

the time being; these things, under archwardens. Of course of all church duplicate of coming to required. I believe churchwardens the care of the ngs, in regard to with the financial is essential to all

England, (and our not altered), that, ory, at all other vice, is absolutely the offertory at disposed of by the churchwardens, nary in case of dif- practice, however, re offertories of all ving his right to approve. An ex- in such matters subsequent differ- to the extent of y nothing of scan-

RICHARD HARRISON.

SCHOOLS.

duce controversy is this against my Mr. Leggo, is a is a layman, who, en taking a zeal- part of our church d our delight, as n welcome to any this or any other

with Mr. Leggo's the benefits that respects, I have would look like a n's disinterested ar that some one king objections to ed. But, after an Sunday School d a catechist of 2, as a clergyman, church little ones, be thought pre- nion on a matter speak from per-

ools, I am satis- I earnestly hope lical or lay, who will pause, and s, to me, most per- ribing children to on earth would

conceded, that in old object: 1. In- Truth; and 2nd, Gospel Grace. In st have a concern d I hope, in the while head know- as every attention, ntial importance, l life in the soul, individual know- t. We, Catholic- tle ones are the race. We believe ing in their hearts. spiritual union be- his or her Heaven- it. Our first and ard, cherish, and beloved spiritual ain purpose must lost sight of too deeply deplored, view, when the nday School have yes, and that one ledge.

sirous, of seeming cords and revela- is written for our can set more store vledge than I do. read, mark, and y precepts of the ber, that when we

have crammed a boy's head full of texts, and dates, and names, and facts of Jewish history, age, and of gospel history, we have done little or nothing towards cultivating the grace of God in his heart. After all is this not the one thing needful?

Well, the medal decoration system directly tends to destroy all thoughts of what, for want of a short word I may call *grace*. It does more; it destroys the main principle of man. It fosters feelings of ambition and pride, of envy and jealousy and hatred among our christian children.

Some months ago, Mr. Leggo pathetically described in a letter the flushed cheek, the falling tears, the suppressed emotion, in the trembling frame of a clever little girl in Christ Church Sunday School, who had worked hard and *lost the Medal*. He described it as a wholesome discipline. I regarded it as an abominable cruelty, and a sufficient condemnation of the whole Medal System. I conceive nothing can be more mischievous than the encouragement of this unholy, unloving rivalry about learning christianity. Why? Because, too often, the children who are the *very best Christians* receive the least rewards or none at all. The gentle retiring child, not gifted by God with much talent in the way of learning, who comes regularly and punctually to the class, who is always well-behaved and attentive, and who does her best in the way of preparing the lessons, but whose memory is rather defective, or whose capacity is as yet undeveloped, this really good child will never receive the glittering decoration. Again, here is a boy, one who of all others, we should encourage, the son of poor parents, who are forced to keep him busily employed when not at school, and who has no one at home to look after his preparations, and little time to prepare, (unless he stays from church), on Sundays, this boy loves his class, and his teacher, and eagerly drinks in all he can be taught at the Sunday School, but he has no chance at all of a Medal beside the son of wealthy parents who have time to drill him, and look after his preparation, and perhaps find it hard enough to get their young scamp off to the Sunday School at all.

This Medal System then is a direct discouragement to all the less clever children, and differentiates seriously against all the poorer ones. It brings into the Christian family of the Sunday School worldly distinctions, and with these all manner of worldly wicked feelings. It promotes pride and uncharitableness, and after all is absolutely unjust and unfair in its reward, for it is not the *best before God* that are likely to win the Medal, but the *best in intellect*, and these may be the worst in heart, the worst in morals.

That a system of reward can be devised without the bribes of the Medals, I know, and have no doubt it may be adopted with advantage to a Sunday School. Of such a system I may write in another letter. This communication is already too long. But *praise Mr. Leggo*, let us hear no more of medals.

Yours truly,

J. BEDFORD-JONES.

St. Alban's, Ottawa, Oct. 15, 1880.

THE DECREASE OF METHODISM IN ENGLAND.

SIR,—A recent issue of your valuable paper contained an article of great interest, on the wonderful revival that has taken place in our Church in England, and the consequent decrease of Methodists. Perhaps an extract or two from the speeches of eminent Methodist ministers, delivered at the last Conference in England, may be of interest, particularly as these addresses bear such direct testimony to the facts to which you called attention.

The Conference was considering what was, to them, a very important question. It was engaged in the attempt to account for the large annual decrease in their numbers; a decrease which, during the last year alone, amounted to 46,000 persons. This subject was, undoubtedly, more serious to the Conference, since the present was the third consecutive year that a decrease had been reported. The loss which they were suffering annually, the speakers attributed, not to lack of faithfulness on the part of their ministry, nor to loss of power as compared with their men of former times, but entirely to the fact that the Church was now keenly alive and working intensely all over the land.

Dr. Rigg said:—"I believe that the main cause of our want of increase is that other ministers have multiplied, who are doing the work of preaching and of pastoral visitation, in a manner, and with power unexampled. I believe that this is the great wide cause we meet with everywhere. Does it follow that we are to make up our minds to be check-mated and beaten at every turn? I am sorry to say that some churches which I know are crowded, where the chapels are very poorly attended, and that the chapels in those places are as scantily attended as the churches used to be three generations ago, and everybody knows that this is true. Of course, we cannot wish that there should be less zeal in the Church,

but we might wish that it were more according to knowledge and according to orthodox and evangelical truth." Well, we can forgive the Doctor this, for the sake of his candid acknowledgment of facts, which, however agreeable to us, to him are bitter.

A few lines now from another eminent of their minister, Dr. Osborn, principal lecturer for the Wesleyan Training College at Richmond, said:—"I have now been watching the religious history of this country for more than half a century, and I have no hesitation in saying that I do not believe there was ever such a revival of religion as that of which the Established Church has been the subject during the last half-century. Looked at in its origin, effects, tendencies and results, there is nothing in ecclesiastical history which can be put side by side with it. I do not wish to enter into details, but I can only say of the clergy, that they are patterns to all Christian ministers of every kind and distinction in zeal and untiring labor."

Truly yours,

T. WALKER.

THE CONSTITUTIONAL CHANGE.

DEAR SIR,—Your issue of the 14th inst., gave another letter from the pen of Rev. Mr. Harding. It is somewhat difficult to reply calmly to one who charges me with slander, but who has not proved any statement I have made to be incorrect. I would remind him that assertion is not argument, neither can unseemly declamation be regarded as proof. He suggests that I should read two verses from the Beatitudes,—"*Judge not, that ye be not judged*," &c. No doubt, the teaching contained in our Lord's sermon upon the Mount, is profitable for instruction, and owing to our frail nature and moral weakness, should be "inwardly digested;" but when he charges me with so grave a crime as slander, without establishing it, it is unfortunate that he does not practically exemplify the benefit he has derived from the study of such wholesome truth. I have not slandered any one, neither spoken sneeringly of that reward, which awaits every laborer in the service of God. Regarding the latter charge, I quoted the exact words of Bishop Hellmuth, as he applied them to the poorer clergy of the Diocese of Huron. I confess, however, to the difficulty of appreciating the sincerity of the Bishop's utterance, when, for the sake of providing for sixty thousand immortal souls, he could advocate taking a small annuity from under-paid men, and yet retain for himself a larger amount, which came from the very same original source. No doubt it is a noble act on the part of poor, struggling clergymen to bear up under wrong in anticipation of the future reward, but I fail to see anything ennobling in the act of injustice which has been perpetrated, by depriving them of that which was actually necessary to provide for needful wants. Mr. Harding asserts, but gives no evidence to prove, that nine-tenths of the clergy agree with him, but a few think otherwise. He, nevertheless, states that "the difference of opinion is among the poor, injured frogs; not between them and their cruel assailants." Yes, their cruel assailants have not suffered, but have retained their comparative abundance, and given up nothing. It is the old story, told over again, of the poor man's lamb.

He further asserts "that the prime movers in bringing about this change were the clergy." It is unaccountable that he should write thus, when if he will refer to the Synod Journal of his Diocese for 1875, he will find the Bishop declaring himself the prime mover, in the following words:—"The Bishop addressed the Synod at length on this subject, and stated that dissenting from several important provisions of the proposed canon, he had determined upon preparing a canon himself for submission to the Synod." After referring to the most appropriate time, "he concluded by presenting his canon, printed copies of which were circulated among the members." This was the primary act which led to the concluding part of the drama. It speaks for itself.

Mr. Harding writes, "it has been asserted, but it has not been proved, that this fund belongs to the clergy and not to the Church. I wait for proof." He will find proof at page 167 of the Synod Journal of his Diocese for 1876. The bonu given to each of the commuted clergy has these words:—"And when and as soon as such annual payment to the said A. M. shall cease, the Church Society shall have and hold the said commutation money and all interest and proceeds thereon, upon such trusts for the support and maintenance of the clergy of the said Church within the said Diocese, or such other Dioceses as the said Diocese shall hereafter be divided into."

Furthermore he declares,—"When the Synod orders the Standing Committee to use the surplus interest of the Commutation Fund for Superannuation, and then to add the balance to the Mission Fund, it is the duty of Standing Committee to obey as it is doing now." But it is not doing it, for the annual income arising from the Episcopal and Archdeacon's Fund, which came from the Commuta-

tion Fund, is "surplus interest," just as much as that which some non-commuted clergy were receiving, and whose annuities by the so-called canon of 1876 have been, and still are applied to the Mission Fund. How can any one gainsay this fact?

Mr. Harding contends that the term "robbery" was not the proper word to apply in taking the annuity from the non-commuted clergy. If to take from another that which he lawfully possesses, by unlawful means, is not robbery, then I am in error as to the meaning of the word. I assert, and defy contradiction, that inasmuch as the proper notice required by the Constitution was not given at the Synod of 1875, the action was a lawless one.

Your reverend correspondent declares he has shown a great many things, amongst which "that there is no sign of a disposition on the part of the Bishop to manufacture dignitaries for the sake of increasing his influence." Why, then, did he desire power to dismiss those at pleasure, who had been appointed? Undoubtedly to increase his influence by inspiring obedience to his behests, under the fear of dismissal.

I am challenged to show that the funds in any Diocese are better managed, and the clergy better paid, than in Huron. The Bishop, in his charge to the Synod of 1880, declared that, "but for the fact that the 'Surplus Commutation' money was again thrown into its legitimate channel, the Mission Fund, for the benefit of the missionary clergy, we would, by this time, have been hopelessly in debt, if not in a *bankrupt* condition." No other Diocese in Ontario has applied the "surplus" of the Commutation Fund to the Mission Fund, but not one is in the deplorable state which it is said the Huron Diocese would have been, had it not followed the unjust course it did. Certainly the comparison is not in favor of Huron. I do not believe that the non-commuted clergy of any Diocese would be willing to give up their annuities of \$400 to the Mission Fund, with a view of being better paid. I am thankful to say that no other Diocese has so broken faith with the non-commuted clergy to take from them their annuities, and therefore I am not prepared to advocate a change in the Constitution of the Diocese of Toronto, which would assimilate it to that of Huron, and render it possible to inaugurate a system which might eventually lead to similar and other proceedings; and so unduly centralize power in the Bishop, or some committee, as to make the clergy dependent upon an annual vote for a subsidy to their small stipends, from the Commutation Fund.

I finish with warning the clergy and laity of the Diocese against copying the Constitution of the Diocese of Huron, for as sure as they are men, their legitimate independence will be endangered, and be liable to be brought into bondage "to the weak and beggarly elements," from which they enjoy a happy immunity. Prevention is better and easier than cure.

I remain, dear sir,

Your obedient servant,

T. SMITH.

Oct. 19, 1880.

IN THE HOUR OF DEATH.

The bed of death is the presence-chamber of Jesus. We, who stand by, cannot see with our mortal eye, what is vouchsafed to those who are putting on immortality; but if we cannot know, we may, at least conjecture; and the radiant joy that sometimes lights up the wan countenance of a dying Christian, tells of an Invisible Presence that is shining there. It is a solemn moment as the soul passes away; yet, for us only, it is a time of sadness. They, if they could speak, would say, Weep not for me, but sing with me—O death, where is thy sting? O grave, where is thy victory?

And He who goes with them, stays with us. For He is in Paradise with those that sleep in Him. He is on earth with those that wait for Him. He can think of the living as well as of the dying; of those who have still to grapple with the last struggle, as well as of those who sing the conqueror's song.

So we pass out of the sight of our dead, wondering at our own calmness. Thankfulness for the glorious change passed on them, absorbs all selfish thought of the grief come on us. We, too, feel that if we have lost much, we have gained much; earth is beneath us; we have stood on the very threshold of heaven, and the love of Christ is more real than ever. On the morrow, when we go out of our chamber to do our work, to meet our friends, to feel our loss, He who was with us in the quiet night meets us in the glare of the morning; we remember the promise, "Thy brother shall rise again."—*Thorold*.

Now, O my soul! answer, as in the sight of God, art thou ready? Art thou ready? Think, O my soul! when death comes, thou art ready to enter upon eternity—to be fixed either in heaven or in hell. But it is not in the power of death to hurt a soul united to its Redeemer.