

on Thursday, the 16th September, at Stony Creek at 10:30 a.m., and at Bartonville at 8 p.m. The Rev. E. M. Bland, of St. Catharines, will be the preacher on the occasion.

HURON.

MITCHELL.—The Rev. P. E. Hyland, rector of Warwick, has declined the lord Bishop's appointment to this place.

MEAFORD.—The annual Sunday School excursion of Christ Church was held on Thursday, 2nd September, per steamer *Northern Belle*, to Owen Sound. The weather being delightful, the trip was greatly enjoyed by all on board.

We are pleased to learn that this parish has attained the status of a synodical rectory.

ALGOMA.

PORT SYDNEY.—The Rev. R. W. Plante, acknowledges the following receipts for August. For the parsonage fund:—Mr. and Mrs. S. G. Wood, Toronto, \$4; Mr. and Mrs. J. Sutherland Stayner, Toronto, \$4; The children of the Orphan's Home, Toronto, per Mrs. McKean, \$4.86. For distribution in my mission:—A parcel of papers from Mrs. G. Burnham and Mrs. Hammond, of Peterborough, and another parcel from Miss Jennie Hamilton, of All Saints' Sunday School, Collingwood.

FOREIGN.

The Bishop of Moray and Ross has resigned the office of Primus, which he has held since 1862.

On August 15th, the Bishop of Sodor and Man resumed the services on Douglas Head. The assemblage was even greater than on former occasions, at least 8,000 assembling on the Head to hear the Bishop.

It has been decided to erect, in St. Peter's Church, Dublin, a handsome memorial brass tablet to the memory of the late Archdeacon Lee. The tablet, which will be of an artistic kind, will be mounted on black Galway marble.

The cable announces the death of Bishop Eden, Primus of the Scottish Church. His last official act was the confirmation of the election of Dr. Dowden to the See of Edinburgh.

Mission services, under the auspices of the Church of Ireland Home Mission Society, have been held in Waterford, Tramore, Cappoquin, Danmore, Dungarvan and Stradbally. The missioner was the Rev. J. J. Robinson, M.A., rector of Killiskey.

There is a story told of a learned Scotch divine who was much occupied in constructing a "Harmony of the Four Evangelists." A visitor who called was told by the verger that the "missioner" was engaged. "What is he doing?" "Well he is very hard at work trying to make four men agree who never fell out."

Two most praiseworthy gifts, both by anonymous givers, are recently recorded. One is an offering of £15,000 by a colonial gentleman who insists that his identity shall not be made known, for the purpose of erecting a much needed new parish church at Portsea, of which Canon Jacob is vicar. The other is the gift of £10,000 for the restoration of the old Collegiate Church of the Holy Cross, at Worcester, which was connected with a large monastery destroyed by Henry VIII.

The episcopal superintendence of the Anglican congregations on the European continent outside the area of the Gibraltar Diocese, is to be entrusted to Bishop Wilkinson, formerly missionary bishop in Zululand, who has been appointed by the Bishop of London for this work in succession to Bishop Titcomb. Bishop Wilkinson is already well known to the majority of the chaplains and their people, as he held Confirmations and performed other episcopal duties among them during Bishop Jackson's life-time.

The percentage of free churches in several dioceses is found to be as follows: In Florida alone, all are free; Springfield has 97½ free; Fond du Lac, 97; Minnesota, 96; Mississippi, 95; Maine and Nebraska each, 94; Iowa, 92; Maryland, 75½; Chicago, 19; Connecticut, 15. Forty-one dioceses average 70 per

cent. free. In 1879 there were 1,643 free parishes in 27 dioceses; in 1885 there were 2,097, a gain of 454; in 1879 there were 793 free churches; in 1885 there were 1,409, an increase of 617; in 1879 from about 3,300 parishes, 1,350 were free; in 1885 the number of free parishes reached 2,106, showing the gain in parishes, 800, in churches, 756.

It appears from the statistics of the Church of England in the Diocese of Melbourne, Australia, lately published, there were in 1885 134 ordained clergymen and 45 licensed readers in active service, 164 honorary readers available for work when needed. The record gives 257 churches, 207 school buildings, with 84 public buildings and 53 private buildings used for divine worship. Over thirty thousand services were held during the year, while a sum of no less than £90,000 was spent in parishes and parochial districts. The increase in the number of clergymen since 1875, the year the diocese was divided, is nearly fifty per cent., while that of licensed readers is nearly one hundred per cent. The number of churches has more than doubled, while schools and public buildings in which services are held have more than trebled.

At the meeting of the electors of the Diocese of Edinburgh, on August 6th, Canon Sellar nominated Canon Dowden for the Bishopric. Dr. Cazsbove seconded the nomination, which was warmly supported by the Rev. T. K. Talon, Canon Wannop and Canon Murdoch. On the result of the vote being taken it was found that neither Canon Dowden, Bishop Jermyn, nor Mr. Dundas had a majority, although Canon Dowden had a majority in the clerical chamber. On the second vote Canon Dowden was found to have a majority in both chambers, the dean, therefore declared him duly elected Bishop of the Diocese. The Rev. John Dowden, D.D., was born in Cork in 1840. At the age of sixteen he gained the classical scholarship at Queen's (now Royal) University. In 1858 he went up to Trinity College, Dublin, and graduated in 1861 as Senior Moderator, taking the second gold medal in metaphysics and ethics. He was ordained deacon in 1864, and priest in 1865. In 1870 he was appointed one of the chaplains to the Lord-Lieutenant of Ireland. After the theological department of Trinity College, Glenalmond, had been removed to Edinburgh, Dr. Dowden became principal and became one of the canons of Edinburgh *ex officio*.

During the recent meeting of Brotherhood of the Locomotive Engineers, at Denver, Col., their chief, Mr. Arthur, in a noble speech dissociated the order from all connection with that disturbing element, which has of late been so prominent a feature in all the labor difficulties. He showed how his organization had excluded from its ranks all that were likely to prove unworthy members; had paid in insurance to members \$1,850,000; and had distributed more than \$500,000 to the needy. He further urged upon all, whether capitalists or laborers, the duty of acting up to the Scriptural injunction in another matter, "Come, let us reason together." He held that capital has rights which labor is bound to respect, and that when we find men who will not reason, and who will resort to violence on every occasion, unless they have their own way, "we find a cause that is weak and unworthy of the support of honest men." He expressed himself the determined foe of coercion and violence, and held that no organization has a "right to detain a man from working for his family," only to persuade, to buy or hire men, "but beyond that we have no right to go." Neglect of these principles, he added, by some labor organizations has brought a "stigma upon honest labor that it will take years of honest labor to efface." It would be well if the praters on the rights of the working man to do as he pleases, regardless of the rights of every one else, would lay these words to heart. These certainly are worth at least the thoughtful consideration of the Knights of Labor, whose latest act of folly towards the cigar-makers of New York has proved not only wicked, but suicidal in its tendencies. Mr. Arthur has shown what a labor organization can do, if it is intelligently conducted, and if it recognises the principle that others have rights as well as those who are members of it. But if an Order uses its power tyrannically, instead of protectively, men are shortsighted enough now-a-days to perceive that the reason of its existence is not the defence of the many, but the selfish aggrandisement of the unreasoning and shortsighted few. If boycotting can be justified, it is certainly justifiable in the case of such unrighteous self-seekers.

—The "Irish Church Colportage Society," reports that there is an increase in the number of portions of the Holy Scriptures sold to our Roman Catholic countrymen. "The books sold to Roman Catholics, which were over five thousand in 1883, were over six thousand in 1884, and over seven thousand in 1885."

Correspondence.

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

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

DIOCESAN SCHOOLS.

SIR,—I am not long enough in Canada to know its "every want" from a Churchman's point of view, but I have been long enough in Algoma to learn that in our new dioceses there is a sad need of "schools" where our boys may be trained "for God" and "for the battle of life." If we only had a "diocesan school," as I have seen in some places, presided over by gentlemen of refinement and liberal church views; men who would "divide the word of truth aright," where our merchants' and farmers' sons could be got together, and taught to become "good" as well as "great," a boon would be conferred on the whole Dominion. Are there no persons in Canada able and willing to do anything in this direction? I know pretty well what the public school systems of the United Kingdom and Canada are, but the tendency of the days is to ignore the "heart" for the "head." It is sad to think of it, but, nevertheless it is a fact, we are so given up to fighting and bickering within our Zion, that the youth of our land seem to us to be unworthy of a thought. Secular education will never do. It is the bane of the nineteenth century. Let anyone stand within the play ground of any of our public schools to-day and he will find this out. If "extremes" would only meet here, and the young could be gathered in what a blessing to humanity would result therefrom. I am sir, yours,

C. A. FRENCH.

Notes on the Bible Lessons

FOR SUNDAY SCHOOL TEACHERS, ON THE INSTITUTE LEAFLETS.

Published under authority of the Sunday School Committee of the Toronto Diocese.

Compiled from Rev. J. Watson's "Lessons on the Miracles and Parables of our Lord" and other writers.

SEPTEMBER 26th, 1886.

VOL. V. 14th Sunday after Trinity. No. 44

BIBLE LESSON.

"The Pharisee and the Publican."—St. Luke xviii. 9, 14.

Our Blessed Lord, having noticed among his disciples some who were self righteous, wishing to rebuke this spirit of spiritual pride, which is so hateful to God, speaks to them the parable which forms the subject of our lesson. In it He teaches us the nature of true prayer. What is it? It is to the soul what breath is to the body; without it there can be no real life in the soul. Prayer is asking God for things which we want and which He can give us. Our Lord sets before us two men alike in only one thing, verse 9, each goes up to the House of God to pray, but each in a very different frame of mind. Let us glance at the two.

1. *The Pharisee's Prayer.*—If we stand at the temple gate, we can easily pick them out among the crowd. Here is one, walking proudly, his heart swelling with pride. How the people make way for him. They look up to him as a very religious man; you can tell at once he is a Pharisee; on forehead and left arm two little boxes are tied, inside them the phylacteries, strips of parchment with texts on them; blue and white fringe on his long robe. He takes his stand in a conspicuous place, so all can see him. Having adjusted himself (so the Greek word means) he begins his prayer well, "God, I thank Thee," see Ephes. v. 20. It is well that our prayers should be largely tinged with thankfulness for our many mercies. But what does he thank God for? verse 11. Notice three errors here, (a) he compares himself with other men, a dangerous plan, see 2 Cor. x. 12. How different from St. Paul's language, "By the grace of God I am what I am," 1 Cor. xv. 10. (b) He trusts to what he is not. Had he no sins to confess? yes, many, but he covers them up like a person showing a doctor his sound limbs, but covering up his sores. (c) He boasts of his good deeds, verse 12, compare St. Matt. vi. 2; St. Luke xvii. 10. He lives very strictly outwardly, did more than the law of Moses required. It enjoined the great day of atonement as a fast day, Lev. xvi. 29, it only required