

last three years have caused rather a scarcity of ready money in the country. But I know also that where systematic efforts are made, money is procurable in far larger amounts than the offertory collections would indicate. These collections in outlying districts have been, I cannot help saying, for the most part, wretchedly poor, and certainly do not indicate that our Lay members have at all grasped the responsibility that rests upon them in this matter, the wrong that they are doing in relying on the generosity of strangers, or the privilege of giving to the Lord of their substance. Are the Clergy free from blame in this matter? Do you, my reverend brethren, urge upon those committed to your charge as frequently as you might, the necessity of their turning their thoughts to this subject, the responsibility that is theirs to take care that those who preach the Gospel should live of the Gospel, the loss they incur if they do not lend of their substance, and that as liberally as they can, to the Lord? I know that we are sometimes tempted to shrink from this subject, because it seems almost as though we were begging for ourselves, and some may think that we are doing so. Well, if this were true, is it not better that we should fearlessly say to those to whom we minister, "If we have sown unto you spiritual things, is it a great matter that we should reap your carnal things? The Lord hath ordained that they who preach the Gospel should live of the Gospel," than that we should be dependent for our sustenance on the offerings of those in England (who often, as we know, give with much self-denial) one day longer than is necessary, because of our negligence in stirring up those committed to our charge to their solemn duty. But the fact is in urging the people to give, you do not ask for yourselves; and what does it matter if some misinterpret motives? You ask for God and His work—for the treasury of the sanctuary. He takes what is offered, for His priests as His own, and He gives it back to them from His altar. You ask for the souls' sakes of those to whom you minister that there may be fruit abounding to their account on that day when they shall stand before Him who has made His people stewards of those things which He places in their hands. If any of these have not realized their duty, their solemn responsibility in the matter of giving for the support of the Holy Church as part, and a most important part, of their religious duties, will it be any excuse for the Priest to urge that he was afraid to insist on the duty preservingly lest his motives should be misinterpreted? Surely not. My brothers, let us flinch not from this duty, however disagreeable it may be. The people committed to our charge want teaching on this as on other subjects, perhaps more. We have the responsibility of teaching them. The duty of systematic, proportionate giving in an adequate measure, is not one that comes to men intuitively. It is perhaps harder to learn than most religious duties. And those who have been educated in England especially have been so accustomed to rely on what former generations have done for the ordinary maintenance of religion, that it is difficult for them to realise that all here depends on themselves. They need to be reminded of the sacrifices that others are making for their sakes. No one will remind them of this if the Clergy do not.

Unless we do teach them the Church can never prosper in the land. It cannot long be supported from without. It can only be considered as resting on a substantial basis, when those to whom they minister in spiritual things supply that which is necessary for its material maintenance. The sooner this is the case the better for all.

There are two things that, I venture to say, I very earnestly hope may be avoided in any scheme that may be put forth by the Synod or the Executive Committee acting for the Synod. The first is the lowering stipends below the possibility of efficient work. It is plainly quite impossible for any Clergyman in this country to do his work properly unless he keeps a horse, except it may be one or two very exceptional places on the railway where there is scarcely any settlement. I do not believe that any Clergyman can do this and live, at least in any of the towns on the line less than \$1,000. In the country where the surrounding settlers may do much to help in supplying necessary food, even though they have little ready money, the expenses of living may be much smaller. It is better, I am sure, if the choice must be made, to have fewer Clergy able to do their work efficiently than a larger number unable to move about. The other thing that, I venture to say, I hope may be avoided is, I think, of still more importance to the future well being of our Church, it is the danger of our drifting into a state of mere congregationalism. I very earnestly trust that the mistake may as far as possible be avoided of making the individual Clergyman dependent on the congregation to which he ministers. I know the difficulties in the way of any other course. It is only natural, perhaps, that those who provide the money for the maintenance of the Clergyman should expect to have that influence over him who ministers to them that direct payment may be

supposed to give them. And, it may be urged with some truth, that if a Clergyman is unpopular, and cannot win the people, it is better that he should be made to feel it, by the withdrawal of their material support, than that, by continuing in a position for which he is unfitted, he should hinder the work of Christ. But the evils of this system, I believe, immeasurably outweigh all that may be urged in its favor. The Clergy, according to our Church, are commissioned with a divine authority to teach, to declare God's message to His people, to act as the stewards of His mysteries. They are responsible not to the flock that they have to feed, but to Him, the under-shepherds of whose flock they are appointed to be. And if they are to exercise their ministry with singleness of purpose, if without fear of man, they are to declare what they have been taught to regard as the whole council of God—if we desire them to be, as surely they ought to be—above suspicion of holding back anything either from fear of man or to please man, we ought to be very jealous indeed of their perfect freedom from the possibility of their being influenced by baser motives than the pure regard of truth.

Besides, is not this system injurious to the givers? When men measure their offerings by the popularity of the minister whom they wish thus to honor, can they be said really to give to God? Are their gifts not really given to man, as they would give for any worldly service or friendship? And thus what might be treasure stored up in heaven, is cast away upon the earth. It was given with no high motive of pleasing God, or because His Holy Church required it, but only to please self.

It was surely a truer, higher, and more Christian principle when all the offerings of the faithful were put into a common fund, and the Bishop, the Clergy and the poor had each their allotted share, and the Clergy went where they were most needed, and they were welcomed not for their individual popularity, but because they were Christ's ambassadors, and the stewards of His mysteries, and had gifts to bestow upon His people for the reconciliation of sinners and the strengthening of the faithful; and men gave what they could, not to men, but because the love of Christ constrained them to acts of self-denial, and the Holy Church was His appointed instrument on earth for the furtherance of His work.

It may be too much to expect to see [this high ideal again realized; but ought we not to set it before us as our model and to try to attain as near to it as we can. It would, I am sure, be worth a little sacrifice in the present, a little patient waiting, if by setting up a right principle we can in the end raise men's thoughts and motives in this matter. We are too much inclined in these days to sacrifice everything to present gain—to measure everything by present success.

## FOREIGN.

A Reuter's telegram from Zanzibar states that the King of Uganda, Central Africa, has murdered all the English and French converts. The missionaries are in great danger and have asked for assistance.

The Church Missionary Society held a farewell service, at the dismissal of twenty-nine of its missionaries to their foreign fields, India, West and South Africa, on Wednesday, Oct. 6, at St. George's Hall, Langham Place, London. The service was very impressive.

The Rev. F. F. Goe, rector of St. George's, Bloomsbury, since 1877, has been elected Bishop of Melbourne, Australia. He is said to be an evangelical with liberal sympathies, and has taken an active part in missions.

At Timaru, New Zealand, a handsome and costly stone church was consecrated on August 26. It is built on the site of the first church erected in Timaru.

The growth of the Church of England is partially indicated by the following facts; in eighty-five years its clergy have increased from 12,000 to 24,000, nearly 20,000 of whom are actively engaged in diocesan and parochial positions. Five thousand parishes have been added, in which new churches have been built. The Church has also built 5,000 unconsecrated buildings, in which there are weekly gatherings of its worshippers. During the last twenty-five years, it has subscribed nearly £80,000,000, and the magnificent outpouring of wealth for its extension, during the present century, is an assurance of its permanent existence and liberal support, apart from the help of national establishment.

The Mission to the Assyrian Church has made a second report to the Archbishop of Canterbury. The two priests of this mission, accompanied by Mr. Athelstan Riley, were very cordially received by the

priest of the old Assyrian Church, a Roman-Assyrian priest, and a Presbyterian minister, with their respective congregations, in the village of Gemel Awar. They attended services in the ancient and dilapidated church building, and after the usual morning service on Sunday, August 8, celebrated the Holy Communion according to the English use. The Bishop of Urmi (sometimes called Oroomiah) received them with unbounded hospitality on Monday, and many persons of note visit them at the mission house, at Urmi, where they intend to open a seminary, and to visit the village schools from time to time. These people show a surprising intelligence, many of them reading English books. They are ready, with the help of the English missionaries and their energetic bishop Mar Gauriel, to labor earnestly for the restoration of their Church, which for hundreds of years has been in a torpid condition. The missionaries are studying Syriac to fit them to help in this work, but do not propose to disturb any part of the old ecclesiastical organization. After the custom of this church for the last 800 years, the bishop of each see is to be succeeded by a relative, who, as he must not eat flesh meat, is bishop-designate from his infancy. Accordingly Mar Gauriel presented to the mission clergy his nephew, Ismail, the "holder of the seat," an intelligent boy of about ten years of age.

## Correspondence.

*All Letters containing personal allusions will appear on the signature of the writer.*

*We do not hold ourselves responsible for the opinions of our correspondents.*

### PROVINCIAL SYNOD.—THINGS UNSAID.

#### No. 3.—THE SCHOOL QUESTION.

SIR,—As the saying of "Things Unsaid" involves some references to things said already, one need not be scrupulous as to the quantity of such matter, and so in this letter, which is intended to explain the nature of the school question as introduced into the Provincial Synod. I begin with a brief account of what actually occurred.

The first clause of my motion was to the effect that the House would welcome legislation granting,

1. The power to have separate schools, where the church people wanted them, and supported and made efficient.

2. The power to have religious teaching given in the public schools where the ratepayers wanted it.

The Synod's action practically came to this—the desire for No. 2 was expressed at greater length in a motion strongly supported, and was affirmed unanimously. A large and influential committee was appointed to deal with the question, Mr. Elliott, of Guelph, being the convener. They were to confer with any committees that might be appointed by other religious bodies, and the matter was to be pressed upon the attention of Provincial ministers. As to No. 1, the subject of church schools was referred to a committee, of which I had the honour to be made convener.

To explain my proposition, "local option," "conscience clause," (expressions used in the motion) and the rest, let me venture on the absurdity of supposing the mover of the amendment to be an Oriental despot, about to settle the school question according to his notion in the Synod. He would command his Minister of Education to obtain the assistance of a company of divines, and have certain text books prepared.

1. In Scripture history and geography, books of several grades.

2. An elementary catechism, historical, doctrinal and moral.

3. A text book of Christian doctrine. This should contain with Scripture proofs and illustrations, accurate theological statements of the doctrines of the Holy Trinity, and the Incarnation. Some teaching on grace, on prayer, on the last things, and on marriage; the Scripture accounts of the institution of baptism, and of the holy communion, without any explanation, and the Ten Commandments, with an explanation such as all ordinary Christians could accept.

4. A brief introduction to Holy Scripture, and perhaps notes on some portions of the Bible.

5. Perhaps a text book of Christian history.

If the minister did not keep perfect good faith, and lent himself to the designs of any of the Church's foes, he might incur a punishment, falling short by some degree of literal decapitation. Then the despot would ordain that the trustees, or it may be the ratepayers of a school section might decide that any or all of these books, and also the Book of books, should be used in their school, religious instruction being given to every class, as the first lesson every day. A