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"That a committee be formed (consisting of five names added to those appointed at the Board of Management in October) for the consideration of the educational question, to report to the next annual meeting. Meanwhile, the money which has been sent in, to the Education Fund, being the sum of \$30 not appropriated to Julia Renison, remains in the Bank untouched."

In short, the matter in our Diocesan branch of the Auxiliary stands at present thus: Julia Renison is being educated by some members of our Auxiliary, but the Diocese at large has pledged itself to no special plan for the education of the children of missionaries. What plan or plans the committee appointed for the purpose will suggest, and whether the annual meeting will accept their report, the future alone can show.

CONSTANCE WHITEHEAD, Recording Secretary;
GERALDINE LINGS, Treasurer;
ELIZA S. MANIGAULT, Corresponding Secretary.

The Heathen in Our City.

SIR,—I ask for space in your columns for a few remarks upon a subject which I take to be of much importance, and which largely occupies the minds of many ardent Churchmen in our midst, at the present time. What is that vast missionary association, the Church, doing, as a community, for the masses of heathen situated in this city? If any consider this term an exaggerated one, let such visit some of the dark lanes, court yards, basements, tenements, &c., with which the city abounds, (many of these haunts of vice almost within a stone's throw of some of our churches) and witness the scenes enacted there, where Satan holds his court both by day and night: the day on which our Lord triumphed over Him by His glorious resurrection being, not unfrequently, the high day of the prince of darkness for accomplishing the ruin of souls. Let such, I say, visit these homes, if homes we can call them, lying deep in the shadow of death, and they will, I believe, conclude that the abodes of infamy portrayed as existing in Whitechapel, London, Eng., and in some of the larger cities of the United States, are not very far in advance of those near to us, except in density of population.

Yet, notwithstanding all this, "we be still" almost forgetting that the Church has been sent forth by her Divine Lord to seek out in our cities as well as elsewhere, first, and above all, the outcast and the lost: some of us even contenting ourselves with the idea that there are organizations whose chief object is the reformation of the sinful, to wit, "The Salvation Army," and though almost despising the efforts of this extraordinary agency, in the meantime leave them part of our work to do. Every one who gives this matter due consideration, and has the advancement of men of Christ's at heart; must see what momentous issues are connected with this question. But where is the remedy, in part at least to be found? Let us consider the bright example set by the Mother Church in this department of work: there are, in the city of London, highly cultured men and women who spend their days and part of their nights in an earnest, concentrated effort for the instruction of the ignorant, the conversion of the sinful, and the elevation of the whole being of those sunk in lowest depths. The various and multiform modes adopted for reaching those degraded masses are more than can be enumerated here. Mission halls and rooms, coffee houses, the Church army, deaconesses, &c., and doubtless the Ven. Archdeacon Farrar's loud appeal for the formation of brotherhoods to meet, if possible, the tremendous needs, has long ere this found a ready response.

Toronto is not yet a London, but let the Church put forth her strength to arrest the growing evil before Satan's strongholds become almost impregnable. Trusting in Him Who has said, "Lo! I am with you always," shall she not be "more than conqueror." There are many devoted clergymen labouring to fill their churches, bands of district visitors employed in the same endeavour to bring these wanderers within reach of the Gospel message, and isolated individuals whose sole aim is to "rescue the perishing," and yet I claim the truth of the affirmation made before, that next to nothing is being accomplished by the Church for the veritable heathen in our midst. These cannot be brought to the Church—we all understand that—therefore she must bring to them the Gospel of their salvation. And who is so able a leader and organizer in this great movement as the Lord Bishop of Toronto, who himself worked in this field of labour before leaving his native land, associated with Mr. Eugene Stock whose name is almost a household word amongst

those intimately connected with the Sunday School Institutes. May this subject, which is certainly weighty, meet some consideration at the approach-Synod of this Diocese. "Know ye not that Ramoth-Gilead is ours, and we be still and take it not."

A. C.

Prison Reform and the Church Courts.

SIR,—About twelve months ago the Church courts of this Province were invited to co-operate with the Prisoners' Aid Association in Canada in asking the Ontario Government to appoint a Prison Reform Commission to investigate and report upon our penal institutions. This was done with a view to the adoption of the best methods of dealing with the criminal classes. A hearty response was made to the appeal on the part of nearly all the Churches applied to. Favorable resolutions were adopted, petitions were signed, and standing committees were appointed, with a view of securing the appointment of the commission asked for. As a result of this united effort, the Attorney-General has recently intimated that it is the intention of the Ontario Government to appoint a commission on prison reform. This is so far satisfactory; but the Prisoners' Aid Association now desires to go a step further. We are now memorializing the Government to the effect that it is most desirable that the proposed Prison Reform Commission shall spare neither time nor expense in examining into the working of the best penal systems in other countries. Also in the interests of temperance, morality, and religion, we desire the co-operation of all organized associations of the Province in asking the proposed commission to enquire into and report upon the following, viz.: (1) The cause of crime, such as drink, over-crowding, immoral literature, Sabbath-breaking, truants from school, etc. (2) The best means of rescuing destitute children from a criminal career. (3) The best means of providing and conducting industrial schools. (4) The propriety of the Government assuming larger control of the county jails. (5) Industrial employment of prisoners. (6) Indeterminate sentences. (7) The best methods of dealing with tramps and habitual drunkards.

We desire action not only in the higher courts of the Churches but in the lower courts as well. Blank petitions and resolutions can be obtained on application, but we do not wish the Churches to be limited to the use of such forms. We simply desire an endorsement of the action we are taking in our efforts for reform in the prison system of the country. As this Prison Reform Commission is issued largely through the influence of the Press and the Church courts, we trust that its usefulness may not be in the least impaired by any apparent lack of interest now.

A. M. ROSEBRUGH,

Cor. Sec'y Prisoners' Aid Ass'n.

131 Church St., Toronto, May 9th, 1890.

The Church of the Ascension, Hamilton.

SIR,—A few words in reply to your remarks on my letter published in your paper of 8th instant, but which did not reach me till to-day. You call upon your readers to note that "I have not specified the matters in which I charge my Rector with breach of contract." In undertaking the defence of my accused brethren, my wish has been to say no more than justice to them required. In the present case it would be simply useless to occupy time and space by going into details, when, as I stated before, the general charge, publicly made and repeated long since, has never to this day been disputed.

You proceed to complain that "I have not told your readers whether I and my friends meant to withhold early morning communion from those who wished it." But what are the facts? You charged us with having requested that it should be abandoned. My reply was that no such request was ever made. That surely ought to have sufficed as between christian gentlemen, unless you were prepared to show that I was mistaken. With a strange oversight, however, of both charity and courtesy, you insinuate that the intention was different from what my words implied. I now, therefore, beg distinctly to state that, objectionable as we deem certain adjuncts to the early celebration in our church, my friends and I never "meant to withhold" the rite from those exceedingly few persons who wish to receive it at that hour. I do not know that I can say more. I have adopted your phraseology in order to avoid the risk, if possible, of having the meanness of "coasion" imputed to me again. I shall be prepared to reply to the inquiry of your correspondent, an Irish Priest, as soon as he has proved from Scripture his assertion respecting the communion, that "it was after midnight when Christ and His apostles celebrated."

PHILADELPHUS.

[Apart from its tone, which is regrettable, this letter is eminently satisfactory. It tells us that the writer did not object to early celebrations. We were distinctly informed that these were objected to. It is

quite clear now (it was not before) that Philadelphus was not one of the objectors. Of course he could not help adding: "Objectionable as we deem," &c. This, unfortunately, is the kind of thing we are already so much accustomed to. Will our correspondent not understand that both "charity and courtesy" require people, when making charges, to be explicit? As he declines to be so in this case or in that which is referred to at the beginning of his letter, we hope we are not wrong in assuming that the "details" are quite unimportant. It is very gratifying to think that we have thus got to the end of this very unnecessary controversy. After all, it seems there is very little to fight about; and at any rate, we will not be the persons to begin it anew.

Ed. C. C.]

Permutation of the Clergy.

SIR,—Some time ago a notice of motion was given in the Synod by Mr. Mothersill, limiting all future appointments of ministers to parishes or missions for five years. I understand the motion has been discussed recently at some of the rural deanery meetings. Clerical changes are now occurring all the time. The voluntary system which prevails in this country, no doubt entails some hardships on the clergy. But we must not forget that it was with the voluntary system that Christianity subdued the world and enthroned herself in the person of Constantine over the Empire of the Caesars. I have met with able Presbyterian ministers, some of them stationed in cities, who told me they never wished to be longer in a parish than from five to eight years, and that they never stayed longer. Here is no doubt a restless spirit abroad. We live in an age which demands excitement, novelty, change. Very many changes occur where there is no fault on the part of the parish or the clergyman, and where there is every wish and effort to retain the clergyman. Many of these changes result from the principle of adaptation. A young man begins his ministry on a mission. Enlarged experience, ripened judgment, developed powers of composition and delivery, gradually fit him for a wider sphere of usefulness. Other cases occur where either with or without the fault of the minister, a state of things has arisen where all interests will be promoted by a removal. Other cases again spring from mere restless and vague desire on the part of the clergyman to better their condition. But there is yet another cause of the instability of pastoral relations. Certain persons find fault with the clergyman because he does not visit them, his calls are not spiritually profitable, then these calls are partial—some are overlooked and others are regarded too much. Some notorious for evil speaking, lying and kindred vices, complain that the minister is not pious enough for them. Another cause of ministers frequently changing is inadequacy of salary, either, it is too little, or not punctually paid, and the constant meddling in the spiritual affairs of the parish. A young clergyman is told by his theological professor, "Now, when you are settled, if you find a crooked stick in your parish in the shape of an unruly member, don't hope to get rid of the trouble by running away; you will find one everywhere."

A clergyman is appointed to a parish, all give their new clergyman a cordial welcome. He is to them "the legate of the skies." The minister enjoys an income sufficient for comfort and respectability—not enough for luxury and display. It is a fixed sum depending on no donation parties, bazaars, or concerts. In the pulpit he declares the whole counsel of God, which springs from the love of Christ—not with the tinsel rhetoric which circle round the head, but do not reach the heart. He is invited to a rectorship of one of the great city churches, but declines both the honor and the responsibility. We could adduce many instances of a fat city parish and a bishopric declined by men who preferred the humbler sphere of duty. Not every minister who is contented with a humble station has occasion to thank God on the ground of his humility, for there is a contentment of sloth, as well as of grace.

The man who enters the ministry as a profession, a trade or calling, has no love for the work. And when the novelty of preaching is past, when he has grown accustomed to the power which a preacher has, in virtue of his position, there comes upon him a sense of drudgery, of weariness, and even of aversion to his work, that turns what is a perpetual joy to others into a source of trouble to him. In a large body of clergy there is just such impracticable material which goes floating over the service of the Church from diocese to diocese. There is an old story told of Bishop Strachan, that when asked to remove a clergyman from a parish because he was "ruining the Church," said: "What! would you have me send him to ruin another parish? One church is enough for him to ruin, I cannot remove him."

It is not denied by the Methodists that the itinerancy has its disadvantages and hardships, but its advocates claim that these are much more than compensated by its advantages. It may also be observed