

nothing that shall
 licence which, like
 y unless it is hear-
 the command of
 to every creature;
 ample of St. Paul
 ed to them, that
 hey were to stand:
 entimentalism but
 rection," and that
 ist "itching ears"
 feber Newton, on
 Master's command
 ous, when he selec-
 "Social Steward-
 urely social ques-
 ing himself in the
 peror of Germany
 course Mr. Newton
 racter but Christ,
 ut Christ-likeness.

LNESS,

ad been "compro-
 ificance which has
 r. Newton did not
 ing impossible for
 id define faithful-
 ue to one's word,
 ecisely the thought
 speaks of the great
 erless found." The
 f faith." Mr. New-
 ority but the Bible,
 lly, that authority
 ed out in the pulpit
 e Milton is a prime
 his faithfulness; it
 will maintain him
 countrymen, that
 trust for his nation,
 most fidelity to the
 s countrymen."

H

urther discovered,
 not quite compre-
 t be said upon the
 too restless to sit
 one, but who cer-
 of Germany, hav-
 els. Whatever he
 filled with a sense
 eople, and in utter
 ndolent enjoyment
 en times, he is in a
 something, tolling
 feverishness which
 use of this intensity
 uired of a steward

N?

question, more than
 oes the reputation
 most religious men
 in future genera-
 is now." This being
 iver rests ought to
 or in any unready
 truth, what social
 n organ evolved by
 tion—only this and
 Nature has secreted
 ut for my fellows."

N,"

for, adds Mr. New-
 munity is the prev-
 of talents and time
 ower as a ministry
 then, have we?"
 's definition is cor-
 y opposed to that of
 "pure religion and
 But then Apostolic
 aught when pitted
 uality and the false
 rship by the modern
 e Broad Churchman.

CIATION"

ent form of extreme
 rather a secret order
 They are sworn by
 Roman Catholicism
 mstances. I quote
 ich, in some under-
 a Roman Catholic
 io is, of course, try-
 cal capital out of it.
 indicate the policy
 mination of candi-

dates)—Do you regard Romanism as the enemy of
 civil and religious liberty?

"Question 4—Is it not, in your opinion, unwise
 and unsafe to appoint men to a civic, political, or
 military office in this country who owe allegiance to
 the Pope of Rome and who have sworn to obey
 him?"

"Question 7—Are you in favor of putting into
 office honest and true American patriots who are the
 best qualified to fill the positions, regardless of politi-
 cal party."

AN IRONCLAD OBLIGATION.

One of the obligations in the oath prescribed at
 the initiation of members is as follows:—

"I further promise and swear that I will not apply
 to any Roman Catholic priest for local and general
 influence, nor to any person or persons who may be
 governed by the priest or Roman Catholic Church for
 aid in behalf of myself or friends under any circum-
 stances whatever."

VIRTUOUS INDIGNATION

has filled the breasts of the Romish inhabitants of
 Newburyport, from whose protests against this order
 one might imagine that no vows to extirpate heretics
 had ever been or had ceased to be taken by any of
 those connected with the Church of Rome or its many
 orders, clerical and lay. They have resolved that
 such an association is "banded together for injury to
 the civil and religious rights of [Roman] Catholics,"
 is "un-American" inasmuch as the society exacts
 "as a requirement of its membership that to be
 American patriots they must stand to and abide by
 the Protestant religion." They brand as a "traitor-
 ous body an association, whose ritual proclaims that
 no [Roman] Catholic is eligible to civil, political, or
 military office, and which exacts from its members
 that they be governed in their future political
 actions by opposition to the [Roman] Catholic reli-
 gion; that we, as freemen, will boldly and fearlessly
 maintain our rights as secured to us by the Constitu-
 tion of the United States." To hear these people,
 whose motto is "first Catholic, then American,"
 prate of "freedom of religion as guaranteed by Con-
 stitution," of loyalty to that Constitution, and of
 detestation of all who are traitorous to it, i.e., who
 object to Romish aggressiveness, one is irresistibly
 reminded of Horace's admiring query, "*Quis
 tulerit Gracchos de seditione quereutes?*" It is still
 more ridiculous when we find that the root of the
 whole matter is the refusal of the Newburyport
 aldermen to grant any liquor licenses to Roman
 Catholic Irishmen—and for reasons that need not be
 entered into that is a very good regulation. This
 made the Romanists very mad, so mad that they
 called a public meeting to protest against this reso-
 lution, at which meeting was witnessed the remark-
 able and pitiable scene of a priest of the Roman
 Catholic Church publicly pitching into the powers
 that be because they refuse to grant liquor licenses
 to his flock.

CHURCH NOTES.

The first convention of the Association of Working
 Girls Societies, recently held here, brought out
 publicly the fact that the daughters of the Bishop of
 the diocese have, for some time, devoted themselves
 to the task of catering for the temporal benefit of the
 working girls in this huge city. They have estab-
 lished "Holiday House," a summer house for them,
 situated at Miller's Place, on the north shore of Long
 Island, and have themselves fixed it up. They take
 personal charge of it during the summer months. It
 is self-supporting now.

The city mission has received from Miss Mary
 Coddington, of this city, a donation of \$40,000 with
 which to start a boys' club, to include cost and
 endowment.

The Childrens' Fold, shortly to be built on ground
 given by the Sheltering Arms, at Mount Minturn,
 will be a \$10,000 cottage. The children, now boarded
 out in private families, will then be all together.

The Jewish mission down alongside of the Tombs
 has had the boycott laid on it by the richer Jews
 removed, and will soon be transferred to larger and
 more spacious quarters. It succeeded in spite of the
 boycott.

The Church Club is to admit more members and
 to be less one-sided.

Probably the greatest stickler for what he insists
 on as Church law is Bishop Whittle of Virginia.
 The other day he marched out of a Richmond church
 because the choir sang a hymn at the close of the
 service. The singing of such a hymn, he says, is
 not prescribed in the prayer book. For the same
 reason he found fault with the altar flowers.

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.

Mediator.

SIR,—In reply to Dr. Carry's last letter I wish to
 say, 1. That my criticisms were made in full view of
 the statement, "As Christians we share Christ's
 anointing and all His offices in some way and to some
 extent." My desire was to point out the peril attach-
 ing to the use of such language, if it extended to the
 application of the term "Mediator" to the minister
 of the Gospel as descriptive of his divinely appointed
 transactions between God and his fellowmen, lest it
 might be assumed (as history proves it has been
 assumed) that men might legitimately share with
 Christ in His function of Mediator as they may
 undoubtedly share with Him in other respects. 2.
 That the Puritan ailment from which I am suffering
 is one of a different kind from that which Dr. Carry
 attributes to me, viz., "That I must have an express
 text for everything in religion." I am much more
 strongly affected with the old Puritanical idea that
 no one should believe or do anything which the
 inspired Word forbids. And I have also an insepar-
 able bias towards letting the ancient customs prevail.
 3. I hope Dr. Carry will accept the assurance that I
 have no reason to imagine that he "thinks of aught
 but fulfilling Christ's will and advancing His glory."

WM. HENDERSON.

Evening Communion.

SIR,—I have scrambled from what I consider a
death-bed to ask your correspondent "Philadelphus,"
 from Hamilton, Where in the Bible he can find any
 reference to evening celebrations of the Holy Com-
 munion? It was *after midnight* when Christ and His
 apostles celebrated. Please put this query in an
 early issue of your paper.

The first celebration was a morning one. The
 Communion may be celebrated at any time from
 mid-night to mid-day, but never from mid-day to
 mid-night. Refer any doubters to Canon Liddon.

"AN IRISH PRIEST."

The Church of the Ascension, Hamilton.

SIR,—Your paper of the 24th inst. was not handed
 to me till late last evening.

The character of the strictures it contains upon my
 letter, which appears in the same issue, not a little
 surprised me. The article bore evidence of hasty
 writing, and was probably the result of hasty read-
 ing. But, however that may be, I shall content my-
 self with merely requesting that those of your readers
 who take an interest in the subject under discussion,
 will compare my statements, one by one, with your
 version of them, and your comments upon them;
 and then judge for themselves as to how far you
 have fulfilled your declared intention of dealing
 "fairly and candidly" with them.

Please to insert this in your next number.

PHILADELPHUS.

Hamilton, 26th April, 1890.

[We are happy to endorse the suggestion of our
 correspondent, that our readers should take his letter
 and our articles point by point. We will ask them at
 the same time to note that he has not specified the
 matters in which he charges his Rector with breach
 of contract; nor has he told us whether he and his
 friends meant to withhold early morning Communion
 from those who wished it. ED. C.C.]

Mediation.

SIR,—Since my last letter I lighted upon a long-
 forgotten passage in Jeremy Taylor on the mediation
 of the Evangelical ministry; and one could hardly
 expect to find a more thorough Protestant than the
 English Chrysostom. The passage is to be found in
 the sermon on "Christian Simplicity, part I," near
 the end. It is as follows:—"They (the apostles,
 according to the promise of Christ) were presidents
 in the conduct of souls, princes of God's people, the
 chief in sufferings, stood nearest the cross, had an
 elder brother's portion in the kingdom of grace, were
 the founders of churches, and dispensers of the mys-
 teries of the kingdom, and ministers of the spirit of
 God, and channels of mighty blessings, under-media-
 tors in the priesthood of their Lord," &c.

JOHN CARRY.

"Church Home."

SIR,—In your issue of 13th February, occurs an
 account of the last annual meeting of the Church
 Home. I cannot allow it to remain unnoticed,
 because in it are statements which somewhat mis-

represent the real object of the institution, and would
 lead the public to infer that the "Home," if not
 actually founded for indigent ladies, has at least been
 tending towards that object from an early date. The
 revered founder of the Church Home, the late Mrs.
 Fulford, was well known as a friend of the humble
 poor, and the Act of Incorporation was formed in the
 interests of the latter, although by its wording it
 excludes no class. Those ladies who, from the first,
 were associated with Mrs. Fulford when the good
 work began in a little wooden shanty at a rent of \$2
 or \$3 per month, worked hard and successfully for
 upwards of 20 years, until a handsome house in Uni-
 versity Street was bought and paid for, on which
 there would have been no indebtedness but for a
 loss incurred through a certain notary's defalcation.
 It was after taking possession of this house that a
 bye-law was passed admitting ladies in reduced cir-
 cumstances to the privileges of the institution and
 since then the Home has proved a peaceful and
 happy resting-place to this deserving class, with com-
 fortable and separate accommodation for the two
 grades. But a new element has worked its way
 during the last year or two into the management of
 the Home, which, being numerically strong, has
 almost succeeded in silencing both the voices and
 the votes of the considerable minority who maintain
 that the Home belongs of right to the humble poor
 of the Church of England. It is a curious misappre-
 hension for your correspondent to speak of "abolish-
 ing all class distinction, so that the Home may in
 future be devoted to its legitimate purposes, viz., the
 assistance of ladies in reduced circumstances." Surely
 if a Ladies' Home to the exclusion of the
 humbler class be raised on the foundation of the
 good old Church Home, such an institution should
 be termed *illegitimate*. There is a wide-spread feel-
 ing with the public who have for so many years con-
 tributed generously to the support of Mrs. Fulford's
 Home, that those persons who are taking so much
 laudable interest in providing a Ladies' Home, ought
 to lay their own foundation instead of taking posses-
 sion of our well established institution, and remind-
 ing us of a familiar example in natural his-
 tory, where a bird named the cuckoo does not
 build its own nest, but seizes on that of another bird
 wherein to lay its eggs. LOUISA ASPINWALL-HOWE.

Statistics of Huron Diocese.

SIR,—So far as the diocese of Huron is concerned,
 full information as to each parish can be obtained
 from the Synod journal. This diocese collects and
 publishes annually full statistical information,
 including all that you ask for in your article "After
 Easter," in a late issue of the CHURCHMAN. In the
 journal of 1888 it is given in full, and in that of 1889
 in a table, but I hope in future it will be published
 as in 1888, and enable any one at a glance to see
 the position of the Church in every parish. It will
 also be of great value in time for the purpose of com-
 parison. If each diocese in Canada would collect
 and publish annually parochial statistics as Huron
 now does, and as is universally done in the American
 Church, we should soon have data by which we could
 gauge the growth of the Church, and see when we
 were gaining or losing ground. At its last session
 the Provincial Synod required tri-ennial reports from
 the bishops, and I do not see how they can supply
 them unless an annual collection of statistics is
 made by the several dioceses.

The following are the statistics for the year end-
 ing April 30th, 1889:—Number of families, 11,957;
 adults not thus included, 2,190; total souls, 54,023;
 church sittings, 55,560; baptisms, 2,259; confirma-
 tions, 729; communicants, 11,924; marriages, 690;
 burials, 1,004; Sunday-school officers and teachers,
 17,424; Offerings—Parochial, diocesan and beyond
 diocese, \$161,726.44.

ALFRED BROWN.

Family Reading.

Devotional Notes on the Sermon on the Mount.

17.—THE SIXTH COMMANDMENT.

S. Matt. v. 21, 22: "Ye have heard that it was
 said to them of old time, Thou shalt not kill: and
 whosoever shall kill shall be in danger of the judg-
 ment: but I say unto you, that every one who is
 angry with his brother (without a cause) shall be
 in danger of the judgment; and whosoever shall
 say to his brother, Raca, shall be in danger of the
 council; and whosoever shall say, Thou fool,
 shall be in danger of the hell of fire."

It has been debated at great length whether our
 Lord is here correcting the Mosaic Law or merely
 condemning the interpretations put upon it by the
 Scribes and Pharisees. It seems plain enough
 from the expressions employed that he had a double