

The contributions promised towards the endowment of the bishopric of Liverpool have now reached 71,000 pounds sterling. The Bishop of Chester will issue a pastoral letter requesting that collections may be made on behalf of the fund in every church in the diocese early next year. Excepting £10,000, which is expected from the Society for the Increase of the Home Episcopate, and £1,000 from the Bishop of Chester, nearly the whole of the above sum has been offered from the town and neighbourhood of Liverpool. At a meeting in Liverpool on Friday, it was decided to form branch committees in the other towns of the district comprising the proposed diocese. It was mentioned that the Mayor of Liverpool (Mr. Royden) had promised £500.

It has been decided to close the China Famine Relief Fund, which was opened in England last February, as the result of a meeting at Lambeth, under the Presidency of the Archbishop of Canterbury. As however there is still a great amount of distress, contributions will continue to be forwarded. The fund has reached a total of more than £32,000 stg.

The sum of £35,000 stg. has been given to the Church Missionary Society by a gentleman near Warrington, who not long ago gave £20,000 to the same object.

At a meeting of the committee of the *Anglo-Continental Society*, held at 19, Delahay Street, an address was made by a French priest, lately officiating in Provence, who, being unable to accept the Vatican decrees, had given up his cure, and was about to place himself under Bishop Herzog at Berne. After saying that he noticed that Christianity in England was much more real than in France, where its chief adherents were women, or ignorant people, on account of the domination of Ultramontanism, which repelled the stronger minds, he went on to speak of the evils of the monastic system, and especially of the congregations that were detached from their proper overseers—the Bishops—and were under the direct rule of Rome, to which they contributed largely in money.

The following is the conclusion of the Bishop of Oxford's reply to the two hundred and seventy-seven old students of Cuddesdon College who had addressed his lordship for the purpose of indignantly repudiating the reckless charges of unfaithfulness to the Church of England, which had been cast upon themselves and their teachers at Cuddesdon by ignorant pretenders to Theology:—I must not omit to notice that part of your memorial which refers to the secession of some, who have studied at the college, to the Church of Rome. As to this I have no desire to conceal my own opinions. If I read history aright, the divisions and distresses of Christendom are due in great measure to the corruptions, the superstitions, and (above all) to the bigoted intolerance of Rome. I thank God for the large and tolerant spirit by which, on the whole, amidst many imperfections, this Church of England has been distinguished; and I am less inclined, the longer I live, to surrender or undervalue the liberty she gives me—the only liberty worth having—simply and dutifully to follow Christ. But I am not so vain as to suppose that my opinion settles the question. Men of commanding ability and of ample knowledge have thought otherwise, and there has been no time since the Reformation at which secessions to Rome, under varying circumstances and influences, have not occurred. You and I may be unable to understand the motives for such secessions; we may have learned with amazement from a recent convert to Rome that private judgment is a gift of God, to be exercised once for all in the refusal to exercise it for ever again. Nevertheless, we know that there are good men, and learned men, who are persuaded of the validity of the Romish claim; and we do not make their perversion an occasion to bespatter them with controversial mud. Only we hold it to be our duty to expose the forgeries and misrepresentations on which Roman controversialists have relied. This duty I believe that our college has fulfilled. 'If there was one point,' writes an old student to the Vice-Principal, 'more than another, which you endeavoured to press upon us in your interesting lectures on Church history, it was the strength of our position against the extravagant claims of the Bishop of Rome.' Testimonies of this kind might be largely multiplied; but I forbear. I need not assure you, in conclusion, of my own deep interest in the welfare of the college, nor of my desire to do all that in me lies to aid its teachers and students in doing faithfully their Master's work."

MISSION WORK.

EAST AFRICA.—Letters from the Universities' Mission bring interesting news of the work going on in the Magila district. Mr. Yorke has won a decided victory alike over native superstition and Mohammedan aggression at Umbia, an important town near the coast. When Mr. Furler first visited this place three years ago he found a mosque and a Moslem missionary. Now it is in ruins, and no one cares to rebuild it, whilst some fifty men regularly attend our

services. In July one of the converts, the wife of the chief, being ill, an attempt was made by a maganga, or medicine man, to practice witchcraft upon her. Mr. Yorke found the ridiculous rites in full blast, and the poor creature surrounded by women wrought almost up to insanity. He bundled the crowd and the idol out of doors, and for so doing was summoned before the Council. But no harm having happened to him from this unceremonious treatment of the idol popular opinion turned in his favor. All were well at Zanzibar, and the first ten feet of the stone roof of the church in the slave-market was completed. The internal height to the point of the arch is about sixty feet. The bishop had completed the translation of St. Paul's Epistles, and Mr. Joseph Williams was preparing to return to Masarin, fully restored to health.

INDIA.—While the movement towards Christianity in Tinnivelly and other parts of the south has been advancing to such an extent, since the cessation of the late famine, that even in March the numbers of our Communion in Tinnivelly and Ramnad had doubled since a year before, and while the like impulse has been manifesting itself with almost equal force in parts of the diocese of Bombay, the important city of this name has remained religiously unmoved. The Rev. A. Gadney writes: "So far as the city of Bombay is concerned, every one working here must feel that indifference to religion of any kind is the prevailing attitude amongst Hindus of caste. We might have many baptisms amongst those who are outside caste—the Mahars, for example—for many of that class are ready enough to offer themselves. But here in Bombay the responsibility incurred by baptizing these people without an exceedingly long probation would be awful. Almost all are without any honest or decent means of gaining a livelihood." Yet even here there are signs of incipient awakening, and the work among the females in the Zenanas is especially hopeful.

NEW ZEALAND.—The local Church papers are always giving intelligence about the Native Church, which shows how firm a footing Christianity has reached among the Maoris. The *Auckland Church Gazette*, for example, thus speaks of a visitation by the new Bishop of Waiapu:—"The Bishop, accompanied by Archdeacon Williams, spent the last fortnight in May in a visit to the district between Poverty Bay and Napier. The journey was performed on horseback, and not without some difficulty; the travellers met, however, everywhere, a very hearty reception from English settlers and Maories alike. Their quarters were frequently in Maori *whares*, but on a cold night the crowded hut, with one or two fires kept up all night on the earthen floor, was a not unacceptable shelter when one had got used to the smoke, and the almost night-long talk of the inmates. At a *pa* on the isthmus of the Mahia peninsula, a land-meeting as well as the expected visit of the bishop had drawn together a large assemblage of visitors, and the guests for the night in the large *whare* devoted to such public purposes numbered fifty-seven. Here, as at all the other Maori settlements visited, Divine service was held. On the night of the Bishop's arrival several speeches of welcome were made, and a *waiata* or song introduced in one of these. The Bishop spoke a few words in reply, the Archdeacon interpreting. At an early celebration of the Holy Communion the following morning there were fourteen partakers; the offertory exceeded 3*l*. At two other large *kaingas* there are neat and substantial churches lately built. The Mphaka will, ere long, it is hoped, be provided with a resident clergyman, as well as a church. One of four Maori candidates for ordination, under the instruction of Archdeacon Williams, belongs to this place, where he has long officiated as reader."

Speaking generally, the efficiency of the Maori clergy is very high. An old missionary writes to the Bishop of Auckland: "I cannot see why we should send to England for ministers, if they can be found at our doors; except that a weed from a far-off land is advertised as a very superior flower. The late *Matin Taupaki* was equal to any European missionary."

The diocese of Auckland has resolved on raising an endowment for a chaplaincy of the hospital, gaol, and lunatic asylum, as a memorial to the late Bishop Selwyn.

Correspondence.

NOTICE.—We must remind our correspondents that all letters containing personal allusions, and especially those containing attacks on Diocesan Committees, must be accompanied with the names of the writers, expressly for the purpose of publication. We are not responsible for opinions expressed by correspondents.

ALGOMA.

MY DEAR SIR,—In my report of the amount of money collected by me in Toronto, I omitted to mention \$2.00 from Professor Buckland, per Mrs.

O'Reilly. Will you kindly insert this and oblige
Yours very truly,
Aspdin, Stisted. Wm. CROMPTON.

ACKNOWLEDGMENT.

DEAR SIR,—I must acknowledge with many thanks, another lot of very nice Texts for my mission. Thanking these kind friends for their Christmas presents,

I remain, yours truly,

R. S. RADCLIFFE,
Catechist in charge.

Waldemar P. O., Dec. 21st, 1878.

ORDINATIONS.

DEAR SIR,—Why are we left so completely in the dark with regard to the ordinations? With the exception of a brief notice in the *CHURCHMAN* a few weeks ago, addressed to the candidates themselves, no information, as far as I am aware, has been vouchsafed upon the subject. I thought the ordination a matter which should be deeply interesting to the Church at large—and certainly the Church thinks so too, as her Ember seasons testify—and accordingly I announced in Church on the previous Sunday that an ordination would be held on the Sunday before Christmas, inviting the congregation at the same time to offer their prayers during the week on behalf of those who were about to have conferred upon them the sacred office of the ministry. The result was a shower of questions as to where the ordination was to be held—some being anxious to witness it—how many, and who, were to be ordained, &c., &c., on all which subjects I was forced to plead, to my great regret, total ignorance.

Yours, &c.,

F.

MONTREAL CATHEDRAL.

DEAR SIR,—The new cathedral at Edinburgh consists of nave, choir, transepts with their aisles, a central tower, &c. It is about 252 feet long.

N.B.—A very important alteration in the internal arrangement of the building has recently been determined upon—viz.: the bringing forward of the choir stalls into the space beneath the central tower. The choir will then be in a proper connection with the organ, which is in the north transept.

VERBUM SAP.

THE MISSIONARIES.

DEAR SIR,—Unfortunately there is much reason in and for the remarks of "B. & S." in your last number. If I do not mistake, there are several clergymen in a worse position than he is, who, therefore, owe him thanks for bringing the matter forward. There is a difficulty connected with the proposed meeting—the expense of getting there—if it involve railway or other hired conveyance, with contingent expenses in any case. As to the appeals which we have to make, ad misericordiam, they are little else than humiliating; the people have not learned to give as God hath blessed them, or if they have, their blessings are of a very scant nature. It is the Holy Spirit alone who can revive the spirit of primitive Christianity. (See Acts iv. 34, to the end.) And to Him we look, humbly trusting that in our use of judicious means He will support all our need.

If the Church is to keep pace with the growth of the country, the backwoods mission, the outposts must be supported. There is always an influx there more or less of new material; whilst in the great centres of population the growth of the Church will only be according to natural increase—if that.

Yours faithfully,

Dec. 17, 1878.

PHI.

DEAR SIR,—At the meeting of the Mission Board, Nov. 15th, as reported in your paper of Nov. 28th, it was resolved "that the Secretary be directed to pay to the missionaries now on the list fifty per cent of the stipends due on 1st Oct. Although nothing is said there about waiting for that amount to be collected, we learned from the Bishop's letter that such would have to be the case. But the collections for the weeks ending Dec. 7th and 14th, amount to upwards of one thousand and sixty-seven dollars, yet the half sti-