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of interest arising from the proceeds of such sales, and of the rents, issues, and profits of the lands remaining unsold, beyond such annual payment (\$5,000) aforesaid, shall be appropriated to and divided amongst the incumbents of the other churches of the Church of England in the said city, as the Synod shall from time to time order and direct; that by a resolution passed on the 16th of June, 1882, the Synod of Toronto did direct and hereby distribute the surplus of St. James' rectory amongst the other rectors in the proportion named in the resolution.

These are the only laws relating to this case, and they make the following points plain, viz.:—(1) All the lands in dispute were granted by the Crown; (2) that the Synod has power to sell and absolutely dispose of all lands granted by the Crown, by whatever name they may be called; (3) that the Synod is directed to dispose of all the income derived by way of interest or rental therefrom in the manner above described; (4) that the Synod has taken the necessary steps to discharge the duty thus imposed upon it.

Now, we quite expected that, as soon as you were inducted into the rectory of St. James, and were therefore made trustee for your brethren, you would proceed, with as little delay as possible, to carry out the plain requirements of the law and obey the directions of the Synod.

When, however, we were informed that to do this would bring you into collision with a few members of your congregation, and that you professed yourself, as the result of the advice they had given you, to be in some doubt as to what was right for you to do in the matter, we were ready to make every allowance for the difficulty you felt yourself to be in, and therefore suggested that the interpretation of the law, and the consequent defining of your duty should be referred, in the form of a special case, to the decision of the Judges of one of the Superior Courts, we relied upon the promise of your advisers, that they would do all they could to facilitate a settlement in that way, and our counsel at great labor and expense prepared a case, embodying all the documents they could find bearing upon the matter in dispute, and submitted it for your approval or emendation. You are aware that instead of facilitating a settlement of the case it was detained for more than four months, and that the answer returned to our enquiries left no doubt that nothing had been done, or was likely to be done, and so we were forced to commence the pending action.

After this step was taken the case was returned to our solicitors without any enlargement or material alteration of their statement, but with the whole law on which our claim rests scored out, so that it was in every way evident that it was not intended from the beginning to seek a settlement by a friendly reference, or to recognize the authority or bearing of the law, the force of which they thought to repeal by a stroke of the pen in erasing it.

When the matter came into Court we expected that your counsel would, as they had solemnly pledged themselves last winter before a Committee of the Legislature, do all they could to obtain a speedy and authoritative interpretation of the law.

We were, therefore, not a little surprised and grieved to find that instead of fulfilling their pledge they had set themselves, with your apparent concurrence and support, by raising legal quibbles and technicalities, to prevent the merits of the case being considered and your duty as trustee determined.

We have continued to be surprised that your sense of right did not constrain you to stop this manifest attempt to frustrate the ends of justice, and this surprise has been greatly increased by the fact that you were aware that some of your brethren

who have been laboring in this diocese for twenty or thirty years, and who have known nothing but toil and straitened circumstances, have all along been suffering in ways which you yourself would not like to experience.

When, after three months' delay, occasioned by these unworthy tactics, the Court met again on the 15th September, the presiding judge recommended that an effort be made to settle this matter out of Court by some amicable arrangement.

For the purpose of carrying out this suggestion of His Lordship we at once offered that so soon as the surplus over and above \$5,000, assigned as your stipend by the Act of '78, should be sufficient to pay each of the other rectors interested \$1,000 a year, that then the balance should be equally distributed among all the claimants, including St. James'. This was pre-emptorily rejected by your counsel. Since then, though we utterly deny your right in law or equity to such an increase, we have offered, for the sake of peace, that you shall receive the \$5,000 as above, and that then the surplus be divided among the other churches entitled to shares, including St. James', according to the general average of distribution; that is that you shall receive \$5,000 per annum, and in addition as much as the rectors of St. Peter's, All Saints', St. George's, or any of the other churches, except the three situated in the poorer parts of the city, to which the Synod has allowed an additional \$200 per annum.

This offer, we are now informed by your solicitors, has also been rejected. Feeling therefore, as in our conscience we do, that your whole defence is obstructive, unrighteous and cruel, and ought not to have been set up; that you are not on any ground of law or equity entitled to the amount which, for the sake of peace, we have already offered; that you could yourself, in a few minutes, put an end to this unseemly strife and consequent unjustifiable expenditure of church funds. We therefore throw upon you the whole responsibility of any scandal that may grow out of continued litigation.

JOHN LANGTRY, rector of St. Luke's, Toronto.

J. H. MCCOLLUM, incumbent of St. Thomas', Toronto.

ALEX. WILLIAMS, incumbent of St. John's, Toronto.

J. D. CAYLEY, rector of St. George's.

SAMUEL J. BODDY, rector of St. Peter's, Toronto.

G. IRWIN TAYLOR, rector of St. Bartholomew's, Toronto.

R. HARRISON, incumbent of St. Matthias' Church.

J. P. LEWIS, rector of Grace Church.

A. J. BROUGHALL, rector of St. Stephen's.

P. S.—The above are all the plaintiffs in this suit except three, two of whom are out of town, and it was not possible to see the third before sending to press.—*Toronto Globe*.

"THE MUSLIN EPISCOPATE."

THE late celebrated F. W. Robertson, of Brighton, was the author of the phrase "The Muslin Episcopate." It is a form of episcopacy with which every clergyman is more or less familiar. Women are naturally of a more religious or devotional temperament than men, and, therefore, as a rule in every parish there are more women than men who interest themselves in Church work—for example, as Sunday-school teachers and district visitors. No doubt among ourselves the work which has fallen upon us, in consequence of disestablishment and disendowment, renders the co-operation of a considerable number of laymen necessary as select vestrymen, parochial treasurers, etc.; but this work is more of an official kind. It is certainly desirable that a clergyman should, if possible, find some work in his parish for everyone who is desirous to work, and capable of doing so with any efficiency. The more efficient lay co-operation there is, for obvious reasons, the better, but it should be efficient. It is not every lady, e. g., that can teach a Sunday-school class well, or visit the poor with acceptance and profit. It is unpleasant to decline offers of help; but at times they must be declined. A clergyman must be "able to hold his own"

in his parish—we use the words in a good sense—he ought to have the supervision and management of his parochial affairs well in hand. To do this he must have secured the respect of his parishioners, both on moral and intellectual grounds. He should never allow himself to be managed by any individual or any clique. Some women are very anxious to monopolize the clergyman and manage him. This is a degrading position for him to occupy, and he should be on his guard against such action of the "Muslin Episcopate." A clergyman must, of course, possess and exercise some tact and much forbearance at times; but it is a wretched thing for a clergyman to say—I would do so and so, as regards church decorations, or preach such a doctrine more plainly, but then what would Mrs. Orthodox say? She would set all the parish about my ears. Mrs. Orthodox is a type of person (no doubt she is found both in the High and Low school, but not the Broad) who has one set of views and one only. She has been always accustomed to say that two and two are four, and will not admit that three and one are four. She has certain theological catchwords, which, if you do not use, you are in her view one of the unenlightened. It is useless to attempt discussion with her, as she is incapable from mental structure and uninformed opinion of looking round a subject. It is best not to mind her, and it is quite easy for a clergyman eventually to live her down, if he does his work and knows really anything of theology. Some women of this type desire to regulate the amusements as well as the duties of the clergyman.

Owing to old university training in athletic sports a good many parsons play lawn tennis well. It is a most healthful and innocent amusement, and, unlike shooting, fishing, and hunting, inflicts no pain whatsoever upon any sentient creature. Some of the most intellectual and studious of the clergy of our acquaintance play tennis well, and there is no reason why they should deprive themselves of so vigorous a relaxation because of some ignorant captious criticism. Of course it should be used merely as a relaxation, but unless the clergy are to be forbidden all amusement we don't see why this is not perfectly permissible for them. Dean Goulburn in his well-known work on "Personal Religion" has a chapter on recreation, in which he quotes the following passage:—"St. John the Evangelist, as Cassian relates, amusing himself one day with a tame partridge on his hand, was asked by a huntsman how such a man as he could spend his time in so unprofitable a manner. To whom St. John replied, Why dost not thou carry the bow always bent? Because answered the huntsman, if it were always bent I fear it would lose its spring and become useless. Be not surprised, then, replied the Apostle, that I should sometimes remit a little of my close attention of spirit to enjoy a little recreation that I may afterwards employ myself more fervently in Divine contemplation."—*Irish Ecclesiastical Gazette*.

BOOK NOTICE.

THE CENTURY Co. are about to issue a book containing the papers by Rev. Washington Gladden on "The Christian League of Connecticut," reprinted from "The Century Magazine," where they attracted such wide attention and comment when published last winter. There will be two editions of the book, one in full cloth at 75 cents, and one in paper at 50 cents.

Home & Foreign Church News.

From our own Correspondents.

DOMINION.

MONTREAL.

THE PROVINCIAL SYNOD.—The detailed report from which we prepared our shorter one did not give the name of Mr. Thomas White, M.P., as the seconder of the Rev. W. F. Campbell's motion on missions. Mr. White as an old newspaper man knows how it is him-