

jected the testimony of the Church Catholic, as to what was always regarded as truth or error, can condemn his fellow-schismatic, seeing he has done the same thing? The only witness for the truth which has Apostolic descent and successive existence through her Chief Pastors to the present day, being set aside, sectarianism holds high carnival in Christendom; and Infidelity rejoices in so useful an ally, and in such a powerful coadjutor in her warfare against the kingdom of God.

EDITORIAL NOTES.

In the month of May the annual meetings of most of the great Church Societies in England take place, and our Exchanges have been full of reports of their proceedings. Amongst others we find chronicled the meeting of the Colonial and Continental Church Society, which was held on the 6th of May, and was the sixty-seventh annual meeting. The reports for the year showed an increase of £770 in receipts over those of the previous year, a portion of such increase coming from legacies. The reports, from the Association, had, however, somewhat fallen off. We note that in the Rev. W. Pilot, Secretary of the Newfoundland delegates, it is stated "That the cradle of the Colonial and Continental Church Society was first rocked in Newfoundland." He claims its existence as due to the zeal and energy of a Newfoundland merchant (Samuel Codner), who in early life had been a Bank-fisherman, and who, he affirms "started in that work with a gentleman of the name of Bond, who was a cousin of Bishop Bond of Montreal," founding the Society under the name of the Newfoundland School Society. His aim was to establish schools to afford "sound religious and secular education, which object had been steadily kept in view by the Society since." The speaker claimed "that a greater proportion of the people of Newfoundland attended church than the people of any other part of the world, and that they appreciated very much the Church services," which he attributed largely to the operations of the Society.

Amongst other speakers at the meeting of the C. and C.C.S. was Bishop Helmuth, formerly of the Diocese of Huron, and in supporting a resolution asking increased sympathy and assistance for their fellow-countrymen in the Colonies and on the Continent, and for the Society, he is reported to have said:—"He would ask them to think of the work the Society was carrying on amongst the French Canadians. We had now about one million in Lower Canada, who, until the Society introduced the Gospel were thoroughly ignorant of the Protestant faith, with the exception of a few of the better classes." We would like very much to know where this million of people is to be found. We think it would tax the good Bishop's arithmetical abilities to find a million French Canadians in Lower Canada, who have in any sense been influenced by, much less connected with, the C. and C.C.S. We are quite aware that urgent appeals are made throughout the Ecclesiastical Province in behalf of what is known as the 'Sabrevois mission'; and we are quite willing to believe that much good is following upon that work, although to a limited degree, largely, we think; in consequence of the narrow basis upon which the work is carried on. We fear that, as was evidenced by the speeches at the meeting of the Society above mentioned, there is too much of the party characteristic in connection with this work. "Protestant Evangelical" are the terms continually repeated; as if the Church Catholic was not *evangelical* in the truest sense; as also *Protestant*,—as protesting against all er-

ror. We would like to see such work carried on on a basis as full and broad as the Church itself. But, the point we wish to make is, where are the million French Canadians referred to by Bishop Helmuth?

Bishop Marsden of Australia, who was also a speaker of the meeting of the C. and C.C.S., thus described "The Rise of the Australian Church" which he said had been very remarkable. "The origin of it was as humble as that of the Christian Church itself. It began under a tree at first. For several Sundays the only church was a tree, which was replaced by an insignificant structure, but now they had churches over all the settled districts of the Colonies. He could himself remember the time when there was no Bishop at all in the Southern Seas. They were under the Bishop of Calcutta, who sent his charge to be read in one of the churches. Now, however, they had twenty-one Bishops and 1,000 clergymen in the same area. His grandfather was, for about eight years, the only clergyman at work in the Southern Seas."

Much ado has been made by the secular and denominational press of the United States, and especially of Boston, over the election of the Rev. Phillips Brooks; and it is not a little instructive for Churchmen to notice the various grounds upon which such rejoicings rest. Among other references which have come under our eye in the exchanges is the following from *The American Spectator*, published in Boston, which sets forth reasons which, we fancy, would not strongly recommend themselves to Church people. (The italics are ours). Our Contemporary says:—"The election of the Rev. Phillips Brooks as Bishop of Massachusetts is a notable victory for liberalism in the Episcopal denomination." (Just so but The Church is not a denomination). "The opposing candidate satisfied the conservative wing of The Church; he stood for *the old* as Dr. Brooks has stood for *the new*. His eyes were ever set upon the rites, ritual, and dogma of The Church, while the great Boston divine has often dared to face modern problems; to think somewhat broadly, and, as some think, *heretically*. The election of Dr. Brooks shows that *modern liberal thought* has a strong hold in the Episcopal Church of New England, and that those who are keeping pace in their religious thought with the *world's* growth in science and ethics are not willing to meekly surrender to mediæval ideas, or ancient and *outgrown beliefs*."

We can fancy how comfortable the clergy who do believe that the "old paths" are better, but yet voted for Dr. Brooks, must feel under these and like interpretations of their action,

CHURCH WORK IN LONDON.—One result of the publication of the books "In Darkest England" has been to direct attention to the enormous work done quietly and unostentatiously for years and years by the Church of England amongst this class of the community. At the meeting of the LONDON DIOCESAN CONFERENCE in April last, Archdeacon Sinclair moved for the appointment of a Committee to enquire into the work of the Church in relation to the social, moral, and spiritual condition of the poor in the Diocese of London, under the following heads: 1, Dwellings. 2, Health. 3, Education. 4, Labor. 5, Recreation. 6, Poverty. 7, Homeless destitution. 8, Relief. 9, Intemperance. 10, Immorality. 11, Crime. 12, Religious influence.

He affirmed that much ignorance and misapprehension existed as to the work which The Church had there under these several heads; that she had 'to a great extent been grappling

with these questions,' and that 'the parochial work in London was most remarkable and complete. He stated that 'Low's Classified Directory of Metropolitan Charities' for 1890 showed that in all the amount spent—and wisely and usefully spent—on alleviating the sorrows of the poor was upwards of *five millions pounds* every year.

Mr. Chas. Booth had affirmed that in his investigations the one thing which struck him was the *vast* and wholly *unsuspected work* of the parishes of the Church of England. Mr. Reaney, then an eminent Nonconformist, (now a priest of the Church), declared that at the time of the acute distress, some few years ago, *the one set of men who knew the circumstances of the claimants for relief, and their needs or the reverse*, were the PARISH CLERGY of the Church of England.

SIR JOHN A. MACDONALD.—Few, if any, more anxious days have been passed by the people of Canada, than those which have transpired since the announcement came of the serious illness of her greatest Statesman and Prime Minister, Sir John A. Macdonald. Almost against hope has a prolongation of his valued life been asked, by earnest prayer from friend and political opponent, we would fain believe, throughout the length and breadth of this Canada of ours: that Canada which the now stricken and helpless Statesman has done so much to build up and consolidate, and place in a position of honour before the world. However men may have differed from Sir John, and however bitterly they may have opposed many of his political actions,—and we ourselves have not been able to endorse the course taken by him in many things, but especially on the Jesuits Estates question—all must admit his wonderful abilities,—abilities which would have placed him amongst the foremost in the Mother Land,—his faithfulness to the interests of his country, and his constant and self-denying labours in its behalf: and in the presence of the conflict which to overcome all these high qualities, all this faithfulness, avail nothing:—a conflict which every man must sooner or later face,—sympathy goes out to the Dominion's first man in no unstinted measure; his faults and failings are not remembered, but all heartily pray that if God will he may be spared: if not that a peaceful and happy deliverance may be granted to him in the true faith of Jesus Christ. In generations to come his name will be remembered as loyal to his Queen to the end: the Father of Confederation: and the greatest statesman of this new Dominion.

As we go to press the telegrams announce failing powers; but he still lives.

THE Province of Quebec too has just met with a serious loss in the removal by death of Sir Antoine Aime Dorion, Chief Justice of the Queen's Bench, the highest judge in Her Majesty's Courts in that Province. Since 1874 he has worthily and ably filled this high position. A sound lawyer, specially learned in the French system of jurisprudence which forms so large a part of the law of the province, impartial and courteous, of unsullied character, his removal from the Bench creates a void which it will be difficult to fill. He was a member of the Roman Catholic Church, and much beloved by all. When in political life he was a strong and able opponent of Sir John A. Macdonald, and it is a strange co-incidence that these two great men should have been stricken down almost at the same moment; they succumb to the same foe.

SUBSCRIBERS would very much oblige the Proprietor by PROMPT REMITTANCE of Subscriptions due; accompanied with *Renewal* order.

The label on each paper shows the date to subscription has been paid.