

passed into orders at all.' From another officer of the college at that time, I learn that many of these seceders spent only one term within its walls. Nor, in fact, is there a tittle of evidence to connect their perversion with any influence exercised by the college upon them. If I were at liberty to publish the details of some cases of perversion, and some cases which happily did not end in perversion, it would be seen that the evidence points altogether the other way. It might be possible to diminish the risk of these losses by imposing some kind of test on students at their entrance. But the injury which must result to the college from such a restriction would, in my judgment, far outweigh any advantages to be gained. Elsewhere it has been thought good to admit only the strictest adherents of a special system of theology, and even to remove the name of a student from the college books because he has accepted a curacy under an incumbent of a different school. This college has been conducted on a more generous principle, and has, accordingly, attracted men of wide and varied sympathies, who would have refused to be bound by party tests of any kind. Among the very best curates in this diocese are some who have been students at the college."

Two hundred and seventy-seven of the old students at the college have addressed the Bishop on the subject. They state: "We repudiate with indignation the imputations of unfaithfulness and disloyalty to the Church of England, which have been cast upon ourselves and upon those who have been our teachers at Cuddeston; and we appeal to our own ministries in the Church of England, extending in not a few instances over more than twenty years, as affording the best contradiction to the insinuation that we have been 'trained under Romanising auspices.' No one can be so fully acquainted with the teaching and practices of the college as ourselves, who present all periods of its existence; and we hasten to assure your lordship, from our own personal experience, that no accusation can be more false and unmerited than that these have at all tended to incline the students in any other direction than that of firm, uncompromising loyalty to the Church of England. If, as we regret to know, some of our number, have from time to time deserted the communion of our Church, this unhappy result cannot, in our opinion, be traced to anything in the teaching or system of Cuddeston College."

The Bishop in his reply says:—"I am not surprised at this expression of your feeling; your silence under such imputations would have been construed by your assailants into an acknowledgment of their truth. It would be an impertinence on my part if I were to assure you that I believe your word. English gentlemen are not accustomed to exchange such assurances, as if their veracity were so doubtful as to need support. But it is the unhappy property of theological disputation to make men forgetful of the condition which in other relations of life Christian gentlemen are wont to observe. Motives are recklessly imputed; hard names are freely employed; and the importance of the subject-matter is thought to dispense men from the necessity of conforming their arguments to logic, or of producing evidence for their facts. *Corruptio optimi pessima*; and forasmuch as religion ought to be above all things free from strife, a disputatious religion has commonly been of all strifes the worst. It is sufficient for me to remark that these imputations on the teaching of the college

proceed from persons who have had no opportunity of knowing what it is—the contradiction of them from those who know it well. I observe, further, that there is an entire absence of any definite charge to which you could distinctly reply, and with which I, as Visitor of the college, could judicially deal."

In reference to the memorial against Cuddeston to the Bishop of Oxford, an English contemporary remarks: "Its signatories are partly men of such notorious character that a little more discretion would have prompted the suppression of their names; partly old-fashioned Evangelicals who cannot bear to think that their hey-day is over, and would like to deal a blow at the competitor who is drawing them out of the field; and partly of country peers and squires who find that the High Church parson is the only one who does not treat them as petty kings, with supreme jurisdiction over ecclesiastical as well as temporal causes within their domains; whereas a Low or Broad Churchman is usually far more docile and obsequious." It is also added, "that whereas in most, if not all, of the other theological colleges in England, some fifteen in number, students can be admitted who are only beginning their higher education, secular as well as professional, Cuddeston, contrariwise, admits no candidates who have not already completed their course at one of the Universities or at King's College, London. That is to say, it does not lay hold of them in their more plastic and inexperienced time of life, so as to mould their whole character by the pressure of its system, but is a mere finishing institution."

TORONTO AND ALGOMA.

AS a rule, we do not write for or about one Diocese in particular, for we wish to speak to and for the Canadian Church at large. In this instance, however, we break through our rule, feeling it incumbent on us to state clearly and precisely how the case stands financially between the Diocese of Toronto and that of Algoma. Very possibly we may find it advisable to recite, subsequently, the attitude of the other Canadian Dioceses towards that Missionary Diocese for the support of which they severally made themselves responsible; for we have reason to believe that the statement which we have to make regarding Toronto is unfortunately, in its main features, but too applicable to some other sections of the Church. Toronto, however, may be regarded as more directly responsible for and interested in Algoma; and therefore about Toronto we first take up our pen.

The Diocese of Algoma was set apart in 1874, when the Diocese of Toronto, of which Algoma up to that time formed a part, undertook to contribute annually the following sum:

Towards the Bishop's Stipend...	\$800
Towards Stipends of Missionaries	1600

Total..... \$2400

When, in 1876, the Diocese of Niagara was set apart, the annual sum for which the reduced Diocese of Toronto was assessed, was fixed at \$1872. Up to December 31, 1877, Toronto fulfilled its engagements, that is, the stipulated amount was paid over to the Bishop of Algoma; but to enable this to be done, a debt of \$1807 had been incurred by the Synod of Toronto.

During the past year this debt has been reduced by the receipt of the following sums:

Offeratories on Day of Intercession, 1877	\$720
From Diocese of Niagara.....	217
Other contributions	118

\$1050

Even supposing that the offertories on the Day of Intercession, 1878, amount to \$550, there will still remain a deficit of over \$200 on that old debt, whilst—and, though we write it with shame, we invite careful attention to the fact—the whole payment for 1878 is in default. Not one dollar of the stipulated amount has been paid by Toronto to Algoma for 1878!

Our clergy have, sometimes perfunctorily, sometimes with true earnestness, called for their congregations' alms from time to time for the support of our Missionary Diocese; but we are sure that comparatively few of them have ever put before their people the real state of the case, the lamentable fact that the solemn obligations deliberately undertaken by the several Dioceses of the Canadian Church remain unfulfilled; that one Diocese, at least, is altogether in default; that the Missionary Bishop, instead of being able to devote himself to the pressing work of his wide territory, has been obliged to sue for alms for the support of the few missionaries who are faithfully, but ineffectually, endeavoring to hold the ground till happier times arise; and that the work of Christ and of His Church is languishing, that some crops ripe for harvesting are being lost, that fields rich with promise remain fallow, because we and others through niggardliness or neglect, sectarianism or miserable narrowness, fail to carry on the work which is ready to our hand, and which, lying so close to our very doors, has peculiar claims upon our sympathy, apart from the fact that as a Church, we have solemnly undertaken to do it.

One point may be advantageously dwelt upon by those who have occasion to preach, speak or write on this subject. Some people think that the Diocese or Synod having pledged itself to pay so much, nothing more remains to be done. But there are no Diocesan Funds for the purpose; there are no means of even compelling Parishes to pay their assessment. Whether Algoma is or is not to be stinted of even its miserable annual pittance, and whether this Diocese is or is not to suffer the grievous discredit of being unable to fulfil its obligations, depends upon the congregations, not upon the Synod or Diocese in any collective or corporate capacity, but upon the individuals composing the Church in the Diocese. Are the Algoma missionaries to have absolutely nothing from us for 1878? Have hard times or "our miserable divisions" brought us to such a pass that our liabilities for Indian Missions, Home Missions, Widows and Orphans are all to be repudiated? Is this Epiphany Season to pass without some effort being made to cause the Gospel star to shine upon those who are sitting in darkness just outside our own borders? We have, as a Diocese, undertaken to show to the scattered denizens of Algoma the "GREAT LIGHT." Is the tantalizing glimmer which we have flashed on our Zebulon and Napthali to die out at once?

SOCIETY FOR PROMOTING CANADIAN AND FOREIGN MISSIONS.

IT is not inopportune at this season of the year, and especially having reference to our remarks in another article on the support promised to Algoma, but withheld from it, for us to call general attention to the existence and work of this Society, whose advertisement will be found elsewhere. It is essentially a non-party organization, resting on a basis as simple as it is comprehensive. To avoid the possibility of its funds or influence being ever used in support of individuals or opinions of a particular character, it is distinctly laid down in its constitution that the Society un-