

THE RIGHT RING ABOUT IT.—That Bishop King is, notwithstanding the nervous agitation of the Church Association, sound on the main question, is evidenced by the following recent utterance: "It is necessary for us to show that we do not desire to submit to the ambitious and arrogant claims of the Church of Rome as she made them in the Middle Ages, or to reintroduce those superstitious and corrupt practices which were laid aside at the time of the Reformation, or to accept the novel additions to the creed which she has made in our own days." Yet these words were spoken in St. Agnes', Kensington Park, where the service is very ornate.

A CHANCELLOR INDEED.—Our English exchanges are unanimous in chronicling the fact that Francis Henry Jeune, Q. C. (son of the late Bishop of Peterboro of that name), has been appointed a judge of the Probate Divorce and Admiralty division. He had been recently Chancellor in no less than seven dioceses at one and the same time. Dr. Tristram is the Chancellor of three dioceses; Dr. Debdin, Dr. Espin, and Mr. Kempe are, each of them, Chancellors of two dioceses. They are evidently chosen—these English Chancellors—neither on account of beauty or ugliness—but legal eminence.

NEED OF THE POKER.—At one of the numerous "F.S.M." or simultaneous meetings of the C.M.S. recently held in England, one Archdeacon Hamilton from the mission field of the Niger, remarked that "in many parts of the heathen world the fire had been lighted, and there was some missionary interest and organization, but it was sometimes needful to use the poker, so that the fire might throw out more heat. That was the object of these meetings. How few in their congregations showed their interest in missionary work by contributing to it!"

"OUR LADY OF CONSOLATION" is the pretty title of a new society among Roman Catholics, whose sole object is "to spread our Holy (Roman!) Faith among Protestants." The *modus operandi* of this hopeful association is (1) "to live as much as possible in Protestant localities," (2) to visit the people and lend books, (3) to prepare the way for the visit of the Priest. Look out for them, friends—and give them a warm reception. We suppose it is the last despairing bite of the "Italian Mission," which, instead of converting England, has made England more than ever disgusted with Romanism. They seek "Consolation!"

PAROCHIAL ASSESSMENTS.

Diocesan Mission Boards have a very difficult—and by no means pleasant—task continually and inevitably before them, in fixing the exact amount of grants to the several missions. The principle, of course, in exercise on such occasions is to measure these grants in direct proportion to the needs of the mission, in inverse proportion to the ability of the mission, in the direction of self-support. That they do not succeed in satisfying everybody concerned is abundantly evident from the chronic state of discontent commonly observed among the missions, and the constant friction kept up between the officers of the mission boards and the leading spirits of the several missions. When a vacancy occurs anywhere, the rule is that we do not find it very promptly filled. Upon enquiring we hear that there is a difficulty about the "bonds"—when that system is in vogue. Some recalcitrant individuals refuse to "sign the

bonds" for the amount required by the Board before they settle their grant, and authorize financially the appointment of a new incumbent. Sometimes we hear it broadly alleged that the sum demanded in the bonds has been fixed upon a superficial view of the means of the people living in the mission—without due regard to the question whether they are Churchmen or dissenters, whether they are real Church supporters or only nominal Church members. Any superficial rating such as this must press with undue weight as a burden upon a few willing persons—who presently become tired, disgusted, dissatisfied, and retire into some cave of discontent. There can be no doubt that very great injury is done to the cause of the Church by injudicious insistence upon "bonds" under such circumstances. The task of distribution has to be performed in some way—no pains should be spared to make the adjustment as equitable as possible, so far as the funds at disposal will admit.

EXEMPTIONS.

The same question substantially arises in another arena, when parishes come to be assessed for synod expenses or for some fund of the diocese. Some means must be taken to gauge the ability of each congregation, each mission, each parish, to contribute a quota to the sum required. Usually, the Churchwardens' accounts and returns have to be examined, as the most tangible basis, and affording the most feasible method of assessment. Here there can be apparently little cause of dispute, if the figures are clear; a percentage on the income actually enjoyed would seem to be a fair and equitable adjustment of the question. This, however, does not prove to be the case; another difficulty arises. The non-self-supporting parishes are at a disadvantage, as compared with those which meet their expenses easily. A percentage which is not felt, is a mere trifle, in a rich city parish, becomes a galling imposition in the case of struggling parishes, whether in a city or country. A parish enjoying an income of \$10,000 has \$9,800 left after paying 2 per cent. to some fund for which it is assessed; but a parish which can only scrape up an income of \$2,000 has only \$1,960 left for other purposes—while a parish with a total income of \$1,000 or \$500, misses its \$20 or \$10 still more. Here is a manifest inequity. In secular matters, a similar difficulty is met by the principle of *exemption* below a certain income. The justice of such principle, of course, applies *a fortiori* in Church finance. It ill becomes the Church to be less merciful, less just than the State. On the other hand, the burden thus lifted from the poor parishes and missions, would absolutely **not** be realized as such when added to the dues of wealthy parishes. It would simply mean—so much less of religious luxury—that is all; a less expensive organ, less decoration, fewer paid singers, and so on.

LOVE THE BROTHERHOOD.

The multiplication of associations organized for the purpose of attaining certain ends which different sets of people, men and women, have determined to accomplish, is one of the marvels of the present time. If a complete list of these were presented to one, he would be astonished at their number, and his imagination would be baffled in the attempt to realize the amount of thought, energy and capital engaged in their promotion. Some of the societies that might be classed under the above description are purely financial or speculative. Our observations do not refer to these,

though perhaps even they are not without some trace of sentimental ties; but we refer to such as are organized with distinctly religious or moral objects in view, yet do not exclude the proposal and carrying out of schemes for the succour and material advancement of our fellow men. In all such associations a sense of brotherhood is inculcated, at the least we should say, on the basis of common Fatherhood of God, and a sense of responsibility to Him for the well-being of brethren of the human family. These principles might animate members of all forms of religion professing a belief in God. But we do not think the words at the head of this article include these basic principles only; they are addressed by St. Peter to Christians, and must involve much more, and may be fitly interpreted by the fuller exhortation of St. Paul, "as we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith." Now in the original Greek, the last words of this text are "the household of the faith." The Faith—the creed, and all that it involves, with a deep and abiding sense of our brotherhood in and with Christ, and that we are "fellow citizens with the saints" and are "of the household of God." In these capacities what privileges, what duties, what responsibilities are ours? And yet when we take a mental survey of the Church, how little do they seem to be understood and acted upon. Of piety, zeal and earnestness, there is a great deal in the Church, and consequently there is much practical effort in forwarding her work: but it is made by a very small number of Church people as compared with the many who could and should enter into their labours; and the workers are for the most part isolated or independent individuals, or bands having some special work which is their exclusive care. And it will be observed that in many cases the object, charitable or religious, is pursued from an undefined sense of duty, rather than from a due realization of brotherhood in the household of faith, and is often of such a nature as involves the exercise of little or no personal brotherliness, but is somewhat public or remote. It is thus that every one is allowed to go pretty much his own way, choose his own sphere of effort or not choose any, to remain unobserved in an atmosphere of indifference, or go where he may be cordially received, and valued, or receive sympathy or practical help, should he need it, or else—drift away where he may kill time and his better self. It is for this reason that we advocate the formation of parochial guilds everywhere, or, to combine parts of the expressions of St. Peter and St. Paul, *Brotherhoods of the Faith*, into which all or the principal part of every congregation can find something to do, something to interest them, and something to edify and instruct them and lead them to exercise in a practical way the spirit of personal brotherliness at all times, and especially towards those who are of the household of faith. We have already in existence and doing good work the Brotherhood of St. Andrew, the Iron Cross Guild, the White Cross Army or Purity Society, and the Woman's Auxiliary. These cover special fields of thought and action. There are also some parochial guilds, many of them, perhaps, covering some of the ground which we suggest, but they have not hitherto let their light shine through the Church press; and in the secular press we are reminded of their existence only by the mention of an occasional entertainment or lecture. But judging from the large number of Churchmen of all ages and classes who are not reached and brought into active co-oper-