

**IRELAND.** The Rev. Richard Phillips Young, M. A., who was ordained in 1848 and lately appointed to the important parish of Fethard, died last month after a short illness. During the lengthened period of his ministry he won the full esteem and affection of the several congregations committed to his charge, and was the recipient of the most gratifying and well-merited testimonials of his efficient preaching of the Gospel of our Lord Jesus Christ. He is deeply and sincerely mourned by a large circle of relations and friends. The funeral was attended by members of all the surrounding county families, with very many others belonging to the neighbourhood. Several of the clergy of the diocese were also present, including the Archdeacons of Cashel and Emly; the Rev. Canon Warren, Clonmel; Rev. W. E. Butler, Killenale; Rev. Thomas Pyke, Barnane; Rev. M. Le B. Kennedy, Morgorban; Rev. E. G. Thornton, Kilmannon; Rev. M. J. Warner, Lismalin; Rev. J. Gaggin, Newchapel; and Rev. J. R. Millington, Kilronan. The Rev. E. Scott, C. C., and the Rev. Father Anderson, O. S. A., attended the funeral. The greater number of Mr. Young's former parishioners from Kilmannon and Killenale, together with his late parishioners of Fethard, who had already learned to appreciate his worth, were present to pay a last tribute of respect to his memory. As the mournful procession entered the town it was led by the squadron of the King's Hussars, stationed at Fethard, under Captain Waldron and Lieutenant Meyrick, while, in passing through the streets, a respectful sympathy was manifested. At the church the funeral service was conducted by the Rev. Henry Young, M. A., Rector of Stewartstown, brother of the deceased, and the Rev. John Hemphill, Rector of Aney. The church was beautifully draped in black.

The funeral service having concluded, the remains of the departed clergyman were lowered into the grave amidst the heartfelt sorrow of his mourning relatives and friends. The chief mourners were the Rev. Henry and Samuel Young and Mr. Charles Young (brothers), and Rev. John Hemphill. A large number of very beautiful wreaths and other floral devices were sent in token of affectionate esteem.

#### Mission Notes.

**UNITED STATES.** During the recent Indian disturbances in South Dakota, Rev. C. S. Cook, an Indian presbyter, states that though the regularity of services was much interrupted, the Sunday and daily evening services were held in his own house and were largely attended. The Indians of the Church of the Holy Cross, notwithstanding their troubles and distress, gave \$5 in offerings to Foreign Missions. Bishop Perry, of Iowa, states that during the last decade, the increase of communicants in his diocese has been 58 per cent., while that of the population has been only 17.68 per cent. The Sunday school children's *Lenten Offerings* for Domestic and Foreign Missions amounted last year to \$45,000. King Theological Hall, Maryland, has been duly incorporated and the trustees appointed, viz., Rt. Rev. Dr. Wm. Pare, Bishop of the diocese; the Rev. Dr. R. H. McKim; the Rev. Dr. G. W. Douglas; Mr. J. A. King and Mr. H. E. Pellew. A Church Building Fund has been set on foot with the object of raising \$1,000,000 to make loans on easy terms to weak congregations for church building. Over \$190,000 have been raised for this purpose. Of this sum are \$50,000 in bonds (the Bishop Robertson Memorial) of which only the interest can be used. In Indian, Bishop Knickerbocker speaks thankfully and hopefully of the progress of the Church, and rejoices in the zeal and liberality of the Church people, and in the progress of the Church's educational institutions, viz., Barker Hall, the Howe Grammar School, the Indianapolis Institute with its new and splendid St. Mary's Hall, doubling its capacity, and lastly St. John's School, North Vincennes, now full and doing its blessed work. There is a large increase in candidates for Holy Orders, and the Diocesan Endowment Fund has increased by several thousand dollars. In North Carolina St. Augustine's School, Raleigh, for coloured people, is doing a good work. It has male and female departments and is partly industrial. There are ten postulants for Holy Orders receiving instruction in Greek, Latin and theology. The school is crowded. Eighteen or twenty clergy have graduated at this school. In Norfolk, Virginia, is published a Church monthly, the *Church Advocate*, in the interests of the coloured people. It claims that missionary work among them should be carried on by men of their own race. In Florida, the work among the coloured people of Tallahassee is carried on by the Rev. Dr. W. P. Carter, rector of St. John's church, with the assistance of Prof. Tucker, Principal of the State Coloured Normal School, who is licensed as a lay-reader, and superintends the Sunday school of 80 scholars. A church has been erected for them through the liberality of a Northern clergyman. In Georgia there are interesting missions at Darien and Ogeechee, as also in Pittsborough, Tarboro and Charlotte in North Carolina; and Sumter and Brook

Green in South Carolina, and in Galveston, Texas. In the latter place the communicants have increased since 1888 from 30 to 105, and 71 candidates have been confirmed.

**AFRICA.** Bishop Ferguson (coloured), Liberia, has erected a fine new school building, Epiphany Hall, at Cuttington, Cape Palmas. He says: "For size, style of structure and location, it has no equal in Liberia," and "presents a grand appearance from the sea." It is composed of three large buildings of stone, joined in one; and rising from the roof is a hexagonal cupola, to serve as an observatory, and the latter is surmounted by a cross. The roof is of iron. The total length of the building is 104 feet; the width is fifty-four feet; and the height forty feet.

### 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.

N. B. If any one has a good thought, or a Christian sentiment, or has facts, or deductions from facts, useful to the Church, and to Churchmen, we would solicit their statement in brief and concise letters in this department.

#### Itinerancy of the Clergy.

SIR,—I think it is generally conceded, by the large majority at least, of those composing the Anglican Church in Canada, that in so far as members go, in so far as the attendance at our various churches is concerned, we are a failure. This is nothing new. For years past we have seen our members dwindling down, and the members of others increasing. The Methodists appear to have increased more than any other body. What is there in them that we could copy to advantage? The title of my letter supplies the answer. I think the itinerancy of the Methodist clergy is one of, if not the great reason of their success, their increase of members. Who is there conversant with our Church that cannot point out places where priest and people would welcome a change. I believe that if it were left to the vote of clergy and laity as to whether some change at least should be made in this direction, there would be very few dissentients. I only thus most briefly touch upon this important matter, trusting that having made a commencement, it may be followed by an interchange of opinions.

JOHN RANSFORD.

Clinton, March 24th, 1891.

#### A Liberal Offer.

SIR,—Some months ago I wrote one of the daily papers, suggesting that the young men of the Church raise a definite sum for the embellishment of the Diocesan Cathedral. The gift to the chapter of some article of ecclesiastical furniture, such as a font or lectern or pulpit, would I am sure be gratefully accepted as a token of the interest and the affection of the Church's sons. I enclose my address and shall be pleased to subscribe \$10.

W. H. W.

#### An Appeal.

SIR,—Will you kindly insert the following letter just received from the diocese of Athabaska. A member of the W. A. kindly offers to give \$25 per annum towards a teacher's salary in response to this appeal, provided the balance required (probably \$475 at least) is contributed by others. These Indians are not "treaty" Indians, and do not therefore receive any assistance from the Government.

EMILY CUMMINGS.

Toronto Diocesan Secretary, W. A.

Toronto, March 26th, 1891.

Dear Miss Paterson,—Quite an unexpected opportunity is offered me of sending a few lines by a gentleman tourist, who missed his way last fall, and after a good deal of starvation has had to return via Lesser Slave Lake. I have just returned from a long and trying journey of about 400 miles to Trout and Wapuskow Lakes. As far as travelling goes I had a very undesirable experience. Sleeping out of doors with only a single blanket and catskin robe, is not one of those things most agreeable to the flesh, especially when the thermometer is ranging between 40 and 50 degrees below zero, but as far as the work is concerned I had a most blessed time. I found the people at Wapuskow quite prepared for my visit. Some Indians who had visited Slave Lake had returned to tell the rest of what they had heard, and I soon felt that the blessed Spirit had prepared

the ground for the reception of the good seed. I don't know that I ever saw among Indians such a general conviction and confession of sin. "I am a great sinner" was the frank confession of nearly all. Most of the children were brought for baptism, and many of the adults would with very little persuasion have come forward, but I felt it better to ask them to wait for instruction, which, after giving them my reasons, they gladly consented to do. I will not be able to visit Eastern Canada next summer, as I hoped, not having succeeded in finding any one to take my place here. The R. C. priest is on my track at Wapuskow. Can you do anything towards sending a teacher or means to establish a school at that place? I have promised that they shall have a teacher next winter. If no one is provided I shall have to leave this place and go myself, rather than see these poor souls starving for the Bread of Life. A few families are also very poor and need clothing. Please do all you can for us. I am alone now, as my teacher, Mr. Burton, has had to leave, and my hands are more than full. Here is a willing people and no one to minister to their souls' needs. Besides 29 baptisms at Wapuskow, I had 5 at Whitefish Lake. At the latter place the Indians are on the verge of starving, as their winter's supply of fish is just exhausted. Kindly convey this information to Mrs. Cummings, and may the Lord bless your earnest endeavours.

Yours most sincerely,

GEORGE HOLMES.

St. Peter's Mission, Lesser Slave Lake, Peace River District.

### Sunday School Lesson.

1st Sunday after Easter

April 5th, 1891

THE PUBLIC READING OF THE BIBLE.

We are God's rebellious people (Is. i. 2). We are like rebels fighting against their lawful king. But the king may send his messengers to proclaim to his rebellious subjects that if they will lay down their arms, and submit themselves to their king, he will forgive the past, and govern them once more in peace and kindness. So also does God send such messages of peace and reconciliation to us, His rebellious subjects. This message is in His Word; His message openly proclaimed to all the world. God's Word is compared to a trumpet (Ezek. xxxiii. 1-7). A trumpet is to make a noise that all may hear. The Gospel is to be proclaimed to all people (S. Matt. xxviii. 19; S. Mark xvi. 15). This is the reason the Bible is read aloud in public services of the Church.

I. THE PUBLIC READING OF THE BIBLE.

God's Word was read in public in very early times. God gave His people, Israel, the law by His servant, Moses; just before he died, Moses gave it to Israel all over again (Deut. i. 1-5). Deuteronomy, "law a second time," or "law repeated."

After this, it became the duty of the prophets to proclaim God's law to the people, and to explain it. There was a long period of time when God's law was not read, and people forgot about it. As they were repairing the House of the Lord, in the reign of Josiah (2 Kings xxii. 7, 8), the Book of the Law was found. The king at once caused that the book should be read in the ears of the people (2 Kings xxiii. 1-8). The worship of Baal was then put down.

Seventeen years after this, Jehoiakim, the son of Josiah, acted very wickedly towards a part of Holy Scriptures (Jer. xxxvi. 22-24). Soon after this Judah was carried captive to Babylon, because people would not listen to God's Word (2 Chron. xxxvi. 15, 16). After seventy years they returned from Babylon. Ezra was sent to them (Ezra vii. 6), and he read to the people out of the law (Neh. viii.). The Jews never forgot their Bibles again. God had said (by Moses) that the law should be read publicly (Deut. xxxi. 11-13). This was the custom in the time of our Lord (S. Luke iv. 16-21) and of His Apostles (Acts xiii. 27, and xv. 21). Thus every Jew heard the Scriptures whenever he went to the Synagogue.

II. THE SCRIPTURES IN THE CHRISTIAN CHURCH.

Bible read to Christian congregations from earliest times. Justin Martyr, who lived only 100 years after Christ, tells us that on Sunday the writings of the apostles and prophets were read. Before the Reformation the lessons were not read in long portions, as they are now, but merely by verses, e. g., instead of two lessons, as we now have in Matins and Evensong, there were nine short ones of only one or two verses each. Sometimes the lesson became a short sermon on the Gospel of the day.

Had you gone into a church before the Reformation you would have seen only one Bible, and that a large one, chained to the desk; but the Reformation resulted in the Bible being put into the hands of the people. We have our Bibles in our hands: Is. xxx. 20, 21, has been fulfilled. We see our teachers—the clergy. God's voice speaks to us through their mouths, and in His Holy Word read in the Church