goes on from bad to worse; the church people ask for bread and receive a stone. In many places the clergyman appointed is not calculated to revive dispirited and neglected people. They may be good men but unfit for their position, men worn out, men of quite different thought from the congregations they are allotted to. The Methodist organisation does far otherwise; if a place does not prosper it is watched and a man placed at once by removal to stop defection before it has far gone. Their parishes are not left to take care of themselves. The president of the Conference does not trust to chance for some stray man to ask for work on the principle anything is good enough to stop a hole. We are amused by congratulations and abundant mission funds which are in a great measure the result of salaries in abeyance because there is no one to use them. Why are clergymen leaving the diocese? The cause is at the head. If the heads are unable to do this duty and provide for the Church, the only remedy is for the laymen of the diocese to take the matter in hand, and by constitutional means secure a change. I hope the management of this diocese will be ventilated at the coming synod, and that the clergymen who feel the position will not be afraid to speak. I have not a list of the vacant parishes, but perhaps some one who knows them will supply the names and it might be enlarged by the names of those who are not much better than dead. Some good reasons will then be plain why the Church of England does not prosper. This has been going on for years, it is time it stopped.

—LAYMAN OF THE DIOCESE OF ONTARIO AND CHURCH WARDEN.

SIR,—In last week's issue, your correspondent "Lance," after quoting Church statistics for 1881, from Whittaker's Almanac, showing the numbers of the Anglican Church, and of the Methodist body respectively, both in England and Canada, asks this question: "What is the reason that the Methodists in Canada increases so much faster than the Anglicans?" He further says: "There must be some reason or reasons, for it is notorious that thousands of recruits in the Methodist body are from the Anglican Communion." The latter quotation embodies the pith and marrow of the answer he seeks, and for the reason of it, we have not far to go; but I think a wrong inference may be drawn from the wording of his question, from which

it is implied that the Methodists continue to increase faster than the Anglicans; this I cannot admit to be the case. But it is unfortunately true that the strength of the Methodists has been drawn from the Church of England, dating from the early settlement of this Province of Ontario, up to a comparatively recent period, by reason of the want of organization in the Church to meet the exigencies of the case, and the existence of an admirable organization which exists in the Methodist body, whereby the spiritual needs of our pioneer settlers in the woods were met, and they were kept from spiritual starvation. These settlers, of whom a very large proportion had been baptized and brought up in the nurture of Church principles, became incorporated with the Methodists, hence reducing the number of Church adherents by thousands. This state of things had been in existence, during, at least, one generation, and this has been the main cause, and source of strength we see in Methodism to-day. The Church of England has within the past generation revived from a lethargy, which even her best friends must admit to have existed, and have deplored; but she is now "alive," and making up for past deficiencies, alike in organization, administration, and above all, in spiritual life. The Methodist body, henceforth, cannot look for recruits from that source which has contributed so much to make it the important body it is to-day. While admitting, as I do, that the Methodists did good pioneer service in the cause of Christianity in the early days of our settlement here, I am one of those who hope to see them come back to the Mother Church, whom their Great Founder never left, who advised and warned His followers, never to leave, and in whose faith He Himself died. I rejoice to have noticed for several years past, indications of a desire for Christian Union among our Protestant brethren, and my fervent prayer is that it may soon be consummated.

J. H.
Toronto, July 11th, 1887.

ORGANIC UNION OF CANADIAN CHURCHES.

SIR,—Anent the review which appeared in your issue of last week on Dean Carmichael's Book "Organic Union of Canadian Churches," allow me to quote the following from a letter, which appeared in the *Church Times* of June 24th: "The Bishop of Long Island, in his Convention address delivered May 24th, spoke wisely in regard to Church unity. He urged caution; deprecated the sentimental ideas of unity which threatened to become a substitute for formulated faiths and definite theological principles, and positive immemorial traditions of ecclesiastical government, and old teachings about the Sacraments. He said, 'it is certain that this Church would never for the sake of union with non-Episcopal bodies, constituting a small faction of Christendom, do anything to drive it further off than it is to-day, from the old historic branches of the Catholic Church, with their more than 300,000,000 souls.'

It is time to hold out cautionary signals—unity to be worth anything, must be founded on truth."

Yours, SUTHERLAND MACKLEM.

INDIANS AND INDIAN MISSIONARIES.

SIR,—There is a great deal told us about missionaries in a goodly number of books, but if people want to find them, and this not very far away, they want to turn to the only real live Indian Missionaries we have in Algoma—I mean Revs. F. Frost, of Sheguindah, and R. Renison of Nepigon. The former is doing more than any man's work ought to be, against even the wish of the Bishop, and has a sick wife besides; the latter is living on a mere pittance of a salary where flour has been as much, I believe, as twenty dollars a barrel, and has some three or four children to support. These men pass year after year at their posts, and no one hears of them (unless they write an account of themselves to the paper), and the Church at large cares nothing for them. Is this right. Certainly not. We ought to pray for and sympathize with these men and their little ones. Shame on every one of us that we do not do more for them than we do. Let us now mend our ways, and try to brighten up the homes of our brethren, wearied at times with the burthen and heat of the day. I have much pleasure in enclosing you \$2, as the beginning of a "Fund" for the benefit of Mr. Frost. Will not some others add a few \$5, and pay the Doctor's Bill. I wish I could send \$50. Let more than this be given to you.

Yours,

HOME, SWEET HOME.

The Bishop of Algoma cannot do everything. He is often cast down at the way his missions are supported. He wants more men—men who are not afraid of a little hardship, and he will get them I am sure, but he wants practical sympathy, too, practical sympathy, for his missions and missionaries. How many in Canada are like a certain lady in England and her co-workers, they pray each week for three missionaries, and this has been going on for some