

merly of Montreal, on "The Relation of the Church to Political and Social Questions," was read by the Rev. G. Abbott-Smith.

Previous to the business session, a "quiet hour" was conducted by the Bishop of Montreal in the college chapel, the devotional exercises including an address from His Lordship.

With the resumption of business, the paper of Mr. Tucker was read, in which he explained that "the subject was one of intrinsic difficulty and somewhat unapproachable from the vagueness of the terms used to define it."

"The word 'social' is not as definite in my mind as I would like it to be. We sometimes speak of society as including only a small and by no means always a superior portion of the community. We call social distinctions the little barriers wherewith the pride or the customs of men divide them up into cliques and sets. Widening the import of the term, we say man is a social animal, and we speak of social life in reference to the contact of man with man in his domestic, civil and public relations. We speak of the social evil when we refer to the unlawful intercourse of the sexes. We then use the word socialism to indicate certain theories regarding the possession and distribution of all kinds of property. And, therefore, social problems may refer to balls, cards, theatres, parties, and all the games and amusements of social life, or they may refer to the relations of the poor and the rich, the class and the masses, of capital and labour, and even to the whole class of questions involved in the term socialism. This latter meaning is the one I will adopt in the present paper.

"In like manner the word Church is not as definite in meaning as it might be. Supposing it to mean the Church of England, does it refer to the Church in her corporate capacity or simply to individual members? If in her corporate action, what is the organ or instrument whereby her attitude is to be marked? The mere decisions of Synod, with no agencies to carry the decisions into effect, are of very little use in the solution of vital and far-reaching questions.

"1. 'The relation of the clergy towards political questions.' Clergymen are citizens. As such, they are interested in the highest welfare of the state. Then religion has the promise of the life that now is, and of that which is to come. The material condition of the people has a powerful influence on their moral and spiritual life. And, therefore, the clergyman may vote. As one of the more intelligent and influential members of the community, it is his duty to be well informed on the leading political questions of the day. But he rarely descends into the political arena, either in his pulpit or Synod, without sacrificing much of the influence he owes to his sacred office. His pulpit is meant for the inculcation of morality and religion, not for the teaching of statesmanship. It is well for the clergy to preach a religious education in the public schools, but the practical work of legislation rests with others than them. Sensible governments will respect the feelings of the Church in all moral and religious questions. But all governments are jealous of the encroachments of the Church on their own peculiar province. The duty of the Church in this sphere is to teach that God rules in the affairs of men, that justice alone exalts a nation, that statesmen have a sacred and important trust committed to them, that they, like other men, must render an account to God, and not only to their constituents, that the ballot is a sacred ministry, that bribery is a sin against God as well as a crime against the State and against our fellow men.

"(2.) The same thing may be said in reference to social problems. There can be no question that the advance of modern civilization is in the direction of social developments. The hard lot of the poor, the tendency of wealth to accumulate immoderately in the hands of a few, the facility with which the strong can injure and crush the weak, the heartless operation of business methods—all this makes us feel that modern civilization is very far from the Kingdom of God. Here again the clergy are bound to inform themselves as far as they can regarding the principles that underlie all social, commercial and industrial life. They are bound to sympathize with the weak, the suffering and the poor, however little they may be able to improve their lot. Their sermons should not be on the subjects of capital and labour, strikes and combines, for these subjects will probably be much better treated elsewhere. But if their minds are well furnished regarding these subjects, all their sermons will be saturated with them. They can generally preach on the subject of money as one of the gifts and talents committed to men of which they are only stewards—not owners—and for the use of which they must render an account. They can preach on the text, 'Who is my neighbor?' and show by creation, by redemption, by sanctification, by all the conditions of human life, and by all the hopes of the life to come, that men are all brethren, that society, like the human body, is made up of many members, each member needing and needed by

all the rest, and that our neighbour is not only our family, our relatives and our friends, but all mankind, especially the sick, the poor and the sorrowing, in their temporal distresses, and the ignorant, the sinful and the heathen, in their spiritual poverty and need."

At the conclusion of the paper, a discussion ensued, the selected speakers being the Rev. Messrs. Lewis and Thompson. Others of the clergy present also spoke upon the subject under review. The conference was brought to a close by the Bishop, who in a few words referred to its importance and the good results likely to accrue from the several sessions. The delegates and their friends subsequently partook of lunch, which was kindly provided by the Alumni of the college. Among the distinguished guests at the lunch were the Bishops of Huron and Nova Scotia; the Rev. J. C. Roper, and the Rev. Dyson Hague.

ONTARIO.

J. T. LEWIS, D.D., LL.D., ARCHBISHOP OF ONT., KINGSTON.

GRENVILLE DEANERY.—The first meeting of the clergy of this Deanery was held at Kemptville on Sept. 3rd and 4th. At the services in the beautiful parish church on both Tuesday and Wednesday evenings, addresses were given by the Rev. Rural Dean Emery and the visiting clergy. The Rev. H. B. Patton, M.A., Prescott, was elected sub-dean, and the Rev. A. L. McFarr, Maitland, secretary-treasurer. The order of business at future meetings was decided upon and also that Prescott be the next place of meeting. The circulation of Church literature and other topics of interest were discussed, to the mutual edification and encouragement of those present.

TORONTO.

ARTHUR SWEATMAN, D.D., BISHOP, TORONTO.

Rev. Canon Macnab has removed to 173 Howland avenue.

KESWICK.—Owing to increasing ill-health, the Rev. C. R. Bell is about to retire from the charge of this mission; and he has recently received the following address, signed by twenty-nine of the visitors to that pretty watering place, accompanied by a handsome cheque: "The visitors at Roach's Point and Di Grassi Point desire to express to the Rev. Mr. Bell their deep gratitude for the many services in Christ Church he has put in their power to attend during the summer months. More particularly they have appreciated his kindness in the frequent celebrations of the Holy Communion. They unite in the earnest hope that his health and strength may benefit by rest and change, and they assure Mr. Bell that he takes with him their heartfelt prayers and good wishes."

FAIRBANK.—The harvest festival in St. Hilda's Church was held on Thursday, October 3rd. The following clergy were present: The rector, the Rev. T. W. Paterson, M.A., the Rev. Prof. Clark, the Rev. C. L. Ingles, M.A., and the Rev. G. F. Davidson, B.A. The service was fully choral. The Rev. C. L. Ingles sang the first half of the service and the rector the latter. Prof. Clark preached a powerful sermon from Psalms xxvi. 7. The rector pronounced the benediction. The church, which was most beautifully decorated, was crowded to the doors. The thank offerings go to the Sisters of St. John the Divine for the poor. The congregation desire to acknowledge the kindness of St. Mark's choir, Parkdale, for their great trouble in providing the music for the occasion, and also of the clergy who took part in the service, more especially of Prof. Clark. On the Sunday within the octave there was a celebration. The Rev. J. H. McCollum, M.A., who was the celebrant, preached a most excellent sermon. In the afternoon Miss Playter brought her class from the cathedral to the children's service, and the church was comfortably filled. In the evening there was a most hearty harvest service. The congregations were large at all the services. The congregation on Sunday morning was the largest regular one since the church was built, and the number of communicants the highest. During the summer the porch has been painted; steps to the vestry have been put up. A proper notice board, a bishop's chair and a pulpit, have also been placed in the church. There remains yet much to be done, and any help towards paying off the debt, beautifying the church, or making the service more fitting, would be thankfully received and would be help to a most deserving mission church, as the people are poor but hard-working. An organ, prayer books, hymn books, hangings, frontals, vestments, etc., etc., are a few of the things needed. Any help would be received and gratefully acknowledged by the student in charge, Trinity College.

N.B.—A set of communion vessels is very badly needed.

NIAGARA.

CHARLES HAMILTON, D.D., BISHOP, HAMILTON.

MILTON.—The date for the opening of the new Grace Church in Milton has been fixed and will take place on Tuesday, November 12th.

HAMILTON.—An interesting ceremony took place in this city on the afternoon of Friday, the 4th, at 32 and 34 Hess Street S., when the Lord Bishop of Niagara held a Service of Benediction of the new House and School of the Sisters of the Church, in the presence of a good number of the parents of the pupils and friends of the Sisters. The service consisted first of evensong in the chapel of the House, with appropriate hymns and collects, and an earnest address from the bishop, during which he touched upon the excellent work that the Sisters are doing, and the great duty of all to come forward and support and encourage them, under the additional care and anxiety of the boarding school which they have just opened. The singing was very hearty, the pupils of the School forming a choir. From the chapel they adjourned to the school-rooms, the bishop leading the way with his pastoral staff, where the hymn, "Heavenly Father, Send Thy Blessing," was sung, and a few prayers said, after which all present were invited to inspect the two houses, which together form a very attractive boarding school in the healthiest part of Hamilton.

HURON.

MAURICE S. BALDWIN, D.D., BISHOP, LONDON.

WINDSOR.—Conclusion of Report of Missionary Deputation from Japan.—At the evening service the prayers were read by the Rev. Canon Hincks, the rector; the first lesson was read by Mr. Robinson, and the second was again taken by Mr. Yoshero Saiki. At this service Mr. Robinson gave a lengthy address, in which he maintained the deepest interest of the congregation throughout, in continuation of his subject, but entering more into the details both of his own missionary career and experiences, and of the history of Japan, her customs, religious and secular. He also gave some account of the progress of Christianity in general, and of the Church in particular, in that country, where it is officially called "The Church of Japan." Mr. Robinson said one of the first great missionaries was St. Peter, who exhorted men that they should sanctify the Lord God in their hearts and give a reason for the hope that is in them, and he would answer the question why he had taken up missionary work in Japan? In the first place it was because he believed in the Bible, and St. John had said the whole world lieth in wickedness, and St. Paul had said, how shall they hear without a preacher? He did not hold the mistaken view entertained by some that all would eventually be saved in some way. In the second place, he was a soldier of the Lord Jesus Christ, having been thus enrolled in his baptism, and the first duty of the soldier was obedience. In the Word of God he had plainly seen the command to go; and felt that it was meant for him. The soldier of the Lord should not be less loyal than the soldier of Her Majesty the Queen, nor less obedient. "Thirdly, I love His appearing, waiting and watching for the great day to come. Blessed are all they whom, when he cometh, he shall find so doing. If we neglect to hasten His coming by preparing the nations by the preaching of the Word, how can we say that we love His appearing?" He believed in one Holy Catholic and Apostolic Church, a holy universal missionary Church, abundant in Apostolic labours. He first realized the command to go in the year 1886. The Provincial Synod had passed a resolution looking to the sending of one or more missionaries to heathen countries; but no sufficient steps had been taken to provide the necessary means. A couple of years were passed awaiting the action of the authorities, when the rapid political and educational development of Japan seemed to open a door in that direction. He could have found employment in that country through the C.M.S. of England, but he thought it altogether desirable that Canada herself should be able to provide the means, and brought the matter earnestly before a meeting of the Alumni Association of Wycliffe College, of which he was then a student. The result was that a missionary committee was formed, which undertook to provide \$500 a year for a missionary to Japan, and Mr. Robinson was nominated for the post, and was accepted in the missionary jurisdiction of Bishop Bickersteth, being appointed to the Mission of Nagoya, where he has laboured during the past seven or eight years. While the Chinese are more or less hostile to Christianity, the Japanese are on the whole favourable. The attitude of the latter was aptly expressed by a bishop who said that it was one of "respectful hesitancy." There is at any rate an open door. And it seems the wisest to make the most of a field which, if reclaimed for Christ, would furnish the strongest ally in pushing forward missionary enterprises in other lands. There is