

remaining issues between religious parties are to be fought out, not with carnal weapons, but with spiritual. Certainly the American churches have at least gained all the freedom that they need. Free of the state and free of one another, that they may now peaceably work out their respective missions without let or hindrance. But whilst thus left to the combined action of providential events and spiritual causes, it is inevitable that in the long future they will undergo much modification, perhaps gradual assimilation to each other, or to some one divine model towards which they are tending. Despite their present divided and distracted appearance, if we will survey them from a high outside point of view, in a Christian, philosophical mood, we shall discern amongst them vast unifying tendencies which have been operating quietly through successive generations, and which can only be measured by comparing one period of their history with another. We can no more control such tendencies than we can control the winds of heaven. It is the part of wisdom to recognize them and shape our course by means of them. We need not forsake our respective positions; we cannot force an immediate harmony of views; but at least we may profitably engage in a study of the existing germs or grounds of organic unity in the American churches.

In entering upon this study, whatever theories of the Church we may severally hold, we should lay aside even just prejudices, so far as to take into view impartially the various Christian bodies claiming an ecclesiastical title and jurisdiction, which are coextensive with the nation, or which may be otherwise due them in courtesy, such as the "Evangelical Lutheran Church in North America," the "Methodist Episcopal Church of America," (Northern and Southern,) the "Presbyterian Church in the United States" (Northern and Southern), the "Protestant Episcopal Church in the United States," the "Reformed Church in America" (Dutch), the "Reformed Church in the United States" (German), the "Roman Catholic Church," the "United Brethren" (German and Moravian), the "United Presbyterian Church of America," the "Universalist Church in the United States," the "Baptist Churches" (Calvinistic and Arminian), the "Congregational Churches" (Trinitarian), the "Disciples of Christ" (Cambellite), the "Society of Friends," the "Unitarian Churches." Some of these bodies, and others which might have been named, are inconsiderable in numbers and influence, and not likely to play any chief part in the development of American Christianity. Confining our attention to the great Christian denominations of the country, we may fairly concede to them the possession of ecclesiastical elements more or less perfectly organized; and our task will be to look into their respective forms of doctrine, of polity, and of worship, in search of the three corresponding grounds of unity which are afforded by their *dogmatic agreement*, their *ecclesiastical or political likeness*, and their *liturgical culture*.—*The Century for November, 1885.*

THE ALGOMA DISPUTE.

WE have much pleasure in drawing the attention of Churchmen generally to a letter in our correspondence columns from the Bishop of Algoma. It appears that he has given instructions to the treasurer of Algoma to pay the Rev. W. Crompton the balance in dispute, being a portion of his salary while absent for his health in England a few months last summer. This wise step has been taken by advice of the Metropolitan, the Venerable Bishop of Fredericton, N.B.

Our columns were thrown open to a discussion of this question because we believe that it was a grave mistake to withhold the stipend of so veteran a missionary, while absent in search of well earned rest. The ventilation of such grievances is one of the functions and duties of the Church press, and is usually the speediest mode of securing the correction of errors. This judgment, in which we were supported by the Church at large, has now been verified by the result. In this course we were influenced solely by a desire to serve and to protect the interests of the Church. It was highly calculated to injure the cause of our missions for an aged, earnest and noble hearted missionary to appear even, to have been made the victim of injustice.

A deluge of letters has poured in upon us from all parts of Canada, from clergy and laity of all schools of thought, of which we inserted only several as representative of the general tone of others.

The main object of the correspondence has now been happily obtained. It seems, therefore, advisable to withhold from present publication the additional facts and comments, which have been furnished by correspondents.

TO CORRESPONDENTS.

A quantity of Correspondence and Diocesan News unavoidably left over for want of space.

Home & Foreign Church News.

From our own Correspondents.

DOMINION.

ONTARIO.

EGANVILLE.—It will no doubt be of interest to many of your readers, to see some account of the Mission of Eganville, in the Diocese of Ontario, a mission whose light is burning steadily and brightly, but is rarely allowed to peep out from under its bushel. Your correspondent having visited this mission, saw an opportunity, which he could not resist taking, of giving the above mentioned bushel a good and energetic toss—and here it goes!—in the hope that by its fall, it may be duly and forever atomized, and that the example hereby shewn may always be followed by the responsible authorities in all other missions or parishes, so that all the compartments and corners of our spiritual house may radiate the light that is in them, and give light and comfort to all in the house. Thus will they not only be doing good to the members of the household of faith, but they will be shedding a glorious light for a beacon to those who, wandering in the lone and chilly highway of this world, have hitherto, but gazed curiously upon the dimly glimmering religious light in the windows, that they may henceforth be attracted by their pure influence, and so be enlightened, warmed and fed.

The mission covers the greater part of the townships of Bromley, Gratton and Wilberforce, and entails a great and increasing amount of labour. The incumbent is the Rev. R. D. Mills, M.A., a graduate of Bishops College, Lennoxville, and gold medallist. He reside at Eganville, his native place, a signal exception to the general rule that "a prophet is not without

honour, save in his own country and among his own kindred." This village is west of the C. P. Railway, three miles from Cobden Station, and twenty-five miles from Pembroke. Here there are three Sunday services, one of them being conducted in German, for the benefit of the large German community settled in the village and neighborhood, most of whom are now warmly attached to the Church. A German translation of the Book of Common Prayer is used, and here is a marvel worthy of record. The missionary has, amid all the labours of his wide field, found time—intellectual grasp and assiduity are his by nature—to acquire the German language so well as to enable him, not only to read the prayers and scripture lessons in that language, but also to preach an original in German once a week, with an excellent pronunciation, all in the credibly short space of about a year.

The following are the different out-stations at which he ministers alternately with distances from Eganville:—Douglas, ten miles; Scotch Bush, twelve miles; Dacre, six miles; beyond Scotch Bush, Beckett's Settlement, fourteen miles; Kululoe, fourteen miles; Lake Dore, six and a half miles. In the summer Mr. Mills also travels some sixty miles, up the Bonnechere River, which passes through Eganville, to hold services. Thus in this mission, four services are held each Sunday, involving many miles of travel, with all this work there are many special services, and much visiting and catechising, and the promotion of various enterprises for the general advancement of the mission, creating and sustaining the mutual interest of the several parts. The average number of baptisms during his incumbency, (six years) has been fifty-five annually.

There is a large and interesting Sunday school at Eganville, of which Mr. Robt. Reeves is the lay-superintendent. The children had their Christmas tree on Christmas Eve, an entertainment which your correspondent had the pleasure of witnessing. Proceedings were opened by an address from Mr. Reeves. The Rev. Mr. Mills also delivered an address. There were carols and dialogues excellently rendered by the children; also some effective songs by adult members of the congregation. Mrs. Mills ably presided at the instrument. The hall was thoroughly filled. Two well laden trees stood on the platform—one for the children's prizes—the other for the adults' surprises. They were lighted up with the usual wax tapers and Chinese lanterns. The worthy missionary and his wife came in for a good share of excellent things. One of their surprises, which however, threatened to reverse to the usual course of things, and placed the reverend recipient "up a tree," instead of going there itself, was a large and handsome easy chair, upholstered in horse hair, presented by the members of Eganville Brass Band, with an affectionate address. To this a neat and suitable reply was made, after which the proceedings were brought to a close, all being filled with mutual good will and Christmas glee.

A pleasing incident of our visit to Eganville, was the meeting with the Rev. Mr. Williams, a clergyman of African race, born in the Island of Anbigna, West Indies. He is a young man of ability and refinement, tall, handsome and well educated. He took his divinity course at King's College, London. Later he determined to take the arts course, which he is now about completing at Bishop's College, Lennoxville. Mr. Williams preached in the evening on Sunday last at the Eganville church, a most admirable sermon, eloquent and full of solid matter, on the text, "Christ died for our sins." In him, in Bishop Crowther, of Sierra Leone, in the Bishop of Hayti, and in many others, one cannot but admire the capabilities of the African race, and wish that they might be developed whenever found, (and there are whole settlements of this race in our own province), and their hearts and minds trained for the advancement of their brethren, the glory of God and the good of His Church.

The Rev. Mr. Williams will employ his holidays in delivering lectures in the neighbourhood. We wish him a long, prosperous and useful career.

MADOC.—*St. John Baptist Church.*—On New Year's Eve the usual quiet of the parsonage was broken by the loud ringing of the bell, followed by a perfect flood of good things rolling through the house to the cellar—fowls, geese, apples, pies, cakes, tea, fruits, tins of salmon, hams, beef, pork, rabbits—neither were the horses forgotten, sacks of oats rejoiced their ears rattling into the grain bin, presents of other kinds were not wanting to Mrs. Daykin and Mr. Lewis, including a handsome luminous alarm clock for the Archdeacon, who stood amazed, imagining that a state of siege was contemplated and the congregation had chosen the parsonage for a garrison, at last the flood ceased, and on receiving the good wishes of his friends, he was made to understand the position, on which he was able to reciprocate the kind expressions so freely offered, and thank the donors for their generosity, the visitors then sat down to spend the evening, which was done very pleasantly, with singing and conversation, the party separated about 11:30.