

It may not be generally known, but is nevertheless true, that there are in Paris forty Protestant Churches and more than one hundred Sunday Schools.

There is now a railway in Asia Minor, which traverses some of the country in which the Apostle Paul performed his missionary labors. It runs near the sites of several of the "Seven Churches" mentioned in the Book of Revelation. Trains leave Smyrna three times a day.

Among the passengers on the lost steamer "Oregon" was Dr. Churton, Bishop of Nassau, who is on his way to take possession of his insular diocese. His lordship, in common with all on board, lost his personal baggage including a valuable library.

In the Island of Madagascar there are 1,200 churches, 80,000 communicants, and these Churches are self-supporting, and more than that, they gave \$20,000 in one year for missions.

It is often stated that of the 60,000 Jews in N. Y. city, not one keeps a saloon. Upon enquiry it will be found that the race is largely represented in the wholesale liquor trade.

While in Colorado there are but eight self-supporting congregations, there are some forty places where services are sustained, in some of them by lay readers. In Denver the three churches contain about 2,400 sittings, and they are fairly well filled.

The doors of the Parish Church of Great Haywood, Staffordshire, on the high road between London and Liverpool, are never locked. Although open every hour of the twenty-four, no act of irreverence or sacrilege has ever been committed in the building.

Mr. D. F. Thompson, a young minister of much promise among the Methodists, and lately holding a charge in Richfield, Minnesota, has applied to enter the ministry of the Church. This makes the third minister of other denominations in that diocese who has come to the Church seeking orders within the last six months.

The Dean has made an official announcement that henceforth there will be an offertory at the close of each of the Sunday services at Gloucester Cathedral, to be devoted to the "maintenance of the cathedral, and of the worship of God within its walls."

There are 6,377,000 Jews in the world, of whom 5,407,000 are in Europe, 300,000 in America, 2,552,000 in Russia, 561,000 in Germany, 60,000 in England and 1,900 in Spain.

It cost the United States government \$1,848,000 to care for 2,200 Dakota Indians seven years, while they were savages. After they were Christianized it cost for seven years, \$120,000, a saving of \$1,728,000. This is a fact that should tell with the political economist.

The skeleton of the celebrated Bishop Courtenay has been discovered in the vaults of the old cathedral of Winchester. It was this valorous ecclesiastic who was the leader of the Lancastrians in Richard III.'s time, and went into exile with his brother in the cause of Henry Tudor. He is an ancestor of the present Earl of Devon.

The Rev. J. R. Wolfe, of the Episcopal Mission in Foh Chau, China, is on his way to Corea, with a native, to establish a mission in that kingdom. The native, who is to be left in charge of the new mission, will be partly supported by the Foh Chau Christians.

There are in N. Y. city 489 churches, chapels and missions, of which 396 are Protestant. The whole number will accommodate 375,000 persons, and of these 275,000 are in the Protestant places of worship. The religious and charitable societies, 300 in number, disburse annually about \$4,000,000.

A Norwegian ship on its way to South Africa and Madagascar landed in England, having on board fifteen missionaries and five children. Among them was a nephew of the Zulu chief, Cetewayo, who has been for six years studying in Stockholm, and now returns a missionary to his people.

On a very ancient bell in one of the old Leicester-shire churches is this inscription: "This church will

God defend." "There seems," says Lady John Manners, "a zealous feeling throughout these country villages as to who can do most for their respective churches. One old laborer was heard saying to his wife: 'If I had one half-crown, I would give it to the church; and if I had another I would give it to help to buy a peal of bells'."

The Bishop of London has set apart three ladies for the office of deaconess, who had been trained in the London Diocesan Deaconess Institution. The service took place in St. Michael's, Paddington. After the laying on of hands the Bishop addressed some warning and encouraging words to the new deaconesses, pointing out very forcibly the necessity of putting aside any self-assertion and of working loyally under the clergy of their parish. With much sympathy he encouraged them in their high and honorable work, showing with what greater confidence they would work now that they had been vested with a mission by ecclesiastical authority and had dedicated their lives to their Master.

In the parish of the Venerable Bede more than one hundred and thirty adults have just been confirmed by the Bishop of Durham, as the result of nine months' work of the Church Army. Some of the candidates had formerly been drunkards and gamblers of long standing. One of them was caught at first on the road to a public house to get some more drink to enable him, as he said, to kill his wife, his two children, and himself. He has stood eight months and is a regular communicant. Prolonged mission work has just begun at Bath, Winslow, Three Bridges and Guildford.

From a pamphlet written by Mrs. Brewer, it appears that there are in London 101 hospitals, in which 1,250,000 of people are relieved, and which disburse out door relief to 4,000,000 annually. Twenty-five per 1,000 of the population are paupers, and are relieved at a cost of over £2,500,000 sterling. It also seems that there are many more lunatic women than men. Cabs have increased during the last ten years from 10,000 to over 19,000; 14,478 children were lost in London last year. Greater London contains an area of 448,834 acres. The population for this year is given as 5,199,166, of whom 60,252 are foreigners, 49,554 Scotch, 80,778 Irish, 3,214 blind, 1,972 deaf and dumb. In 1884 there were 11,705 licensed public and beer houses.

Tidings have been received from Cairo of the arrival in that city of the Rev. G. Greenwood and Mr. J. Sidley, B.A., who had been sent out by the Association for the furtherance of Christianity in Egypt, for the purpose of founding a school to be called the "Gordon College," for the education of youths of the upper classes in Egypt, but especially for those amongst the Coptic Christians. The work was practically commenced on the 26th January last, the anniversary of the death of General Gordon; and thirteen scholars have already availed themselves of the opportunity thus offered. It is generally acknowledged by those in authority in Egypt, whether Englishmen or natives, that this undertaking is likely to meet an acknowledged want. Messrs. Greenwood and Sidley have had an encouraging interview with the Coptic Patriarch, Cyril, who received them in a most friendly manner. They have also had interviews with persons in high authority in the State, and have made known to them the aims and objects of this college. The result of all these interviews has been satisfactory.

A statement has been made by the Committee of the Official Year-Book of the Church of England of the amount voluntarily contributed to the building, restoration and furnishing of churches, the building of parsonages, the enlargement of burial-grounds, and the endowment of benefices in England and Wales for the year 1884. The following is the summary for the various dioceses: Canterbury, £53,755; York, £43,604; London, £167,749; Durham, £12,630; Winchester, £40,685; Bangor, £18,200; Bath and Wells, £24,861; Carlisle, £42,497; Chester, £89,209; Chichester, £50,275; Ely, £20,024; Exeter, £39,932; Gloucester and Bristol, £31,035; Hereford, £6,784; Lichfield, £30,063; Lincoln, £35,760; Liverpool, £36,674; Llandaff, £39,626; Manchester, £105,107; Newcastle, £64,039; Norwich, £37,321; Oxford, £36,239; Peterborough, £43,133; Ripon, £7,816; Rochester, £100,194; St. Alban's, £36,053; St. Asaph, £19,178; St. David, £30,090; Salisbury, £16,271; Sodor and Man, £1,600; Southwell, £58,711; Truro, £20,181; Worcester, £36,043. Details of summary: Church building and restoration, £1,163,544; endowment of benefices, £189,587; parsonage houses, £95,327; burial-grounds, £7,381. Total, £1,455,839—a sum equal to \$7,229,195, in money not given by the State but gathered by voluntary offerings of rich and poor.

The Bishop of Peterborough will introduce this Bill into the House of Lords this session. The preamble sets forth that: "Whereas, according to the common law of this realm, every parish in England and Wales is for the free use in common of all parishioners of the parish to which such church belongs, for the purposes of divine worship according to the rites and ceremonies of the Church of England. And whereas the rights of the parishioners according to law have for many years past been infringed in many parishes and places by the appropriation of seats and pews to certain of the parishioners to the exclusion of others, and especially of the poorer classes, to the great hindrance of religion, and it is expedient that such common law should be declared with a view to its better observance." Clause three enacts that "every parish church in England and Wales is hereby declared to be for the free use in common of all the parishioners for the purposes of divine worship according to the rites and ceremonies of the Church of England." There are other clauses saving vested interests and the letting of seats under certain Acts. The rights of the ordinary over the fabric, and the powers of churchwardens to preserve order, would also remain untouched. The effect of the bill would be to declare all churches free, with the exception of those built under special local Acts, which are very few in number, and modern ones possessing legal scales of pew rents assigned under the church building or new parish Acts. These two classes of churches number at the outside about 2,000 out of 15,000 churches in the country.

Correspondence.

All Letters containing personal allusions will appear on the signature of the writer.

We do not hold ourselves responsible for the opinions of our correspondents.

LAY HELP.

SIR,—Might I ask for space in the very valuable columns of your paper, to humbly suggest, first, that their lordships the Bishops of the Church, might sanction a deacon or lay reader to say, instead of the "absolution" after the "general confession," such a collect as that for the twenty-fourth Sunday after Trinity, which could be very properly used, (although the "absolution" is declaratory). This, because in some country missions the congregation often seem to wait for something of the kind, and do not seem ready to proceed with the Lord's Prayer, at once, after the Confession. Secondly, I would venture to suggest to the bishops, that their lordships might agree to strengthen greatly the Church's position, and her well tried, hard working priesthood, by rather more elasticity in admitting to the diaconate, especially in this and similar counties, men of good character and promise. Other denominations have their ministers, local preachers, and assistants generally, who are ever on the alert to take up new ground, if there be any prospect of a successful mission there. I may here be met with the reply that their lordships do admit to the diaconate, men of good character, who, being engaged in a profession or business, and wishing to serve the Church, may yet do so, and also follow their ordinary calling. I say, sir, I may be met with the reply that bishops do admit men to what is termed the "perpetual diaconate." But, sir, this will not cover the whole ground, as I view it. There are a goodly number of young men, of satisfactory character and ability, who, striving hard to work for the Church, are met by such questions as, what about my finances? about getting into college, and having books and Sunday necessities for students? And so on.

But still there is that strong spirit within them, urging them "to the work," and yet they seem brought to a standstill, almost to hopelessness. A good many of the deacons and lay readers, ay, and of the priesthood also, will quite understand what I am trying to make plain. Then what will the bishops do to meet this? One way might be that after a man had shown himself to be well approved while working under a priest, he might be licensed as a deacon to that priest, and be allowed to be responsible to him, for two or three mission stations, or work interchangeably with him in the whole of the mission. Also there might be possible means still, of his hearing of many lectures at a college approved by the Church authorities, even though he be in deacon's orders. Hoping sir, that others reading your valuable journal, (whether they borrow it as I do or not), may be led to interest themselves in this important matter concerning the good of the Church, in a much abler way than I have done.

Yours,
A CHURCH WORKER.

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