

College informs us that he will in October next, at the opening of the College after the long vacation, be unable to accommodate all that are seeking admission. It becomes absolutely necessary to increase the bedroom accommodation by sixteen beds and to build a library. This will cost from \$10,000 to \$12,000. Towards this expenditure four friends have promised \$1,000 each. The balance has still to be made up. I think we may fairly appeal to Churchmen throughout the Dominion for subscriptions for this purpose; for, while Wycliffe College had indeed for its first object to supply the pressing demands of the Diocese of Toronto, the Council and its friends generally have taken the largest view of its sphere and work in relation to the whole of Canada. It has never been regarded as a mere diocesan institution. Students from other places have been admitted without any condition or restriction, and equally with Toronto students have been eligible for scholarships, and its graduates now minister in nearly every Canadian diocese. We have, therefore, just claims upon the generous support of Evangelical Churchmen throughout Canada.

The proximity of Wycliffe College to University College affords an opportunity of offering young men attending the former institution the benefits of boarding at Wycliffe College, with all its beneficial influences. It would, for this reason, be worth while making the present additions if we could increase our building so as to accommodate at least forty boarders besides the theological students. Whether this larger extension shall be proceeded with at present depends upon those who read this appeal. The lesser work will, of course, be accomplished, as each demand made by the College up to the present has been answered. Will the reader of this statement send his name to "W. H. Howland, Esq., Queen's Park, Toronto," stating the amount he or she feels led to give, and the period of time at which it will be convenient to make the payment or payments. I know that no person interested in Wycliffe College will shield himself behind the much-wronged "mite," yet I should be sorry that any one should refrain from sending a donation because of the smallness of its amount. We shall gladly take a cent in the spirit that has characterized the giving in the past. This work must be begun at once, in order not to lose the opportunity of presenting a home in Wycliffe College to every young man that seeks entrance. There are four words in 2 Samuel, which, if acted on, will aid much in our work. It is worth while finding them out, marking them, and applying them to the matter at present in hand:—"Now then do it."

Faithfully yours, S. H. BLAKE.
Mille Roches, August 9, 1884.

The Church of England

TEMPERANCE SOCIETY

AT HOME AND ABROAD.

AT HOME.

A public meeting was held under the auspices of the Church of England Temperance Association in St. James' school-house, on Wednesday last. The Bishop of Toronto presided, and on the platform with him were the Bishop of Rochester, Rev. Rural Dean Smithett, Rev. Provost Body, Rev. W. C. Bradshaw, and Rev. C. L. Ingles.

The Bishop of Toronto, in introducing the Bishop of Rochester, said that Rochester was the oldest diocese in England, the present bishop being the ninety-eighth who had held the office. It was also the banner diocese in temperance work, and the first in which the Church of England Temperance Society was organized. The Bishop of Rochester, who was warmly received, said that he did not feel strange in Toronto, having paid a visit to the city eleven years ago. He considered the subject of temperance in its bearing upon the individual, the family, the State, and the Church. The law of the family, he said, was love; of the State, righteousness, and of the Church, holiness. Perhaps he was then speaking to some who had seen the effects of intemperance upon the family—the disunion and shame which it sometimes wrought there. Then as to the State. Did they suppose that a State really gained in prosperity or material wealth by its taxes on the drink bills of the people? The true life of a country was in its virtuous citizens, and anything that tended to make crime, fill gaols, lunatic asylums, or poorhouses, was the worst detriment that could

happen to the State; and nothing so undermined the foundations of a nation's greatness as intemperance. They might fill their Churches and Sunday Schools, but if they did nothing to stem the tide of intemperance they might as well sow wheat in the salt sea, because the work which they did in the Church and the Sunday School was constantly undermined by intemperance. He congratulated the Diocese of Toronto on the excellent work they had done in temperance organization, &c. When he heard that forty-eight Church of England Temperance Associations had been formed in 52 different parishes here it hardly seemed necessary for him to come. What they had now to do was to retain their success, and that could only be done by pushing the work. He hoped that God might bless and strengthen them in the work, and that the other dioceses would follow their example. (Applause.)

THE WORK IN ENGLAND.

Perhaps his audience would like to hear a little of what was being done in England by the Church of England Temperance Society. The convocations of York and Canterbury had each appointed very able men, who had drawn up a report of great value on the subject. On that report the Society was formed, on a double basis. They were glad to have the zeal and enthusiasm of the total abstainers. He was a total abstainer himself (applause), but he was one of those who thought that in a battle of this kind all sorts were useful. They must enlist the sympathy of all parts of the community, and therefore they were glad to have those who did not feel it their duty to become total abstainers, and yet wished to aid in the work. These people were the wheels of the coach, and prevented it from being run away with by the leaders. (Laughter and applause.) They also formed a recruiting ground for total abstainers, because when a man was once thoroughly enlisted in temperance work the thought naturally occurred to him, "Cannot I do something more—cannot I deny myself, and so save some brother?" and often this feeling led them to become total abstainers. The society had now been at work for 21 years, and now they had a branch in almost every diocese. Seven territorial bishops were members of the association, and he hoped soon to see fourteen. (Applause.) They had in their ranks between three and four thousand of the clergy, and the number was increasing monthly. He thought that this was a matter in which the clergy should lead. In the Rochester diocese they worked by means of paid missionaries who visited the police court, obtained the names of those who were arrested for drunkenness, and tried to bring influence to bear upon them. Individual work in temperance was the best, and they could not hope to diminish the evil by speaking, and by writing tracts. They must bring single souls to single souls. (Applause.) He referred approvingly to the establishment of coffee and cocoa taverns in aid of temperance work. In legislation they had made only little progress in England. Two years ago they passed a little baby bill (laughter) through both Houses, to prevent wages being paid in taverns, and this year the County of Cornwall desired to have a Sunday Closing Bill for itself. It was sneered at by several members of the House of Lords as "grandmothers' legislation." He did not see why it should be bad on that account. He thought grandmothers were some of the best people in existence. (Applause and laughter.) It was lost by a vote of thirty. As to the House of Commons, it had no time to attend to these matters. He referred to the Canadian legislation which established prohibition by local option, and prohibited the sale of liquors on Sunday or to children, and said if they could get such legislation in England they would be content for another twenty years. (Applause.) He advised Canadians not to go too far ahead of public opinion, lest they should bring on a reaction which would throw them back for twenty years. The more they believed in their cause the more patiently they would wait for its final triumph. Success depended primarily on the clergy; it would be a woeful day if morality was divorced from dogma, and when the clergy was more anxious to prove this or that matter of doctrine than to watch over the morals of the people. He devoted some time to opposing the notion that great gifts or talents are necessary for temperance work, and pointed out that in England the best work was done by what was known as the "lower middle class." He counselled great toleration, and advised total abstainers not to put a pistol to the ear of their moderate drinking brethren, and say, "Be a total abstainer on pain of sudden death." (Laughter.) In conclusion he laid stress upon the principle that no effective temperance work could be done without the aid of religion. (Applause.)

Mr. Robert Graham, the well-known temperance worker, was next introduced by the chairman, and

gave a brief address. He said that in England Saturday night was the night of payment of wages, the night of drinking and the night of crime. In a former visit to Canada, wishing to test the efficacy of the Saturday night closing law, he went through the lowest parts of Toronto and saw not one drunken woman and very few drunken men. He had also learned that a larger percentage of people attended worship on Sundays in Toronto than in any other city of which he knew. (Applause.) Referring to the work of the Church of England Temperance Association in England he said that more work had been accomplished in the last ten years than in any previous fifty years of the country's history. He expressed his belief that the next twenty-five years would witness a grand federation of all the British possessions and that England would then attain greater prosperity than she had ever possessed before, but pointed out that the greatest evil with which the Anglo-Saxon race had to contend was intemperance. He showed how in New York, although they had laws against selling liquor on Sunday, or to persons under sixteen, or to persons already intoxicated, these laws were all rendered nugatory by the fact that the city was controlled by the liquor interest, thirteen out of the twenty-four aldermen being liquor-sellers of the lowest type. In England, although legislation was slow, they were certain of having it carried out when they had once obtained it. (Applause.)

On motion of Rural-Dean Smithett, seconded by Rev. W. C. Bradshaw, the thanks of the meeting were given to the Bishop of Rochester, who briefly responded. The meeting was closed with the benediction.

Children's Corner.

LADY TEMPLE'S GRANDCHILDREN

CHAPTER IX.

MOLLY.

When the tea was over and the boys were hurrying back to their play, Dolly lingered behind; and when Wilfred slowly pushed back his chair and prepared to follow the others, she asked softly—

"Shall I come and see Molly now?"

"You can if you like," he answered snappishly, and would have pushed past her, but that Dolly put out a gentle little hand and detained him.

"But I can't go alone, Wilfred. You will come with me, won't you? Don't you want me to go and see Molly?"

"I don't care what you do."

"Do you mean you would rather I didn't go?"

"You can do as you like. I don't care."

Poor little Dolly looked perplexed and distressed.

"What is the matter, Wilfred?"

"Nothing."

"But why do you seem so—so vexed?"

"You know quite well."

"No, I don't."

"I wanted to sit by you at tea."

"Yes; but the others did too, you know. Somebody had to give up," explained Dolly.

"I always have to give up to them," pouted Wilfred, "it isn't fair."

"Not always," answered Dolly; "you know you had your own way upstairs, and we had a long talk, and we can be together now for quite a nice time. There is nothing to be cross about, Wilfred."

"Yes, but there is," persisted Wilfred still sullenly. "Why didn't you say you were my friend?"

"I think they all know we are friends," answered Dolly, smiling.

"Yes, but my friend, and not theirs. I want to have you my special friend. Why can't you understand? I don't want you to like them."

"But I want to like them all," answered Dolly. "And it cannot make any difference to you, Wilfred. I can like you just the same."

Wilfred looked very black.

"It makes all the difference," he broke out angrily; but just at that moment Mrs. Lennox came sweeping down the staircase.