

There is another aspect of this Rectory fund question worth calling attention to. It has been stated to us that an attempt is being made to organize a new parish in Toronto, chiefly to provide a comfortable sphere of work for a clergyman who took Orders at an advanced age, after as long a business life as is usually necessary to acquire a competence. How far it is just to place one who brings only the very lowest possible literary qualifications to the ministry, whose life to middle age has been wholly secular, who has a most unsavoury record as an "injurious" partisan, how far we say, it is just to put such a clergyman in a way to make an income out of the Rectory fund, is being asked and answered in decided tones of reprobation.

Indeed the questions of ministerial training and appointments need to be thoroughly discussed. The tendency is now quite marked to discourage the higher training of the clergy. The cheap and easy road into Orders now open is depraving the educational standard of the Church. The time will come, if this movement is not checked, when it will be a rare thing to find a Graduate in Orders, and the altars of the Church in Canada will be served by priests, who represent in their education those classes only whose illiteracy now makes them the prey of those party agitators who look on the clergy as mere agents for carrying on their schemes of personal and party aggrandizement.

THE LORD'S DAY ALLIANCE.

The following address was delivered by the Hon. G. W. Allan, speaker of the Senate, at the annual meeting of the Lord's Day Alliance, of which he is President.

"We are met here this evening on the occasion of the first anniversary of the alliance for the better observance of the Lord's Day.

The alliance, as you all know, was first organized just before the close of the last session of Parliament, and now embraces within its ranks representatives from nearly all Christian denominations, joined together for the promotion of one common object, very dear, I am sure, to all true Christian hearts—the due observance throughout the length and breadth of our land of the sacred rest of that one day in seven, which we delight to call the Lord's Day.

While our object, then, is to secure the better observance of that day, we have at the same time great cause for thankfulness to Almighty God that he has so inclined the hearts of our people that the great majority (I speak more especially of my own province of Ontario) do value and observe the Lord's Day, and have endeavored to guard in all reasonable ways against its desecration, as witness the several enactments on this subject to be found in the Ontario Statute book.

While, however, we have reason to be very thankful for the measure of Sunday observance which does prevail, we cannot shut our eyes to the fact that there is yet much to be done to guard the day of rest against the dangers which threaten its quiet observance from more than one quarter.

In these days of marvellously increased activity in every branch of trade and commerce and of rapid intercourse between the most distant places, men are sometimes disposed to grudge the slightest intermission in the continuous stream of traffic and travel, of business correspondence and news, which flows steadily on through the six days of the week, and little by little encroachments are being made on the seventh day's rest, which, if suffered to go on unchecked, may end in rendering Sunday a day of toil for hundreds who have either to give up the employment on which their daily bread depends, or consent to be deprived of the needful rest for the body, as well as those religious privileges which the Lord's day brings to others more happily situated.

It is to guard this precious breathing time in life's hurry, for tired mind and body, from being encroached upon by that spirit of worldliness and love of gain which would follow out its objects regardless of all higher considerations, and to preserve for ourselves and for our children, the inestimable blessings of the

Christian Sabbath, that this alliance has been organized.

The particular objects in connection with Sunday observance to which the alliance proposes more immediately to address itself, and the means by which it hopes to effect those objects, will doubtless be dwelt upon very fully by those gentlemen who are to speak to the several resolutions, but I may briefly allude to some of the more important.

The first that I will call your attention to is that of Sunday labor on the railways, canals and public works over which the Government has control. And here, before going further, I wish to say explicitly (so far as I have been able to gather correctly the views of those with whom I have been associated in the organization of this alliance) that we do not desire to run ault against all Sunday labor, without any regard to considerations of actual necessity, or of special circumstances, which may render such labor a work both of necessity and mercy, nor to lay down such cast-iron rules as cannot be reasonably enforced, and which if they were would probably create an amount of opposition which would defeat the very objects we have in view.

We do very earnestly desire, however, by every legitimate means in our power so to influence the public conscience and to bring such a pressure to bear upon the Government and the Legislature as may put an effectual stop to all unnecessary Sunday labor, and all attempts on the part of either individuals or corporations to "deprive those under their control of the due enjoyment of the Sunday's rest.

Among the first subjects which would seem to call for an immediate appeal to the Government is the extent to which Sunday labor is at present being carried on some of our canals, and I am satisfied that if we approach the Government in the spirit which I have indicated that representations coming from such a body as this will meet with every consideration.

Nor again do we desire to act in a spirit of hostility, to those great railway corporations, who are perhaps the largest employers of labor which is most deeply interested in this very question of Sunday rest. On the contrary, we have rather endeavored to approach them in such a way as may induce them, if possible, to go with us in the direction of minimizing, if they can not entirely do away with all Sunday labor on their various lines of railway. To that end circulars were addressed to the different railway companies last year by the secretary of the alliance stating the objects of the alliance, and that we very earnestly desired to secure their co-operation, and asking for a statement of their views on certain points submitted.

To these only two replies have been so far received, one a very courteous one, from the president of the Canadian Pacific railway, and one other, but no reply as yet from the authorities of the Grand Trunk, but which I hope we shall soon receive. * * * (A very cordial and pleasant reply since received from Mr. Hickson, president Grand Trunk). I do not at all despair of the reasonableness of our views, both on religious and economic grounds, commending themselves to the judgment and conscience of those who have the control and management of these corporations, and that they will recognize that they are bound to honor to the utmost of their power the law of God and the law of the land with respect to the day of rest.

We have, however, considered it necessary to go a step further and to consider the possibility of securing such legislation, as may prevent employers of labor, whether corporations or individuals, demanding from their employers labor of any kind on the Sunday, which cannot properly be considered as coming under the special exceptions I have already mentioned.

There can be no doubt that such legislation is surrounded with a good deal of difficulty, first, as regards the knotty point of the respective jurisdictions of the Dominion and Provincial Legislatures in reference to such subjects, and also as to the exact lines which such legislation should follow, and the subject will require much careful thought and consideration.

A report of a special committee who were appointed to consider the matter will be submitted to you presently, and I hope that before the next meeting of Parliament such an Act may be prepared as will commend itself to the approval of the Legislature.

There are, of course, other kinds of Sunday desecration, besides that of Sunday labor on railways or canals, to the prevention of which the alliance will have to address itself, but I shall not dwell upon these now, because I have no doubt they will be fully brought out by the various speakers who will address you.

In closing these brief remarks, however, I would most strongly urge upon all the members and friends of the alliance that we can only effect any real good, by carrying the convictions and sympathies of our people along with us. Unless we do this we shall never, in the first place, obtain the legislation we require, and if we did obtain it it would be grudgingly obeyed, and its provisions evaded whenever it was possible to do so with impunity.

To the ministers of the various Christian bodies must we look for bringing this all-important subject constantly before their people. Nay, every earnest Christian in his own special sphere should both by precept and example endeavor to win all whom he can influence to the loving observance of the Lord's day, not as a day of gloom or formality, but as

A day of sweet reflection,
A day of holy love,
A day of resurrection
From earth to things above.

Home & Foreign Church News.

From our own Correspondents.

DOMINION.

MONTREAL.

CLARENDON.—The Tenth Bi-decennial meeting was at Portage-du-Fort, on Wednesday, May 22nd, 1889. Holy Communion at St. George's church at 9 o'clock a.m., and the business meeting immediately thereafter at the parsonage. The following was the order of business:—1. Reading of reports from parishes; 2. Reports of work amongst lumbermen; 3. Mission fund; assessments, meetings, and grants; 4. S.P.O.K. report of Secretary; 5. Sunday schools; can they be made more efficient? how?; 6. Pastoral Endowments; 7. General matters affecting the work and extension of the Church.

Appointments of the Lord Bishop of the Diocese:—
June 9th: Whitsunday, Longueuil, Rev. J. G. Baylis.
" 9th: Whitsunday, St. Stephen's, Montreal, Archdeacon Evans.
" 11th: St. Barnabas, St. John the Evangelist, Montreal, Rev. E. Wood.
" 16th: Trinity Sunday, Trinity Church, ordination, Canon Mills.
" 18th: Tuesday, Synod, Montreal.

The Sons of England Benevolent Societies held their annual church parade last week, when the members of the Excelsior, (64 in number), Yorkshires (85), Victoria's Jubilee (90), and Primrose (86) Lodges mustered on Place d'Armes. The procession to Christ Church Cathedral was headed by the Oddfellows' Band. An impressive sermon, founded on Romans xii. 5, was preached by the Rev. G. A. Smith, and a collection taken in aid of the funds of the General Hospital. District Deputy Perry was in attendance and Mr. J. E. Edwards officiated as Marshal in-chief.

Must have their rights.—The scene at the close of the meeting on the Jesuits' Estates Act in the American Presbyterian Church on Monday evening, 27th May, was most inspiring. It was long after ten o'clock, Mr. Leo H. Davidson had spoken for a whole hour, and yet upon his call for them to stay and sign the petitions they remained long after, crowding around the tables prepared for petitions signing upon the piano or a chair wherever there was a petition to be signed. At last there was a cry for more petitions, and there were none. Sheets of foolscap were appended to the petition papers. During the progress of this one gentleman leaned over the secretary's chair and remarked: "I shall hand you ten dollars to-morrow or next day to help expenses." This morning another gentleman entered the office of the secretary and said that when the committee wanted \$25 let them call upon him and he would not go back upon them. Another volunteered to do any work the committee wanted him to do. The enthusiasm was boundless. People had had the act before their eyes—the obnoxious terms of which had been so ably brought out by Mr. Davidson. There were the words and there was no mistaking their meaning.

Among the hundreds who were present at the meeting and who signed the demand for constitutional rights for all were the following. Perhaps the "reptile" press will call them all fanatics or politicians. They demand their rights and are determined to have them, strong in the assurance that they are right and that there is an Empire at their back:—

J. C. Holden, J. McD. Hains, W. Paul, C. J. Binmore, T. J. Dawson, W. Drysdale, E. R. Shorey, John Palmer, D. Currie, W. R. Willis, Leopold Massicotte, H. M. Childs, Rev. L. N. Tucker (of St. George's church), Rev. A. Henderson, W. R. Ross, R. Dawson, P. Demers, John Denaghy, Alex. Shaw, D. Lariviere, N. Dumesnil, S. J. Carter, D. A. McCaskill, John Anderson, A. Hayden, Alex. Bruce, W. F. Meikle, Rev. E. K. Cressy, Wm. Anderson, A. G. Walford, J. E. Durand, John Murphy, A. Fairbairn, J. W. Harrower, A. Renwick, the Rev. James Fleck, J. H. Tim-

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