

tive Congregations, which subscriptions may be paid at such times and in such proportions as may seem desirable to each Subscriber. J Hamilton, Sec. Treas.

MONTREAL.

MONTREAL.—St. James the Apostle.—It was formally announced on Sunday that Canon Ellegood had been re-appointed Rector of the parish. A little more wisdom and Christian charity might have saved the Church the shame of a grievous scandal. It is expected now that the various individuals who had secured sittings simply to vote on this occasion, will now return to their parishes and leave the regular members to carry on their work in peace.

St. Martins.—The friends of the Rev. Mr. Osborne Troop will be glad to hear that he is rapidly recovering from a serious attack of quinsy. Rev. J. F. Fortin, of Winnipeg, and Rev. H. Kistson, Assistant Minister of Christ Church in this city, officiated morning and evening for the Rector.

The Theological College.—The annual convocation of the Montreal Theological College was held in the evening of the 10th instant, in the large hall of the institution, and was attended by a goodly number of persons. Bishop Bond presided, Dean Carmichael, Archdeacon Evans, and Canon Mills were on the platform. In the annual report, read by Principal Henderson, a respectful allusion was made to the memory of the late Archdeacon Leach, in whom the Church lost a learned and faithful adviser in all things that appertained to the educational interests of the church. It referred also to the contest in which the College was engaged respecting the matter of conferring degrees; blaming Bishop's College for the opposition; denying the jurisdiction of the Provincial Synod in the premises; maintaining still that the promise of the Bishop not to sanction an application to the legislature for three years does not bind the Colleges, holding that the independence of the Bishop of the diocese in the matter of clerical education is a right cannot be given up. Twenty students have been in attendance during the year. The Rev. G. O. Troop has succeeded Rev. Dr. Stone as lecturer in ecclesiastical history. The students no longer attend the Sunday services at the Cathedral, but a hall is fitted up as a Chapel for Sunday and daily services. The report mentions the fact that the Bishop and Mr. A. F. Gault have devoted much time in inducing former subscribers to renew their donations, yet it does not state the results. It is well known, however, that on account of the private and proprietary character of the college, many former patrons have ceased to give. The prize men were: Second-class honors in Theology, Yates; Hebrew and Lyrical, Saunders; Greek Testament and first rank general standing, Vesey; Scripture History, Martell & Mills; sermon, extempore speaking and reading, Yates.

The distribution of prizes then took place, after which, the Principal delivered an address, in the course of which he said: "We need (1) a more widely extended and intelligent interest in the growing prosperity of this institution. 2. We need a permanent consolidation of the teaching staff. This can best be done by the appointment of a permanent assistant to the principal who shall be capable of discharging the duties, or some of them, which now devolve upon some of the parochial clergy of this city who can ill afford to subtract a small portion of their time from their engrossing pastoral work. But this cannot be done without a multiplication of the means now at our disposal for this purpose. 3. We need, therefore, an increase to our endowment fund sufficiently large to enable us to give adequate remuneration to our teaching staff, and by adequate we mean enough to secure their undivided attention to educational work; we need at least three times as large an endowment as that which we now possess in addition to the amount of the annual contributions which we now receive. Even then we would not be in possession of a property equal to that which Wickliffe college (a younger institution than our own) at present enjoys. It was only a portion of the laity of Toronto, that secured the endowment for Wickliffe, why should not a portion of the laity of Montreal do the same for this institution? 4. We need also a fund for the enlargement and improvement of our library—a learned profession can live only in the atmosphere of libraries—books are to the professional man, what tools are to the artisan, or what sails are to the ship that spreads them to the favoring breeze, and therefore, the influence of a library upon both the faculty and the students is well deserving of the attention of all, who are interested in the development of clerical education. 5. We need alteration in the internal arrangements of the building—some of them imperatively necessary—others not necessary but advantageous. 6. We need finally a separate college chapel which we can use ex-

clusively for the purpose of divine worship. It cannot be admitted for a moment that the study of theology, exercises a narrowing influence upon those who devote their attention to it. My own experience teaches me that it has precisely the opposite effect, and that too in a very eminent degree, and it may well be suspected that those who make the opposite assertion are persons who have not made a special study of this ennobling and invigorating, this liberating and liberalizing science. Instead of theology contracting the minds and powers of man, it expands and enlarges them to a degree beyond that of any other science whatever.

Addresses having been delivered by Rural Dean Naylor and Canon Mills, the benediction was pronounced and the proceedings brought to a close.

TORONTO.

New Parish of St. Simon.—The new parish of St. Simon, Toronto, has been set off from the N. E. part of the city, near the Cemeteries, where a large population has grown up in the last few years. The Rev. T. S. Macklem, graduate of Cambridge, Curate of All Saints' has been appointed rector. Mr. Macklem has made himself very popular by his energy and kindness. His sermons are distinguished for brevity and plainness of teaching. We hear that one donation of \$1,000 has already been promised towards the church. Mr. Macklem will, doubtless, soon build up a good parish, and we trust, preserve it from party agitations and machinations.

The Temperance Conference.—The Conference held by the C. E. T. S. opened on the 10th May by a debate on the question of prohibition, in which the Revs. Roy and W. Jones and Mr. Caldecott took the affirmative position as to its desirability, and the Revs. J. H. McCollum and T. W. Patterson with Prof. Goldwin Smith, the negative. The advocates of prohibition appealed wholly to the feelings of the audience by passionate statements on the evils of drunkenness—a point not in dispute, as both parties are agreed on that matter. Dr. Roy quoted Latin to prove that temperance did not mean temperance but total abstinence. He would read "Be temperate in all things," thus, "Be total abstainers from all things," and "Let your moderation be known," ought to be, according to this authority, "Let your total abstinence be known." Dr. Roy affirmed that to use any liquor which others abuse to sinfulness is in itself a sin. Hence Dr. Roy doubtless abstains from the use of water because men abuse it to commit suicide! Men sin more by thought and by speech than by drink, hence if this argument holds good we must stop all thinking and all use of the tongue. Prof. Goldwin Smith gave an admirable address, his appeal was to the thoughtful by calm arguments and unquestioned facts. He defined moderation as the example of Christ, and said, "I need not here in the presence of so many clergy take any pains to prove that *oinos* means wine, or that the wine which Christ drank was fermented wine. Nobody who reads the New Testament in its original tongue can possibly doubt that the wine our Lord created out of water was fermented wine, and not a syrup of the kind that is sold in the United States for sacramental purposes, nobody who reads the New Testament carefully can doubt that our Lord was in the habit of taking the ordinary beverage of the country, or that the Corinthians kept the Eucharist or *agape* with the same. Otherwise how could St. Paul have reproved them for becoming intoxicated at the Lord's table? If, then, to drink wine were a sin Christ was either very ignorant or a criminal." He proceeded to demonstrate that prohibition increases crime, does not lessen the facilities for drunkenness, and enormously increases such crimes as perjury.

Mr. Weston Jones did not enter into the discussion at all, he merely made a teetotal speech of the average type. He said that as draining a swamp caused a stench, so prohibition would cause a great nuisance. The relation of this elegant simile to the debate is not apparent. The Rev. I. H. McCollum made a humorous attack on the ribbon wearing fashion. Mr. Caldecott thought that if all the capital now used in the trade they wished to prohibit, it would be a great benefit to commerce. This question is large enough for a separate debate. The Rev. T. W. Patterson called attention to the obvious fact that, so far, there had been no debate on the part of the prohibition speakers, but merely temperance speeches of no special relevance to the discussion, and therefore he had nothing to reply to. The only address of value or interest was that of Prof. Goldwin Smith.

The next meeting was held on the 11th of May, at which the Bishop said that there was a lull in temperance work. Mr. Graham gave an interesting address. Alluding to the apparent lull in C. E. T. S. work in this diocese of Toronto, he expressed his regret that such a lull should exist. He believed the reason lay in the

fact that men who could not swallow the shibboleth of total abstinence or Prohibition were so often almost vilified by extremists in the Temperance cause that they shrank from connecting themselves with the Temperance cause. He was a total abstainer himself and believed in the principle of total abstinence, but he urged that others had the same right to use moderately what he had a right to abstain from using at all. He strongly approved of the dual basis of the society. The speaker took up briefly the question of Prohibition. Prohibitionists, he admitted, had a perfect right to put forward as a cure for the evils of the liquor traffic the panacea of Prohibition. But in New York, as he had pointed out to the Prohibition party, they could not hope to get Prohibition carried for at least 80 years, and he wanted something done meanwhile. He referred to the Crosby High License Bill, which was passed by the New York Legislature and then vetoed by the Governor—a bill which increased the license from \$200 to \$1,000, which would reduce the number of taverns from 10,000 to 5,000, this almost became law last year, but the Prohibitionists opposed it, because they wanted nothing but prohibition. He favored such a bill, believing that a community could better manage 5,000 than 10,000 liquor shops, to say nothing of the fact that the high license would cut off some of the lowest of the places in question. Referring briefly to the matter of Temperance literature, Mr. Graham showed how necessary it was that something in that line should be done to counteract the literature that glorified wine and beer in verse and prose.

Mr. George Mercer, Secretary of the C. E. T. S. for the diocese of Toronto, read a report showing the progress of the society since its establishment in 1882. He referred to the various annual meetings and Conferences, and to the fact that the diocesan organization contained 60 members in 1884. The next year showed an increase and the year following a falling off, which was increased, he saw with regret, this year. The returns were not in so he could not give the statistics. He attributed the falling off partly to the same cause as that assigned by the Bishop—the passage of the Scott Act in so many counties, and partly to the difficulty existing in country parishes in holding weekly or fortnightly meetings to keep life in the branches. He concluded by remarking that the contributions towards the expenses of the society's work had always been much too small.

A discussion followed, arising out of a paper by the Rev. Richard Harrison, on "Obstacles and how to remove them." Mr. Harrison spoke of the action of extremists as the chief obstacle they met with, and condemned the attempt to abolish the dual basis of the society. The Rev. — Lewis said he had given up work for the Society owing to the obstacles put by extreme advocates. He denounced in vigorous terms the tyranny of these persons and their "prohibition clap net." The medical men had their innings in the afternoon and soon showed that they were ranged in two parties, those bidding for teetotal patients, and those caring for scientific teaching and truth. One fallacy ran through every total abstinence speech made at this Conference, the notion that non abstainers approve of excess and prefer excess to teetotalism. The meeting on the 12th, to consider the "Social and Economic aspects of Intemperance and Coffee Houses," was addressed by Mr. Hoyle, who gave statistics showing how excess injured health. Papers were read by the Rev. W. C. Bradshaw and the Rev. John Davidson, extracts from which we shall give space in later issues.

The afternoon meeting on 12th May was taken up by interesting and thoughtful papers by Mrs. Tilley and Mrs. Corzon on "Woman's work in Temperance." The Rev. H. P. Hobson and Mr. Winton also spoke on Bands of Hope. Mr. Fatt condemned the habit of tobacco smoking by boys.

Anniversary Meeting C. E. T. S., Toronto.—This meeting was held on the 12th of May, in the Pavilion. The Bishop opened the meeting by a short address in which he expressed regret at the small attendance compared with last year. Mr. W. H. Howland said that men opposed to his views were blind or ignorant. He did not care whether Christ set him an example of drinking fermented wine or not. The Pastor of the Methodist "Metropolitan Church" gave an address on the evils of drunkenness.

Rev. E. P. Crawford, of Brockville, spoke for a class in the society which was, perhaps, sometimes looked down upon—he meant the moderate drinking section, and he could do that with some grace because he was a total abstainer himself. The total abstaining members sometimes, he thought, considered themselves as a sort of temperance aristocracy. The dual basis, however, was what had caused the C. E. T. S. to be the great success it is. In England particularly, and in this country also, this plan of the society had given it a great influence upon the upper classes. The idea which he wished to impress upon them was that it was intended to work upon this basis, but the society could not work successfully on this basis if those who