

undoubtedly is the stimulus that has been given to endeavours to improve the condition of our city poor—to place, in fact, our treatment of the poor on some sensible basis. Hitherto we have given relief at haphazard or, at the most, have endeavoured to give relief to only the most deserving. Little, however, has been done to raise the condition of the poor, or to inculcate a proper respect for the dignity of independence, whilst very much has, unhappily, been done to degrade all in want to the level of confirmed paupers. Recently, we are glad to learn, one step in the right direction has been taken in Toronto, when, following the example set some years ago by Holy Trinity Church, nearly every parish is now provided with its Coal, Clothing and Saving's Club. These Clubs are not, we understand, charities, but efficient instruments for practically inculcating thrift and fostering a spirit of independence; whilst the necessity that the collectors are under of making their rounds regularly once a week, brings them constantly into contact with the poor, who are thus kept under supervision during the whole summer, a period when they are but too generally lost sight of altogether.

THE SECOND SUNDAY AFTER TRINITY.

THE subject of last Sunday, that of active love, is still kept before us by the Church; the Epistle being taken from a preceding chapter of St. John, and dwelling chiefly on the eternal distinction existing between those who exercise this active principle in their intercourse with others, and those who manifest a contrary disposition. The Holy Apostle shows that, although love to God is the highest attainment to which mortal man can aspire, yet it can never be realized but in connection with charity and compassion towards man, made in God's Image. And yet St. John does not deal in empty platitudes, or in a sentimentalism similar to that so common in modern times, about the love of God. We gather a great deal respecting the kind of love St. John believed in from the two short but precious epistles which he wrote to "the elect Lady," and to "the well-beloved Gaius." His love was not a soft sentiment, unregulated by principle. It was a love for all men, but not such a love as would lead him to applaud the conduct of all men, speak of them all as good Christians, and represent them as all going ultimately to the same place, whatever creed they might profess, and whatever schisms or divisions they might breed in the Church of Christ. This kind of religion is the fashionable substitute for Christianity in the present day. But the Beloved Disciple recognized none of it; and with all his love and devotion, had he lived in the present day, he would unquestionably have been stigmatized as one of the most uncharitable of men. He advises those to whom he wrote to shun contact with erroneous teachers; and says: "If any come unto you and bring not this doctrine," that which he had been declaring, "receive him not into your house, neither bid him God speed."

St. John, the Apostle of love, uses language which the world, with its false ideal of a Christianity or a charity of indifference, would call most uncharitable. His was a love "in truth," a love for the truth; and the moving power of his love was: "For the truth's sake, which dwelleth in us, and shall be with us for ever." Love "in truth" makes love a sublime moral power, instead of being a mere animal passion; and this love *in truth* is what we should term a true faith. And by this expression he means something which by many in the present day is deemed either impossible, or, what should at least not be contended for. He means a body of ascertained fact about God, about the soul of man, about the means of reaching the Almighty Father and being blessed by Him, about the endless future, the true rule of human conduct, and about the Church as a Divine institution of the Lord, which he has purchased with His own blood. It is this higher knowledge for which St. John would have us contend, to manifest as the outcome of our charity, and which he terms "the truth," as being incomparably more important than anything else; and as being of infinite consequence to man, not in this state of existence only, but also in the world beyond the grave. With him, Christianity was not one of the many products of the human mind in its efforts to hold communion with the Infinite, but a system embracing an actual knowledge that "the Son of God is come," and that "we are in Him that is true; even in His Son Jesus Christ."

The Parable of the Great Supper, in the Gospel for this Sunday, is one of the most striking and remarkable among those delivered by the Divine Saviour. It solemnly and unmistakably proclaims that, after the widest exercise of charity, after the loftiest aims of Christian Love have had their fullest expansion; and that, although, such is the elevated position it holds in the Church that

"Faith, hope and love, here weave one chain,
But love alone shall then remain,
When this short day is gone;"

yet there is a limit to that charity which is in the highest sense Christian. The false charity we every day meet with never received a greater rebuke than is contained in this parable. "I say unto you that none of those men that were bidden shall taste of my supper." They had sought their own punishment in neglecting the free offers that had been made to them; and Christ could not, in the fullest exercise of the charity He Himself had taught,—He could not represent the householder as encouraging those who had been bidden, in their contumacious proceedings, by telling them how very good they were, that they were in the right way to secure the attainment of every blessing, and that they could not fail of obtaining a high reward—perhaps the highest.

The penalty in this parable when compared with that enforced on the Marriage of the King's son, (St. Matt. xxii. 1-14), may appear comparatively light, as it is only an exclusion from a festival. But when the whole parable is taken in the way the Lord evidently intended it to be taken, it will be

seen that this exclusion from the festival involves, in its spiritual signification, all that could possibly be intended in the punishment mentioned in the parable contained in St. Matthew's Gospel. For it must be remembered that it is nothing less than exclusion from the Kingdom of God, with an exclusion from all the blessings of the communion of Christ. And that exclusion is of so terrible a nature that it implies "everlasting destruction from the presence of the Lord, and from the glory of His power."

THE CHURCH MISSIONARY SOCIETY.

WE have a Foreign Missionary Society in Canada; one which possesses every claim that such an institution can have upon the affections and energetic support of Churchmen. It is constructed on a basis the most satisfactory of any organization of the kind that we know of. But we nevertheless like to know what the valuable and somewhat kindred society in England is doing in its various branches throughout the world.

The anniversary of the Society began at St. Bride's April 30th by a sermon from the Bishop of Durham on Ezek. xlvii. 1. At the annual meeting in Exeter Hall the Earl of Chichester presided. There were present the Archbishop of Canterbury, the Bishops of Durham, Gloucester and Bristol, St. Asaph, Bathurst, and Bishops Perry, Ryan and Crowther. The report showed that the expenditure during the past year had reached the sum of £210,859; of which £18,228 was due to special work, such as the mission to Central Africa, and the work among the liberated slaves at Mombasa. The total receipts from all sources for the past year have reached the sum of £190,693. The amount from associations had fallen off from the previous year to the extent of £5,142. The Society maintains 218 European clergymen (an increase of six) and 184 natives or country born (also an increase of six). Total, 398, being an increase of twelve. Besides these, there are fifty-nine European and 2,592 native teachers. The number of communicants is 25,997—an increase of 1,889; not reckoning some defects in the returns from the smaller missions, and ten native clergy, 4,806 communicants transferred to parochial establishments in the West Indies and to the native church of Sierra Leone.

The Archbishop of Canterbury in his speech referred at some length to Bishop Baring's sermon in generally complimentary terms, but declined to express an opinion upon the Ceylon question. As a reason for this he remarked that the Act and the Letters Patent, which direct the formation of the Episcopate in India, contain the proviso that the exercise of the metropolitan power of the bishopric of Calcutta should be subject to the supervision of the Archbishop of Canterbury. What these words could possibly mean, his Grace thought was rather the province of lawyers than of divines to determine. And his experience of the last eight years has warned him of the fact that all controverted questions which arise in distant parts of our