

mined to rectify the misconceptions and to sweep away the prejudices which, born in misunderstanding and nourished in ignorance, have done so much in past years to hinder the beneficent work of this great foundation. 2. In this connection let me say, secondly, that I see a certain danger latent in our meeting in this way. I am sure half or more than half will cease to exist as soon as it is mentioned. I mean that a rennon of this sort might conceivably have a narrowing, cramping, contracting effect upon us all, instead of that widening, enlarging, expanding effect which I pray and trust it may actually have. Trinity never has desired, never (I believe) will desire, to turn out men, each and all of whom shall be moulded after a particular type and fashion. I could mention some three or four theological colleges in England of which this seems to be the aim and ideal; and I am bound to say they are remarkably successful in attaining it. For instance, I have more than once been brought either ministerially or socially into contact with men whom I had not met before, and of whom it has seemed the most natural thing in the world to say, "that man comes from one or another of these three or four colleges," and to find that the guess was right. Now this, I repeat, never has been, and I hope and believe never will be, the aim of Trinity, and so we do not meet here today as men of one mould or type, to accentuate that particular mould or type in ourselves. Far from it, we meet to learn what we can from others who think and act differently from ourselves both in the matters which will be discussed and in other respects, and to help each other, as far as may be, to a truer, deeper conviction of the dignity of that office of priest in the Church of God to which we have been, or are to be ordained, and to a livelier sense of its paramount obligations both personal and pastoral. Let "aletheuontes en agape" be our motto all through. It is more than "speaking the truth"; it is "being essentially true," "being utterly sincere," true to our deepest convictions, true to ourselves and therefore to others, while all the time breathing as it were the atmosphere of "agape," that love which is of the very essence of God Himself. May I say one word as to the object of the papers and the discussions, and of the Quiet Day? The subjects of the papers were selected after much careful deliberation by the five or six gentlemen who were good enough to act as a provisional committee: they will deal with the teaching and other aspects of the pastoral office. And with regard to to-morrow, I do plead that it may be indeed a "Quiet Day." The social instincts—the satisfaction of which is a very important feature in any such reunion as this—may be, partly at any rate, satisfied to day. To-morrow we shall need all our time for the solemn self-questionings which will be suggested both by what we hear to-day, and also, and especially, by the addresses to which, God willing, we shall listen, then. 3. A third and intensely important object of our gathering is the deepening of the missionary spirit among us. I do not for one moment wish to imply that Trinity men do not take a lively personal interest in mission work. I know that many serve the missionary cause devotedly by loyal service either at home or abroad. But the interest generally is, perhaps, somewhat diffused rather than concentrated, and is therefore not so effective as it might be. More might be done through and by the college than is done at present. I am not hinting at any fresh organization: I have a great dread of multiplying machinery unnecessarily; but we shall hear something of a plan by which it is thought the existing Missionary and Theological Association might be utilized in this direction. Wherever we find ourselves we are always conscious of an ever-present need of the cultivation of the missionary spirit. And badly as men are wanted for the work of the Church in Canada, she will never grudge the best of her sons and daughters to Japan or China. She does grudge them, not always, but very often, perhaps usually to the United States, and certainly to England. All men are not called by the Holy Spirit to leave their native land and go abroad; but, while this is clearly recognized, it is equally true that we need a far wider diffusion of that spirit which makes men ready to go at once if the call does come, which values a post not by its dignity or its emoluments, but simply and solely by the opportunities of service which it affords, which sees that there are in the mission stations in the backwoods of this province, cut off as they are from the outside world, and from the so-called attractions of society, opportunities of service to the full as good and as rich in benediction as in the crowded streets, even in a city like Toronto. These are the chief objects which the promoters of this gathering had in view—so far as they are in accordance with the will of God. May He fulfil them to His own glory and our good, and the building up of His Holy Church.

Christ's Ethical Teaching.—The Ven. Archdeacon Allen, of Milbrook, was appointed chairman, and the Rev. G. F. Davidson, of St. Anne's Church, Toronto, secretary. After the transaction of routine

business, the Rev. George Warren, of Lakefield, read a paper on "The Ethical Teaching of Our Lord Jesus Christ." The moral and spiritual welfare of the people depended not a little, he thought, upon their (the clergy's) willingness to study patiently the ethical side of our Lord's teaching. It was their solemn duty to understand the nature of the impression which our Lord strove to make on men and communities. The present age furnished a remarkable opportunity for accomplishing this task. Beneath the literary and critical interest at present attaching to the race from which our Lord came, there was, he thought, an honest anxiety to learn the plain truth concerning Jesus Christ. What He was, what He said and did, were counted among the most practical questions of the day. "Rather specious," he designated the cry of "Back to Christ," because Christ was ever present with the Church through all ages. Christian ethics differed from the ethical teaching of our Lord Jesus Christ in that it could not avoid a formality of which but slight trace was found in the sacred record. The latter was the ethics of actual life, rather than the definitive forms of the scholar. In the great study of the divine ethics, the scholar must be merged in the disciple.

Various Topics Discussed.—The Rev. J. C. Roper spoke on the importance of the personal relation between the individual and Christ, and strove to impress the thought that the ideal example could not be imitated without mystic union with Him. The difficulty of answering special appeals for advice in particular instances was dwelt upon.

Rev. Prof. Cayley spoke of the duties of agreement, forgiveness and service. The duty of the Christian was not so much to adorn his own character as to promote harmony, peace and concord among his fellowmen. He dwelt upon the necessity of unity among members of the Anglican communion, and urged them to become broad by dropping negotiations, and not by giving up principles.

A discussion on the subject of giving advice was taken part in by the Rev. W. W. Bates, Professor Clark, Rev. H. P. Lowe, Rev. C. M. Harris, Rural Dean Carey, Rev. A. J. Belt, Rev. C. B. Kenrick, Canon Belt, Rev. P. L. Spencer and Rev. H. B. Gwyn.

Rev. P. L. Spencer suggested as a practical means out of the difficulty the personal application of the question, "How can I be most useful?" rather than the laying down of a definite rule for all.

The Provost stated that he had received a large number of letters from graduates of Trinity, expressing cordial appreciation of the objects of this gathering, and among them was a telegram from the Bishop of Huron, regretting his inability to be present.

A committee was appointed to discuss the matter of delegates' travelling expenses, and was composed of Rev. Rural Dean Carey, Rev. C. L. Ingles, Rev. F. C. C. Heathcote, Rev. P. L. Spencer and Rev. H. Symons.

Instructive Papers.—The afternoon session was resumed at half past two o'clock, when Rev. Prof. Clark delivered a most interesting and instructive address on the relation of preaching to parish work. External equipment for the pulpit touched upon, included voice, accent, action and surroundings, while internal qualification embraced intellectual and spiritual fitness. Various important details were dwelt upon and presented in an unusually entertaining manner.

"The parochial visit" was clearly and thoroughly discussed in a series of three papers contributed by Rev. A. J. Broughall on "The City Visit"; Rev. A. J. Belt, Guelph, "In Towns and Villages"; and Rev. G. B. Morley, Tullamore, "In the Country."

Missions in Japan.—A public meeting was held in the evening, at which His Lordship the Bishop of Toronto presided, in the absence of the Bishop of Huron, who was unable to fulfil the engagement. The hall was fairly well filled, and the proceedings opened with prayer and praise. In an opening address the chairman referred to what he thought was one of the most gratifying signs of the times, viz., the contributions to the foreign mission field. It was a matter of satisfaction to note that the contributions by the Church in Great Britain were £100,000 more than those of all the other Protestant churches put together. A striking feature of the age was the manner in which foreign nations were opening up the way to missionary enterprise, and they could not help but observe how nations that a few years ago were walled up now welcomed Christian missionaries.

Canadian missions in Japan was the topic assigned for the evening, and Rev. Charles H. Shortt was the first speaker. With the aid of a map he described how the work is being conducted at various stations, and told of the progress of different Trinity graduates labouring in Japan. Among the interesting facts brought out was that the Rev. Arthur Lloyd, formerly a professor at University, and now labouring at Tokio, was engaged in carrying on a controversy in Japanese in the native papers with the

Buddhist priests, criticizing their religion. Buddhists and Shintoists, he said made common cause against Christianity. The necessity for a proper edifice for the Canadian missionaries at Nagano was pointed out, the present structure being quite unsatisfactory for the purpose.

Rev. T. C. Street Macklem followed. Missionary activity was, and always must be, he said, the measure of their gratitude for God's grace and blessings vouchsafed. While fulfilling its obligation in this matter better than ever before, the Canadian Church was yet far from discharging its duty. The subject of the appointment of a bishop in Japan by the Canadian Church was dealt with. The matter was deemed ripe in 1895 by the Anglican Church in Japan, yet, notwithstanding the opinions of those best calculated to know its needs, it had been shelved in Canada. The reasons for this action were, he thought (1) a natural timidity in extending the work; and (2) the fear that the aid extended by the Church in England would be withdrawn if it was seen that the Canadian Church took such action. He pointed out that fearful timidity never accomplished anything, especially in missionary enterprise. He called upon Trinity men everywhere to subscribe the sum of \$1,000 to build a decent church at Nagano. This, he pointed out, could be accomplished by 20 men volunteering to raise the sum of \$50 each, and there and then called for volunteers. Sixteen hands were raised, which the speaker considered eminently satisfactory. He also proposed that Trinity men resurrect the recommendation to elect a Canadian bishop to Japan, and push the matter to a successful conclusion.

His lordship endorsed the proposal of Mr. Street Macklem towards the collection of a fund of \$1,000 for a church at Nagano. Trinity men present were invited to remain to organize for the project, and the remainder of the audience were dismissed with the benediction.

The second day's proceedings of Trinity graduates was of a devotional and private nature. It was a "Quiet Day," the exercises being conducted by the Rev. W. J. Mucklestone, of Perth. At 7.45 a.m., Holy Communion was celebrated, with instruction. Matins were said at ten o'clock, and an address delivered, followed by an interval for meditation. At 11.45 o'clock the litany was sung, followed by another address and interval for meditation. At 3 p.m., prayers and instruction were held, followed at 5 o'clock by evensong and a third address. A further interval was devoted to meditation, and at 8 o'clock a final address was delivered and complins said. Strict silence was enjoined, and preserved throughout the devotions of the day.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

FREDERICTON.

HOLLINGWORTH T. KINGDON, D.D., BISHOP, FREDERICTON

CHATHAM.—The great festival of our Lord's Nativity was appropriately celebrated with the usual services in St. Mary's and St. Paul's Churches, which were handsomely decorated with evergreen and flowers. There were celebrations of the Holy Eucharist at midnight, Christmas eve, and at 11 a.m. on Christmas Day, in St. Mary's, and at 8 a.m. at St. Paul's. The children of St. Mary's Sunday school sang carols before morning prayer on Christmas day. There was also Evensong at St. Mary's on Christmas eve at 7.30, and at St. Paul's at 8 o'clock on Christmas day, with sermon by the pastor, at the latter service. The rector also preached at the celebration at 11 a.m. in St. Mary's on Christmas day. The offerings amounted to \$25. The services on the first Sunday after Christmas, which was also the festival of St. John the Evangelist, were similar to those of Christmas day. On Christmas eve the Rev. Canon Forsyth was called upon by Messrs F. E. Winslow, Esq., churchwarden, Hon. Mr. Speaker Burchill, M.P.P., and His Worship Mayor Benson, M.D., representing the congregations of St. Mary's and St. Paul's Churches, who presented the rector with the following address, accompanied with a handsome fur-lined overcoat and Persian lamb cap:

To the Rev. Canon Forsyth—

REV. AND DEAR SIR: At this Christmas season, when it is customary to testify our regard for each other in a more tangible form than words, and with a desire to combine a material and useful expression of our good-will with assurances of continued regard for you, and our appreciation of your self-denying labours as our spiritual director, your parishioners of St. Mary's and St. Paul's beg your acceptance of this Christmas offering. We wish you a Merry Christmas and a Happy New Year, and earnestly hope that our present relationships as pastor and people may long continue in mutual love and appreciative regard.