

THE EVANGELICAL ALLIANCE.

THE recent gathering at Montreal of the Evangelical Alliance, although it resulted in the formation of a Canadian branch, calls for little comment, as the importance of the meeting in any aspect is of the slightest nature, save indirectly. That a number of Christian men enjoy meeting for the interchange of mutual sympathies and thoughts, is not, as some imagine, the sign of millennial dawn. Nor because certain nonconformists and Churchmen find pleasure in such a meeting, is it, as others fancy, a proof that the Church is about to be replaced by some other organisation which is to be constructed on such lines of Puritan narrowness as they fancy. The Evangelical Alliance we regard as testifying in spite of itself, and of its friends, against the very theory on which it is based, which is that the Church of Christ is an intangible, invisible body. Christian sentiment protests against this visionary theory, hence those who hold it are driven by their higher nature to seek a visible manifestation of unity which they deny to be a proper attribute of the Church of Christ. One cannot but think of the saying about broken cisterns. Why Churchmen should enter this makeshift Evangelical Alliance of human devising, when they already are members of that divine Evangelical Alliance, Christ's Body, the Church, is explainable by the common sight of men who are never so much at home as when they are absent from home. It is a domestic fact known to many parents that boys and girls who are a torment under the parental roof, being disobedient, querulous, dissatisfied, quarrelsome, are in the houses of those they visit, models of propriety and gentleness. Such children bring a great scandal upon their homes, as every one outside considers that their evil reputation in the house is not their fault, but that of their parents. The Church of England has this to contend with, she has sons who are never so happy as when making trouble at home, snarling at this brother snapping at another, sneering at their mother's authority, belittling her wisdom, disparaging her ways compared to her neighbour's, these are they who on the platform of an Evangelical Alliance are popular by reason of what are perversely called their "broad, catholic sympathies." The truth really being that their sympathies are so narrow that existence in the Catholic Church is for them a discomfort, just as some men are miserable in a vast city, and happy only when in the tiny circle of a village wherein they are somebody of note. For a Christian to go outside the Church to get, or exhibit breadth of sympathy, is like a man leaving the prairies' open grandeur to seek expansion in a gully, or ravine, or as one who leaves the ocean to run his boat into a creek! The honor of being moved by "catholic sympathies," which the Evangelical Alliance claims, is a highly curious manifestation of perversity, for that society is a practical protest against the catholicity, and against the divine origin and life of the Catholic and Apostolic Church.

We, however, value highly the testimony unintentionally given by the Evangelical Alliance to the instinctive desire it manifests for the visible unity of the flock of Christ. We recognise with deepest satisfaction the unintentional protest of this body against the "little systems" favored by the great majority of its supporters. Nothing could be more emphatic as a condemnation of all the, so-called, "churches" of sectarianism, than the Evangelical Alliance which proclaims the utter insufficiency, and incapacity of any one of these churches to fill the position of the Catholic Church. The Evangelical Alliance has written upon every wall of the sects, "Tried in the balances and found wanting."

Towards individual members of these strange human substitutes for the Church, it is for us to cultivate the kindest feeling, but to give their fanciful organisations a wide berth. The first and last duty of a Churchman, so far as any society goes, is to cultivate home life in the Church, to bend all his energies to the honouring and strengthening that family—the Church, of which he is a member. It is a thousand fold nobler to be useful and faithful in the Church, though obscure, than popular on the platform of promiscuous alliances. But if any man feels that he must join an Evangelical Alliance, let him learn this elementary fact—that the only society worthy that name was founded by Christ Jesus, Who is its Head, and this society is known as "The Catholic and Apostolic Church," which is visibly manifest in the office and life of the Church of England.

THE PRESS AND CHURCH DISPUTES.

THE daily papers have recently had scores of columns occupied with all the possible details of fact and fiction connected with certain Church disputes that reportorial industry or imagination could rake together. There are some affairs of this class that have public interest. But even these should not be treated as though every word and deed directly or indirectly associated therewith were suitable for publication. There are occasional disturbances of the harmonious relations that ought to obtain between clergymen in the same parish, these events are usually strictly private, so far as the public are concerned. To one of these incidents we now refer.

The daily papers have given great prominence to a misunderstanding that has arisen between the Rev. Alexander Sanson, M.A., of Trinity Church, commonly called "Little Trinity," and the Rev. John Gillespie who, for a short time, has been helping the rector as reader. Such affairs will arise, and it is highly desirable for all concerned, a much wider circle, we beg to say, than any one parish, that some amicable settlement should be sought for and arrived at without giving such matters publicity amongst those to whom a Church scandal is a sweet bit for the mouth. The public at large have no business whatever with a dispute between a rector and his assistant, the taste for prying into such matters is an intensely vulgar

one. We soon shall have a column in the daily papers for narratives of quarrels in the kitchen, or coach-house, between master or mistress and cook, or coachman. The conductors of the daily papers would serve public decency by repressing this morbid, coarse, base appetite for small scandal.

It is a miserable thing that we cannot take a daily paper into the family circle without the moral and social tone of young girls and boys being vitiated by gossipy details of personal scandals that are only up to the level of pot-house discussions. And one cannot but think that the everlasting laudation of Canada as the top and crown of cultured nations is a little bit high flown, when we find the press catering so vigorously for a taste that is usually and most justly associated with extreme illiteracy.

THE CONVOCATION OF TRINITY COLLEGE.

WE sincerely congratulate the authorities of Trinity College on the great success which has attended the effort to revive Convocation, or rather, to place it on a broader basis. It is a great matter that they now number hundreds of new members and associates, who are thus brought to increase the funds of the College, as well as keep alive an interest in its work throughout the province. The evidence of this newly awakened interest was conspicuous in the first Convocation dinner held in the great hall of the College, which is now destined to take the place of the old St. Simon and St. Jude's dinner of the students.

We are happy to believe that the change has been made without giving pain to the undergraduates. It is for them, and for the fitting of them for their work, that the College assists, and it would be a very short-sighted policy which threw them into the background. This, we are glad to think, has not been done; the students are able to feel that they are no unimportant part of the whole, and so feeling they have cordially accepted the change, and have done their best, and successfully, to make the gathering pleasant and useful.

It is hardly possible to over-estimate the benefits which may result to the University of Trinity College, if the present undertaking should prove ultimately successful. By means of associations formed throughout the province, it will be possible to become better acquainted with the feelings, the convictions, and the wishes of our Church people in all parts. This is the first step.

The public meeting of Convocation, which was held on the afternoon of the 30th ult., was the next. By such means the opinions scattered throughout the country are brought into a focus and cleared of their crudeness and antiquity. It may be that very little is done of a tangible character at such meetings, and that there is a good deal of talking without much visible result. But even here there is gain. The meeting is able to discover how much is practicable of the suggestions which are brought forward by those who are not members of the Convocation; and the members of the Convocation are enabled to understand the feelings