

examining chaplains and Canons of Ontario Diocese.

We grieve also to record the death of Rev. Canon Charles Steinkoff Medley, B A., rector of Sussex, New Brunswick. The deceased was born in England in 1835 and was educated at Marlborough College, England and King's College, Fredericton. He was appointed to the diaconate in 1859 and ordained priest in 1860 by his father, the Bishop of Fredericton and now the much revered Metropolitan of Canada. He was appointed successively Rector of Douglas, N. B., Sub-Dean of Christ Church Cathedral, Fredericton, Rector of St. Mary's, St. John's, Newfoundland, and Rector of Sussex, N. B., which position he has held since 1867. He served for many years as Secretary of Fredericton Synod and was one of the Canons of the Diocese, where his loss will be felt by all who knew him.

A MISSIONARY PRAYER.

O God who hast taught us that all our doings without charity are nothing worth, send Thy Holy Spirit and enkindle our hearts with the burning desire to seek and save the lost in the Spirit of thy crucified Son, and to make them one with us in His saving fold. Take away the spirit of numbness, selfishness and sloth, and whatsoever hath blinded our eyes to the breadth of Thy redeeming love. O be rich unto us again in the gifts of boldness and self-sacrifice. Draw into Thy service the faithful and the true to go forth for Thy Name's sake; and so stir up the heart of Thy whole Church, that every member may strive to be, by his prayers and offerings, a fellow helper in Thy Truth, and thus to show his thankfulness and faith in Thee, O Blessed Father, after the pattern of Thy Blessed Son, and through the power of Thy Holy Spirit. AMEN.

THE OLD CHURCH SOCIETY OF THE DIOCESE OF TORONTO.

By T. P. R.

The notes in others' eyes are quickly seen,
The errors and the faults are keenly noted,
Until the actors have passed away,
Then sunk in Lethe's waters they often are well nigh forgotten.

Along the stream of life in softened spots
Tendrils of a gentler flower have rooted,
Which now spring up in sweet forget-me-nots.

It is a redeeming trait in frail human nature, that as time passes on, we look back with kindlier judgment on the past. Old friends, yes, old opponents, are regarded in a different light. Their faults are in a large measure forgotten, while all that was good in them is held in cherished memory, and we see how they were instrumental in carrying out the munificent designs of a Sovereign Providence. Yet in the busy whirl of present schemes old institutions like their departed patrons are too often lost sight of.

The Church Society during the period of its existence, especially the latter part, was the object of warm, even severe criticism. We may now look back more calmly and see the important part it took in laying the material foundation of the Church in this province. Rightly to comprehend its place in this work we must first take a hasty glance at the condition of things which previously existed.

In early days the few clergy in Upper Canada were in some way paid by the home Government. Army chaplains remained in some places where troops had been stationed, as Rev. Mr. Addison, of Niagara, Rev. Mr. Stevens, of Montreal, and others. Some were from time to time placed in desirable positions paid from the military chest as it was called; salary, £200. Then an arrangement was made by which the Government and the Society for the Propagation of the Gospel each paid half of this amount; but this system only continued for a short time, when the Government finally withdrew from any participation in the support of the Church. One consequence of this was the reduction of salaries to £100.

The very remarkable, far-seeing dispatch of Governor Simcoe led the English Government to consider the importance of providing the ministrations of the Church in the new colony; this resulted in the setting apart of the Clergy Reserves, on Governor Simcoe's principle, of tithing the land instead of its produce. For many years no benefit was received from these lands, but as soon as there were available funds, the S. P. G. notified the Bishop, and all its missionaries that, just as the Clergy Reserve increased, the Societies' missionaries would gradually be transferred to that fund, the Society still holding itself responsible to the clergy who had been on its list in case the Reserve Fund should fail or fall short. We need not here allude to the convulsions which the Reserve question produced, or its final settlement which is well known. This unsettled, unprovided condition of things in those early days set forth the necessity for making provision for the Church by the exertion of her own people.

A formidable difficulty in this work arose from the strong objection in the minds of the people to the voluntary principle. They had chiefly come from Great Britain, and the process of weaning them from their old traditions was hard and tedious. Even intelligent leading Churchmen joined in it. The writer once heard an influential public man, an M. P. and Churchman, addressing a congregation met to consider the necessity for doing something to increase their clergyman's salary, warn them in strong language to take no steps in this direction. "It was," he said, "the duty of the English Government to support the Church, and if they began to assume the obligation the Government would make it an excuse for withdrawing."

The idea of forming a society which should at