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Catechism; and said he, "We shall have to come back to it." He sat a fortnight before, listening to a lady who advocated a reform of modern extravagance, and he observed that nearly all her most telling sentences were those of the Church Catechism.

As for the Prayer Book, the Bishop said he believed that were St. Paul alive now, he would thank God for the high privilege of being able to worship Him in the holy words of that book—a book upon every page of which Christ stood out in bold relief. That book was not made at the Reformation; as many of its prayers came down from the earliest antiquity.

By the parochial system, he said there was hardly an acre or a house in the kingdom, without a minister commissioned to render every religious help which might be rightfully demanded. It might be true, he remarked, that some clergymen and Bishops might be disagreeable people; but the true minister looked upon himself as the servant of the people. "We are your servants"—not your servants to be hired to teach anything you may wish us to teach, or to dismiss us with a month's notice and wages, not your menial servants—but your servants in Christ, and to do His bidding.

THE INDIANS IN THE UNITED STATES.

WE noticed, last week, the surprise and displeasure, which may be almost characterized as indignant, with which the English press comment on the recommendation of the President in his late address to Congress, that the Indians of the United States should be employed by the government in keeping each other in order;—which only means that they should be exterminated, in the shortest possible period of time; in order to make way for the advancing tide of emigration from the east.

In decided contrast to the President's recommendation, is the Report of the Indian Commissioner to the Secretary of the Interior, which has just been published. One of his plans is to gather the Indians into reservations and then lead them to habits of self-support. The real point, however, is touched when he urges the importance of a permanent and perfect title of the lands set apart for Indian use, vested in the Indians. He says, (what all the world knew long ago), that, in the United States, the Indians find that even when gathered into reservations, they have come to consider that their title in the lands is not secure, and that they are subject to removal as soon as it is made out that the white settlers want their lands. And here lies the ground of the universal feeling they now entertain of their total insecurity, and the cause of their hatred of the white emigrant. We may be thankful that our Government, whatever may have been its shortcomings or its other faults, has never been guilty of insincerity in its engagements with the Indian populations within its territories.

The United States' Commissioner has paid great attention to the subject; and after mature consideration has recommended that, as fast as the Indians are consolidated upon reservations, or in cases where they are now located on good agricultural lands, *where it is deemed best that they should remain*, the Secretary of the Interior should be authorized by a law applicable to all the tribes to allot the lands in such reservations among the Indians belonging thereon, in tracts not exceeding 160 acres to each head of a family, or eighty acres to each single person over twenty-one years of age, and issue patents therefor without the

right to sell, mortgage, lease, or otherwise alienate the same for the term of twenty-five years from the date of the patent, after which time the same may be alienated under such rules and regulations as the Secretary of the Interior, for the time being may see fit to impose. Said lands so patented to be exempt from taxation and from levy or sale under process of any court for a term of years.

In reference to the attempt at educating and civilizing the Indians, the Commissioner thinks that the result of the peace policy, imperfectly as it has been carried out, is, after all, full of promise that eventually the civilization of the Indian tribes of the United States may be accomplished through their children.

Another point urged, is the duty of the Government to establish marriage relations. At present an Indian takes his wife through a bargain and sale with the father, and the purchase of the elder daughter means a purchase of all. There is no limit to the number of wives the Indian may have; nor the number of times he may change the occupants of his Lodge. To break this custom and to lead the Indian to a recognition of monogamy is another means of civilization he urges. The Commissioner closes his report with a request for an increase of the clerical force of his department, which is a valuable recommendation of the ecclesiastical element as an important power in the civilization of the heathen.

THE SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.

EVERY real Churchman will feel considerable anxiety about the result of the crisis through which this noble and venerable society is now passing; and it will surprise a great many people to find how nearly some of its proceedings have agreed with those of the Church Missionary Society. The recent dispute in Ceylon with the latter institution, our readers will remember, had reference to the control which should be exercised over the clerical and lay agencies employed in missionary operations—whether it should emanate from a self-constituted and irresponsible society in a central and remote position, such as London in England, or whether it should be vested in the bishops of their respective dioceses, with whom—supposing the plain teaching of our Church and that of the New Testament should be correct on that point—is deposited the commission which they derived in direct descent from the first apostles themselves, and which empowers them to exercise the functions belonging to the chief pastors of the flock of Christ. The question, with regard to the S. P. G. Society, differing, however, in this point, that it is not the actual government of the clergy, paid by the Society that is claimed to be exercised by it; but a discretion in the selection of the missionaries employed, which is supposed by some to be indispensable to the success of the Society's operations. This discretionary power appears to have been exercised more or less for the last twenty-four years. And it is thought to have worked remarkably well, although the principle does not differ materially from that contended for by the Church Missionary Society. Both, in their respective modes, are claiming a power and authority which can belong only to those who have received a divine commission to exercise them. This, we remark by the way, and altogether independently of the practical result—which has never until now been complained of.

The difficulty which has now arisen has refer-

ence to the case of Mr. Cecil Rivington. This gentleman had been personally selected by the Bishop of Bombay and his Commissary, who being personally satisfied with him requested him to apply to the S. P. G. for his passage money and to be placed on the Society's list. He was accordingly invited to go before the Board of Examiners, who asked him a number of questions as to his theology, which he deemed irrelevant and unauthorized, and which he accordingly resented. The result was that the Examiners gave him no certificate, and he had to find his way to the Bishop of Bombay without any assistance from the Society. At their last meeting, a member, Mr. Outram Marshall, proposed an alteration in the by-law, which was passed. Its effect is to order the Society to return to an old rule, which was in force from 1846 to 1854, empowering the Standing Committee, if they see fit, to dispense with examination before the Board in the case of candidates in England expressly nominated by some Colonial Bishop or his Commissary; as the Society now accepts on the same Episcopal nomination those candidates who are actually working or studying abroad, and paid out of the Society's grant to the particular diocese to which they belong.

It is stated that notice has been given to rescind the resolution at the next meeting of the Society in February. We regret to find that two Bishops have intimated a determination to withdraw from the Vice-Presidency of the Society if the resolution be not rescinded. This appears to be a high handed proceeding. Whatever may be thought of the object and spirit of its promoters, the resolution in itself does not commit the Society to any fundamental dereliction from its first principles; and only in case of such dereliction can it be desirable to bring the weight of official authority to bear upon the Society. Even if the resolution should not be rescinded, the general character of the Society's work will remain the same, and will still deserve the confidence of sound Churchmen, especially as in principle it will be a little more correct.

THE EVIL DAYS OF UNBELIEF.

NOTHING can be more important than for Christians of the present day to consider in what direction they and the world are moving.

In the Church of the Heavenly Rest, a few days ago, Bishop Littlejohn, of Long Island, took his text from that passage in the sixth chapter of St. Paul's Epistles where the Apostle asks prayers that he may be given utterance to preach the mysteries of the Gospel. Having explained the position occupied by St. Paul when he cried for help, realizing the combined opposition of Jews and Gentiles against the "mysteries of the Gospel," the Bishop said that the stewards of God's word were to-day similarly circumstanced. To-day the mysteries of the Gospel, which were to the Jews a stumbling block and to the Greeks foolishness, having come down unchanged through all the ages, offend alike men who have creeds and men who have none, because of the absolute and exclusive supremacy of the truth which they teach. The opposition of to-day is found in the sect—spirit, which is the child of intellectual conceit. "This spirit," said the Bishop, "has made schism so familiar a presence that it has practically dropped from the catalogue of the possible sins of the nineteenth century. When we see how the body of Christ is torn and divided in this generation by differences of opinion, how earnestly should we not pray to the Head of the Church to send a