

xix. 8, xxiv. 7), it was only to break it all too soon. The New Covenant gives the grace to make the vow and to keep it too (Jer. xxxi.). Be careful of disobedience even in little things. Disobedience dulls the conscience, darkens the soul, deadens our spiritual energies,—therefore keep the commandments of Christ with implicit obedience. Be a soldier that asks for nothing but the orders of the commander.

And if even for a moment the commandments appear grievous, just remember whose they are. They are the commandments of Him who loves thee. They are all love, they come from His love, they lead to His love. Each new surrender to keep the commandments, each new sacrifice in keeping them, leads to deeper union with the will, the spirit, and the love of the Saviour. The double recompense of reward shall be thine,—a fuller entrance into the mystery of His love,—a fuller conformity to His own blessed life. And thou shalt learn to prize these words as among thy choicest treasures: "If ye keep my commandments, ye shall abide in my love, EVEN AS I have kept my Father's commandments and abide in His love."

THE FRUITS OF JESUITRY.

Mr. Goldwin Smith in a recent number of the *Week* describes in these trenchant words the crimes of the Jesuits:

The new history of the Thirty Years' War by Gindely recalls to our minds a series of events second in their calamitous effect on the fortunes of the race to nothing but the wars of Napoleon. To say that Germany was devastated by the Thirty Years' Wars would be but a faint expression of the fact. She sank into a gulf of ruin. Three-fourths of her inhabitants perished, with four-fifths of her cattle. Through whole provinces the villages were utterly destroyed, and such of the people as survived were forced to take refuge in dens and caves of the earth. The Germany of Luther, with all its religious and domestic virtues, with all its intellect, its aspirations and its promises of a glorious future, ceased to exist, and nothing was left but a remnant of population with a spirit utterly broken and fitted to be, as for two centuries Germans were, the slaves of a group of petty despots. And who were the chief authors of all this havoc? The war was truly called the Jesuits' war. The Society of Jesus, as the intriguing and murderous brood of Loyola hideously misnamed itself, was the prime mover in this as it was in the other religious wars and persecutions of Europe during those centuries; and as it was afterwards, through the influence of a Jesuit confessor on Louis XIV. and his bigoted wife, of the Dragonnades and the extermination of the Protestants in France. Poland, Sweden, and Holland felt its malignant activity as well as France, Germany, Italy and England; and when the Jesuits parade the pictures of their martyrs, as they are pleased to style the emissaries of the Order who met their doom in trying to excite a bloody revolution in England, they had better also parade the picture of the poor Dutch serving maid, Anna Van der Hove, who for her persistence in the Protestant faith was led out between two Jesuit fathers to a field near Brussels, there to be buried alive. The executioner, we are told, covered her with earth up to the waist, when she was once more summoned to renounce her errors; but she refused, and the earth was then piled upon her, the hangman jumping upon it till it was flattened and firm. That Jesuits were privy to the Gunpowder Plot is as certain as it is that they were the soul of the conspiracy for the subversion of English liberty by the hand of James II. Jesuitism is not Roman Catholicism, nor is Roman Catholicism Jesuitism. The great Roman Catholic writers of the Middle Ages are free from Jesuitical as well as from Ultramontane tendencies, however they may be tainted with superstition. From

the Roman Catholic author of the Provincial Letters the Order received its mortal wound. By the hands of the Roman Catholic nations in the last century it was for a time suppressed as an incorrigible enemy to civil government. It came to life again after its period of suspended animation with nature entirely unchanged. By its intrigues division was put between the Catholic and Protestant Cantons in Switzerland, the schism of the Sunderbund was brought about and the Confederation was plunged into civil war. Through its malign influence over the devout and frivolous Spanish woman who had become Empress of the French, France was incited to invade Germany, with a promise of treasonable co-operation on the part of the German Jesuits, which when the crisis arrived they happily proved unable to fulfil. No society or organization has anything like such a load of crime upon its head. The missions which are the brightest part of its history, even if they had not ended in failure, would be a poor set-off against its bloodguiltiness. At present the Jesuit accommodates his language and his demeanor to the requirements of a civilization which he abhors. But he has repented of nothing and renounced nothing. In the Syllabus and Encyclical penned by his hand are embodied, under the decent veil of philosophical phraseology, the principles which, if the power which he serves were again to become master of the world, would warrant him in demurely escorting another Anna Van der Hove to her living grave. It has been said that everything ought to be tolerated except intolerance. Intolerance itself ought to be tolerated so long as its manifestations are confined to spiritual exclusiveness and ecclesiastical denunciation. What ought not to be tolerated is conspiracy; and any community against which the Jesuit is caught conspiring has a perfect right to follow the example of Switzerland and France by showing him over the frontier. Country he has none except the Papacy, and therefore he can never be an exile.

Home News.

DIocese OF TORONTO. CHURCH CONGRESS.

The Second Annual Congress of the Church of England in Canada opened Tuesday, Oct. 14th, in St. James' School House, Toronto. After the Holy Communion in St. James' Cathedral, the Bishop of Toronto delivered an address of welcome. No other place, he believed, is better calculated to promote the circulation of ideas respecting Church government, no place so well calculated to disabuse men's minds of prejudices, to bring together those who have been accustomed to differ, and to smooth over and minimize the differences that exist between them. There can be no greater mistake than for those who differ to stand apart from each other. The effect of such a course must be to widen the breach between them. The most hopeful sign is when those who honestly and candidly differ come together face to face and speak out their differences and learn to entertain for each other's views, at least respect. There is one element in Church congresses which is especially adapted to bring about this result. That must be patent and obvious to you all. It is a point in which they differ from our ordinary Church assemblies. We are not apt to regard the Synod as exactly the place for smoothing over difficulties, and bringing people together. But in a Church Congress there is only one possible object for a speaker, and that is to advance the views he honestly and conscientiously holds to be for the benefit of the Church; there is no ulterior object. The speaker does not advance his views to obtain a vote for either himself or his party, and that is one element that sets the congress free from everything that is objectionable in open discussion. Views can be set forth freely and conscientiously and may be accepted for what they are worth. He trusted that they might be guided in their deliberations by the spirit of God, the spirit of love and charity, and the spirit of earnest desire to promote the usefulness of our church. He then gave a very warm welcome to Bishop Potter, of New York.

THE CATHEDRAL SYSTEM.

The Bishop then read a paper on the subject of "The Adaptation of the Cathedral System to the Needs of the Church in Canada." He pointed out that the subject did not suggest the transplanting of the old Cathedral system to Canada, but the practical question of how the Cathedral system, not the building or service, could be adapted to the use of the church in Canada. He would not ask them to indulge in a dream of magnificent buildings, with stately music echoing through empty aisles, great revenues badly applied, retinues of officious officials, learned repose. He would ask them to consider the system as it was devised, in which the cathedral was intended to be the centre and fountain of government, education, including preaching, charities, and spiritual life of the Church. He pointed out that a chapter of canons was part of the old cathedral system, and proceeded to deal with these officers one by one, pointing out their several duties and commenting upon them. Canons as at present appointed in Canada were mere honorary officers. They were tied down to their periodical duties, and no wonder the Churchmen of Canada were ridiculed for aping the mere form of a grand old system. The Canons should be diocesan rather than parochial officers. They should be the council of the Bishop to visit charities and assist in maintaining the spiritual life of the Church. The Church in Canada was without endowments, and was shut up to the voluntary system—the revenue depending upon the liberality of the lay members. Therefore they should be given positions on the chapter.

Rural Dean Bland, of Ingersoll, also read a paper on the same subject, in which he took much the same line as the chairman.

Bishop Potter next spoke in favour of the system.

CLERICAL INCOMES.

The following very excellent paper was read by the Ven. Archdeacon Boddy.

In handling the subject which has been assigned to me—the increase of clerical incomes bearing upon the working clergy—there is no need that I should insist upon the fact that the clergy as a class are very poorly remunerated. The fact is one which has often been remarked, and I am not aware that any one disputes it. The clergy no doubt should aim at a high standard of disinterestedness. If their people have the impression that they are thinking chiefly of the loaves and fishes, they will hardly be the means of accomplishing much good. By all means let their motto be that of the Apostle, "We seek not yours, but you." But the less they are themselves disposed to complain, the more anxious the church should be to give them no just cause for complaint. They have no right to expect to be rich; no: but they have a right to expect an honorable maintenance, especially in these days of abounding religious profession, and in a country like Canada, where the tokens of material comfort, if not wealth, are so numerous and unmistakable. At least they ought to be relieved from the grinding care and anxieties of daily life. They ought to have enough to provide decently for themselves and families, and this without adding the work of a schoolmaster to that of a clergyman, or reducing their wives and daughters to the level of domestic drudges. It is not, I believe, unreasonable to say that in a city like Toronto no minister should receive less than \$2000 per annum and a house, and no missionary in the country less than \$1000, and a house. Were it desirable, I could put down the items of necessary expenditure in a family, and shew, that after meeting these, very little would be left out of the sums now mentioned, either for recreation or for making any provision for the future. Probably there is no one for whom an occasional holiday is more indispensable than a hard working clergyman; and since there is practically no superannuation fund in the Church, if a minister in his old age is not to be penniless, he must manage to lay by something while he is yet strong. But even a holiday is not to be procured without money; and I am satisfied therefore that in naming \$2000 for Clergymen in towns, and \$1000 for Missionaries in the country, together with a suitable parsonage, I am not making an estimate which anyone has a right to deem excessive. Yet what are the facts? In his charge of 1883 the Lord Bishop of Toronto drew attention to the stipends paid to the clergy of his Diocese; and quoting from that year's returns, he had to confess that while only five of their number received \$2000 and over, the majority received less than \$600, and quite a large number less than \$400! To quote the Bishop's own language, "the ordinary grant of \$200 per annum from the Mission Fund would leave the stipends of sixty-four of the clergy under the minimum sum which the Synod by its Canon has pronounced adequate for the maintenance of themselves and their families, while

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