

from the Baptist Publication Society," and also from a Presbyterian newspaper. The Baptist Publication Society's appeal is to the following effect: "We do not make any appeal merely to secure your patronage for the Publication Society, however desirable we may and do consider that patronage to be. Our appeal is on behalf of principles, which, we believe, to be more important than any society of persons. We desire to see those principles maintained, and the next generation so rooted and grounded in them so that nothing can ever move them from the truth. We regard the Sabbath School as affording a grand opportunity for the cultivation and instruction of both young and old, which we must improve to the fullest possible extent, in order that there may be growth and strength in every Baptist Sabbath School and Church. It will not do for us to assume that the children cannot be taught the doctrine. We must remember that the hope of the Church lies in the good, thorough work of the present, in order that the youth of to-day may be fitted to be the strong pillars in our Lord's Church of the future."

See how these fundamental doctrines crop out in the lessons of every quarter, and consider how necessary it is for them to be understood and thoroughly taught. Our churches (*i. e.* congregations) are sometimes disaffected by apparently trivial causes. If the teaching work of these churches had been done in an efficient manner such results might have been impossible. We need to have a reason for our faith, and we need to be able to give the reason when it is called for. This condition is not attainable by the use of lesson materials, which either ignores or perverts the truth, as we hold it. We not abate any effort for the conversion of souls; but with that we need to round out the Christian character of our people. Training gives strength, and we shall fail to do our duty if we neglect the training of the young." These, brethren, are weighty and wise words; and are as applicable to the teaching our distinctive principles to our people, young and old, as they are to the teaching of the distinctive principles of the Baptists. Let, then, every clergyman, every Sunday School teacher, every parent and sponsor lay them to heart. Again at a Presbyterian Sabbath School Conference held a few months ago, within the bound of this Diocese, resolutions on this subject were unanimously adopted, from which the following are extracts: "This Conference is convinced that in the Sabbath School a place should be given and every opportunity should be embraced which is presented by the course of lessons studied, and the use of the Shorter Catechism, for instructing our young people, both as regards doctrine and our form of government; and the Conference is satisfied, from the reports that have been received, that the teaching of these principles is not omitted and would express their judgment that yet more should be given them."

Then again, I learned lately that the Rev. Dr. Vincent, a Methodist minister, of New York, at a Sunday school convention of several denominations recently held in Toronto, said that "the children in Sabbath schools should be taught their distinctive principles, in order that they might be able to contend against the arguments of other religious bodies; for that he had found when they had no distinctive convictions they were waverers and wanderers, acknowledging no denominational allegiance." Again, an able writer in the *Canadian Independent* says: "Let us endeavour to break up this spirit of rampart independency. In order to win victories we must adopt for our watchwords 'Organization, Order, Co-operation.' We must sacrifice self-will for Christ's kingdom. We must, too, make more of our Church order. Prominent men, both ministers and laymen, amongst us have sometimes boasted that they were 'not denominationalists.' Now, while bigotry is abominable, there is a spurious liberality which is mischievous. To say that I am 'not a denominationalist' sometimes means 'I don't care whether I am a Congregationalist, or a Methodist, or a Presbyterian.' Churches wholly of such materials would soon become extinct as such. We have no right to remain separate, unless we can give a reason for our existence as a separate body." My brethren, we know that other bodies around us are acting on these principles, and I do not blame them for so

doing. If they believe that they are right they are, in my opinion, bound to do so. Are we then alone through a wretched timidity, or a nervous dread of being called exclusive or narrow-minded, to allow our children to grow up in utter ignorance of our distinctive principles, of our grand history, of our "Apostolic Succession" and our double witness against the false doctrines, the heresies and schism of Rome on the one hand, and the false doctrines, errors and schism of modern denominations on the other hand? I trust not. Faithfulness to what we consider to be the truth demands a very different course from us.

TO CORRESPONDENTS.—We have to hold over a quantity of correspondence, and some Diocesan Intelligence.

## Diocesan Intelligence.

### MONTREAL.

From Our Own Correspondent.

At the session of Synod which met on the 21st inst., the Bishop delivered the following address:—

I am grateful to Almighty God for the permission once more to meet you on the occasion of the annual gathering of the Synod of this diocese. The past year has not been marked by any great local events in our church, our duties have been plain and continuous. We have been seeking rather to hold the ground we possess, rather than to extend our operations, still the year's work is one that I believe we may look back on with some degree of satisfaction, and for which we should heartily thank our Heavenly Father, while taking courage for the future. By the mercy of God, I have been enabled to repeat my diocesan visitations without being hindered from keeping a single engagement, either by the accident of travel or by personal disability, and I am able also to report that health and general well-being pervaded the districts into which my duties carried me. I wish I could add that with the better times enjoyed by church members generally, our clergy had a fair prospect of better remuneration for their services. I have to remark with keen regret that there is not a proper recognition of the fact, that the stipends offered by the several congregations to the pastors do not, as a rule, reach the sum laid down by the Synod as the minimum justly required. The balance in the Synod Treasury, reported at the last meeting of the Executive Committee, cannot fail to be most gratifying to us all. It shows, on the one hand, a most active spirit of Christian benevolence on the part of the Church generally, and a careful administration on the part of our executive officers; and I must be permitted to single out for special thanks our inestimable Treasurer C. J. Brydges, Esq.

In such cases it is better for two of the congregations to combine, and receive alternate services from one pastor, than to continue the present unsatisfactory, changeable mode of procedure. Just now the tie between pastor and people is frequently too hastily formed and too lightly severed. The vital question, then, still before the Church in this Diocese, is that of self-support. There is, however, in this particular, considerable difference between town and country. Citizens live close together, and numbers or wealth, or both, effect that which is impossible in a poor and scattered community. Congregations containing within themselves either of the advantages can build churches and parsonages, maintain clergy and teachers and surround themselves with the privileges and even the luxuries of Church life; but in the country, especially in the lumber districts, it is not so. If they are to have the ministrations of the Church at all, they must have a certain measure of pecuniary help from the town and cities.

We have, according to last year's report, eighty parishes and missions in the diocese, of which just now four (St. Armand, West, Hemmingford, Huntingdon, and Chelsea) are vacant. Eleven are in the city of Montreal, sixty-nine in country parts. All in the city, save two, and twenty-one in the country, are self-sustaining. Eight still enjoy S. P. G. grants, and five rank on the Clergy Trust Fund. Of our city churches all but four are in poor districts. All but St. Thomas' church are without endowment, and five of the number, I grieve to say, are heavily encumbered with debt. Yet upon these must come the weight of our missionary work in the proportion year by year in which our venerable S. P. G. leaves us to ourselves—of the self-sustaining country churches we cannot expect much. That they should ask nothing of us is a relief in itself. I would say, however, to them, as to the more wealthy churches, "If thou hast much,

give plenteously; if thou hast little, do thy diligence gladly to give of that little: for so gathered thou thyself a good reward in the day of necessity." Of the fifty churches receiving aid, thirteen are served by privileged clergymen, that is, by ministers who from the S. P. G. or Clergy Trust Fund have grants secured to them for life. I have here to say, with some pain, that when I have been looking over the statistics of the diocese, it has seemed to me that in some cases the Church members are wanting in liberality. Ought not congregations so assisted to make a right and wise provision for the future, so that when their day of necessity arises, that is, when they lose their present ministers, they shall not come upon their neighbour churches for support? The greater number of these places are able to do this, for our privileged missionaries are in the oldest and most advanced of our mission stations. But further, if for local or personal reasons, objection lies against the system of endowment, ought not then these same places to send every year a liberal and exceptional contribution to the Mission Fund or to our Sustentation Fund? Ought they to absorb the mission money as if Christianity were a selfish and not a benevolent thing, a business and not a religion? There are two funds in particular which should be ministered to whenever the Lord prospers us. I mean the Sustentation Fund and the Superannuation Fund. These must be built up, and specially claim our attention at the present moment when the depression of trade is passing away and a term of prosperity may, under God, be confidently looked for.

At the last meeting of the Provincial Synod an organization was formed for the promotion of mission work in the North-West and Algoma. We are deeply interested in this particular work; in the case of Algoma, the diocese was the creation of our own Provincial Synod, and in the case of the North-West it is filling up daily with our children and friends. I must, however, remind you, that enthusiasm, if it is to result in good work, permanently effective, should be guided by knowledge and discretion. We can, no doubt, take our part in the domestic mission work of the Canadian Church as well as support ourselves, if we are not carried away by mere impulse or love of change. It behoves us to understand what we are about. We have four separate interests appealing to our Christian benevolence, outside of the duty to the congregations to which we belong. 1. There is the Home or Diocesan Mission Work (about which I have just spoken at length) with its necessary attendant funds for superannuation—for the support of widows and orphans of the clergy, and for Church education. These have first to be provided for, as saith the Apostle, "If any provide not for his own, and specially for those of his own house, he hath denied the faith and is worse than an infidel." True, this is spoken of things temporal, but the argument gains strength when applied to things eternal. 2. There is Algoma—this district in Western Canada was specially set apart by the Canadian Church in 1873, to be her peculiar mission field. We in Montreal have not done so very much on her behalf, that we should boast ourselves above our brethren; but I believe I only state a simple fact when I say that of the organized dioceses who were a party to the establishment of the See of Algoma, Montreal alone has kept faith year by year in the engagements made in behalf of the support of the clergy. I know that the engagements were so loosely made that the clergy dependent on their fulfilment had no claim in the case of failure; but it is on that very account that I remind you that you should give time and attention to the right understanding of an obligation, and not allow our brethren to suffer on account of heedlessness. This diocese has hitherto sent annually to Algoma since its establishment not less than \$1,350, the amount promised, as well as sundry gratuities over and above that amount. And then there is the North-West. In order that we may do our duty as well to Algoma as to the North-West, it is necessary that our local Board of Missions should be elected with understanding, and placed in regular communication with the Provincial Board. In this connection there occurred in the Provincial legislation what I take to be an oversight, no corresponding Board of Missions was asked for in Montreal as happened in the other dioceses. There seems to have been an impression that the Central Board being located in this city could act on behalf of this diocese; but this of course was a mistake, not only does the Central Board contain clergymen and laymen belonging to other jurisdictions, but your bishop has no place there, and the Board, as it now stands, assumes power to act in his diocese, independently of and above his control. This of course was never intended, and can be obviated by a right legislation at the present meeting of the Synod. And then again—there are foreign mission or missions to the heathen. The conduct and management of these will also belong to the Local Board, which I desire to see duly elected and organized. We have foreign work already on foot; all that remains is to bring it into its right place in our missionary economy, and to do our utmost for its

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