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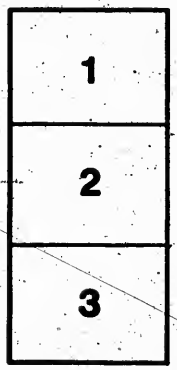

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FIRST CONFERENCE

UNDER THE AUSPICES

— OF THE —

Montreal Diocesan Theological College Association.

— HELD —

October 2nd and 3rd, 1889.

J. THEO. ROBINSON, PRINTER, MONTREAL

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HISTORY OF THE COLLEGE.

The Montreal Diocesan Theological College was founded by Bishop Oxenden, in September 1873, for the purpose of providing an increased supply of clergymen for the Diocese, by furnishing young men with every facility of theological training, in the chief city of the Diocese, and under the immediate and constant supervision of the Bishop. Its first Principal, Rev. J. A. Lobley, M.A., D.C.L., by his extraordinary ability and devotion, made it a success from its inception, and his recent death was nowhere more sincerely mourned than among its first students. On his appointment to the Principalship of Bishop's College, Lennoxville, he was succeeded in January, 1878, by Rev. W. Henderson, D.D., to whose wise direction and earnest labours most of the present success of the College is due.

The institution was incorporated in 1879, when the Principal was relieved of some of his onerous duties, by the appointment of several Assistant Lecturers. As a goodly number of its students took the Arts Course at McGill, it was affiliated to that University in 1880. It ceased thus to be an isolated theological School, and became a theological department of one of the first seats of learning on this continent. Supported mainly by the generous gifts of Montreal churchmen, it was nevertheless seriously hampered by the lack of proper accommodation. To supply this want a large and commodious building was placed at its disposal, the gift of its warm friend, A. F. Gault, Esq. So that its students now enjoy the inestimable advantages of residence, of a chapel and of suitable lecture rooms. From eleven in the first year of its existence its students have steadily increased, till in this its 17th year, they number twenty-nine. To meet the increasing labours necessitated by this growth, one of its most distinguished graduates, Rev. N. P. Yates, B.A., was appointed resident Tutor in 1888. To supply the special wants of the Church in this Province, a French department was authorized in 1889, and in the same year it obtained the power of conferring Degrees in Divinity. And thus nearly every year in its history has marked some important step in its onward march. Its material increase has also kept pace with its living growth. Through the liberality of its many friends, it possesses the nucleus of an excellent library and

a cash endowment of $17,706.00. A large proportion of the clergy of the Diocese, are the result of its work, while it has sent forth several men to fill important positions in other Dioceses of the Dominion. It may now legitimately not only claim to be an efficient Diocesan institution, but also aspire to become one of the best centres of intellectual and theological training in the Canadian Church. Beginning to feel their strength, a number of its graduates formed themselves in 1888 into a Society called the M. D. T. C. Association. This Society is open to all whose names are in the College Calendar, and its object is to bring together the students and the graduates for mutual help and edification, and to provide them with some means of concerted action and some organ for the expression of their views and feelings, in connexion with the College. It was under the auspices of this Association that the Conference was held of which the following pages are a condensed Report.

REPORT OF THE CONFERENCE.

The morning of Wednesday, 2nd October, witnessed the initiation of what proved to be a pleasant and profitable venture on the part of the M. D. T. C. Association, in the form of a reunion, intended to be annually held, in the month of October, at the same time as the Convocation of the College. A two-days programme had been arranged, and invitations were sent to all those whose names appear on the College list. Owing to the great distance from Montreal at which many of these now reside, and to the great difficulty experienced by clergy in the country parts in leaving their parishes at this time, only some thirteen, unfortunately, were able to attend; but these, with the students in residence, brought the number up to forty.

The Conference was opened by a service in the College Chapel, at which many of the city clergy were, by special invitation, present. The sermon was preached by the Principal of the College and Holy Communion was administered by Revs. L. N. Tucker and J. A. Newnham.

The Principal took as his text, John xxi. 12; "Come and dine"; the following being a brief sketch of the line of thought.

The invitation was given "early in the morning"; blessed are they who are visited thus early by Christ in their natural, or their professional life. The miracle was performed "early in the morning," indicating the Lord's independence of natural

agencies. The time was also symbolical of the dawn of the Christian dispensation.

The direction *given* to the disciples showed the nature of the intercourse existing between the Saviour and His people, as *accepted*, it showed the readiness of the disciples to take advice from one who was then regarded as a stranger. It illustrates Christ's forgiving love, His care for the temporal needs of His people, and His overflowing goodness, and it reveals Him as the source of every blessing.

The meal provided is a symbol (1) of the salvation provided by Christ, (2) of the times of refreshment in the history of the Church, (3) of the marriage supper of the Lamb.

The conditions for the renewal of such manifestations to ourselves are (1) to be living members of the Body of Christ; (2) to be as closely related to Him as candidates for the Ministry are supposed to be; (3) to be engaged in our proper work, as "fishers of men."

At 1.30 the brethren re-assembled and sat down forty-three in number to a dinner which was laid in the College dining-room under the superintendence of Mrs. Henderson, most kindly given. The Principal occupied the chair, and Rev. L. N. Tucker acted as Vice-Chairman. After full justice had been done to the viands, an enjoyable hour and a half was spent in speeches and toasts.

This part of the programme commenced with a brief address from the Principal. He extended a hearty welcome to all present to their First Annual Conference, which he considered a most auspicious event in the annals of the College. He considered Conferences were often more profitable than Synods, in that there was free discussion, without pressing the matter to a vote.

Rev. E. I. Rexford proposed the toast of the College. He traced the origin and growth of the College, paying deserved compliments to the first Principal, the late Dr. Lobley, whom all his students admired, and whose comparatively early death they sincerely mourned; as well as to the present esteemed and beloved Principal, Dr. Henderson, to whose unwearied efforts the present efficiency of the College is largely due. He contrasted the present crowded roomful of students with the few in his day, and congratulated the Alumni on the possession of such privileges, the lack of which was so felt by men of an earlier date. He closed with a kind reference to the satisfactory settlement of the Divinity Degree question, and an exhortation to all to keep up their reading after ordination, so as to fit themselves for the D.D. Examination.

Rev. G. A. Smith, proposed the health of the Principal. The success spoken of which had attended the College for twelve years was largely due to the faithful labours and quiet influence of one man. He hoped the present students would appreciate the privilege of the counsel, sympathy, and high example afforded them by our beloved Principal.

The Principal responded to these two toasts, the College, and the Principal. He spoke with much feeling of the good hand of God being evidently upon the College, and of the truth of the promise made to the faithful servant of God, "Whatsoever he doeth it shall prosper," and told the students in closing, that they can by their conduct do more to recommend the College than can the Principal by his efforts.

Rev. L. N. Tucker then proposed "Our Benefactors." Grateful reference was made by him to the advantages now enjoyed in the present College building, thanks to the generosity of A. F. Gault, Esq., and he would not forget the aid given by the S.P.C.K., and other Societies at home, as well as friends in the city and Diocese. Among the friends and benefactors must always be remembered the founder, Bishop Oxenden and the late Principal Lobley. He called upon all to uphold the honour of the College by making a good return for their advantages, by making a point of matriculating at McGill University, and by persevering until they attained the B.A. degree.

Rev. A. W. Burman, Principal of the new school for Indian children, Manitoba, who was present as a guest, spoke of the duty incumbent on all who enjoy such privileges of trying to lend similar aid to other candidates for the Ministry. He congratulated the Diocese of Montreal on the possession of such an Institution: and then gave an account of the University and Theological Colleges in Manitoba.

Rev F. Charters proposed "the Students." He was glad to see the success of the first annual meeting of the Alumni Association, and to meet new students, of whom he was glad to see such a number. He likened the College to an organ, the players being the students, the Principal furnishing the wind, or material. He was sure the Alumni would always take a keen interest in the students, and be ready to help them all they could.

Mr. P. E. Judge responded on behalf of the students. They appreciated the kind words and encouragement of those who had passed through the College. He looked forward to attending future conventions like this, and thought they would help to foster a healthy *esprit de corps*.

The health of the "*Old Boys*" was proposed by Mr. J. E. Elliott in a witty speech, in the course of which he urged that the graduates, or Alumni, should have at least one representative on the governing board. He combated the bare idea that the training given here was at all narrow, and he looked to the time when the M.D.T.C. Testamur would be recognized far and wide as the evidence of a liberal, thorough, theological training.

Rev. J. A. Newnham, responded for the "*Old Boys.*" It was the fashion with some to make light of Theological Colleges, and Seminary-made ministers, but he still believed that every clergyman would be the better for such training as was given in "Our College." He hoped the present Boys would surpass the "Old Boys" in attainments, as they did in privileges. He regretted the unavoidable absence of Rev. D. Lapiviere, who as Secretary had contributed largely to the success of this gathering, and he tendered the sincerest and heartiest thanks of all present to Mrs. Henderson, who had been at such pains in preparing such a dainty and tasteful repast.

The Principal replied that he would convey their sentiment to Mrs. Henderson, who was always glad to give her best efforts for the good of the College.

Mr. H. E. Horsey, then proposed "the Professors." They were like the mighty yet silent forces in Nature: their work was judged by results. It was therefore the duty of the student to strive by his work to uphold the honour of his teachers. He hoped to see another Professor added, to relieve the strain upon their Principal, who was doing the work of two men. He and his fellow students would always remember the kindness and assistance received from the Principal and Professors.

Rev. N. P. Yates replied for the Professors whose absence from the festal board he regretted. He reciprocated the kind sentiments expressed, and thought that such meetings round one common board, served to extend greatly the influence of the Professors.

ANNUAL CONVOCATION.

At 8 p.m., the Alumni and Students assembled in the Hall where they were joined by a good number of friends for the Convocation and Prize giving.

The Principal submitted the Sixteenth Annual Report:

Eleven years ago the entire College consisted of the Principal and a few students. No assistant teachers, no books,

no possessions of any kind. Now, besides the library of 2,000 vols., the assets are valued at $46,475 of which $17,706 forms the cash endowment, or about one fifth of what it ought to be. There is a resident Tutor, besides the Principal, and there are four other Teachers and Lecturers. Now the College possesses the power of conferring degrees in divinity on a basis similar to that of all the theological Colleges in this Ecclesiastical Province.

Its advantages now are very great economically and educationally; for all tuition fees are remitted both here and in McGill University; and the College is not a mere theological College; it is affiliated to one of the first Universities of the land, so that the resources of the University are available to the Students of this College. Theologically it stands upon the doctrines taught in the Prayer Book, 39 Articles, and Homilies. The social and religious advantages of Montreal are also great, as are the advantages of residence in the College, of intercourse at McGill with men of many minds, and of facilities for the acquisition of the French language. Steps are being taken to form a French department in the College, where men shall be prepared for French Evangelization.

This progress would be accelerated by a few generous donations of from $1,000 to $5,000, in order to bring the equipment of the College nearer to its requirements, and to enable the College to take its proper rank.

The Principal had always aimed at the highest standard of proficiency in the College; had wished the possession of the "Testamur" to be indispensable to ordination; and even in opposition to the Universities had contended for the degree of B.A. as a qualification for divinity degrees. But even above mental and scholastic attainments he ranked spiritual attainments; and it is the part of clergy and laity to see that every man who presents himself for the Sacred Ministry possesses spirituality of mind.

In order to maintain this state of efficiency reported, the public must furnish a generous support, and he would mention some of the ways in which they might help.

By cash donations towards the improvements made this summer, by annual subscriptions, timely bequests, exhibitions, funds for prizes, furnishing rooms, etc. A subscription of $5.00 per annum for a clergyman, or $10. per annum for a layman, would qualify one as a member of the Corporation, and $20. per annum would make a layman eligible as a Governor.

The session was opening with brighter prospects and larger numbers than ever: Eleven new students have arrived, and

more were coming, and he believed this College to be an important factor in the promotion of the interests of the Gospel in this Diocese and Dominion.

Thanks were due to many friends who have helped with studentships, bedroom furniture, books, etc.

Total number of students admitted, exclusive of those now in College	102
Total number who have taken the "Testamur."	34
Total number ordained	49
Total number working in this diocese	27
Total number who have taken B.A. degree	18
Total number who have taken University honours and Prizes	9
Total number who have taken M.A. degree	5
Total number who have taken D.D. degree	1

Rev. Mr. Burman spoke on the Missionary work in the North West, particularly referring to the Constitution and work of St. John's Theological College, Rupert's Land.

Rev. E. I. Rexford, Secretary of the Protestant Committee of the Council of Public Instruction congratulated all present on the progress of the College which had evidently "come to stay."

Very Rev. Dean Carmichael referred to the advance made by the College, especially in connection with the happy solution of their difficulties about divinity degrees. At the close of the last Provincial Synod there were few educational institutions, outside of the Universities, that stood higher in the estimation of that Synod, than the Diocesan College. He congratulated all church people on the final settlement of that question.

After a hymn and prayer, the assembly dispersed.

1. The Conference re-assembled on Thursday, at 9-30 a.m., when the Rev. W. SANDERS, B. A., Incumbent of Lachute, and Rural Dean of St. Andrews, read the following paper on:—

2. *The danger of neglect on the part of the Pastor of his own spiritual life.*

First look at the ideal of the Christian Ministry. We are men doubly consecrated; first as individuals, then as officers in the Church of Christ. In our Ordination Service what a figure is set forth! Observe the expressions—"innocency of

life," "inwardly moved by the Holy Ghost," "called according to the will of our Lord Jesus," "diligently framing and fashioning the life according to the doctrine of Christ," "wholesome examples of the flock of Christ."

In Holy Scripture we are spoken of as Messengers, Watchmen and Stewards of the Lord, Ambassadors for Christ, entreating in God's stead. We picture then the holy, humble, faithful servant of Christ, as zealous for the honour of his Master, and consumed with burning desire for the eternal welfare of souls, and specially of those committed to his care.

But as a rule that ideal so noted speaks merely the public man, the life shown up before the people, and is therefore incomplete. The private life in the individual and in the home has to be considered. There the completed ideal gives us one willing and ready to receive the Word and quick to obey the same. In considering our two-fold position I would merely ask you to keep this in view:—We preach to others, we preach to ourselves, we occupy pulpit and pew at one and the same time. The two are united, and in rightly performing our duties in either we are true to the whole.

Passing then to the special dangers arising from our ministerial duties, we consider them in order.

1. (*a*) *Our relation to the Word.*—In our preparation as students we take hold of the Word as the Manual of Instruction. In College we handle the Bible as a text book, dissecting it, criticising it, building up our theology from it, as well as our theories. We are tempted to take the Sacred Book and use it as an ordinary text book, developing and strengthening thereby the intellect, while oftentimes allowing press of duty to crowd out regard for our spiritual condition and needs.

(*b*) The same difficulty is before us when we go forth to labour in the vineyard, especially where many duties reduce to a minimum opportunities for study and meditation apart from that required for the pulpit. The demand upon the novice to produce much sermonic matter has a tendency to drive him into the groove where he is ever thinking of his sermons. His thoughts, reading, study, are given to the preparation of what is demanded from him. Thus the week is given up to that which I might almost call routine work. Now all this has the effect of turning one's powers wholly from self and from individual benefit to that of others. Thus we reduce ourselves to machines and our efforts in the pulpit fail to benefit at least one. Rather should we begin with self,

and realizing "the power of God unto Salvation" in our own souls be impelled to "speak that we do know" not as theory, but as theory tested and proved fact. Rather should we, knowing the truth as it is in Christ Jesus and commissioned to declare the same in the church, perform our duty faithfully, witnessing for Christ to our own life as well as to that of others. The result of such a course would be marvellous, and we should offer ourselves fitter instruments, by the grace of God, in the hands of God, for the proclamation of His gracious Message.

2. *Our relation to other official duties in the Church.*—Once accustomed to the routine of public service, we are tempted to lose sight of our private position and also to regard all as more or less "form." In leading public worship, in administering the Sacraments so constantly, we become familiarized with holy things and so are exposed to the danger of intimacy bringing spiritual deadness, the eye of the mind and the ear of the heart becoming closed, the soul growing indifferent through repetition to the glorious truths set forth, and careless to the lessons to be learned. Our safeguard lies in prayerfully endeavouring to make the services factors in building up our own spirit life and utilizing them for the same end in dealing personally with souls.

3. *Our relation to personally dealing with souls.*—Under this head I would include all the relationship between the pastor and his people outside of the public services. Said one the other day:—"Parochial visiting forces home upon the minister's soul the sense of helplessness, and drives him to the throne of grace, and therefore I cannot see where there can be danger in this case." Regard must be had for the conditions of the case. The Minister is an individual weak and liable to err, and those with whom he mingles are all sorts and conditions of men. They may be a help or they may be a drag. The ideal visiting is beautiful, the realization is often unsatisfying. The Minister needs to be a master, in one sense, towering above his people, pointing them to Christ, and leading them to Him.

4. *Our relation to domestic and private life.*—Habits formed are not easily broken. The young minister appointed to his first charge is occupied entirely with his work, looking out to others the whole time: with the result that the life of the individual and that of the home are overlooked; and self and self-indulgence creep in, under various forms, unawares to the minister, who remains under the unwarranted impression that all is well in his own heart and in the hearts of those composing his household.

5. *Our relation to private studies and general reading.*—The clergyman has not merely to perform ecclesiastical duties in the church and parish, but he is burdened with some of the parochial financial matters, besides lifting church debts, working up entertainments, socials, etc. The result of so many duties is that when he enters the study his thoughts are distracted and his time divided by the consideration of matters outside his true work. Thus the morning goes, and with it the only time in the day for such work.

6. *Want of system in pastoral work and in study.*—This has a tendency to induce carelessness or continued unrest, destructive of that Christian quietude which indicates masterful spiritual strength.

7. The sinful competition existing among the various bodies by which we are surrounded has a disturbing influence not always for good.

8. The multiplication of services and meetings, travelling constantly long distances in limited time, temptation to laziness, isolation, the spirit of unrest abroad, and financial difficulties,—these also must be added to the number of our dangers.

In conclusion I would venture a few suggestions which may be of benefit.

1. Let us be much in prayer, and if needs be let us not be afraid of using means to promote the habit of prayer.

2. Let us be diligent in the study of the Word of God. The setting apart of a certain time each day for private study will be found of great practical value in deepening the spiritual life.

3. In our studies let us be watchful to draw good not only for those we minister to but also for ourselves.

4. In our intercourse with our parishioners it would seem safer to regard ourselves only in our public capacity, dealing with them as leaders, as ambassadors. Such a course may compel us to live more privately than our constitutional tastes would lead us. But where we have devoted life itself to the execution of the commission given to and accepted by us, and where we have agreed to be instant in season and out of season, there can be no room for doubt or hesitancy.

W. N. Duthie, in opening the discussion, said the country clergy suffered from isolation. This would not be an unmixed evil if it drove them to closer communion with Christ. The clergy generally, from seeing so much of human weakness and sin, were in danger of losing faith in man.

J. A. NEWNHAM said they were liable to look upon everything as furnishing material for sermons. They were also very liable to wandering thoughts during Public Worship and to develop a sort of officialism in the performance of their sacred duties.

L. N. TUCKER held that their daily experiences should be spiritualized. This would make their sermons more pointed and practical. It is only the spirit that is in a man that can appear in his ministrations. Holiness in the inner life would influence others apart from any effort to do so.

N. P. YATES said there could be no danger if the clergy looked upon themselves as belonging to both pew and pulpit, *i.e.* if they ministered to themselves as well as to their flocks.

L. V. LARIVIÈRE said in ministering to others they may neglect themselves. They should keep their gaze constantly fixed on the Cross of Calvary.

E. I. REXFORD found the greatest benefit from the private use of the Order for Morning Prayer. The sinfulness of men must have produced the keenest sufferings in the mind of Christ. When the disciples are downcast by the same cause, let them bear in mind that they are suffering with Christ.

DR. HENDERSON, who presided at all the meetings, in closing the discussion felt that the dangers alluded to were real and great. He recalled the words of Christ and of St. Paul, "take heed to yourselves."

THE DUTY OF THE SYSTEMATIC STUDY OF THE BIBLE.

REV. L. N. TUCKER, M.A., Assistant Minister, St. George's Church, Montreal, in the course of a paper said:—

1. *Take any given subject and trace it through all its forms and developments in the whole Bible.*—Take *e.g.* the Central Truth of all, the doctrine of the Messiah. You first meet with it in the Garden of Eden. There you have, necessarily in embryo, the existence, the guile and the malignity of Satan; the fall of man, and original sin which implies a state of guilt, of alienation from God, and of death; the Incarnation and the sufferings of Christ, and lastly the final victory over Satan, of Christ and of man. I cannot trace it in all its details, but as time advances it assumes greater distinctness. The seed of the woman becomes the seed of Abraham, and later on the royal seed of David. With Moses, who may be called the first of the regular Prophets, Messiah becomes

a Prophet, *i.e.* a Teacher; and the word of Moses:—"hear ye Him" becomes the word of God Himself, when, at His Baptism, Messiah actually assumes His office: then Moses and Elias appear at His Transfiguration, to efface, as it were, their own mission and office in presence of Him whom the Father sent and glorified. With Aaron, Messiah becomes a Priest, *i.e.* a Purifier of sin, and a medium between man and God. With the Lamb without blemish He becomes the Sinbearer and undefiled. And the mysterious figure of Melchizedek stands in the background to foreshadow His eternal and universal Priesthood. With David He becomes a King, triumphant over his enemies. With Solomon, His dominion becomes universal. Nearly every circumstance of His life and death was foretold in the Psalms and the Prophets. And thus the outline of the great figure of Messiah rises gradually from the page of Inspiration, and from the surface of Jewish History, till at last it assumes flesh and blood in the person of Jesus Christ, the son of David of St. Matthew, the Son of Man of St. Luke, the Son of God of St. John, the God-man of St. Paul, the *alpha* and the *omega* of the Revelation, and of the whole Bible, the Model and Redeemer of Mankind. And thus too, the New Testament becomes infinitely richer in the light of the Old, and Messiah appears as the accomplishment of Prophesy, as the embodiment of Type, as the Spirit and fulfilment of the Law, as the answer to the expectation of the Jews, as the Divine response to the yearnings and the needs of the whole human race, and as the final word, through His Son, of the living God, who, in times past, had spoken unto the Fathers by the Prophets.

2. *Take any prominent word and trace it through all the verses in which it appears in the New Testament.*—Take *e.g.* The judgment. A first principle of the Gospel, Heb. vi: 2. A day appointed for, Acts xvii: 31. Administered by Christ, John v: 22. Of Heathens by the law of conscience, Rom. ii: 12. Of Jews by the Law of Moses, Rom. ii: 12. Of Christians by the Gospel, James ii: 12. Shall be held upon all nations, Matt. xxv: 32. All men, Heb. ix: 27. Small and great, Rev. xx: 12. The righteous and the wicked, Ecc. iii: 17. The quick and dead, 2 Tim. iv: 1. Shall be of all actions, Rev. xx: 13. Words, Matt. xii. 36, 37. Thoughts, 1 Cor. iv: 5. None by nature can stand in, Rom. iii: 19. Saints can through Christ, Rom. viii: 33, 34. Wicked condemned in, Matt. xxv: 41. Saints rewarded at, 2 Tim. iv: 8. The certainty of a motive to repentance, Acts xvii: 30, 31.

Holiness, 2 Cor. v : 9, 10, 2 Peter iii : 11, 14. Prayer and watchfulness, Mark xiii : 33. These are only some of the passages, but they enable us to see the subject from many points of view and to study it on a purely Scriptural basis.

3. *Take a passage of some length and as far as you can, fathom it.* In doing this the great secret is *analysis. Divide et impera* is as potent a motto with the student, as with the statesman. Take *e.g.* The sermon on the Mount. Four main divisions.

I, The citizens of the Kingdom, Matt. v : 1-16.
II. The New Law. v : 17-48.
III. The New Life, vi. and vii. to v. 23.
IV. The great contrast, vii : 24-27.

Subdivisions.

I. 1. Their character,
(*a*) in themselves v : 3-6.
(*b*) relatively, v : 7-12.

2. Their influence,
(*a*) to preserve v : 13.
(*b*) to guide 14-16.

II. The fulfilment,
1. of the Old generally v : 17-20.
2. of the Spirit of special commandments 21-48.

III. 1. Acts of devotion.
(*a*) alms vi : 1-4.
(*b*) prayer 5-15.
(*c*) fasting 16-18.

2. Aims.
(*a*) the true treasure vi : 19-21.
(*b*) The single service 22-24.
(*c*) The perfect repose 25-34.

3. Conduct.
(*a*) Charitable in judging vii : 1-5.
(*b*) Circumspect in teaching 6.
(*c*) Faithful in well-doing 7-12.

4. Dangers.
(*a*) From himself vii : 13-14.
(*b*) from false teachers 15-23.

IV. vii : 24-27. The above analysis is abridged from Westcott. It presents the Sermon on the Mount in a new light, viz., not only as the richest mine of spiritual teaching, but also as a model and a masterpiece of the thorough and methodical treatment of a subject.

4. *In the study of any book of the Bible, keep ever in mind the author, his circumstances, his object and his readers.*—Take *e.g.* the Four Gospels. Here again I cannot do better than cull from Westcott. St. Matthew unfolds the significance of the past. He points out the substance of Christianity as shadowed forth in the earlier dispensation. He makes known the mighty law-giver of a new covenant, the divine king of a spiritual Israel, the prophet of a Universal Church. He connects Christianity with Judaism, and not only has a special message to the Jews, but to all whose thoughts linger in the past. St. Mark sets forth the activity and energy of the Lord's life, in the present, apart from the traditions of Moriah and Sinai: he exhibits the Gospel as a simple revelation from heaven. He connects Christianity with History and has a special message for those whose sympathies are entirely with the present, without looking far beyond their own age and circle. St. Luke proclaims the hopefulness of the future and shows that the Gospel fully satisfies the inmost wants of man's nature. He thus connects Christianity with man and has a special message for those who delight to recognize the universality of our faith, who know no difference of class, no claims of self-righteousness, but admit the bonds of a common humanity and the need of a common Saviour. And St. John exhibits our Lord in His eternal relations to the Father, alike manifested in past, present and future, as the Creator, the Redeemer and the Judge. He connects Christianity with God and has a special message for men of divine eloquence, and mighty in the understanding of the Word, who love to dwell on the eternal mysteries. No period of life, no variety of temperament is left without its Gospel. To study the Gospels in this light is to give to every expression a fresh force and to every truth a fresh emphasis, which are entirely lost to the ordinary student.

Finally, we owe it to ourselves, as having to give an account, to be diligent in the study of the Scriptures. We owe it to our people, whose souls are committed to our care and whose blood will be required at our hands. We owe it to the Word of Life rightly to divide which is our paramount vocation and ministry.

And we owe it to God Himself, whose whole council we are sent to declare. In the Kingdom of God, by an invariable law, blessing is inseparably wedded to duty. Our duty here becomes our greatest benefit. By the diligent study of the Scriptures, we shall feed our own souls in the greenest and

the richest pastures; we shall train our intellectual powers in the most invigorating exercises; we shall refresh our moral natures at the fountain-head of truth, of righteousness and of purity; and we shall develop a keen intuition and perception of spiritual realities which is perhaps the highest and the rarest of those *charismata*, or gifts with which the Holy Spirit has enriched the Church.

G. A. SMITH felt there was a danger of neglecting the systematic study of the Bible in our being responsible to no man for the use of our time. We might also rely too much upon our present mood. The study of the Bible should be both critical and devotional.

N. A. F. BOURNE said the Bible is the only source from which we can learn anything certain regarding the subjects in which we are most concerned. From nature, as regards Resurrection *e.g.* we can learn what to expect and what is probable; from the Bible alone can we obtain the certainty. Hence the folly of neglecting the study of the Bible, and the duty of studying it systematically. We may study the words and phrases critically; trace out the prophesies relating to the Messiah; study the life of our Lord; and read side by side Contemporary Books, *e.g.*, the Prophets and the Historical Books, We should study in order to find out what is in the Bible, and not to establish preconceived ideas. Thus can we best conform our mind to the mind that was in Christ Jesus.

E. I. REXFORD alluded to the danger of spending too much time on our pet subjects. The lectionary of the Church was an admirable guide; it put us in touch with the Sunday services. The Historical and Prophetical Books in the Old Testament and the Acts and Epistles in the New should be read together.

J. A. NEWNHAM quoted the instructions on this subject given to Priests and Deacons in the Ordination Service. He mentioned the difficulty in practice of combining the private, family and critical study of the Bible. Candidates for orders should be better grounded in the Bible.

W. N. DUTHIE experienced that even desultory reading of the Bible in odd corners of the Sunday was very helpful.

N. P. YATES here submitted an analysis of the subject as treated so far. 1. Studied in chronological and connectional order. 2. The history of the Books. 3. Analysis of portions looking to the whole purport of the Book. 4. Comparison *i.e.* tracing a subject or idea through the whole Bible.

S. MILLS advised the turning of the passage read or studied into a prayer.

H. E. HORSEY thought a chart of the Kings, Prophets and events of Jewish history in connection with profane history would be most helpful.

W. H. GARTH drew a line between the reading and the study of the Bible. In study subjects must be adhered to. In reading it was only necessary to get into the Spirit of the Book.

THE CHARACTER OF PUBLIC WORSHIP BEST ADAPTED TO ENCOURAGE CHURCH ATTENDANCE AND TO PROMOTE SPIRITUAL LIFE.

By The REV. GEORGE A. FORNERET, M.A., Rector of All Saints' Church, Hamilton, Ontario, and Rural Dean.

Church attendance is not necessarily the measure of spiritual life, yet all honest Christians encourage the first with the object of promoting the second. As there is so much difference of opinion among orthodox Christians regarding the whole subject, this paper does not assume to formulate a code of infallible laws, but only attempts to set forth some views of the writer from his own individual standpoint.

PART I.—The character of public worship best adapted to encourage church attendance.

In nearly every great Christian city there are several popular places of worship, crowded every Sunday to the doors, and these several places may vary largely in type and style of service. One church is filled with music lovers who aver that nowhere have they enjoyed sacred music as in "St. Cecilia's."

At "The Church of the Seven Sleepers of Ephesus," there is barely standing room. The service is grandly imposing. The high altar is one blaze of light, the vestments are gorgeous, the ritual elaborate, the music superb, the air heavy with incense—all calculated to overawe the senses for the time being. Then there is the adjacent "Tabernacle," where an "ecclesiastical mountebank," earnest and irreverent, causes tears and titters to chase each other through his vast audience. Without doubt it is preferable that crowds should be found in such places on Sunday than on excursion trains, or in beer gardens, or in idleness at home. Some good does reach them. At the same time, the vast crowds attending

most, not to say all popular places of worship, somehow or other do not suggest any general and deep hungering after righteousness.

It would seem probable that the purest and best-intentioned attendance is to be found generally in the smaller and less popular churches, where fashion and art and artifice, are usually less potent, as attractions of very uncertain value. There is such a thing as paying too high a price for a full church, still there is something to be thankful for, if people will attend at all.

Public worship should be made interesting, but not entertaining; bright, but not irreverent. Regarding the encouragement of church attendance, much depends, under God, upon the *methods* employed. Without irreverence, the human methods employed, might be styled the "mechanics" of the effort. The spiritual side, the "Dynamics," will be considered in the second part of this paper.

The following points are suggested as some means towards encouraging church attendance.

1st. Every church should be made *attractive and comfortable*, avoiding the plainness and bareness of a barn on the one hand, and the decoration and upholstery of a drawing-room, or of a Pullman car on the other. It should be well warmed, lighted, ventilated, and "seated." Kneeling should not be made a penance. In some churches no amount of contortion will enable a worshipper to kneel squarely. Kneeling and sitting should be made not merely tolerable, but comfortable. As to the chancel furniture, the holy table, prayer-desk, lectern and pulpit should be sufficiently elevated to command every part of the church. The organ should not be boxed up in a close "chamber," but should occupy an open space, say a corner of the church next the chancel. Here it will be most effective, both for accompaniments and voluntaries. These matters of furniture may seem very trivial, but they really help largely to make or mar a church and its attractiveness.

2nd. Church furniture suggests an important question. *Shall pews be rented or free?*—There is much to be said for and against both kinds of occupancy, but when all has been said on both sides, it would seem that for the great majority of churches, the free-seat system is decidedly the preferable, *i.e.*, if the masses are to be attracted, and made to feel welcome in the house of God. Most communities contain many families and individuals who really cannot afford even a nominal pew-rent, and many who need to be compelled to come in, and for such any renting or reservation of church

sittings is a decided and powerful bar. Church-going for them is a luxury which they cannot pay for, so they gradually lapse into indifference. It is gratifying to see the free-seat system steadily making headway. It would be an advantage if every new church were started under it, but it would not be wise to *force* it upon pew-renting congregations. The people must be gradually educated up to foregoing the personal comfort of rented seats, and to making up for the loss of church income by giving voluntarily to God, as a duty, without the "quid pro quo" of concerts, fairs and such like. An earnest, temperate, loving advocacy of free and unappropriated seats in God's house will, in a generation or two, render pew-rents and their evils obsolete, and help largely to fill all the churches.

3rd. Something must be said now concerning the *best manner* of conducting *any* service, whether ornate or plain.

First of all, to attract and hold the people, there should be *life* in all the services. Is there anything more dispiriting than to hear the prayers and lessons either gabbled or mumbled? The first suggests that the parson is in a hurry to go home, and the latter, that he thinks it no matter whether the people hear him or no. How noble, how helpful is the Anglican liturgy, when read with intelligence and spirit! It should be read not *as if* the reader meant what he said, but actually feeling and meaning the sense of it. And much the same may be said regarding the delivery of the sermon. Thoughtless and trite extemporaneous talks are very dispiriting to a congregation, yet hardly as much as the commonplace M.S. sermon, read in conversational style or as a schoolboy reads his horn-book. If more life were put into reading the prayers and into the matter and manner of the sermon, the people would shew appreciation by a larger attendance in the house of God. And further, with life there should be coupled *reverence* in all the ministrations. Reverence in reading, in preaching, in deportment. No slovenliness should be tolerated in God's house; no unnecessary beckonings or whisperings; no lounging; no careless handling of communion vessels, or alms-basons, or books. Everything should be done with the mind intent upon it, and no example of carelessness or irreverence be set to any in the congregation. And all this may be accomplished naturally and without studied formality. Good old Dean Boomer used to give this sound advice to his Divinity students, when coaching them on Saturday mornings for the reading of the next day's Lessons in the College Chapel, "Gentlemen, be natural. Be natural!" Admirable advice this!

4th.—Before ending this [illegible] "mechanics" necessary to bring people to church, some reference must be made to *music*. Lack of good [illegible] the part of the parson or the musical director may sadly mar an otherwise excellent service. Too florid, or [illegible]borate, or even too high-pitched music may just spoil the enjoyment of the service as a whole. Let Canticles and Psalms be sung to simple, tuneful chants, avoiding the settings for Canticles, called "services," which are so often spoiled by ambitious and inefficient choirs. Make the people sing with the choir by giving them easy, pretty, familiar music. Of course, occasionally some new hymns and tunes will be necessary. Well, repeat them several times at services immediately after their first appearance,—and if they are worthy, the people will soon learn to love and sing them. Keep the voluntary choir in good humour by giving them full scope on an anthem, to be sung *not* at the third Collect, with half the people standing and the other half sitting, but at the offertory, instead of a voluntary, and request the people to sit, and listen to it as a piece of sacred music. This is not quite rubrical, but it avoids the incongruity just mentioned of only half the people standing, and they going through the form of appearing to praise God. The anthem is not meant to be sung by the Congregation. Methods something like those just touched upon, in connection with a hearty invitation to church, carried personally to every house in the district by the pastor himself, should ensure a vast increase in church attendance.

[illegible] "Dy[illegible]ics," or the Great Power which alo[illegible] human effort and methods effective, need cautious treatment.—*What character of public worship, then, is best adapted to promote spiritual life?*—This spiritual or eternal life was plainly enough defined by the Master Himself when He said, "And this is life eternal, that they might know Thee, the only true God, and Jesus Christ, whom Thou hast sent." And the same Infallible Authority that gave this definition concerning eternal life left a vast undefined field as to the manner of its taking possession of the human soul. He said, "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth; so is every one that is born of the Spirit." Though not for a moment rejecting or disparaging the Church's doctrine of "Baptismal Regeneration," yet the regeneration of the whole life, the life in God, the walking in the Spirit must be insisted upon and made the great object of all Christian ordinances. The primary object, then, of public worship is

to foster this spiritual living, to teach men to know, to love and to serve God, and His Blessed Son. To accomplish this same object, God, the Holy Ghost works in a thousand different ways and with many different instrumentalities. Some receive the new life slowly, quietly, silently, calmly, perhaps unconsciously. Some receive it suddenly, hardly, noisily, excitedly and with a vivid sense of its reality and presence.

Again, some receive it by the ordinary channels of God's ordinances and the faithful training of Christian parents; while some need a thunderclap of Providence to rouse them from the death of sin unto the new life of righteousness. Yet the Spirit works in all. While the Holy Spirit works so variously in men's hearts, it would be rash to imagine that spiritual life is to be fostered exclusively by any one type or characteristic of public worship. It is most probable that every service for Christian worship, however faulty and imperfect, has in it the Spirit's influence for good. The extremes of worship, which obtain in different Christian bodies are largely exaggerations of some truth, the results being not so much spiritual death, as a lop-sided, unsymmetrical, and therefore imperfect, development of spiritual life, like a "lusus naturæ" in the animal or vegetable kingdoms. For the best attainable development of spiritual life by public worship some practical thoughts suggest themselves.

1st.—*The officiating clergyman should himself be spiritually-minded*, and not a blind leader of the blind. A man who, from the stores of his own experience of God, can bring forth things new and old with which to quicken others; a man who daily goes for strength to God, and commits his people and his ways unto Him; a manly man, natural, true, not "goody," but good: such a one, whatever his ritual, whatever his ablities, will succeed in bringing men to God through Jesus Christ His Son.

2nd.—The preaching and teaching should be *more constructive than destructive, more positive than negative, i.e.*, the great truths and facts of the Apostles' Creed should be dogmatically held and taught as being necessary to Spiritual safety. When error, not sheer wickedness, is to be attacked, it is best to deal with it incidentally or indirectly, if possible, by emphasizing its opposite truth. In preaching and teaching it is well to make a clear distinction between what is necessary to the Catholic Faith, and what is a matter of opinion. *e.g.* The Resurrection of Jesus Christ is one of a series of articles of Faith to be insisted upon, while "Premillenarianism," should be treated as a matter of opinion on which good

Christians may differ. The exalting of individual or sectional opinions into dogma is responsible for much of the infidelity and spiritual blindness and schism of the age. An indication of much promise in this generation is the growing prominence being now given by Christian teachers to the far-reaching and immeasurable love of God, and as men see this they will come out of their miserable, narrow notions of religion, and try to learn more of a God whom all may approach and who "would have all men to be saved."

3rd.—A brief reference to *Ritual* is necessary. Whatever the dangers and defects of a sensuous, objective ritual on the one hand, and of a purely subjective and individual worship on the other, it must be remembered that each has its strong attractions for certain classes of devout minds, and each affords evidence of true spirituality in the lives of many of its upholders, notwithstanding its defects. Roman Catholics and Quakers have glorified God in their lives. "By their fruits ye shall know them." Now, while the Roman Catholic priest and the Quaker Elder have practically their ritual defined for them, the Angelican clergyman has large latitude and liberty. The law seems to allow an ornate ritual, while the custom of three centuries sanctions an exceedingly simple and plain service. The so-called "Catholic" revival of Oxford has certainly raised the reverence and decency of the services of the Church at large. The danger to be guarded against now is the tendency it shows in some places to survive its usefulness and degenerate into mediæval superstition and a sectarian fad. It behoves Anglican clergymen to avoid schismatic extremes, to maintain a just balance between the objective and the subjective in worship, and not to misapply to the ecclesiastical fashion of the hour, the grand old name of "Catholic." The essentials of true Catholicity were broadly laid down by the Lambeth Conference of Bishops in 1888.—viz: The Bible, The Creeds, The two Sacraments, The Historic Episcopate. To demand more than these as essential to communion is to narrow the Church to the proportions of a little sect and to invite schism. A moderate and reverential ritual has the advantage of setting forth the double aspect of public worship, viz., that it is both a *receiving* and an *offering*. A receiving of grace, instruction and general blessing; an offering of oneself, of praise and prayer, thanksgiving, and of one's worldly substance. The steady setting forth of these two objects will tend to develop a robust and symmetrical spiritual character.

To sum up:—*Church attendance* would seem to be best promoted by 1st. A comfortable and attractive church building. 2nd. Free and unappropriated pews. 3rd.—By life and reverence in the services. 4th. By good, popular music; the whole made effective by the loving personal invitation of the pastor.

Spiritual life in public worship would be fostered in the individual. 1st. By spirituality in the officiating clergyman. 2nd. By the dogmatic teaching of the Catholic Faith, as distinguished from mere controversy or individual opinions. 3rd. By a ritual moderate and well balanced, giving play to the objective and subjective in due proportion, and to the receiving and offering by the worshippers.

And when all has been said and done, shall the masses now without the House of God be found within? Alas! No. There will be an unreached residue still content to wander in the by-ways and hedges, and many of those who do come in will exhibit little evidence of true spirituality. The pastor's work is *tentative*, something is accomplished, and yet there always remains something more to be done, reminding him that while he lives he must continue to work for the Master, giving him something to hope for and pray for, reminding him that this is not his rest, and that only in the end will he enter upon his "full reward."

N. A. F. Bourne thought that churches should be comfortable and well ventilated, and the seats adapted to kneeling. The sermon was of the utmost importance, and should not be too short.

A. W. Burman said much more attention should be paid to the building and heating of churches. There should also be less man-preaching and more Christ-preaching.

W. Sanders said the music should be bright, cheerful and congregational. Though not rubrical, the anthem might be sung during the offertory, and the lesson taught that giving was a part of worship. Both reading and preaching should be from the heart.

J. A. Newnham advocated plain music in which all could join Let the preaching be plain and practical, and move the hearers to action, rather than to admiration of the preacher. The present failure to attract the people lay rather with the pulpit than with the choir or reading desk. Also churches should be built with a greater regard to hearing.

G. Rogers spoke as an Evangelical, but he feared the tendency of the age was towards Ritualism. It was the service

and not the teaching that attracted crowds to Ritualistic churches, and the service and teaching were not inseparable. We, too, could appeal to the eye and ear with the best effect. We had no right to close any channel through which the feelings could be reached. We should draw the line on teaching, not on ritual, for surpliced choirs, processions and such like things had no necessary connexion with Romanism.

F. CHARTERS attributed the strength of Ritualism to the fact that it laid great stress on our duty towards the house of God as a place of worship. He advocated the opening of churches during the week and that church members be taught to come to church to worship, not to hear music or sermons.

L. V. LARIVIERE, in a recent tour, had preached in churches where the black gown was in use and in churches where they wore the biretta and the chasuble. He was convinced that there was most genuine piety where there was least ceremonial. Sacerdotalism was not only killing piety, but also chased the people from the church. It was slavish fear that drove R.C.'s in such numbers to church because the priest had the power of the keys and could refuse the Sacraments and close the gates of heaven.

J. E. ELLIOTT said greater efforts should be made to attract and to teach scientific men.

E. I. REXFORD said the services must not necessarily be of one type. One service suited one class of persons and another suited another class. Churches were both houses of prayer and of preaching. The worship should be responsive. Children in the Sunday School should be taught to respond clearly and distinctly. A surpliced choir does not make a congregation sing. The people need to be stirred up to take an active part. Much rested upon the leader whose mannerism might detract very much from the effectiveness of the service. And as to the preaching, in most country churches at least, it should be plain and extempore.

DR HENDERSON said many things might encourage church attendance, but only one thing could promote spiritual worship both in the scientific and the unscientific, viz., "I, if I be lifted up, will draw all men to me."

GENERAL PASTORAL VISITING; HOW FAR IT IS DESIRABLE, AND THE BEST MODE OF CONDUCTING IT.

By Rev. J. A. Newnham, M.A., Rector of St. Matthias, Montreal.

The form of title may seem strange. Can the desirability of such visiting be questioned?

In *theory* its importance is unquestioned; but in actual *experience*, much of pastoral visiting (apart from that of the sick) as generally performed, seems to some almost a "necessary evil"; pleasant doubtless, but somewhat unprofitable; compared with what might have been done with the time, yet expected by the congregation. The reader of the paper had heard able and earnest ministers of the Gospel maintain that preachers should be freed from visitation, that they might devote their time to pulpit work; while others urged that preaching would have little life, unless guided by close intercourse with the hearers.

Pastoral visiting in a country parish stands on quite different grounds from that in a town parish. The writer when holding a scattered country charge, felt the importance of visiting. His visits were lengthened ones, perhaps including the family meal, and the father and sons were called in from the field. As the houses were often far from church, he generally had family worship with them. It was also easier to guide the conversation into religious or profitable channels than it often is in town houses.

In cities, the people have frequent church services, visits must be shorter, and often interrupted, and as a rule one only sees the grown up ladies, the men being at business.

Bishop Bedell's definition of pastoral visiting is "The friendly, unceremonious visit of a Pastor," *i.e.* neither a frivolous or formal social call, nor a religious lecture. The pastor is a friend, and also a messenger of the Gospel; and must not separate himself from his people but draw near to them. He cannot always give religious instructions, yet he should remember his office, and watch for opportunities. He may feel disappointed in this direction, and so doubt the value of his visiting, while perhaps he has laid the foundation for future profit.

Perhaps the best pastoral visiting is such that a prayer or a personal appeal would not be inappropriate. Remember it is the general house to house visiting we are considering, and not where there is sickness or trial. The necessity of this is recognized in theory, whereas experience of it in practice somewhat weakens one's belief in it; and some pastors have been successful who refused to give much time to it. The duty of Pastoral intercourse cannot be denied, but the mode of that intercourse may be an open question amid the many calls on the pastor's time.

Weigh well the solemn charge given at ordination which can hardly be observed without diligent visiting. The Saviour's earthly ministry was largely pastoral visiting and contact with the people; so was that of His Apostles. Compare the advice of many of the ablest modern pastors, and the late Bishop of Oxford's address to his students, and Quintillian's simile of the only way to fill a number of narrow necked bottles.

Pastoral visiting is good (1) for the pastor; it helps him in his sermons, in suggesting topics and correcting errors, while it wins for him the ear and heart of his people. It also helps the pastor to avoid officialism and unreality.

(2) It is good for the people; it serves often to drive home some pulpit teaching, it teaches that religion is a matter of daily life, and not for the Church only, it brings the pastor into contact with absentees from Church, it is a check on parish quarrels, and it is a means of attracting families and specially the children to the pastor.

The difficulties in the way must be left out of this paper, except just to name some:—

Natural selfishness, love of ease, the pressure of work, and specially, as very hurtful, a timidity in dealing with others in vital spiritual matters, and a dread of coming face to face with spiritual disorders. Prayer and perseverance, and growth in grace, can alone overcome these.

One or two suggestions in closing:—

1. Beware of favouring either the rich or poor, either the pious or the worldly.

2.—Be systematic.

3.—Be manly, sincere, not canting nor affected.

4.—Never intrude by inconvenient or ill-timed visits, which only offend.

5.—Give careful thought and preparation to all visiting. The work of the church, the Sunday School, Temperance Society, etc., will often furnish subjects for conversation.

6.—Begin it, continue, and follow it up, with prayer, remembering the proportion of unconverted ones. The conclusions come to in preparing this paper are:—

1.—Pastoral visiting is a necessary work.

2.—That much of it, as actually practised, is far from being as profitable as it might and should be.

3.—The remedy is not to abandon it, but humbly confessing our weakness and faults to pray that we may be filled with a burning love for souls, with a holy resolution to tread in the steps of our Master, and with the Holy Ghost, the Comforter.

L. V. LARIVIERE said the real success of the ministry lay in leading souls to Christ and the secret of this was an entire consecration of the faculties to the service of God. No invariable rule could be laid down for pastoral visitation but its object was the personal contact of soul with soul. More good was often done by visiting than by preaching. It would help to preach, provide material that would tell on the hearers and make them more attentive.

W. N. DUTHIE asked why the clergyman in cities did not offer prayer in pastoral visitation. He thought timidity and social forms prevented his doing so.

G. ROGERS replied because the people whom he visits attend church on Sunday.

P. JUDGE said even among farmers it was easy to offer prayer among the poor but more difficult among the well to do.

W. SANDERS urged that tact was indispensable. We must be guided by circumstances. Some times it would be most inconvenient to read or pray.

G. A. SMITH said visitation of the sick was most difficult and trying. Candidates for the ministry should be trained for the sick room and might even be allowed to accompany the parish clergyman in some of his sick visits. He strongly urged the establishment of a chair of Pastoral Theology in connection with the College.

MISSIONARY MEETING, THURSDAY OCT. 3RD, 8 P.M.

Rev. J. DART, Rector of St. Lamberts, said in substance, as follows :—

We are told that, when Apollos came to Ephesus, Aquila and Priscilla, "took him unto them and expounded unto him the way of God more carefully." He had come from Alexandria, that brilliant seat of intellectual activity, and yet two humble christians were able to impart to Apollos some truth, which qualified him to do better and more enduring work in the Missionary field. I shall be happy if I may do this evening such work as Aquila did.

There is no labour more honourable than that of a missionary, and to this work every one is called. Whether you be a Bishop or a layman, a Rector or a student, whether you be young or old, rich or poor, you are all called to earnest missionary work. Our Blessed Lord said to the Apostles, "as my Father hath sent me, so send I you." The Saviour, then, was a missionary, so were the Apostles, and every Christian should be the same. Among the Moravians there was a rule that, when a convert had been in the Church one week, he was to begin winning others for Christ. That Moravian Church has taught us many valuable lessons in Mission work, and this one is not the least valuable of them.

Let me mention one or two truths, which will be useful in your work. First, we must come as near as possible to those we would benefit. We know that, when the Saviour would bless our race, He took our nature upon Him; He came down to earth that He might raise us to heaven. He took the blind man by the hand, He touched the leper, He received sinners and ate with them. So must we come near to our brethren, and take them by the hand, if we would do them good. The second truth is, that in all work for Christ, there must be self-sacrifice. St. Paul tells us that Christ "hath given himself for us an offering and a sacrifice to God." And we are to walk in his steps. We must meet not only the reasonable demands that are made upon us, but the unreasonable ones also. There will be opportunities for self-sacrifice, when we shall gain no approval, or applause, when, perhaps, we shall even be blamed, yet we are to give up our ease and comfort, we must make ourselves of no reputation, we must look upon all our gifts and accomplishments as so many talents to be faith-

fully used in our Master's service. We have examples of this spirit in the lives of those men and women who take up their abode in the slums of London, living in the plainest way, giving their best days to the rescue of the perishing, unknown and unrecognized by others. Another instance is that of the Missionary who, when mission work was forbidden in the West Indies, sold himself as a slave, that he might tell the slaves of that freedom which Jesus brings. Some of the early Christians, we are told, did the same thing.

Again we must love those whom we seek to bless. This is true, whether we labour in a large field or in a small one. I opened the other day, a volume of intense interest, the Life of the Rev. M. Paton, a missionary to the South Seas. I had time only to read the opening sentence, "Love is omnipotent: Wherever true passion for souls burns, there we may find a new Mount of Transfiguration, where the earthly takes on the complexion of the heavenly." We know how St. Paul loved his people and was loved in return. And all our activity, all our acquirements, all our plans, yes and all our sacrifices will be altogether fruitless, if we have not a loving spirit. If we would succeed we must love the froward and the troublesome, those who are unfriendly and those who set themselves against us. Love them and in time you shall win them.

Spend, then, and be spent in love,
Take the task before thee set.
Souls to win for heaven
And thyself—forget.

REV. N. P. YATES spoke of his experience in Manitoba and the North West during the summer, pointing out some of the difficulties connected with Church work which arise on the one hand from a scattered and heterogeneous population and on the other from the great lack of men and means to supply the ever increasing demands of a country infinitely grand in its prospects and almost boundless in extent.

He had made it a special object to learn as much as possible about the Indians and with this in view had visited the reserve of the Sarcee Indians near Calgary, and an encampment of a Sioux tribe at Portage la Prairie.

Notwithstanding the efforts made in late years by the Government, and for some time past by a few missionaries

scantily supplied with means and appliances,—too few and too scantily supplied—the condition of our Indians is such as should call forth the deepest sympathies of an enlightened human heart and the most earnest endeavours of an enlightened Christian activity.

Surely these people are capable of being bettered. The testimony of those who have worked among them and of other reliable witnesses proves this.

There are many good points in the Indian character and after all has been said about their superstition, their indolence, their filth, their vindictiveness, their vice, they are nevertheless human beings like ourselves, however much they may have degenerated from the original type or fallen behind in the progress of the race, and on the ground of our common humanity, they claim our sympathy and help; they claim these as well on the ground of recompense for the wrongs which have been done them by the white man; and especially do they claim them from us who believe that the Gospel of Christ is the only and the all-sufficient remedy for the ills of the world.

Rev. A. W. BURMAN attributed the peaceful state of the Canadian North West to the work of the Missionaries who went forth with the Gospel in one hand, education in the other and the love of God and of the Indian in their hearts. He deplored the evils brought among the Indians by civilization and the railway and the apathy of Christian people in sending or supporting so few missionaries He eulogized the work of such men as Cochrane and Bishops Horden, Bompas and McLean, He said that in 1883 there were 28 stations, 11,000 baptized converts, 1,363 communicants, 40 day schools, 1,261 scholars, 25 European clergymen, 9 country born, and 10 native teachers and the Indians in many of these stations were as good Christians and churchmen as ourselves. But there was still much to do and the work was difficult. Agents had to do the duties of doctors, builders, teachers and lawyers. Their homes had a powerful influence on the Indians. Unfortunately their wives were too often forgotten. They could only succeed by learning the Indian language, knowing the people thoroughly and thinking as they did. But the field was a most hopeful one. For the Indians were naturally simple-minded and devout; they were very grateful and never forgot a kindness.

Rev. Dr. HENDERSON, in a few well chosen words, congratulated the members of the Conference on their success and expressed the feelings of all present when he devoutly thanked God for His goodness to them and earnestly invoked the Divine blessing on their labours. The Benediction brought to a close the 1st Missionary meeting and the 1st Conference of the Montreal Diocesan Theological College Association.