

man faithfully puts by his tenth *pro Deo*, while the people as a rule are mean, and give comparatively little. Hard work to screw out half a dollar from a wealthy shopkeeper, whose private dwelling is furnished luxuriously, or from our friend the prosperous farmer, who drives in on Sunday in a handsome covered carriage, and whose drawing room boasts a costly piano. The clergyman's contribution is made a mean use of, to cover all manner of stinginess, to every thing as well as himself. He can give ever so much more than others, therefore he wants nothing from anybody. The Bishop, committee, the diocese, commend the liberality of the place, and the people only too readily appropriate the eulogy. We write that which we know.

Surely this state of things should if possible be amended. It is not very easy to say how; but we may suggest one remedy. Let the clergy elect a treasurer of their own order, and send through him their contributions, those especially for the Mission Fund. The names need not be published; it would suffice to hand in a sum as "from the clergy of the diocese." This would have a good effect generally; the clergy themselves would not give less than heretofore, perhaps would give more; the laity would then see that their clergymen were not always begging and receiving, and giving back nothing to the Church. We believe the laity have very little idea of what is given by the clergy. Each parish would have just as much credit as it deserves—and no more—for what it contributes. And there would be fair and honorable rivalry between parishes similarly situated, which would operate beneficially. At all events we beg to throw out the suggestion as worthy of consideration.—A.

OUR BIBLE CLASS.

THE following very sensible and timely letter appeared in a Toronto daily on the 9th inst. The question is one of very great importance, as there are indications of the movement alluded to spreading and inflicting grave injuries upon the Church, not the least of which will be diverting the minds and energies of the clergy and lay workers from higher duties to the painful task of self-defence, and the protection of the young from the baneful influences of those who have entered upon a systematic attack upon the peace, order and good feeling, which are so needful in our parishes. The letter was inserted by a layman whose sound judgment is well known in Church circles:

OUR BIBLE CLASS.

SIR,—As an old Sunday-school worker, I have been examining this new feature in the Church of England, and beg to present my views of it, as there are indications of this evil example being followed. First, then, as to the name, "Our Bible Class." This proclaims that it is a self-contained, self-governed institution; that all in it are equal in rank and authority. It is therefore based upon socialism or the extreme form of democracy. It declares that the pupil shall direct who is to teach him, and what is to be taught. Is this in accordance with the order, or the governing principles of the Church of England?

In the declarations of the Bishops of British North America, made in 1851, they say: "In every possible case the Sunday-schools should be under the personal direction and superintendence of the minister of the parish or district, or otherwise the minister should appoint the teachers, choose the books, and regulate the course of instruction." Who appointed Mr. W. H. Howland as teacher of this class? Not the rector of the parish, but a few young people whom Mr. Howland had been entrusted with by the rector, but whom he has detached from the school and church, and whom he is now training up on the principles of ultra radicalism to despise the teaching and government of the Church in which they were baptised and confirmed.

No thoughtful person can question but that "our Bible class" must greatly weaken the respect of all its members for law and order in the Church. If the point is conceded that any person in the Church of England has a right to recognize as he chooses, and teach what he likes; or if he as a Sunday school teacher secede, and carry his class with him, if the rector does not submit to his dictation, then chaos instead of order, confusion and not good government, must follow. In every congregation there is a weak man or an ambitious one who would be willing to copy Mr. Howland's example. We see that a Mr. B. Flynn, of

Wingham, took serious offence because the rector put a lectern in the church, although the lowest Churches in the land have this piece of furniture. Then because the Rev. Canon Innis, the Bishop's commissary, a very Low Churchman, did not support his unwarrantable action, he (Mr. Flynn) threatened to open a Sunday school on the same basis as "our Bible class." In answer to his threat Canon Innis wrote to him as follows:—"Of course should you and those who are associated with you choose to establish a Sunday school, and not under the clergyman of the parish, you have a perfect right to do so," that is, there is no law to prevent you, but he says:—"You must clearly understand that such school will not receive the sanction or approval of the bishop of the diocese, nor will those taught in it be accepted as candidates for confirmation until they have been instructed by the clergyman of the parish and are presented by him for the rite." Now if the bishop could not give his sanction to such a school or class, if no faithful clergyman could present for confirmation a member of such school or class unless he or she had first withdrawn from it and become obedient to the law and government of the Church, does it not clearly follow that all those who have joined such school or class are violating the solemn conditions upon which they are presented for confirmation? Are they not breaking their confirmation vows? Surely Mr. Howland and Mr. Flynn assume a very grave responsibility when they introduce such irregularities. They may try to turn their prejudice and passion into religious zeal, but good Churchmen must condemn this effort to subvert authority and destroy order and discipline.

Yours, &c.,

A CHURCH WORKER.

Toronto, Feb. 9.

OBITUARY.

On Friday, February 2nd, at the residence, 79 Bay street, Hamilton, the Rev. Wm. Lumsden, M.A., after a brief illness, passed away, in his 72nd year. Mr. Lumsden was born in 1811, in Wexford, Ireland. His father was an officer in the army, and came to Canada in 1832, settling near Peterboro'. After remaining on the farm a short time, he studied law in the office of Hon. W. H. Seward, at Albany, N.Y. He found, however, that he preferred the ministry of the Gospel, and prepared himself for it. In 1846 Mr. Lumsden married the daughter of Rev. Mr. Hayden, a Congregational minister, of Cold Springs, who survives him. They had a family of eleven, nine of whom are living. Over forty years ago Mr. Lumsden laboured in the districts around Oakville and Hamilton, and worked unceasingly for the Master he loved so well. He entered the ministry of the Church of England in 1874. For four years he had charge of a parish at Cayuga, and only gave it up last year at the earnest wish of his family. He was a man of strong constitution, and despite of his advanced age, he continued to preach up to three weeks ago. On a Sunday, two weeks ago, the weather was bitter cold, and, in response to a request from Rev. Mr. Mockridge, Mr. Lumsden took a service at St. Luke's mission church. The cold weather proved too severe for him. Years ago he told his family that it was his wish to die in harness, and his wish was granted. His son, George Lumsden, was at one time editor of the *Hamilton Times*, and another son, John, was also a journalist. The members of the firm of Lumsden Bros., wholesale grocers, are also sons of the deceased. He has done a good work, and has entered into the reward of the faithful.

FOREIGN MISSION.

CHURCH OF ENGLAND ZENANA MISSIONARY SOCIETY.—The object of the Church of England Zenana Missionary Society is "To make known the Gospel of Christ to the Women of India" by means of Normal Schools, Zenana Visitation, Medical Missions, Bible Women, Hindu and Mahomedan Female Schools, and such other agencies as may from time to time be determined on. English and Canadian Christian sisters will ye not rise and go? Will ye not work and pray to win these souls for whom Christ died, that they may shine bright Indian gems in His redemption crown? Contributions in aid of the above society will be gladly received by Miss Kirkpatrick, associa-

tion secretary, Peterborough, Ont., or Mrs. Gaviller, association secretary, 21 Herkimer street, Hamilton, Ont., who will gladly forward information as to the working of the Zenana mission.

THE CHURCH AND WORKMEN.

THE Church of England Working Men's Societies are doing a wonderful work in the old land in arousing the love of the artisan class for the Church, and enlisting their zeal in her behalf. We give an extract below from a sermon preached by the Bishop of Peterborough before one of these societies. The text was "And because he was of the same craft he abode with them and wrought." (Acts xviii. 3).

The Bishop said:—"It is this lesson I would have you learn to-night, as you look into the tent-maker's shop at Corinth, and behold Paul the Apostle labouring day by day; but glorying above all things in the Cross of Christ his God. Secondly—I have spoken so far of the union of personal religion with the hard work of the world. There is a second lesson to learn. It should be yours, my brethren, not only yourselves to be devoted servants of God your Saviour, but to take it as part of your calling to draw others after you. I am reminded, too, that St. Paul had but slight success amongst the learned people at Athens. In busy Corinth, he founded a flourishing Church; and so you have two Epistles to the Corinthians, but you will not find any to the Athenians. No doubt, one of the greatest difficulties with which religion has to contend, is the tenacity of populations to concentrate in great towns. Our country population gets thinner, and the cities become larger. Here arises a severe trial. Men in masses lose the sense of individual responsibility. So it happens that a young man in his country home had taken an interest in his village church, and had perhaps been a member of the choir, in London or Manchester is lost in the ocean of life; unknown, unencouraged, he forgets the teaching of his boyhood, or it may be he is drawn aside to some other form of religion. How is this to be met? Well, you may answer, it is the duty of the clergy to look after these people. Quite true. But, then, I want you to see how very much such a body as yours may do in this matter, if only they will recognize it as a duty and privilege to persuade others to join them in upholding Christ's cause. As a fact you can do more than the clergy can. You can gain an entrance into houses where we cannot penetrate. You can get the ear of a person who will not listen to a parson. He is known to live by the church; he is supposed, naturally enough, to like to see his church full, as the tradesman likes to see his shop frequented. Then, again, it is very difficult for the best parish priest to have much conversation with the men of his flock. He finds the wife and children at home; but the man is abroad—as he must be—in the shop or elsewhere. This puts men very much outside religious influence. And how is the difficulty to be met? You must come back to the story of the tent-makers at Corinth. St. Paul found means to bring Aquila to Christ whilst the two worked together at their own trade. And there is not one of you whom I am specially addressing who, if he were to lay himself out for it, might not in very deed build up the Church of Christ, and be a winner of souls for God. This is especially the lesson which the Church of England working-men have to learn. Many a man feels deeply that he is afraid to speak out his convictions, and so settles down into fancying that he can only do what he thinks right himself, and leave others to go their own way. Surely this is nothing but selfishness. It is saying again, 'Am I my brother's keeper?' St. Paul might have made his own time bright enough for himself alone by revelling in the glorious vision of Christ which had entered into his soul, or in rejoicing in the crown laid up for him in the heavenly treasury. But what he did was quite different. There was a man who was working just opposite who knew nothing about Jesus Christ, nothing about the Church of Christ, nothing about the Sacraments of Christ. And St. Paul the tent-maker set himself to work upon that other tent-maker, and never rested till he had brought him to the same oneness of faith with himself. And so I would send you forth from this cathedral to-night to work that awaits you, for the purpose of winning over your brethren that work with you, to the pleasant ways of godliness; to stand with you in the old paths, to feel that to you belongs the honor of sustaining the Cross of Christ, to promote the cause of Christ in the world, to keep up the congregation of His Church, to maintain the faith of our fathers, to make the Church more and more the spiritual home of those thousands of the people—those thousands of working labourers, sailors, soldiers, craftsmen, slaves—who, while the princes of the earth stood aloof and scorned, formed the Church of the first-born whose names were first written in hea-

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