

help. All Christian bodies attended the services. At the close Mr. Aitken conducted a quiet day for the clergy.

Among the clergymen still in office who took orders before her majesty ascended the throne, may be mentioned the following: Canon Harvey, of Gloucester, formerly rector of Hornsey (ordained in 1821); Dean Eliot, of Bristol, and Lord Saye and Sele, Archdeacon of Hereford (1823); Bishop Philpott, of Worcester (1831); Bishop Claughton, of St. Alban's (1834).

An important meeting was held at the Palace in Dublin, at which the Bishop of Dublin presided, to take steps to make the "Victoria Jubilee Fund" a success in the united dioceses of Dublin, Glendalough and Kildare. This fund is to be in behalf of the education of the sons and daughters of the clergy. It is hoped to secure not less than \$115,000 by the offerings on the 19th of this month, and besides this, liberal private benefactions are anticipated.

The address of Canon Jelf at the Restoration Service at the Parish Church of St. Mary's, Chatham, was particular happy. "The Norman and the Plantagenet, York and Lancaster, Tudor, Stuart, and Hanoverian sovereigns, have all been prayed for on this actual spot." And again: "The Chatham parish church stood here 800 years before the battle of Agincourt, 400 years before the earliest dock-yard, and 450 years before the destruction of the Spanish Armada; and parts of this building existed before there was any House of Commons." The memorial stone was laid by the Duke of Cambridge.

At the invitation of Lord Plunket, the Archbishop of Dublin, a "Quiet Day" for the clergy of the Diocese of Dublin, and others, was held recently by the Rev. H. W. Burrows, Canon of Rochester, at Old Connaught House, Bray. The devotions of the day began with a celebration of the Holy Communion and addresses at St. Paul's Church at 8.30, and there were four other addresses at intervals, the whole concluding with the *Te Deum* and Benediction at 5 p.m. It is hoped that this simple retreat may be followed by others at regularly recurring periods for the deepening of the spiritual life among the Irish clergy.

Archdeacon Blakeney, Vicar of Sheffield, reviewing church work in that town, says in the twenty eight years he has spent in Sheffield, sixteen churches have been built and consecrated, nineteen parsonages and seventeen sets of schools erected, seven churches restored (amongst them the parish church at the cost of £22,000), and a very large number of mission-rooms erected in various parts of the town. The people of Sheffield have, during the last twenty-seven years, raised upwards of £500,000 for church work of various kinds. In 1860 the working classes were conspicuous by their absence from the churches. That is so no longer. From every *bona fide* working man who attended a church in Sheffield in 1860, there are ten now.

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.

CHURCH EMIGRATION SOCIETY OF ENGLAND.

SIR,—I notice a paragraph in your last issue, relating to a party of English emigrants, who recently settled in this town and neighborhood which has gone the rounds of several newspapers, and which is slightly incorrect. The emigrants in question, numbering in all some fifteen souls, were sent out to me under the auspices of that excellent and recently organized institution, the Church Emigration Society, and were not promised situations during my later visit to England as stated in the paragraph in question, their existence being unknown to me until about a month before their leaving England. They were sent to me in consequence of representations made by myself to the Secretary of the Society, Rev. Canon Cooper, in the course of a correspondence during the winter upon emigration matters generally, and I am happy to say through my exertions, they all obtained suitable and immediate employment, and have now become happy, contented and valuable citizens of our great Dominion.

While on this subject and before I close, I would most cordially commend the work of the Society to my brother clergy throughout the Dominion. Had this Society been formed some twenty-five years ago, what a different position would we occupy now in

Ontario. The loss we have sustained during the last quarter of a century by the neglect of immigrants, is simply incalculable and may be reckoned by hundreds of thousands. Not one of us but has bitterly lamented this sad and humiliating fact which is forced upon us almost hourly, especially in this western section of Ontario. There are whole tiers of townships in this western peninsula, in which at least, seventy-five per cent. of the settlers, either through their parents and by their early bringing up, legitimately belonged to us, and would have remained ours had any organized efforts been put forth to retain them. But our woeful indifference has driven them in multitudes and by stern necessity, into the ranks of dissent; and the Church of England, in many cases, have been a veritable quarry, out of which have been built large and flourishing Methodist and Baptist congregations.

To remedy this deplorable state of things as far as is possible, to stop this devitalizing dream that has been going on for the last forty or fifty years, as well as to advance the material well-being of English emigrants this Society has been formed. Each individual who leaves England under its auspices, is provided with a commendatory letter to the Canadian clergy, he having previously furnished the Society with the following "credentials," viz: a certificate of good character and standing in the church from his parish clergyman, ditto from the two churchwardens, and a physician's certificate of bodily health. If these prove satisfactory, the Society makes a money grant if required towards the emigrants' expenses, and generally sends him to some clergyman who has, as in many cases, previously promised to obtain employment for him, which considering the superior class of persons sent out (mainly skilled farm-laborers) is not at all difficult. In fact in the case of farm laborers, the difficulty is all the other way, and since I have become known in my new capacity of "emigration agent," I have been literally besieged with applications for farm hands and domestic servants, of whom I could at this moment I believe, place at least one hundred and fifty in this town and neighborhood.

Most earnestly, therefore, would I commend this admirable Society to the Canadian clergy. In my case it has added fifteen regular church goers to my congregation, and at least ten to my communicant's roll. Were my experience to become general throughout the Canadian Church for the next few years, what a "glorious revolution" would be effected in our memorial standing and strength. And why not? The material exists in practically inexhaustible quantities in England, and the demand for farm hands and domestic servants is practically inexhaustible here in Canada. Not a clergyman in Canada but could place at least a dozen of such individuals annually. Verbum Sap.

Tilsonburg, Ont. R. F. COOPER.
P. S. The address of the Secretary, is "Rev. Canon S. Cooper, 9 Victoria Chambers West, minister, London S. W., England. "He will gladly answer letter."

ALGOMA W. AND O. FUND.

SIR,—Will you permit me to tell your readers that by special request of the Bishop of Algoma the time is extended for the gathering in of the "Offerings of the churchwomen of the Dominion to the Clergy Widows' and Orphans' Fund of Algoma," due notice being promised them of the date at which our grand total will be ready for the summing up. So many questions as to the "when?" and "where?" reach me, that only by means of the invaluable press can they be fully answered. Sums intended for this special fund should be specially mentioned as to be placed to its account when they are sent through the hands of their diocesan-treasurer. I note that no less than \$17.99 are acknowledged "for Widows' and Orphans' Fund of Algoma," during the last week only. Now this is good news for Algoma and for all its friends, but as success brings success, by the very encouragement born of it, the promoters of the Jubilee Fund would be glad to know if some of the contributors at least did not intend to prove their loyalty to their Queen as well as their love for Algoma by so timing their gifts that they should arrive very near the date at which it was at first deemed best to close the subscription list? May I venture to call the attention of every diocesan-treasurer to this matter that they may rectify past mistakes and prevent any similar ones in future. The response to the committee appointed at Ottawa was most encouraging, \$800. Our own London gifts are nearly up to \$200, but then we have six more collectors to hear from. From Winnipeg, by kindness of Mr. Leggo, comes \$22, and seeing the great needs of the Nor'-West' this is a kindly and graceful act of sympathy. Montreal has a good record to show, and did room permit I could tell you of many other hopeful signs of coming success to our cause. We all remember the rhyme of good old John Bunyan,

"A man there was, some called him mad,
The more he gave the more he had."

and, better still, we have the assurance given by inspiration "There is that scattereth, and yet increaseth."

Thanking you for once more granting me space in your paper, I remain, very faithfully yours,

H. A. BOOMER.

London, Ont.

SOLDIERS VERSUS MISSIONARIES.

At vos non vobis malficatis, Apes.

SIR,—When a soldier at the head of four or five thousand men goes forth and subdues a tribe of people after killing, it may be, a couple of thousand of them, and leaving them none the better for his presence, he is thanked by parliament, gets a handle to his name, and a nice purse of money. When a missionary goes out alone unto a people savage and terrible, and does not return until he benefits as well as subdues them. What does he get? The government tell him he is and has been "a fool," the general public tell him so, and the Church has not even a good "living" for him. He does well if he escapes the poor-house. Can any one say this is an over-drawn story. I challenge the world to prove it otherwise. We hear a great deal about "missions" and "colonial bishoprics." But can you find me, sir, a dozen retired missionaries in Canada to day, holding anything like good position? I do not know if these missionaries are like "pioneer settlers." They get the "mosquito," "blackfly," "government pamphlets," and the "stump farm," but by the time civilization reaches them they are already "booked" for a new country. This is a religious age. There is no doubt of it. Is it "religion" of a godly sort? A missionary does not go into the Church for money, neither does he go in to have all "Purgatory" on earth. Let us have a little common sense, and think of those in the west and in the lands beyond the sea. It is to Canada's everlasting shame that \$600 was collected as the price of carrying "Saskatchewan Jack," (late Bishop of Saskatchewan) to his home after all he did for the west. This was the sum the "papers" said was collected. There are some places not 1,000,000 miles from Toronto, that could do a good deal if they could speak.

I am, Sir, yours,

ANTI-HUMBUG.

SKETCH OF LESSON.

2ND. SUNDAY AFTER TRINITY. JUNE 19TH, 1887
JUBILEE LESSON ON THE CHURCH OF ENGLAND.

1. What do we celebrate this year? The Queen's Jubilee—the fiftieth year of her reign.
2. How should we keep it? With joy and thankfulness to God who has given us so "religious and gracious" a Queen.
3. What cause for thankfulness have we as her subjects? The wonderful growth of her Empire, and progress in science, arts, and commerce.
4. What cause for thankfulness have we as members of the Church of England? The marvellous revival of spiritual life during her reign.
5. What does this revival of life show? It shows the Presence of the Holy Spirit in the Church.
6. When was the Church planted in Britain? Probably before the end of the first century.
7. What do we know for certain? That there was an organized Church in Britain in the third century.
8. How do we know this? Because three British Bishops went to a Church Council in the South of France, A. D. 314.
9. Whom did Pope Gregory send to convert England? He sent Augustine and forty monks in the year 597.
10. When Augustine landed in Kent, what did he find? He found the Church already there, and a Christian Queen, who had a Bishop for her Chaplain.
11. What does this fact prove? That the British Church was entirely independent of the Pope.
12. But what happened in the course of time? By degrees the Pope claimed more and more power over the Church of England.
13. Did England submit to the Pope? No: Kings, Bishops, and Parliaments constantly protested against his usurpations.
14. How long did his usurped authority last? From the 11th century to the Reformation in the 16th.
15. How was it overthrown? The Bishops of the Church of England, in Convocation assembled, declared that the Bishop of Rome, as a foreign Bishop, had no authority in England.
16. What blessings were thus restored to the Church? Her ancient freedom and independence of Rome.
17. Did the Church thus become a new Church? No; it was the same old Church of England, only free from bondage.