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ANNUAL REPORT

Second Congress

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FOR THE YEAR 1815

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AUTHORIZED REPORT

OF THE PROCEEDINGS OF

THE SECOND CONGRESS

OF

THE CHURCH OF ENGLAND

IN CANADA,

Held in the City of Toronto, Ont., commencing October 14th, 1884.

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COMPILED BY THE GENERAL SECRETARY

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HAMILTON:  
SPECTATOR PRINTING COMPANY.

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COMMENCED JUNE 7TH, 1883.

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FIRST CONGRESS,

*Commenced June 7th, 1883, in Hamilton, Ontario,*

PRESIDENT, RT. REV. THOMAS BROCK FULLER, D. D.; D. C. L.,  
LORD BISHOP OF NIAGARA.

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SECOND CONGRESS,

*Commenced October 14th, 1884, in Toronto, Ontario,*

PRESIDENT, RT. REV. REV. ARTHUR SWEATMAN, D. D.,  
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# INDEX.

Opening of the Congress .....	PAGE. 11
-------------------------------	-------------

## I. THE CATHEDRAL SYSTEM.

The Lord Bishop of Toronto .....	12
Rev. Rural Dean Bland .....	17
Rt. Rev. Bishop H. C. Potter .....	24

## II. CLERICAL INCOMES.

Archdeacon Boddy .....	25
Mr. George Elliott .....	31
Rev. J. W. Burke .....	33
Rev. E. P. Crawford, Dr. Carry, Rev. W. S. Darling .....	34
Hon. G. W. Allan, Rev. S. Jones, Mr. Jenkins .....	35

## III. CANADIAN MISSIONARY SOCIETY.

Rev. W. Shortt .....	36
Rev. W. F. Campbell .....	40
Mr. Thomas White, M.P. ....	43
Dean of Montreal, Rev. Dr. O'Meara, Rev. Dr. Carry .....	45
Rev. W. W. Bates, Rev. J. Langtry .....	46
Rev. Dr. Mockridge, Rev. Provost Body .....	46

## IV. THE CHURCH AND MODERN THOUGHT.

Very Rev. Dean Carmichael .....	47
Rev. G. J. Low .....	52
Rev. Professor Clark .....	58

## AMERICAN GREETINGS.

Rt. Rev. Bishop McLaren .....	61
Rt. Rev. H. C. Potter .....	62

## V. RELIGIOUS INSTRUCTION IN OUR PUBLIC SCHOOLS.

Ven. Archdeacon Dixon .....	63
Rev. Canon Hill .....	68
Rev. J. Langtry .....	73
Rev. O. P. Ford, Mr. Jenkins .....	74

INDEX.

v.

VI. PROPER OBSERVANCE OF THE LORD'S DAY.

	PAGE.
Rev. Canon Curran .....	74
Rev. Dr. Carry .....	77
Mr. W. J. McClure .....	81
Rev. J. W. Burke, Rev. J. Davidson, Ven. Archdeacon Dixon .....	82
Rt. Rev. Bishop McLaren, Hon. G. W. Allan .....	83

VII. RETAINING SUNDAY SCHOOL SCHOLARS.

Rev. J. D. Cayley .....	84
Mr. C. R. W. Biggar .....	89
Rev. Rural Dean Hill .....	91
Rev. Rural Dean Nesbitt .....	93
Revs. C. E. Whitcombe, S. Jones, Dr. Carry and Mr. T. White .....	94

DIVINE SERVICE.

RT. REV. DR. McLAREN, Bishop of Chicago, (Sermon) .....	95
---	----

VIII. THE DIACONATE AND LAY HELP.

Rev. Dr. Mockridge .....	106
Rev. J. Pearson .....	112
Mr. W. H. Howland .....	115
Revs. Geo. Love, E. Owen, Rural Dean Bland .....	116
Rt. Rev. the Lord Bishop of Ontario .....	116

IX. CHURCH OF ENGLAND TEMPERANCE SOCIETY.

Rev E. P. Crawford .....	117
Dr. Snelling, Q.C. ....	118
Mr. G. B. Kirkpatrick .....	124
Very Rev. Dean Carmichael .....	125
Mr. T. White, Dr. Carry .....	125

X. ATTACHING PEOPLE TO THE CHURCH.

Rev. C. E. Whitcombe .....	125
Mr. Charles Jenkins .....	127
Mr. McClure, Rev. J. Langtry .....	136

Close of the Congress, Votes of Thanks, etc .....	138
---	-----

APPENDIX.

Paper of Judge of McDonald .....	141
Paper of Canon Norman, D. C. L. ....	144

Rules of C

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.....	PAGE.
.....	74
.....	77
.....	81
leacon Dixon.....	82
.....	83

HOLARS.

.....	84
.....	89
.....	91
.....	93
Mr. T. White.....	94

mon) ..... 95

HELP.

.....	106
.....	112
.....	115
.....	116
.....	116

SOCIETY.

.....	117
.....	118
.....	124
.....	125
.....	125

RCH.

.....	125
.....	127
.....	136

.....	138
.....	141
.....	144

## Rules of Order guiding the Second Congress.

1. None but members of the Church of England, or of the churches in communion with her, will be permitted to address the Congress. No person will be permitted to speak twice on the same subject.

2. All questions of order in the proceedings will be in the discretion of the chairman, whose decision shall be final.

3. Any member desirous of addressing the Congress on the subject before the meeting, must hand his card to the Secretary in attendance, and wait the call of the chairman, who shall take the names in the order presented, precedence always be given to those who have not previously addressed the Congress.

4. Every speaker shall address the chair only, and shall confine himself to the subject before the meeting.

5. No question arising out of any paper or subject shall be put to vote.

6. The time allowed to each speaker, other than those specially invited to read papers or to give prepared addresses, (who shall be allowed twenty minutes), shall not exceed ten minutes. A bell will be sounded at the expiration of the allotted time.

N. B. It is probable that the above rules will be somewhat altered and added to for the next Congress.



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## The Second Congress of the Church of England in Canada.

**TORONTO, 1884.**

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*(The above are all the appointments as yet made, but it is hoped these  
 numbers will soon be increased.)*

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THE SECOND CONGRESS  
—OF—  
The Church of England in Canada.

FIRST DAY—MORNING SESSION.

After the celebration of the Holy Communion in St. James' Cathedral, Toronto, the Congress assembled in the Cathedral School Room, on Tuesday morning, October 14th, 1884, the Lord Bishop of Toronto in the Chair.

After prayers by the Secretary, the Bishop in opening the Congress said :—

It gives me great pleasure to welcome you very heartily to this second session of the Church Congress in Canada. It affords me very great gratification indeed, that so early a session as the second should be held in the city of Toronto. We have been, it must be confessed, very tardy in following the example first set us by the mother Church at home and more recently by the sister Church in the United States in the matter of holding church congresses. Although we have taken up this admirable system rather late in the day, I trust that we shall take it up earnestly and heartily. There can be no question in the minds of those who have had any opportunity of watching the effects of the holding of congresses both in England and the United States, as to the very great benefit that can be expected from them. It is difficult to conceive any plan better calculated to promote the thorough circulation and ventilation of ideas and plans for Church government, or any plan better calculated to disabuse minds of prejudice, to bring together those who have been accustomed to differ, and to smooth over and minimize differences that exist between them. There can be no greater mistake than for those that differ to stand apart from each other. (Hear, hear.) The only effect of such a course must be to widen the breach between them. A most hopeful sign is that those who honestly and candidly differ on certain points can come together face to face, and manfully speak out their views and opinions and learn to entertain for each other's views at least respect. There is one element in church congresses that is especially adapted to bring about this very happy result, that must be patent and obvious to you all, and that is the point in which they essentially differ from the ordinary church assemblages. We are not accustomed from experience to regard the synods as affording opportunities for smoothing over differences—(laughter)—and bringing people together, but in a church congress such opportunities are given. There is only one conceivable object in the speakers, and that is simply



to advance the views which they honestly and conscientiously hold to be for the benefit of the Church. There is entirely wanting that element, that object which is usually the cause of discord in the other assemblies to which I have referred, that is to say, there is no ulterior object in the speaker. A speaker does not advance and advocate his views in order to obtain a vote for either himself or his party, and I think that is the one element that sets the congress free from everything that is objectionable and dangerous in the open discussions—that views can be advanced fearlessly and conscientiously. And they can be always accepted for what they are worth.

We have a long programme before us of very important topics. I sincerely trust that we may be guided in all our deliberations by the Spirit of God, and the spirit of love and charity, and by the spirit of an earnest desire to promote the influence and usefulness of our churches. I cannot close these few remarks without expressing the very great gratification I feel that we are to have present with us during this congress distinguished representatives of our sister church across the line. (Applause.) We have with us on the platform this morning one of the bishops of the American church, whose name, at any rate, is familiar to all of you, if his features are not. I trust that Bishop Potter, of New York—(loud applause)—will at the evening session address to us kindly and brotherly words. In the name of the Church in Toronto, and I trust I may say—as it is not a diocesan meeting, but a provincial—in the name of the Church of the Ecclesiastical Province of Canada—I desire to tender him our sincere welcome. (Applause.) I trust that we shall also have with us very shortly the Bishop of Chicago, who is to preach to-morrow evening. (Applause.) We have now to proceed to business, and I believe I have to call upon myself for the first paper.

### I.—THE ADAPTATION OF THE CATHEDRAL SYSTEM TO THE NEEDS OF THE CANADIAN CHURCH.

The Rt. Rev. ARTHUR SWEATMAN, D.D., Lord Bishop of Toronto, (Paper)—I may say that in deference to the feelings of some who have taken exception to the term, "the Canadian Church" in the above title, I have taken the liberty of changing it to "The adaptation of the Cathedral System to the needs of the Church in Canada." (Laughter.)

The title of this paper contains within itself all the refutation that is necessary of any objections which might be taken to this subject as unsuitable for discussion at our Church Congress.

The Cathedral system—not the Cathedral *edifice of service*—is proposed for our consideration; the *adaptation* of this system to the needs of our young Church—not the *transplanting of the stereotyped establishment* for her adornment and glorification or the gratification of higher tastes.

And therefore I am not going to paint a picture of gorgeous, solemn piles, glorified with the reproduction of all the beauties and splendour of mediæval art, whose aisles resound with daily chant of white-robed choirs, where white-haired dignitaries enjoy an eventide reward of opulent repose; and invite you to indulge a dream that thus we may some day enhance the prestige of the daughter by transferring to her, if only in

feeble copy, some surround her venerable antiquity.

My subject is to survey with me it is true, much of our Mother Church, not a meeting must not be antic-rade hobbies, but Church.

On the subject many minds by the which is drawn from England to-day, of stately buildings echoing aisles; spacious officious officials and all these, surmounting a poetical life or exigent, full of poetic but exceedingly elaborate with the common

Now I beg you to be as possible, but the system itself is sagacious intellect for which I beseech you to be adaptable to modern

Let me then system, as I understand

In the first place, the Cathedral should be a centre and fountain of activities—embracing further, that it should be a model and standard of the highest type in the kept prominent that the Cathedral institution.

Proceeding from this basis, the organization based upon that the Bishop, administrative head or Cathedra in the responsible direct body, the regulation of its deliberation

We come, then, to the aims of the C

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## FEDERAL SYSTEM TO AN CHURCH.

D.D., Lord Bishop of  
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feeble copy, somewhat of the traditional dignity and grandeur which surround her venerable mother, the heritage of a long lineage and hoar antiquity.

My subject is essentially *practical*: the range of vision I shall ask you to survey with me essentially *modern* and *local*. The historic past presents, it is true, much fascination, especially when the topic is the Cathedrals of our Mother Church; but we must remember this is a Church Congress, not a meeting of an Ecclesiological Society; and our discussions must not be antiquarian, but utilitarian; our aim not to theorize nor to ride hobbies, but to contribute to the wider and deeper usefulness of our Church.

On the subject before us, a confusion has been introduced into many minds by the prevalent, popular idea of the Cathedral and its uses which is drawn from the institution as it exists for the most part in England to-day, or existed 30 to 40 years ago—an idea made up chiefly of stately buildings; beautiful musical services rendered to vacant, echoing aisles; splendid revenues ill-applied; retinues of pampered and officious officials; dignified titles; learned leisure; profound repose; and all these, survivals of a remote past, little suited to the prosaic practical life or exigencies of to-day; very beautiful, indeed, and impressive, full of poetic religious feeling, inspiring with a solemnizing awe; but exceedingly expensive, and hardly accomplishing results commensurate with the cost.

Now I beg you to banish this conception from your minds as completely as possible. It is no modern degeneracy or abuse of the system, but the system itself, as it came forth fresh from the practical and sagacious intellects which gave the Cathedrals the original foundation, for which I bespeak your consideration, as offering much that is adapted or adaptable to meet our Church needs.

Let me then endeavour to sketch out the principal features of this system, as I understand them.

In the first place, the broad conception presents itself that *the Cathedral should be to the diocese what the Church is to the parish*—the centre and fountain of government, education, charities, spiritual life and activities—embracing under education the function of preaching, and further, that it should set to all other Churches in the diocese, the model and standard in the fulfilment of these offices, as well as the highest type in the conduct of the divine services. This is a point to be kept prominent throughout, as characteristic of every phase of the system, that the Cathedral is a *diocesan* as distinguished from a *parochial* institution.

Proceeding from this fundamental principle to consider the organization based upon it, the fitness is obvious at once of the arrangement that the Bishop, as head of the diocese, should also be the active, administrative head of the Cathedral system—not only having his sedes or Cathedra in the chancel of the Cathedral Church, but being the responsible director of its services, the presiding officer of the capitular body, the regulating hand and arm of its movements, the guiding mind of its deliberations, the animating soul of its activities.

We come, then, to the working staff devised to carry into execution the aims of the Cathedral system. But here I must plead that the

exigencies of time necessitate the passing over many details of the internal organization, in favour of the broad general features which are indispensable and invariable. I shall, therefore, speak of the clergy of the Cathedral staff under the indiscriminate term of Canons, forming collectively the Chapter;—disregarding the distinctions between Canons, Prebendaries and Minor Canons and between the greater and the lesser chapter. A chapter of Canons possessed of well defined functions and powers is, at least, essential to the Cathedral scheme.

Before proceeding to consider these functions and powers as calculated to be useful in the administration of dioceses such as ours in Canada, it is necessary to refer to the chief offices held by members of the chapter according to a prescriptive usage which is common to all Cathedrals however their constitutions may otherwise differ.

These offices are four, those of Dean, Precentor, Chancellor and Treasurer.

To give the briefest summary of their respective duties, the Dean, by ancient statute, was head of the Canons, exercising supreme authority over all officers and servants of the Cathedral to enforce observance of its laudable customs; to watch over all possessions of the Church and defend its liberties; he was chief administrator of the estates of the chapter, visitor of the dependent churches and parishes and president of the Courts.

It will be observed that in the present unendowed condition of our dioceses, most of the duties thus assigned to the Dean would be sinecures in our Cathedral system. We may therefore dispose of the Very Reverend dignitary with Archbishop Benson's shrewd observation, "until the increasing property and material ramification of the Cathedral demanded such leadership, there was frequently no Dean—and a modern Cathedral landless, moneyless, churchless, would naturally begin the world without one." I would suggest that as head of the capitular corporation it is appropriate that in our adapted system, the Bishop should be the Dean of his own Cathedral, and appoint a Sub-dean from among the Canons.

Next in rank to the Dean was the Precentor, who had charge of the choir of the Cathedral, and all services performed in it, as well as authority over all the song-schools of the diocese. His deputy, where he had one, was called the Succentor. I may say that in this Diocese we are already provided with a Precentor, though, alas, without a Cathedral service (except on an occasional diocesan function), to direct, and without a Canon's stall.

The third Cathedral officer was the Chancellor. He had the direction of all the preaching of the Cathedral and the organization of instruction whether in divinity or grammar schools: he was bound to lecture the Cathedral Clergy on divinity; to instruct theological students; and out of funds provided, to assist such students and maintain lecturers. To him also was entrusted the charge of the library and muniments of the Cathedral. It would seem almost obvious that by annexing a Canonry with the Chancellorship to a choir of divinity a ready way might be found for carrying out amongst us so admirable a scheme which would make the Cathedral the fountain head of Church education in the diocese, and the living centre of preaching power. My colleague, Mr. Bland, will, however, deal with this question in the paper which is to follow.

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The last of the chief officers of the chapter was the Treasurer. As the name implies he was the responsible guardian of the treasure of the Church. Rich as these once were in precious relics and vessels of gold and jewelled vestments, they would mean with us nothing more than the fabric and furniture with the necessary accessories of worship. But he had a further office, which may suggest some practical usefulness for us. He was at the head of the diocesan and Cathedral charities. In our dioceses, the charities of the Church—Mission Fund, Widows' and Orphans' Fund, Theological Students' Fund—are efficiently administered by boards of the Synod. This has arisen from necessity in the absence of such a central executive body as the Cathedral chapter. I offer no suggestions as to a change.

Having thus glanced at the special functions of certain members of the capitular body, we now come to the far more interesting and practically important consideration of the *general* duties belonging to them in their common and corporate capacity. Can these be utilized to the advantage of our Church in Canada? Have we any felt needs which the system revived would answer? In fact, are Canons capable of any use but ornaments in the colonies? Can Canonries serve any more practical purposes than as honorary titular rewards? Not so long as they are regarded as rewards. Not so long as they are empty names. Not so long as the office is not only honorary, but sinecure, with no conceivable functions attached to it. Not so long as our Canons are scattered throughout the diocese, tied down to parochial charges which claim their entire time and labour. This whole system is a travesty, a contradiction of the wise, most sensible, practical, beneficent concept of Cathedral organization. No wonder we are ridiculed by sensible men for aping the semblance of a grand institution without a vestige, a pretence of the reality. No, the first and indispensable condition is that our Canons should be *diocesan* not *parochial* officers, that they should be endowed from Cathedral funds and set entirely free from the local claims which are created by local support; and that their residence should be within the Cathedral precincts.

This being premised, the general duties for which such a chapter would be available and to the incalculable advantages of the Church, may be divided into two main classes. First, they would form the advisory council of the Bishop; and secondly, they would furnish a body of preaching and organizing clergy to go through the diocese as missionaries, visitors of grievances and the like, as occasion should arise and the Bishop direct.

I leave Rural Dean Bland to deal with this second topic. On the first, a very few words will suffice. That it is inherent in the chapter to be "the senate of the diocese," with whom the bishop shall take advice on all matters affecting the diocese, with whom he shall share the care and government of the Church, appears from all records, from the primitive days when the Bishop, as a father, lived among his clergy in the original Parochia, before the grouping of parishes into dioceses, and from the universal Canon law. Is there not, herein, an arrangement most adapted to meet the needs of the Church in Canada? Not her special needs, indeed, but such as she shares in common with all Churches everywhere. From experience, I, at least, can answer, *ex animo*



Yes indeed! A Bishop with the care of all the Churches upon him, the burden of multitudinous duties, the anxieties of many trying difficulties, sorely feels his need of brotherly help and counsel; and for this in the Colonial Church, where the Cathedral chapter is wanting, no other provision is made.

Among the adaptations in the Cathedral system which the special circumstances of our Church seem to call for, I hurriedly notice one. We possess no wealthy endowments; the system we are shut up to is the voluntary system; for such means as are necessary to acquire suitable buildings, and maintain a small number of Canonries we have to look to the liberality of the lay members of the Church. For this, if for no other reason, it is desirable to associate with the Clerical members of the chapter, say an equal number of lay members, whose duties shall extend to the management of the temporalities but not the spiritualities of the Church. In such a consultative body, practical lay wisdom and experience are of a value that we cannot afford to overlook. An additional advantage of the innovation suggested is that by making the lay members of the chapter eligible by the Synod, that representative body acquires a direct interest and voice in the Cathedral management.

I must conclude a necessarily imperfect paper by directing your attention, by way of encouragement, to the examples set us by dioceses in the United States in the adoption of the Cathedral system as I have attempted to sketch it. The force of the example lies in the acknowledged shrewd perceptive faculty and practical common sense of our American cousins. The Protestant Episcopal Church commenced its life with the National Independence, at a time when all old English institutions were most obnoxious, just because they were English and old. Consequently in framing the constitution of the new Church, the Cathedral was designedly left out as *kat' êxochên* a thing that was old-world, obsolete, effete. But *tempora mutantur*,—prejudices have died away; the needs of an active, living Church have induced the search after the best methods, even though they be borrowed from the old stock and the wisdom of the ages gone; and lo, the conviction has been, for some years, fast forcing itself upon the minds of the most earnest, advanced American Churchmen which was avowed by Bishop Benson; that "man's wit has never advised a more sensibly practical kind of institution, that the Cathedrals of the old foundation were simply perfect in their organization."

Passing over such dioceses in the United States as having adopted, like ourselves, a Cathedral in name, yet have no chapter, though the Bishop's independence is more or less secured, we find the commencement of the true Cathedral system in the work of Bishop Doane at Albany and of Bishop Perry at Davenport in Iowa. Both of these prelates have constituted chapters with lay members; and a grand scheme of Cathedral work has been laid out; but in neither scheme does the *diocesan* system find place.

The late deeply lamented Bishop Clarkson made a momentous advance when he was permitted to crown his life's work with the completion of his exquisitely beautiful Cathedral at Omaha, Nebraska, with its organization in almost perfect accord with ancient lines. In that diocese the Cathedral is in all respects a diocesan institution. The plan

achieved by Bishop Clarkson, and finally, at De Moines, an ideal perfection.

To those who have read a masterly, candid discussion, I heartily commend the American Church, and the Chancery of the

With those eyes, Starting in the hands, keeping ever increasing the efficiency, lay afresh the four far reaching, on which in the hope that come, a superstructure lasting in its solidities of Christian Cathedrals in Canons, memories as it is

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The Rev. F. (Paper)—In the practical thought, its various ramifications such interest and hope that it will be by inceptive action, ral temptation to system, with all ecclesiastical desires the simple exhibition your emulation, attraction.

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achieved by Bishop Clarkson has already been adopted in several other  
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 and finally, at Denver, we are told the Cathedral system has attained to  
 an ideal perfection.

To those who would desire to know in fuller detail what has been  
 done of late years, in this direction, in the American Church, and would  
 read a masterly, clear and interesting resume of the whole subject under  
 discussion, I heartily commend a little work, "The Cathedral in the  
 American Church," by my valued friend the Hon. J. M. Woolworth,  
 Chancellor of the diocese of Nebraska.

With those examples before our eyes, cannot we go and do like-  
 wise? Starting in a small way, utilizing what we have already to our  
 hands, keeping ever foremost before our minds what will best subserve to  
 increase the efficiency and usefulness of our Church, may we not aspire to  
 lay afresh the foundation tried and sure, and to trace the lines, broad and  
 far reaching, on which the fathers of our Church, in the old time, wrought,  
 in the hope that on them will arise, through the generations that are to  
 come, a superstructure grand in its dimensions, glorious in its beauty,  
 lasting in its solidly laid plans and blessed in its widely extended influ-  
 ences of Christian light, education and charities, that shall make the  
 Cathedral in Canada a name as full of holy associations and venerated  
 memories as it is in old England.

As a motto of caution and stimulous to action I leave with you the  
 wise words of the Primate of Anglican Christendom :—"It is no true  
 reverence to follow up old lines without extending them. They give dig-  
 nity if we know how to develop them: but if we will not step beyond  
 them on vital call, we make trammels for ourselves, and are most unlike  
 those old founders whom we propose to imitate."

The Rev. E. M. BLAND, Rural Dean, Diocese of Huron,  
 (Paper)—In the treatment of a subject presenting such a wide field of  
 practical thought, and suggestive of so many methods of application in  
 its various ramifications, as is the one now before us, a subject too of  
 such interest and importance to the Church in Canada, that I venture to  
 hope that it will not be only ventilated in this Congress, but followed up  
 by inceptive action in the various dioceses, one has to resist the not unnat-  
 ural temptation to present a grand ideal picture, descriptive of a perfect  
 system, with all its machinery and agencies, both of spiritual and  
 ecclesiastical design, working together in harmonious operation, and by  
 the simple exhibition of its power and influence, not merely challenging  
 your emulation, but inviting your co-operation as by a natural law of  
 attraction.

And it is not, I believe, altogether foreign to the nature of a Church  
 Congress such as the present, to deal with the abstract views of questions  
 in the written papers, trusting to the discussions which they provoke to  
 bring the subject matter down to its common place and practical stand-  
 point; nevertheless, as the subject in any detailed aspect is somewhat a  
 novel one to the Church in Canada, as a Church, there is rather a  
 necessity apparent that we should have presented to our minds something

that will commend itself to our judgment as being practicable of achievement, even while at times almost unavoidably verging on the ideal, on the well established principle that unless we aim high we can never hope to strike a distant mark, and that our example should be as complete and perfect as possible, since, though our copy cannot at first hope to equal it, yet it will undoubtedly be better than if we followed an imperfect pattern. This must be my apology for anything in the following paper which may, to your wisdom, seem to be impracticable in the present adolescent (may I not in respect of the subject before us, add too-long adolescent) condition of the Church of England in Canada.

It will, I think, be generally conceded that the prevailing conception of a Cathedral in Canada is at best a very vague and indefinite one, and the application of the system, if system it can by any stretch of courtesy be called, very erroneous and utterly intangible when we have the name without the thing; Deans without Cathedrals, Cathedrals without thrones, Archdeacons who make no visitations, Canons who have no duties, buildings under control of parochial authorities, the Cathedral (?) pulpit under control of a Rector, a Chapter that never meets, and would have no jurisdiction if it did, and a Cathedral service at the mercy of an irresponsible choir, or an irrepressible, aggrieved parishioner; the whole a medley, bearing not the faintest resemblance to the grand and beloved radiating centres of diocesan activity in the Mother Church, which they profess to be counterparts of, and which every one who has known and appreciated the Cathedrals at home, expects them to be and when in grievous disappointment they are found to exist only in name, without a substance, and only the slightest and most indefinite outline of a shadow, what wonder if they exclaim, with a sigh of regret and dismay, Ichabod! the glory is departed!

And yet it is true that it is only within the past decade that the Church in England has thoroughly awoke to realize the grand evangelizing capacities of her Cathedral system, as the ever throbbing life diffusing heart of the diocese. The common, and alas too often warranted notion of a Cathedral, has been mainly material, a strikingly grand, ecclesiastical edifice of architecturally correct design, situated in a central city, the capital of the diocese, itself with its historic buildings clustering around it, a study for the antiquarian rather than a school for the Churchman, its daily services ornate and ritually correct, but sadly lacking the sympathetic influence which alone can win the acknowledgement "this is God's House;" its vast dimensions sadly lacking a congregation proportionate to the accommodation they provide, its offices sinecures for the more fortunate clergy who happen to be literary or ecclesiastical favorites, a picture rather discouraging than otherwise of wasted powers and misapplied energies, a great receiving house rather than a well stocked distributing centre. *Mais on a changé tout cela*, and the last few years have witnessed a splendid revival and restoration, not merely of outsides but of insides, as the Cathedral has been recalled to the discharge of its proper functions as the fostering Mother of the Diocese, the heart of all diocesan agencies, the centre of diocesan life, the Church of the Bishop, the Church of the Clergy, the Church of the Masses, the power behind the throne!

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dian Church ? We have already had good foundation ground given to us in the preceding paper, as well from the theoretical as the experimental side of the question, and we need not be loath to take a leaf out of the new book of our sister Church in the States upon the subject. Permit me then first of all to lay down one or two premises as principles of action, (a) not to construct where we can adapt, (b) not to construct what is not adaptable, (c) neither to construct nor adapt until we educate. The force of these I think you will perceive as we proceed to consider the powers of the Cathedral as an educational centre, and the functions of the Dean and Chapter as educators of our youth upon the truest basis of a religious education. Perhaps one of the difficulties with which the organization of a proper Cathedral system in Canada is met, is the assignment of specific and profitable duties to the Chapter. May we not find a relief here ? Nearly every Diocese has its Theological College, and its one or more so called Church Schools for boys and girls. I know of but one or two whose Dean is in his fitting place as principal of its Theological College, and of but one where the masters, the majority of whom throughout all our schools are in Holy Orders, have any official recognition, or indeed anything more than a position by sufferance, in the ranks of the diocesan clergy, in place of being Canons of the Cathedral, with grand scope for the exercise of their sacred office, in Term or out of Term, recognized instructors both in secular and in spiritual matters and only by some such adaptation as this can we hope to rid ourselves of the ridiculous anomaly of Canons without canonical duties, belying their very names, which I need not remind you implies the existence and the application of detailed rules of life and occupation.

Making use then of what material we already possess, having regard as much as possible to centrality of position, until having attained our full growth we can actually centralize our buildings themselves, let there be in every diocese a theological college, not necessarily with university powers, and a Cathedral grammar school of both of which the Dean shall be principal, or rather—to work upward—having a common principal who shall be selected with a view to the double qualification of Head Master of schools and Head of the Cathedral Chapter, an appointment therefore which shall be under the immediate control of the Bishop acting in consultation with the Chapter of which he is the Visitor. This of course, after the system is in operation, as naturally the first appointments would be to all intents and purposes arbitrary by the Bishop alone, and again as naturally the appointments to any Canonries involving masterships, would be vested in the Bishop and the Dean, all other Canons being collated by the Bishop and inducted by the Dean. And having regard to the Constitution of the Chapter in its conciliar aspect as the advisory Board of the Bishop it would doubtless be conducive both to greater harmony in operation and fuller confidence in its administration, if a certain number of its Canons were appointed by the Synod of the diocese—always provided that the stalls held by Synod nominees should not be those connected with the schools or colleges, which, for obvious reasons must be under the immediate control of the Bishop and the Dean,—but chiefly those which shall be more closely connected with the administration of the Cathedral and its services.

We would thus obtain by a very simple organization, and without any unnecessary creation of sinecures, a good foundation on which to erect our Cathedral system, and ample material for the efficient conduct of Cathedral work, with the further and not to be overlooked assurance that our Canons would be men of practical scholarship, our Cathedral staff a repository of learning and a body of reference upon all subjects of literary, scholastic, or ecclesiastical interest, thus serving the same purpose to the Church that the Tutor and the Fellows do to a College, and becoming in many senses a rallying point for both the clergy and the laity of the Diocese. A Cathedral library would follow in due course from the founding or affiliating of the schools, the amalgamation of present collections, and the generosity of private or public donors. Upon the advantages as well as the necessities of a semi-public theological library I need not enter at length, for the question has been and is being so thoroughly ventilated in a general sense throughout our Dominion, that no one need be ignorant of the arguments in favor of such an addition to our resources; an addition which I am persuaded both the laity and the clergy would value from every standpoint, and wherein we might depend on finding, not the carefully collated works of a school or a party, but the glorious inheritance of the teachings of Catholic Christendom.

The more difficult and perplexing question of ways and means can, I believe, in the present stage to which the Church has attained, be only met by appealing to the sympathies and awakening the loyal co-operation of those now in authority in the various departments. Private interests, without being in any way injured, might be held in abeyance for the general good: Large-heartedness and liberality of thought and mind-quite as much as generosity in means, must contribute to the upholding of the Cathedral system in this its fundamental principle, and if all will unite heart and hand to the work, we may under God establish such a system as will prove a power, not only in the Church, but in the community at large, leavening the whole lump with sound Catholic religious education. Time forbids that I should enter further into details, showing how extensive this system would inevitably prove in producing a subordinate one of parochial Church Schools, under the control of Canons in an enlarged capacity as Diocesan Inspectors.

But I must pass on to consider a newer yet equally practical and more distinctly spiritual development of the canonical office, viz., that of the Canon Missioner, an Order, if I may so term it, which has been instituted with marked success, and accompanied by much blessing, in the diocese of Durham, England.

There are few of us, I imagine, especially amongst the parochial clergy, but will readily agree that the occasional ministrations of one who shall devote himself wholly to doing the work of an evangelist, holding the Bishop's license, and having a diocesan status, while unfettered by the charge of a parish, would prove of inestimable value in stirring up our congregations, awakening souls to new life, and breaking up our fallow ground; the utility, nay the actual necessity of some such an agency has long been acknowledged by the Methodist body, and it forms a component part of their principles, if not of their very constitution, and bears fruit in their annually recurring "seasons of revival." A few isolated

efforts have been attended we cannot held, but from the movement, seeing often many con- earnest and zealous their own flocks result is that our craving after spirit exist in the human their Church to he- topic, and come Church, if indeed new emotions, to and yield themse-

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organization, and without any foundation on which to erect a basis for the efficient conduct of the Church, not to be overlooked assistance of practical scholarship, our Cathedral of reference upon all subjects of interest, thus serving the same purpose as the Fellows do to a College, and not for both the clergy and the laity would follow in due course of the schools, the amalgamation of private or public donors. Upon the basis of a semi-public theological education the question has been and is being asked in a practical sense throughout our Dominion. Arguments in favor of such an office which I am persuaded both the clergy and the laity would very readily collate works of a school or of the teachings of Catholic

question of ways and means can, the Church has attained, be only the awakening the loyal co-operation of departments. Private interests, must be held in abeyance for the liberality of thought and mind-must contribute to the upholding of a fundamental principle, and if all will may under God establish such a basis in the Church, but in the comparison with sound Catholic religious principles enter further into details, showing how they may prove in producing a subordination under the control of Canons in the hands of the rectors.

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especially amongst the parochial occasional ministrations of one who is the work of an evangelist, holding a canonical status, while unfettered by the ties of an inestimable value in stirring up a new life, and breaking up our false necessity of some such an agency in the Methodist body, and it forms a part of their very constitution, and the seasons of revival." A few isolated

efforts have been made here and there in our own Church, and missions, attended we cannot doubt with blessing, have been from time to time held, but from the very nature of the case it could not become a general movement, seeing that the clergy are almost invariably in sole charge of often many congregations, and even if they are fired with the most earnest and zealous desires for the general good, they may not leave their own flocks untended; and the not-altogether-to-be-wondered-at result is that our people, seeing that the denominations minister to that craving after spiritual excitement which, be it healthy or unhealthy, does exist in the human breast, have their own appetites whetted, and leave their Church to hear Mr. this or Mrs. that hold forth on some extraordinary topic, and come home asking why we do not have revivals in the Church, if indeed they are not carried away by the powerful wind of new emotions, to forswear their allegiance to the Church altogether, and yield themselves converts to a religion of feelings.

Call it by what name you will, "Mission," "Revival," "Evangelistic Services,"; we do sorely need, and the need is finding voice an expression in our synods, an authoritative appointment of an orderly, decent, churchly, intellectual and spiritual method of "building the old waste places": We want men full of the Holy Ghost and of wisdom, whom we may set over this business, who shall be "repairers of the breach, and restorers of the paths."

But hitherto there has been this difficulty: the missionaries have been independent and irresponsible and unauthorized; their labors have been voluntary and purely eclectic, their services very indifferently, if at all remunerated, and there has been a pardonable delicacy amongst the clergy in encouraging any brother to assume so important an office, when there are no visible means of support attached to it.

Can any escape from this difficulty be found so naturally as in the proper operations of the Cathedral system? I think not. Nay more, I think that the office itself is of sufficient importance to act as a powerful motor in impelling the speedy inception of the system in all its bearings, in order that greater and more systematic efforts may be made towards quickening the spiritual life and catholic spirit in all of our members, binding us more than ever to a common centre, producing in us a greater unity, and causing a more active circulation throughout the body.

The Canon Missioner (or Missioners, for where the necessity of the case required it there might be more than one) should be selected on account of recognized adaptability for evangelizing work; he should not be just the first who offers himself for the post, confident in his own sufficiency, and anxious to try what he can do. I believe rather that a man needs to be very distinctly called to such an office, not so much by his own inclinations, as by the guiding voice and hand of God, drawing him if need be into desert roads, to preach like St. Philip to one enquiring soul: A man whose heart burns until his tongue must speak, and words, inspired words of life and love flow forth as from the pen of a ready writer. The Cathedral should be his home, and for at least three months he should be in residence there to recruit his body, refresh his mind, and store his heart for the work which must necessarily be arduous to the one and exhausting to the others.



The diocese should be his parish, the Bishop his only master, to whom he should be responsible for the manner and matter of the exercise of his functions. His emolument proceeding from the Cathedral endowment solely, he should proceed to whatever parish, however humble and poor, is in need of his services, either by invitation from the clergy, or in the discretion of the Bishop, as might seem best—all other things being equal following the order in which the requests are made. He should be a man of ripe scholarship, mature judgment and undoubted spirituality, one who has the confidence both of the Bishop and his brethren, and who can doubt that under God the discharge of such an office, by such a man, in such a method, would be of inestimable value in increasing the numbers, extending the influence, and strengthening the foundations of our beloved and glorious Church.

One other point I must take up, inevitably connected with the very name of a Cathedral, before bringing this paper, which cannot pretend, in the brief space allotted to be exhaustive of the subject, to a close. I refer to the normal work of the Cathedral as the conservator and expositor of the inimitable Liturgy of the Church of England in all the beauty and grandeur, and with all the consecrated surroundings of its original conception, in a manner that can never hope to be as fully attained by any parish Church where the staff of clergy is small, and means and material are limited.

It must not, however, be supposed, on the one hand, that the Cathedral is to conduct a grand daily service, as proxy for the remainder of the diocese, nor on the other hand that every parish is expected to follow in every detail the pattern of Cathedral Ritual. This, from many circumstances of accident would be impracticable if not impossible, and the diverse uses in often neighboring parishes is but one out of many proofs of the breadth and comprehensiveness of the Church, who has never imposed a stilted uniformity of method upon her members but allows a local option, and according to prevailing predilections, that her services shall be either SUNG or SAID, providing its proper place for the Anthem when a choir competent to render one devotionally and inspiringly exists, and, per contra, prescribing its omission where there is none.

But, nevertheless, as it is the part of every Government to maintain an Office of the Standards by which, if need be, every measure in the kingdom may be tested, yet, to which, notwithstanding all do not necessarily conform, some being, for instance multiples, and others fractions of the original standard, yard, pint, or pound, so it is essential for the well being and effectiveness of the Church that she should maintain, here and there, in well chosen centres, perfect standards of her ecclesiastical organization, stamped with her most Catholic authority, replete with spiritual life and fulfilling as thoroughly and sincerely as may be every blessed and honorable function, every soul-saving and mind-elevating duty, with which she was entrusted by our Lord in that memorable commission: "Go and make disciples of all nations, &c."

And if we may refer, however casually, to the position that the Church holds on this continent in numbers by no means *facile princeps* in general estimation, not even, I think, *prima inter pares*, must we not be impressed with the wisdom, if not the urgency of upholding the agency of the Cathedral as the setter forth of that splendid inheritance

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the Bishop his only master, to the manner and matter of the exercise proceeding from the Cathedral whatever parish, however humble, whether by invitation from the clergy, might seem best—all other things which the requests are made. He is the mature judgment and undoubted authority both of the Bishop and his people for God the discharge of such an office, would be of inestimable value and influence, and strengthening the ties of a glorious Church.

It is inevitably connected with the very nature of this paper, which cannot pretend to give a full view of the subject, to a close. I am satisfied as the conservator and expositor of the Church of England in all the beauty and grandeur of its original surroundings, I hope to be as fully attained by the means of the clergy is small, and means and

on the one hand, that the service, as proxy for the remainder of every parish is expected to conform to the Cathedral Ritual. This, from many practical points of view, is not practicable if not impossible, and the result is but one out of many instances of the weakness of the Church, who has placed the method upon her members but the prevailing predilections, that her method of providing its proper place for the service is one devotionally and inspiriting omission where there is none. Every Government to maintain order and be, every measure in the world, withstanding all do not necessarily multiply, and others fractions of the whole, and so it is essential for the Church that she should maintain, and respect standards of her ecclesiastical authority, replete with authority and sincerely as may be every soul-saving and mind-quickening by our Lord in that memory of all nations, &c."

to the position that the Church can be by no means *facile princeps* in the *ma inter pares*, must we not be of the urgency of upholding the Church of that splendid inheritance

of the Church of England which we find in Common Prayer and Common Praise until men are brought to acknowledge, "Lo, God is with you of a truth," and the thinking part of the community shall find in our precomposed service in the vulgar tongue the ideal of a true worship of Him who sitteth enthroned in the beauty of Holiness.

As to the type of Cathedral services, that is so well known in its various features that it hardly needs enlarging on here; the daily Matins and Evensong, the Choral service, the Surpliced Choir, the solemn procession, and the staff of Clergy,—for the proper rendering of our service is very much enhanced by a varied succession of voices in its changeable parts,—but above all the Masses gathered into its spacious and unpewed aisles, to listen, as they can rarely have an opportunity elsewhere, to stirring words eloquent and powerful with truth on some of the most momentous questions of the day from the ablest of the Church's living preachers from home or from abroad,—a pulpit from which shall ring in tones to be heard throughout the land masterly defences of our faith from scholars skilled in apologetics, nay more from which many a fatal onslaught shall be made upon our deadly foe, and by means of which many a young soldier of the faith, preparing for or seeking strength or encouragement in his work, shall be taught how most skilfully and effectively to wield the weapons of his spiritual warfare,—a pulpit which shall use its conspicuous position to announce to immortal souls at every opportunity the message of our Father's word, the old, old story of Jesus and His love; not that even one of these themes is neglected in our country parishes, but that the Church by her Cathedral, may authoritatively declare to the world without any concealment or appearance of mystery the doctrines she upholds and she tenets she subscribes to. It rests with the Church to establish the Cathedral. We are working without a centre, progressing, but almost as erratically as a kite without a string. A great deal of ballooning goes on, moving not where the Spirit but the wind of popular sentiment drives or carries us; we must loyally and co-operatively work to a centre first, and then proceed on regular lines and in definite directions. Our destinations may be widely separated but we shall have common ground in our Cathedral which thus will exert an influence that can be practically felt in every corner of the diocese. And that it may do so, it must be elevated high above the level of a parish Church and extended far beyond the narrow and cramping limits of parochial organization and interests; not only the Bishop, but the Church must speak *ex Cathedra*. Further, it will be our safeguard against the dangerous and selfish, yet somewhat attractive tendency towards Congregationalism, by affording ready means and opportunity for frequent *concoctio clerici* in Congress, Chapter, Retreat, and Residence, with consequent refreshing interchange of duties. Its agencies will not be confined to the Cathedral city, but Archidiaconal visitations of Counties. Missions to parishes, Deputations from the Sunday School Institute, Instructions to Guilds, Agents for the Church of England Temperance Society, Institutions of the White Cross Army, and a multitude of other useful, soul-helpful, Church-edifying operations, would flow from this common centre, this fountain head, this originator of every good word and work, for the diocese at large.

The question of ways and means to which all the proposed adapta-



tions of the Cathedral System must, necessarily, be in a large measure subservient, is one that cannot be discussed in this paper, but it will adjust itself, or have to be adjusted, according to the opening channels, and proportionately to the immediate needs; whether it shall be by voluntary contribution or Parochial Assessment, by benefaction or by legacy, must be left for corporate wisdom to determine, and generosity and conviction to dictate, only let us all remember from the most sanguine to the most diffident, from the enthusiastic dreamer of a grand future to the cold predictor of failure, that the system must humanly speaking be the work of years, and we must be thankful for every step in the right direction—and as a first step do let us dispel at once with bold and self-fabnegatory hand, the shadowy delusions which wrap so many of our dioceses in the mist of a "Cathedral in the air," those titles without duties which make "a man wise," only, "in his own conceits"; and prefer one handful of substance, be it only a Cathedral Grammar School in a back room, or a free seated Log Cathedral on a prairie, to whole basketsful of sealed and engrossed parchments conveying titles which shed a sallow and a shallow glory on our devoted heads.

The Rt. Rev. H. C. POTTER, D. D., Assistant Bishop of New York, being requested to speak, strongly favored the idea set forth in the two papers read, though he would have liked, before speaking, to have heard some one on the other side. He referred to the objection made that the Cathedral system was opposed to the parochial idea, and that the advantage of that idea was that it gave individuality to the clergymen. It seemed to him that this was a very strong reason for the opposite view. He was very much struck with an article he read in the *Globe* of that morning upon the effect of free Churches. He believed that the great antidote in the system of the English Church, which had enabled it to renew youth, was that in the Cathedral one man was treated exactly the same as another. In the House of God there should be no class distinction. In such a Church as St. Paul's Cathedral the workingman was just as well placed as the most lordly personage. First come should be first served, he believed, in the House of God. He pointed out that the Gospel of Jesus was preached by four—and perhaps in a real sense by six men, and so they had different phases and views presented. In the Cathedral in the same way they would not have the Gospel presented continually by one man only, with his own little squint—if he might use the word—at the truth, but the people would have it presented in different lights. This would do away with the tendency so often manifested among people in the United States at least, to express their Church membership by saying, not that they belong to St. Paul's Church or Holy Trinity Church, but "to Mr. Brown's Church, or Mr. Jones' Church." (Laughter.) There were four voices calling to them in the Gospels of the New Testament, and perhaps six. By the preaching of several Canons they would get a more "circumferential" view of the truth, if he might coin the word. The Cathedral should be the Church of the common people.

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## II.—THE INCREASE OF CLERICAL INCOMES.

Ven. Archdeacon BODDY, Rector of St. Peter's Church, Toronto, (Paper)—In handling the subject which has been assigned to me—the increase of clerical incomes bearing upon the working clergy—there is no need that I should insist upon the fact that the clergy as a class are very poorly remunerated. The fact is one which has often been remarked, and I am not aware that any one disputes it. The clergy no doubt should aim at a high standard of disinterestedness. If their people have the impression that they are thinking chiefly of the loaves and fishes, they will hardly be the means of accomplishing much good. By all means let their motto be that of the Apostle, "We seek not yours, but you." But the less they are themselves disposed to complain, the more anxious the Church should be to give them no just cause for complaint. They have no right to expect to be rich; no: but they have a right to expect an honorable maintenance, especially in these days of abounding religious profession, and in a country like Canada, where the tokens of material comfort, if not wealth, are so numerous and unmistakable. At least they ought to be relieved from the grinding care and anxieties of daily life. They ought to have enough to provide decently for themselves and families, and this without adding the work of a schoolmaster to that of a clergyman, or reducing their wives and daughters to the level of domestic drudges. It is not, I believe, unreasonable to say that in a city like Toronto no minister should receive less than \$2000 per annum and a house, and no missionary in the country less than \$1000, and a house. Were it desirable, I could put down the items of necessary expenditure in a family, and show that, after meeting these, very little would be left out of the sums now mentioned either for recreation or for making any provision for the future. Probably there is no one for whom an occasional holiday is more indispensable than a hard working clergyman; and since there is practically no superannuation fund in the Church, if a minister in his old age is not to be penniless he must manage to lay by something while he is yet strong. But even a holiday is not to be procured without money; and I am satisfied therefore that in naming \$2000 for Clergymen, in towns, and \$1000 for Missionaries in the country, together with a suitable parsonage, I am not making an estimate which anyone has a right to deem excessive. Yet what are the facts? In his charge of 1883 the Lord Bishop of Toronto drew attention to the stipends paid to the clergy of his Diocese; and quoting from that year's returns, he had to confess that while only five of their number received \$2000 and over, the majority received less than \$600 and quite a large number less than \$400! To quote the Bishop's own language, "the ordinary grant of \$200 per annum from the Mission Fund would leave the stipends of sixty-four of the clergy under the minimum sum which the synod by its Canon has pronounced adequate for the maintenance of them and their families, while the highest grant of \$400 per annum would leave thirty-one in the same financial straits." And this, when an ordinary mechanic can command wages of \$3.00 a day, and when even a common laborer can easily earn his dollar and a half!

And as the fact is patent that the clergy are underpaid, so it is

a fact that calls loudly for a remedy. People often complain that ministers are not up to the mark, and nothing is more common than to hear sermons spoken of in depreciatory language. But without admitting the justice of such criticism,—it is very easy to find fault, and those who are loudest in complaining are oftentimes the most ignorant themselves—still I would ask, what can people expect when they are so backward in paying ministers what is fair? To preach a good sermon a man must have more than grace. He must have books; he must have a mind at ease; he must have a suitable place for retirement. Even with every advantage he will hardly succeed in reaching his own ideal of excellence: and what then may his sermons be expected to be when his library consists of some twenty or thirty dog-eared volumes, and when his only study is the family room from which even the little ones cannot be excluded? Besides, there is the question to be considered; How suitable men are to be secured for the ministry when the financial prospect is so gloomy. It is, I believe, a fact that everywhere—in this country, in the States, in England—young men of promise are very slow in offering themselves for the clerical office; and no wonder, they naturally prefer an occupation which promises something a little more attractive than respectable pauperism. After all, it is not as if they cannot be useful in the church as laymen; neither is it as if they had only themselves to consider. Naturally they look forward to the time when they shall have families of their own; and however willing they may be personally to endure hardships for Christ's sake and the Gospel's, they are not willing to encounter it for their wives and children, more especially when they can see no good reason why their services should not be sufficiently and even generously recompensed. Moreover also it is to be considered that if clergymen were properly paid, the Church would be relieved from the necessity of supporting them in old age, or making any provision for their families after their decease. As it is, Clergymen are often a burden on the Church when their period for active service is over; and we all know how much energy is needed to get for them a pittance of \$200 or \$300 per annum for their widows. But if clergymen received a liberal stipend in the time of health, they would rarely need to appeal to anyone's charity afterwards. Like other persons they would themselves make provision for the future; and the Church of course would be freed from all necessity of coming forward.

But it is easy to say that clergymen are insufficiently paid, and that it is a great pity they are not paid better. The problem is, how to improve a state of things which every candid person must admit to be deplorable. Possibly something may be suggested in the way of solution, if we pause a moment over some of the causes of the evil which is complained of.

The great cause, I am afraid, is to be found in the low religious tone of the professedly Christian community. Members of the Church do not care enough about Christ's cause in the world to go out of their way to promote it. They will pay a man well who ministers to their amusement or instruction; but spiritual things are foreign to their tastes, and why then should they concern themselves about them? They have no special regard for Christ Himself; what marvel if they care little for His ministers?

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Another cause is, probably thoughtlessness. I once met a lady  
 who told me that when she was quite young she had the idea that no  
 ministers expected to be paid for their services. As she grew up her  
 mind became enlightened on this point, and she confessed the discovery  
 was a great shock to her. I am afraid that a similar thoughtlessness  
 still prevails in many quarters. Probably it is owing to this that so  
 many will ask a clergyman to take a funeral, and perhaps keep him  
 waiting for more than an hour after the appointed time, but never  
 dream of offering him the slightest recompense. It is not that he does  
 not desire to be remunerated, but being a clergyman he is too good to  
 look for any but a heavenly reward.

Then, how many think lightly of the ministerial work! It is work  
 for only which the fool of the family is fitted! Really, to hear some  
 people talk, one would think that of all the easy things in the world, to  
 write a sermon is the easiest. It is only to sit down and scribble off a  
 somewhat lengthy epistle! And as for a clergyman being really busy,  
 I believe there are many city men to whom the idea seems preposterous.  
 They cannot bring themselves to believe that there is anything wearing  
 or serious in visiting the sick, in preparing addresses, in attending meet-  
 ings, or holding services! It is all child's play according to them, and  
 deserves no more than the scantiest remuneration.

Moreover there is the dissatisfaction consequent on the appoint-  
 ment of unacceptable ministers! There can be no doubt that some  
 ordained men have no aptitude for the clerical office. Though well  
 meaning and pious, their gifts are not such as to recommend them to  
 their people, either in the pulpit or in the parish. Others, it may be  
 feared, have no right sense of their responsibility. They have little, if  
 any, of the Master's Spirit; and by their neglect of some things, and  
 wrong-headedness in others, succeed only in alienating those who at  
 first perhaps, were well disposed towards them. And yet, there they  
 are, legally appointed spiritual guides! And for many years there is no  
 probability of their being removed! Who can wonder if their exasperated  
 parishioners testify their resentment by keeping aloof from the  
 Church, and by withholding supplies?

There can be no doubt also, I think, that another cause why the  
 clergy are under-paid is to be found in the divisions of the Church. In  
 a city like Toronto, this evil, perhaps, does not operate injuriously.  
 Though the churches are of a good size, there are enough people to fill  
 them all. But take a village where the population altogether is not  
 more than 500 people. If these all belonged to one Church, a respect-  
 able congregation might be gathered. But where every kind of  
 ism has its representatives, it stands to reason that the clergy-  
 man will never be able to collect more than a handful. And of  
 course his stipend will be proportionally small.

To all which I must add as another reason why the clergy do not  
 get their dues, the prevalence in many directions of what is called the  
 free Church system. I know that on this point, many of my brethren do  
 not agree with me; but all the same I have a strong conviction that I am  
 right. At least I feel sure that many who attend churches where the  
 seats are unappropriated put just as little into the plate as if rent was  
 exacted, and necessarily, therefore, there is but little reserved after meet-

ing unavoidable expenses, for the clergyman's stipend. I do not say that in certain districts free churches are undesirable, though I believe that in settled parishes even the poorest should be taught to give something if they can, to give it as a debt, and not simply as a gratuity. I only say that where people are led, however unintentionally, to consider that a free gospel means, "Look out the smallest coin in your pocket, and put that into the plate if you put anything at all; you have a right to a minister's services though you refuse to contribute a cent towards his support," a decent clerical income may be regarded as out of the question!

But now for some practical remedies suggested by these reasons. Here is something for the Bishops to consider, something for the clergy themselves, something for the Church at large, something for particular congregations.

The Bishops may perhaps, do something. That they are interested in seeing that the clergy are rightly remunerated, everyone will probably acknowledge, though I observe that Blunt in his "Directorium Pastorale" gives them credit for being just a little indifferent, deeming poverty to be a good ministerial discipline. In this country, however, the Bishops have shewn themselves, to be really anxious in this matter, in proof of which, as far as the Bishop of Toronto is concerned, I have only to point to his Lordship's addresses to the Synod, to his Christmas appeals, and to his conduct at the Mission Board. Feeling sure therefore of episcopal sympathy, I would only venture to speak of the great importance of none being admitted into the ministry who are not likely to be efficient, and of the expediency of a wise deference to the people's wishes in making new appointments. I have said that some ministers are inapt for the clerical profession. Being ordained however, they cannot well be dismissed, and the consequence is not only that harm instead of good is done in the unfortunate parishes to which they are attached, but that the ministerial office itself is degraded in the popular estimation! It follows then that before a man is ordained, before he is committed for life to a profession for which he is perhaps totally unfit, his qualification should be duly tested; and if congregations will give no help when the "si quis" is read, it becomes all the more necessary that the bishop himself should be very strict in his enquiries. I have often thought that the Wesleyan plan of taking a man on trial for a time before ordination, is one which our Church might copy with advantage. And then with regard to new appointments. No doubt it is often impossible to gratify the wishes of a people for one particular minister. But if they are to pay for his support, surely they have a right to protest against the selection of one whom they deem objectionable; and I say this while fully believing that if a good man is chosen, their prejudices against him will generally wear away after a time. At least, however, nothing is to be gained by forcing on them one whom they dislike. Of such a policy however, at first it may seem to benefit an individual, the ultimate effect is pretty sure to be the lowering of the clerical office, and the cutting down of clerical stipends.

Then the clergy can do something. First of all let them take care to preach the gospel, and to bring their people, if possible, under the power of the truth as it is in Jesus. I have heard of a minister who when called,

as he often was that contained would be sure Him who, "th his poverty mig between a hear support of his n an ill paid clerg course, then, th and zealous in and to do all th build up believ a heavenly rew general be more for fidelity.

I might als ever appropriat not to make th therefore, will d when the peop enlarge on a po thing—the impo that certain cha that there is n vestments,—is i knows that man they are essentia is to make the on them for whi the people them By so acting I a his own in matte people to recogn

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first of all let them take care if possible, under the power a minister who when called,

as he often was, to preach charity sermons, made no other appeal than that contained in the gospel message. His idea was that the people would be sure to respond liberally, when impressed with the love of Him who, "though rich, for our sakes became poor that we through his poverty might be rich." In like manner, there is a close connection between a hearty reception of Christ Jesus the Saviour, and a liberal support of his ministering servants; for never surely should we hear of an ill paid clergy, if the gospel itself were valued as it ought to be. Of course, then, the great thing for ministers to aim at is to be very faithful and zealous in their calling, to walk closely in the Master's footsteps, and to do all that in them lies to bring sinners to the Saviour, and to build up believers in the faith. So at any rate they will be sure of a heavenly reward, if not of an earthly one; but even this they will in general be more likely to obtain, than if they fail to acquire a reputation for fidelity.

I might also say a word here about the free church system. However appropriate that system may be in certain places, its tendency is not to make the church income what it ought to be, and ministers therefore, will do wisely not to encourage it unnecessarily, that is to say, when the people can well afford to pay for their seats. But not to enlarge on a point which is open to dispute, let me advert to another thing—the importance of pleasing the people in small matters. Say that certain changes might be made in the service with advantage; say that there is no harm in crosses, or anthems, or the cut of ecclesiastical vestments,—is it well for a clergyman to insist on these things when he knows that many of his people object to them? He cannot say that they are essential to men's salvation; he cannot say that their tendency is to make the people more holy and devoted. Then why lay a stress on them for which the Bible affords no warrant? Why not leave it with the people themselves to say whether they shall be introduced or not? By so acting I am bold to affirm a minister will be more likely to hold his own in matters of real importance; and what is more, to induce his people to recognize liberally his claim upon them for support.

But this matter is one which concerns the church at large, and all must bestir themselves if an effectual remedy is to be supplied. I read, the other day, in a newspaper the following:—"An anonymous donor has recently given £30,000 sterling to augment the stipends of the five incumbents of Bermondsey, diocese of Rochester, England." We have plenty of rich men in Canada, many of them with more money than they know how to spend. Why should not some of them bequeath a portion of their wealth as a permanent fund for augmenting the stipends of Canadian clergy? If they cannot bequeath £30,000, I may venture to remind them that \$30,000 will be acceptable; and that even \$3,000 will be better than nothing? They cannot carry their riches with them into another world. Were it not better thus to devote a portion of them, than to leave them all to children who already, perhaps, are well provided for, and to whom possibly they may prove a curse? But though I throw out this hint, I am not so sanguine as to expect great results from it. I am far more hopeful when I suggest the advisability of making an instant, a sustained, and a determined effort to create a fund in every diocese for adding to the stipends of our poorer clergy. Of such



a fund the nucleus, I am told, already exists in the diocese of Toronto in the shape of \$4,000. Why should not an agent be appointed whose special business it shall be to go round to the different churches, and try to increase it ten or even twenty fold? It would be a grand thing if as one result of this congress steps were taken to secure for each diocese from \$40,000 to \$80,000 for such a purpose as this, and no doubt the thing might be done if it were attempted in a proper spirit, and in a proper manner. I may just mention that some steps in this direction has been taken in England, and also in the Presbyterian Church in Canada, and I believe the results have been encouraging.

Just one word now about the duty of particular parishes and I shall have done. After all it is to the people themselves to whom the clergy minister that we must chiefly look if the crying evil on which I am speaking is to be remedied. If we cannot succeed in stirring up congregations to a greater liberality, I am afraid that things will go on very much as they are. I say that *congregations should be more liberal*. At the Mission Board we often hear of a people offering a pittance of \$200 per annum to a minister, for which they expect him to give them service every Sunday, besides visiting them during the week, and this though he lives several miles off, and must keep a horse to do so. And we are sometimes told by Rural Deans that that is about all some parishes are able to contribute. With respect for those excellent and devoted gentlemen, of whom as a class I feel proud, they must excuse me if on this point I venture to disagree with them. I do not care how poor a parish may be, if the congregation consists of 100 individuals, they might surely raise for their clergyman \$10 a week—this would only be ten cents for each person—and twice this amount would suffice with a parsonage, to keep him in tolerable comfort. This however is on the supposition that they really value the ministrations of the Church; but unfortunately it is here that the real difficulty of the question before us lies. As a rule the ministrations of the Church are *not* valued; not even in those parishes where the minister himself is popular, and where it cannot be, and *is* not denied, that the gospel is preached in all its purity and simplicity. I have heard it said that if the minister were only what he ought to be, the people would take care to provide liberally for his temporal wants. But surely *some* of the clergy are what they ought to be. And yet, where is the man,—I speak of my own Diocese—where is the man, *in* Toronto or *out of it*, who in order to live as a clergyman should, is not obliged to fall back on his own private means, after spending to the last cent all that his congregation allow him? I would suggest therefore that while congregations are appealed to by the Bishop, they should be given to understand that any addition to their clergyman's stipend from outside sources, must be accompanied by some corresponding addition on their own part. If they receive so much, say, from a sustentation fund, they must themselves supplement that amount by so much more. An arrangement of this kind, if steadily maintained, may in time assist in producing a better state of things, and that this paper may do something in this direction is the prayer to God with which now I commend it to the attention of this Congress.

Mr. GEO. E.

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Mr. GEO. ELLIOTT of St. George's Church, Guelph :—

The subject on which I am called upon, to offer a few remarks, viz: The Increase of Clerical incomes, bearing upon first, Working Clergy, and secondly Superannuation, contains in itself little that is suggestive beyond the admission of a fact that clerical incomes as a rule are not as large as they ought to be, and do not properly and adequately compensate the recipient. And that in the Church in Canada, no general system has been yet adopted, to provide for the maintenance of the superannuated clergy.

That the subject of the increase of clerical incomes is one of pressing importance and one in which the whole Church is deeply interested is made obvious by its selection as a subject for discussion, at this Second Congress of the Church in Canada; but in this, as in many other cases, it is more easy to point out and lament over our shortcomings in this particular, than to propound an efficient and satisfactory remedy. I feel very diffident in offering my remarks, after the able gentleman who has preceded me, yet at the risk of repeating or being able to add but little, upon the subject to what he has said, yet as a Layman, and from a Layman's point of view, I will obey the Committee, who have honoured me by placing my name upon the programme, by giving my views upon this important subject, in a few brief remarks.

The duty of the members of Christ's Church to give, or to speak more correctly, to render back, to God's service for the support of the ministry, a portion of those means, which He, the Giver of all good, has freely bestowed upon them, is so distinctly laid down in God's Holy Word, has been so frequently enforced from the pulpit, has been the subject of pastorals from our bishops, and also the subject of essays and lectures, that but very few members of our Church can possibly plead ignorance of the duty they owe to their God and Church in this particular. The teaching of His Sacred Scriptures shows that from the very earliest times, every act of worship was accompanied by an offering of man's substance, by which he witnessed his belief in God, as the rewarder of all that diligently seek him.

The support of the clergy, the care of the Churches and the extension of Christ's Kingdom, must depend upon the fulfilment of man's duty, to honour the Lord with his substance and with the first fruits of all his increase.

The analogy that exists between the means by which the Jewish Priesthood was supported, and the means by which the Christian Ministry should be supported, is shown in St. Paul's Epistle to the Corinthians, 9th Chapter. The parallel is perfect where he says, "Do ye not know that they who minister about holy things, live of the things of the Temple; and they which wait at the altar, are partakers of the Altar." Even so had the Lord ordered, that they who preach the Gospel should live by the Gospel, showing that a similar provision to that made for the Levites under the Old Testament should be made for the Ministers of Christ's Church under the New Testament, by the contribution of a tithe or a tenth of all man's increase.

On the duty of every member of Christ's Church to devote one tenth of his income to the service of the Church, and support of the ministry, much has been written. The principle of giving one tenth of



our gains or income, not only as a duty, but as a claim, which God has upon us as Christians, was some years ago forcibly and ably set forth in a Visitation address by the venerable Bishop of Niagara when he filled the position of Archdeacon in this city. It must be borne in mind that, with the exception of a very few Rectorial endowments, most of which are of no great value, and an income from the Commutation Trust fund, which a few of the Clergy are recipients of, the Church in Canada is supported by the voluntary offerings of her people. Therefore one of the means by which we may trust that clerical incomes will be increased, is by teaching the people more thoroughly, what God requires of them in this matter, by an increasing kindly social intercourse on the part of the Clergy, combined with a greater diffusion of God's Holy Spirit in our hearts, the duty of supporting the Clergy and increasing Clerical incomes (now by far too small) may be accomplished.

I am happy to say that some few are alive to their duty and responsibility in the matter of giving what God requires of them, but alas they are too few, for if the true principle of giving was carried out by the majority of the members of the Church, the subject of increased clerical incomes would be an unnecessary subject for consideration by this Congress, as the Church would possess an overflowing treasury, and not only have means to fully support her ministry, but also to plant the standard of the Cross in the waste places of the earth.

It may, however, be well for a moment to consider, what may be the causes of this neglect of duty, on the part of the laity. Is it not a want of that spiritual life which animated the early Christians, too much love of the world, and its pomps and vanities, too little of the self-denying spirit of Christ, and His Apostles, and too little of that brotherly love, which should make the members of Christ members one of another?

I trust the clergy will pardon me if I point out a want, felt sometimes by the laity, and one that indirectly but very materially affects the question of clerical incomes. That is, however faithfully the ministerial functions of a clergyman may be performed yet if there is a want of the true and faithful performance of the pastoral duty as well—by the clergyman visiting his congregation in their homes, making himself acquainted with their joys and sorrows, and being looked up to as their spiritual adviser and friend. Then the relations of the clergyman to his people are not such, as are calculated to excite them to perform their duty to him as they should do. Lately at an ordination service, the Bishop in his sermon referring to Christ's words, "My sheep hear my voice and I am known of them," said, not merely knowing his flock by seeing them in attendance upon divine worship in Church, but the true minister of Christ should know his flock in their own homes, and be known of them, as their true shepherd and their guide in joy and sorrow. When these relations of pastor as well as minister exist between a clergyman and his people, their feelings of love and respect for one another will make the question of clerical income an easy one.

I noticed a suggestion made by a thoughtful writer, that in every church there should be placed treasury boxes, into which at all times, the rich man and the poor widow could, as in our Lord's day, cast

their offerings in prospered them. and presented with the whole principle use of this word; giving. In many of the clergyman is to contribute a ment to the cle stated times, is of unfortunate.

As a remedy not only a greater subscribed, I would tributed should envelope system, charge of two or more ish, collect the funds by this easy means increased; surely furnish at least two to this good work.

The question of Clergy, who in advancing years, and who have no pension. I would suggest synodical action Synod authorizing collection to be taken supposed that by sufficient sum to be would be too small require to be used ment being made that God would put larger sums to create conditions and an Canon of each Dioceses.

My allotted to Almighty God by honour him with his service and His mercy wilderness they may sanctuary.

Rev. J. W. Butler, of Belleville, Ont., said he

as a duty, but as a claim, Christians, was some years ago. Visitation address by the ven- the position of Archdeacon in this with the exception of a very few are of no great value, and an in- d, which a few of the Clergy are a is supported by the voluntary one of the means by which we be increased, is by teaching d requires of them in this matter, urse on the part of the Clergy, God's Holy Spirit in our hearts, nd increasing Clerical incomes plished.

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oughtful writer, that in every oxes, into which at all times, as in our Lord's day, cast

their offerings into God's treasury (known to him alone) as God has prospered them. From the boxes the contents could be regularly taken, and presented with the offertory. This word offertory, is a keynote to the whole principle of giving. True giving is offering; it is worship by the use of this word; the Church teaches her children the true character of giving. In many country parishes, especially those in which the income of the clergyman is made up by members of the congregation, who agree to contribute a certain sum annually, the delay and disappointment to the clergyman in not receiving his stipend at regular stated times, is often very painful, and his position in this respect most unfortunate.

As a remedy for this state of things, and with a view to procure not only a greater regularity in payment, but an increase in the amount subscribed, I would suggest that payment of the annual amount contributed should be made in weekly or monthly payments by the envelope system, placed on the offertory plate, this fund to be placed in charge of two or more laymen, who would undertake to canvass the parish, collect the fund, urge upon the parishioners their duty in giving, and by this easy means of payment the income of the clergyman might be increased; surely there is not a parish in the Dominion that could not furnish at least two faithful Christian men, who would devote themselves to this good work.

The question of providing a fund for the support of the superannuated Clergy, who by reason of confirmed ill health, or the infirmity of advancing years, are no longer able to work in the Master's vineyard, and who have no provision for their sustenance, is one of pressing importance. I would suggest that a fund should at once be created, as soon as synodical action in the respective dioceses can be obtained, by each Synod authorizing the creation of such a fund, by ordering an annual collection to be taken up in every parish in the Diocese—it is not to be supposed that by this means this fund could be made up at once to a sufficient sum to be capitalized, as the income from the capital at first would be too small to be of much avail, the amount collected would require to be used for the purposes of the fund, a *pro rata* apportionment being made on each parish to meet requirements, in the trust that God would put it into the hearts of his people to devote or devise larger sums to create a capital account for this necessary purpose. The conditions and amounts to be paid the recipients must be settled by Canon of each Diocesan Synod, to meet their own special circumstances.

My allotted time having expired I must conclude with a prayer to Almighty God by his grace to put into the hearts of his children to honour him with their substance for the support of His Church, His service and His ministry, and that like the Children of Israel in the wilderness they may bring more than was required for the support of the sanctuary.

Rev. J. W. BURKE, B. A., Rector of St. Thomas' Church, Belleville, Ont., said he had come forward not altogether voluntarily, but

invited by some friend, and that there was some gentle irony in it, as he did not look starved, nor did he complain of being underpaid. He had on going to various parishes much pain in seeing clergy so ill paid, and as a rule he felt they were hard working, faithful men. He thought a better understanding of the work of the ministry, as distinguished from the man would solve much of the difficulty. Congregations asked for many qualifications in clergymen. They must be educated gentlemen, with good looks included, but piety was not at all asked for. The teaching of people and administration of the sacraments is the great work, and a clergyman must often bear opposition, and must make his choice between obedience to His Master and giving offence to some rich man, who, under merited reproof, may refuse to contribute to his clergyman. Mr. Burke gave an anecdote or two as bearing on points to be illustrated, one of a Baptist congregation (he said he quoted from a late Church paper) which had a split on the merest trifle and starved its pastor. The other of Mr. Jemmy Potter, who in refusing to give a subscription to a statue of Mr. Grattan, declared that his opinion of the real cause of Ireland's misery was Oratory. It was much the same case with the Church where Oratory is too often thought the chief thing. Our main strength must be in the great Head of the Church, enabling His ministers to speak the truth in love but with all faithfulness to His glory.

The Rev. E. P. CRAWFORD, M. A., Rector of Trinity Church, Brockville, Ont.: On this subject there has been a great deal of cry and very little wool for some years. It would be very advisable to raise a fund to supplement clerical incomes, but this is a matter which would take years, and meanwhile can nothing be done?

I venture to suggest, since this is a place for plain speaking, that an opportunity is in the hands of the Bishop to do much. The chief officer of the diocese is the bishop, our father in God: too often the father thinks more of the people than of the clergy. When the bishop visits a parish he ought to inquire into these matters. I know one instance where the bishop in this way raised the stipend of a clergyman from under \$600 to \$900 per annum. Often the people only require to be told of their duty by the bishop to do it. This I say with an apology for venturing to instruct bishops.

Rev. Dr. CARRY, Rector of Port Perry, applied Cicero's words, *parsimonia est magnum vectigal*, urging a wider use of our present means. The parochial system is transferred universally and indiscriminately to this new country. In Europe it arose and was established from the sixth to the ninth century. Before that the Church was propagated from missionary centres, mainly the cathedrals. Let us resort to this and we shall find it a more economical and efficient method.

Rev. W. STEWART DARLING, Rector of Holy Trinity Church, Toronto, strongly supported Rev Dr. Carry's views. He said that at the

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Rev. SEPT Redeemer, Toro admitted that the controversy. W The very fact of after all the decl being paid was a duty, would be s supported it is be man is not alway would not give have the free-se people who woul knew what he wa had a free church tions were not ma liberality of the p believed that in ported the difficu people, not that e

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present time in one of our dioceses there were three men working with a zeal, an energy and an effect which was wonderful, upon \$700 a year. They lived together and worked together from the centre of their home. They lived in a state of celibacy. This, however, they could bring to an end any time they chose, but when they did they could not go on with that branch of the work. There could be no doubt that men would come forward to fill the places of those who should leave their ranks. If we had more men of zeal like that, valuable work could be done, in the newer parts of the country, at a comparatively small cost.

Hon. G. W. ALLAN referred to the remarks made respecting free churches in the paper read by Archdeacon Boddy. He strongly supported the claims of free churches. Churches should be free and open to all. He was persuaded the free church system possessed a power which no church in which there were vested rights had, and with all due respect to the clergy, he expressed the opinion that if a clergyman in a free church placed himself in thorough accord with his people, there would be no difficulty about his stipend.

Rev. SEPTIMUS JONES, M. A., Rector of the Church of the Redeemer, Toronto, spoke in support of the pewed churches. He admitted that the advantages of an ideal free church were not open to controversy. What they wanted was a little sanctified common sense. The very fact of this subject coming up for consideration showed that, after all the declamation and oratory, this question of clergymen not being paid was a burning question. To say that a clergyman, if he did his duty, would be supported, was equivalent to saying, "If you are not supported it is because you don't do your duty." That he denied. A man is not always supported because he does his duty. The people would not give under the free-seat system. He was glad to have the free-seated churches; they took away the scallawags—the people who would not pay—from the pewed churches. [Oh! oh!] He knew what he was talking about because he had "been there." He had had a free church once for years, and he knew that suitable contributions were not made. If they tried to conduct a school, trusting to the liberality of the people, how did they suppose they could get along? He believed that in a great many cases where clergymen were not supported the difficulty lay in a lack of sympathy between them and their people, not that either was necessarily at fault.

Mr. CHARLES JENKINS of Petrolia, said he would like to bring this question to something practical. Free Churches were all very well, and if the diocese of Toronto or any other diocese said the churches should be free, they would be free, but it should not be at the expense of the clergy. Settled provision would require to be made for carrying out church obligations, apart from the popularity of the clergyman. The Church would require to be supported as the Church.

He endorsed the remarks of Archdeacon Boddy in the paper just read, and would ask, as the Cathedral system was sought to be adapted to this country, if the clergyman could not receive a minimum stipend from the diocese and let the Churches all pay into a central fund



for this purpose. It would give some work to the laity. The lay members of the proposed chapter would require to see to it and the lay officers in their respective congregations would require to have some positive system of getting the funds in, and then, when all these arrangements were made, they could talk of Free Churches. It was beneath the dignity of his office for a clergyman to have to haggle and dicker at all about his remuneration. The physician might make his wealthy patients help to pay for the poor ones, the lawyer could always take care of himself; but the clergyman had very often to risk popularity in discharge of duty, and he could not be paid according to popular whim. If the Church guaranteed the clergyman the minimum stipend he was to get, the congregation could voluntarily pay him as much more as they liked, and the efficiency of the office would thus be preserved. The necessity of supporting the Church as the Church would thus come home to the mind of the community, and be a step in the right direction and would insure better support to the clergyman.

### III.—THE DUTY OF THE CANADIAN CHURCH TOWARDS HER DOMESTIC AND FOREIGN MISSIONARY SOCIETY.

Rev. W. SHORTT, B.D., Walkerton, Ont. (paper.)—The duty of Christians generally to missions, the duty of the Church generally, is simply that wide branch of abstract Christian ethics which concerns our obligations to what is outside the Church itself, to our neighbors, to the world, in fact; and as such has been too often and ably set forth to leave much room for new thought.

My theme, however, is the far narrower one of the special duties imposed upon our Canadian Church by its peculiar circumstances, opportunities, and relations; the practical task of pointing out what in my view seems the best means of drawing out the sympathies, the co-operation and the benefactions of individuals, and of the holy body.

(1) The first duty of the Church towards missions is thoroughly to learn the mind of Christ in regard to them and then to carry out His will. A slight acquaintance with Holy Scripture will show they are *the very travail of His soul*. He gave Himself for us that He might redeem us to God, and He says to each one of us, "As the Father hath sent Me even so send I you." He cannot be satisfied while there is any apathy on the part of His followers, nor can He come again, nor accomplish our final consummation and bliss as long as there is one of His elect who has not heard the proclamation of the Gospel. His last charge to His disciples was, "Go ye into all the world and preach the Gospel to every creature." The gift we have received is not for our exclusive advantage, but for us to minister. If Christ is born among us we must see that He is born also among those who know Him not. We cannot see how any intelligent Christian can be luke warm, much less opposed, to missions. "When men have placed their hearts at the foot of the cross," says Bishop Whipple, "they have settled that question once for all and for ever. No man can grasp the hand of His Saviour

unless he reaches there is a deplorable duty in the arguments are off the last, when Bishop endom "there is obtained among without being dis- drance to the con- gress of modern Millions sterling to distant and miser the lost and miser the waste of the that send books a known they do wretched at their ate. Unfortunate themselves about with the efforts which God has op- poured out in the more the necessit Christ. Is it not, the importance of happiness they co- the people who si- ing power; their degraded? If ev- cial work he woul Spurgeon's Tabern and means.

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unless he reaches out the other hand to help somewhere else." Yet there is a deplorable amount of ignorance and prejudice respecting this plain duty in the minds of our people; and the same stale excuses and arguments are offered at the close of this century, as at the beginning of the last, when Bishop Berkley refuted the objections of easy-going Christendom "there is work enough to do at home," and "no success can be obtained among savages," by showing that religion, like light, is imparted without being diminished; and, "what is done abroad can be no hindrance to the conversion of infidels at home." Surely the wonderful progress of modern missions ought to have converted the most sceptical! Millions sterling are gladly given to send forth and maintain missionaries to distant and degraded places; and more millions yet are expended upon the lost and miserable at home. The very infidels who cry out against the waste of the ointment on such corpses as the heathen are the ones that send books and lecturers to oppose Christianity, while it is well-known they do little or nothing to ameliorate the condition of the wretched at their own doors—whom they profess so much to commiserate. Unfortunately people are so selfish they care little to inform themselves about missions; and consequently they have no sympathy with the efforts being made and the successes achieved; the doors which God has opened move not their hearts, nor the blessings He has poured out in these latter days. If they knew more, they would feel more the necessity that lies upon them to spread the knowledge of Christ. Is it not, then, the duty of the *Ministry* to teach their people the importance of missions in the economy of Christ's kingdom; the happiness they confer on those who engage in them, as well as on the people who sit in the darkness and shadow of death; their elevating power; their influence, most welcome where humanity is most degraded? If every one in our parishes were bound to name the special work he would undertake for Jesus' sake, as is the custom in Mr. Spurgeon's Tabernacle, there would be little difficulty in procuring men and means.

(2) It is the duty of the Canadian Church to pray for the Board of Missions, that God's blessing may rest upon its efforts. Pray 'ye the Lord of the harvest that He may send forth labourers into His harvest. Pray that "the Word of the Lord may have free course and be glorified." It is said that the missionary advance of the present century is directly traceable to answered prayer. Is it not the duty of the Church to enrich our Book of Common Prayer by one or more petitions for missions, and to make its use obligatory at every service? Is it not the duty of every member to plead the cause in the great assembly, at the family altar and in the closet? The whole Church, night and day, continually crying unto God in His own cause must draw down "showers of blessing" to fill the bosom of the labourers with golden sheaves.

(3) It is the duty of the Canadian Church to use its effective machinery for this purpose. By canon of the Provincial Synod this Church is made a missionary society of which every baptized person is a member. This is a departure from the usual mode of working by societies, as societies were an advance upon the desultory workings of individuals.

To the societies we owe much. They have been justly termed

beautiful crystalizations of charity all lustrous with the rays of the Sun of Righteousness. But the world moves. Greater opportunities and increasing responsibilities call for the might of the whole organic Church. The Church realizing its true position and legitimate work, is lengthening its cords and strengthening its stakes to embrace and shelter the entire globe. To the Church in the United States belongs the honor of having inaugurated this new departure. As it has worked well we have adopted the principle with the expectation of a like success. Nor are we likely to enjoy its exclusive use. Other Christian bodies are about to move on the same lines, it may be with far reaching and blessed results: for example, in a paper read at the Pan-Presbyterian council lately held in the city of Belfast, Dr. Fleming Stevenson suggests "that the Church as a whole shall be consecrated to this mission work, as the imperative and grandest aim that God has set before us. The mission is not an organ of the Church, but the Church is an organ of the mission, divinely appointed, divinely endowed, and divinely dwelt in." Again, another eminent non-conformist divine (I regret being unable to give his name), said he looked forward with hope to a re-union of Protestant Christendom for the pushing of missions and the evangelization of the world, even though it might have to be brought about by much mutual concession, and under a moderate episcopacy. Then indeed with vastly increased momentum the forces of the Church might be hurled against the foe with irresistible effect; and the kingdoms of the world become the kingdoms of the Lord.

The Church is not only a spiritual government but an aggressive power. The Commonwealth has mobilized its forces and chosen its officers—the Board of Missions; the orders which so far as they agree with God's law, ought to be implicitly obeyed. But in this army "the bayonets think;" and unless their instructions are accompanied with good reasons they will not be enthusiastically carried out.

(4) To guard against such misfortunes it is, I think, the duty of the Church to employ and pay for the services of a secretary for each branch of the Society, who can speak effectively at public meetings and edit papers. These should collate, publish and circulate information respecting home and foreign missions in a bright and entertaining manner, so as to command attention and subscriptions. The Church in the United States has at least three missionary journals, which having been a tax upon the funds until last year, then yielded an income of ten thousand dollars. Probably our Church will have a similar experience. Our monthly may not pay at once, except indirectly, by enlisting sympathy and enforcing duty. It should be truly impartial and avoid giving offence to high or low, broad or narrow. Such a magazine should make known the wants of the Board, especially its first great need of efficient godly men for the work of the ministry, it should contain the name of all donors, and the amount contributed, the collections made in every parish together with the transactions of the Board, and the reports of its secretaries and missionaries; it should give authentic information about the dioceses of Algoma and the North West, as well as about Foreign Missions; it should call attention to the injury which the Church sustains by its own neglect: as Bishop Littlejohn stated lately, "the Church has lost more members by want of care for emigrants than she has gained

in all her foreign missions have given supported by philanthropists; tions grow more that nearly three whereas in the th was one in one h multitudes are idolatry, so that may come into th arms to embrace to find that such out. It should n should be a subs grateously. E for it. The army collections made than our last effo by the exigencie received.

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in all her foreign mission"; it should point out the impetus which mis- sions have given to commerce, science and humanity; that they are supported by powerful governments, astute statesmen and thoughtful philanthropists; that diplomacy is elevated by them, international rela- tions grow more conscientious, cruelty and bloodshed are diminished; that nearly three millions of converts now witness for Christ; that whereas in the third century the proportion of Christians to heathens was one in one hundred and fifty it is now but one in five; that vast multitudes are hesitating about taking the decisive step from idolatry, so that in the near future it is probable such numbers may come into the camp of Jesus, willing captives, that there will not be arms to embrace them or Christians at hand to teach them. I am sorry to find that such a periodical was prepared, but failed of being carried out. It should not fail. It is almost indispensable. Every clergyman should be a subscriber; and such as are unable to pay should receive it gratuitously. Every earnest member of the Church should canvass for it. The army being thus equipped sermons should be preached and collections made proportionate to the sums required; something better than our last effort, when of the eleven thousand imperatively demanded by the exigencies of the North West, only four thousand were received.

(5) The Church will never raise the large sums due by her without systematic and untiring efforts; for which reason it is necessary to put into immediate operation every device, consistent with her character, to collect money and awaken the zeal of her members. The bishops might plead the cause at every visitation; the incumbents of parishes might act as agents, solicit gifts, prompt bequests and furnish intelligence. They should encourage the formation of mission societies in every congregation, such as Women's Auxiliary, Twenty Minutes and Mite Societies; in fact set in motion all the moral machinery that can be invented to give aid and comfort to the noble army of martyrs now in the field.

I am aware that not a little opposition will have to be encountered by clergymen who will not do their full duty towards missions. It will be said, if we give all our time and energies for outside objects what shall become of our own parish? But does not this come of unbelief in God? Has not God the power to give all we need for this as well as for that service? Has He as much delight in fine buildings, stained windows, and the other appointment for decent worshippers, as in self-denial and devo- tion to the salvation of souls? Truly there are no parishes so prosper- ous as those contributing liberally to missions, for "the blessing of the Lord it maketh rich." Let these weak congregations make the trial for a few years, if they do not find it paying in their material and spiri- tual development they can return to the old system. Church wardens and lay-delegates might use their influence with their brethren; the Sunday School might have its annual meetings at which the contents of the mission boxes could be presented; the family might have its spec- ial mission fund, it might make missions a subject of frequent conver- sation, and thus train the children to become intelligent workers for God, and perhaps give their minds a bias for the ministry of the Church.



But above all, we must each resolve to follow the inspired advice of the Apostle Paul, and "lay by" for God's purposes "on the first day of the week as God has prospered us." Systematic giving is the great machine for coining money, and making to ourselves friends of the mammon of unrighteousness. It rests on conscientious principles, not on caprice, impulse or example. The sum is easily withdrawn from the common stock. It bears a fit proportion to the divinely bestowed blessings of the week and secures a benediction to what is retained. It simplifies all questions of finance, inducing a true estimate of property and closer adjustment of our affairs as stewards of God ever liable to the final summons. It gives new ardour to the spiritual life. It imparts cheerfulness and animation to the soul. It is the constant transmutation of the treasures of time to the enduring riches of eternity. Its dedication on the Sabbath is the sanctification of holy purposes, of all the hours and labours of the week, giving them affinity with the day of the Lord.

This principle has been already adopted by the Methodists, whose motto for 1884-5 is "A revival on every circuit, and one cent a day for missions from every member of the Church." At a missionary meeting of the Synod of Huron in 1875, the present Bishop of Toronto showed what a very large sum could be raised by a tax of one per cent. upon the incomes of the thirteen thousand Church families in that diocese.

When every individual member shall diligently study the lessons of the mission field; when he prays constantly for its progress and success; works for it with all his might; and gives according to his ability, every week, the Canadian Church will have done its duty towards its Domestic and Foreign Missionary Society.

Rev. W. F. CAMPBELL, Secretary of the Board of Missions.—  
We have three facts to start with: 1st. The Domestic and Foreign Missionary Society of the Church of England in Canada *exists*. 2d. This Society has been adopted by this Church. 3d. This Church owes a duty to this Society. By the action of the Provincial Synod of the whole Ecclesiastical Province of Canada has been brought into responsible relations with this Society. We must face the situation and rise to its duties. Every churchman in Canada must deal somehow with the existence of this Society. It imposes duties upon us. It puts forth claims upon us. First, then, let us welcome it because of the Scriptural principle on which it is based. It is simply a manifestation of the Church herself in the light of her Missionary Charter. Cutting away the ground under the feet of all objections to missionary enterprise, it boldly avows and declares the grand truth that the Church is called of God to preach the gospel to every creature. As Canadian churchmen we may well rejoice that, without any question of party, without any experience of rival societies, our Church has by one step, so to speak, reached this happy goal, a united church in its domestic and foreign missionary efforts. It is an evidence that the Holy Spirit of God has presided in our councils. But this Society claims us as members by virtue of our being members of the Church. This is no new

duty imposed upon any society ever since such in the name did not make us their fact. We can be faithful servants. The simply puts the baptised believers of this Society, it doing missionary them. So blessed wrought, so plainly be overcome in getting Christian can rejoice being accomplished undertake this mission as churchmen effectual instruments upon us. A duty Society, loyalty to not a party Society. Church thinks and not an inquisition which exist among spreads the gospel England. Let all the chosen and a Canada. And that accomplish this work. The members of this note, so to speak, is a possibility of time are needed. Diocesan Synods of Society of the Church every Diocese to methods of the Gospel feeling if this cannot. The measure largely upon the views of their duty extent, will the people so the people will and ready pupils, on him what he presides of the Canadian co-operation of the live in the present the missionary act faith-strengthening does not pause and

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duty imposed upon us. We have been pledged members of a mission-  
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 such in the name of Christ and His Church. The Provincial Synod  
 did not make us missionaries. Christ did that. We cannot alter the  
 fact. We can be good members or bad members—faithful or unfaith-  
 ful servants. The Society does not create any new responsibility. It  
 simply puts the question, Shall we acknowledge our position as  
 baptised believers and face its duties? In the next place, as members  
 of this Society, it is plainly our duty to use it as our instrument for  
 doing missionary work. There are other instruments. Thank God for  
 them. So blessed is the work, so large is the field in which it is to be  
 wrought, so plainly earthly and sensual are the difficulties which are to  
 be overcome in getting men to do it, that it seems to me every true  
 Christian can rejoice in every lawful instrument by which the work is  
 being accomplished, and which men can be got to use in order to  
 undertake this mighty work which God has committed to them. But  
 as churchmen we shall find the Church herself the best and most  
 effectual instrument and the instrument which has the greatest claim  
 upon us. A double loyalty demands our loving allegiance to the  
 Society, loyalty to Christ and loyalty to the Church of England. It is  
 not a party Society. It never can be. It represents the Church as the  
 Church thinks and lives and feels throughout all the Dioceses. It is  
 not an inquisition. It has no microscope to magnify the differences  
 which exist amongst us. It has not even party-colored spectacles. It  
 spreads the gospel through the bishops and clergy of the Church of  
 England. Let all loyal churchmen welcome it and work through it as  
 the chosen and authorized instrument of the Church of England in  
 Canada. And then let us make it effective; that is, support it. To  
 accomplish this work it needs the support of the Diocesan Synods.  
 The members of the Church in the several Dioceses will take the key-  
 note, so to speak, from the action of their respective Synods. There  
 is a possibility of friction here, but wisdom, moderation, patience and  
 time are needed, and I am confident all will go smoothly. Our  
 Diocesan Synods cannot ignore the Domestic and Foreign 'Missionary  
 Society of the Church. Some action, more or less, will be needed in  
 every Diocese to bring Diocesan methods into harmony with the  
 methods of the General Board. It will indicate a low level of Church  
 feeling if this cannot be done.

The measure of success which this movement will have must depend  
 largely upon the attitude taken by the clergy themselves, and on their  
 views of their duty towards this Society. As they are, so, to a great  
 extent, will the people be. If they are indifferent, if they are inactive,  
 so the people will be. If a minister teaches selfishness he will find apt  
 and ready pupils, and he will be fortunate if his people do not practice  
 on him what he preaches to them. I do not think that anything worthy  
 of the Canadian Church can ever be accomplished without the hearty  
 co-operation of the parochial clergy. If the clergyman himself does not  
 live in the present history of missions; if he does not sympathize with  
 the missionary activity of the Church; if he robs himself of this great  
 faith-strengthening, spiritual refreshment, and upon his lonely watch  
 does not pause and listen to the strokes of the distant hammers in the

building up of God's kingdom ; if missionary sermons and meetings are more of a burden than a delight to him (and the congregation has a fine discernment for this difference); or if he care simply for Diocesan missions because this finds greater favor with the lukewarm part of his congregation ; if he barely refers to missions at Epiphany and Ascension-tide, when our appeals are made, and never refers to them in his other Sunday sermons—though missionary thoughts run through the whole Bible—how can he hope to keep alive and develop the interest necessary to keep pace with the needs of this Society, to which his congregation belongs? If any one says we are trying to do too much, let him remember that no parish ever yet bled to death in giving to missions. And if any one says "there are too many collections," and thinks that unpleasant instrument, the missionary contribution screw, cannot bear one turn more, let me remind him how the money flows forth from its hidden recesses when pleasure demands it—the millions spent for dress and luxury; for shows and intoxicating drinks, and the paltry offerings for missions. Upon the parochial clergy mainly rests the duty of giving missionary information, of circulating missionary literature and for carrying out the schemes for missionary contributions appointed by the Bishops and Synods of the Church.

And then again churchwardens and congregations, individually and collectively, owe a duty to this Society, both for their own good and for the good of the cause of the Lord. I say for their own good. Nothing so helps our home work as interesting our people in the missionary work of the Church. Instead of diminishing the collections for home work, it increases them very soon four fold. If it were at a loss to one's own parish, there might perhaps be some excuse. But there is no loss. It is altogether a fallacy. Why is it that men give so little to support the Church in their own immediate localities? Because their hearts are not warmed with Christian love. But get them to exert themselves in the spread of Christianity abroad, and it will be like the wheel kindling with its own revolutions. Action will develop heat. I am confident there can be no blessing so great for our Church as the encouragement and carrying out of a spirit of missionary liberality. If we allow the blood to curdle around the heart instead of encouraging that heart by mighty impulses to send it duly to every extremity, trusting to God's universal law that the veins shall duly send it back again when it has done its duties in those extremities, and find again the heart which again shall oxygenate it and shoot it forth to every extremity of the body; if instead of that, with a miserly and miserable physical ignorance, we say, Let us curdle it round the heart that it may keep warm there, we shall kill the very action of the heart itself by our selfish sluggishness. Yes, all our people owe a duty to the missionary cause. All can pray. All can give. It is a remarkable thing that the model instance of individual giving which our Lord commands is that of a widow—a poor widow—contributing two mites, all she had. And the model instance of congregational giving is that of the two very poor churches of Macedonia—Philippi and Thessalonica—which gave to their power, yea, and beyond their power.

One duty more I would urge upon the Canadian Church, viz.: to *trust her Missionary Society*. Trust it in the wisdom of its methods ;

trust it in the preferences, strictness, unapproachable of Management upon the Church review the whole field, and can do. In conclusion Domestic and Foreign it, to trust it ; purses.

Mr. THORNTON with this subject tion more a layman There is perhaps for than the to send small colonies to which were those societies in relation to the diocese seems to me that ance to the Church than another it is a realization of our diastical province. as it seems to churchman seem tenance of his danger it appears diocese, important carrying on Church the great Protestant respect the meeting General Assembly of the Methodist interesting there of their time which work. I allude of which I suppose political See, of to the other body appealing to the discussed. I do our diocesan organization Church that at home Domestic Missions, gifts of the whole whole Church, as dioceses, making



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trust it in the distribution of our donations. While we may have preferences, still as far as we can it is our duty to send in our contributions unappropriated to be disposed of in the discretion of the Board of Management. A great representative board like this has claims upon the Church at large of the very broadest nature. It is able to review the whole field. It can focus the claims in a way that no individual can do. It can see the relative importance of this and that field, and can therefore apportion its grants accurately.

In conclusion: The duty of the Canadian Church to her Domestic and Foreign Missionary Society is to welcome it, to support it, to trust it; to give it, in short, our hearts, our prayers, and our purses.

Mr. THOMAS WHITE, M. P., of Montreal. I propose to deal with this subject from a layman's point of view, because there is no question more a layman's question than this, domestic missions particularly. There is perhaps, nothing which churchmen should be more grateful for than the fact that we have been able, through the board, to send small contributions—too small it is true—to the great societies to which we have been indebted in the past, for distribution by those societies in foreign parts. I propose to deal with the question in relation to the domestic missions in the country. In the first place it seems to me that this missionary organization is going to be of great importance to the Church in the older dioceses. If there is one want more than another it is the spirit of unity, a spirit of oneness of object, a realization of our duties as churchmen—one common object in this ecclesiastical province. The danger which surrounds the Church of England, as it seems to me, is a spirit of episcopal congregationalism. Every churchman seems to think that his duty begins and ends with the maintenance of his own parish church and clergyman. The next danger it appears to me we have to guard against is the idea that the diocese, important as the diocese is, is the element in the machinery for carrying on Church work. In that respect we differ a great deal from the great Protestant denominations in this country. I compare in this respect the meeting of the Provincial Synod with the meeting of the General Assembly of the Presbyterian Church, or the General Conference of the Methodist Church. Although the meeting was exceedingly interesting there were two or three subjects which took up a large part of their time which could hardly be said after all to be affecting Church work. I allude to the subject of marriage with a deceased wife's sister, of which I suppose we have heard the last, and the question of the Metropolitan See, of which I indeed hope we have heard the last. If we turn to the other bodies we find their meetings lasting weeks, and questions appealing to their cosmopolitan sentiment in relation to Church work discussed. I do not, however, mean to suggest that we should give up our diocesan organization. It is a matter of great consequence to the Church that at last there is such an organization as the Board of Domestic Missions, the servant of the whole Church, which distributes the gifts of the whole Church, which has to deal with the interests of the whole Church, as a bond of union, uniting her members in the different dioceses, making them feel that they are not members of a particular



congregation, or of a particular diocese, but that they are members of the Church of England in Canada, interested alike in her progress and advancement. That appears to be one of the advantages that must follow as a result of the organization of this board. Just in proportion as we realize this as an advantage, just in proportion as the Board of Missions appeals to the churchmen from one end of the ecclesiastical province to the other, just in that proportion shall we become a great and united Church, ready for our work and able to carry it on with effectiveness.

Then the Board is an advantage in the special work it has in view. Take the great missionary diocese of Algoma. I know the bishop of Algoma has not a very exalted opinion of the future prosperity of that diocese. The Bishop sometimes says that that large district of country which is soon to be traversed by a railway from one end to the other, is a country that gives little promise of future development in a material point of view. I do not agree with the Bishop in that, but whether I agree with the Bishop or not, we have this fact that it is a great territory, with here and there districts in it which will sooner or later become the seats of prosperous settlements. As they go in there and the country develops through the railway construction, they must have the gospel follow them, or they must fall into a condition of semi-heathenism. I can imagine nothing more terrible than for a family, accustomed in their old home to having the ministrations of the gospel, to be sent into a country where they are deprived of them. I can not very much wonder at their drifting into that condition. But whatever might be the case in regard to the future settlement of Algoma we have in the great North-West the future hope of the Dominion of Canada. The people going there will find themselves, unless something is done for them, without the ministrations of the Gospel. I have heard a clergyman of the Church of England say, when I was appealing to him to aid this work, that other denominations would go in and take care of those people, and as they become more prosperous, and, as he put it, in some sense more respectable, they would drift into the Church of England when the Church of England went in afterwards. (Oh, oh!) In the first place, I do not believe it, and if I did I should feel humiliated at the thought.

If we want the Church of England to hold its fair position in this country we must see to it that the ministrations of the gospel are furnished in it and to furnish them we must contribute of our substance. I know it is sometimes said that the North-West is a prosperous country already, that the people going in there are making fortunes, that people shortly after going in there come out millionaires, at least millionaires in their own estimation. Although that may be the case in a few instances we should remember that the settlers going in there have many calls upon them in making a start, and it is while the settlers are in that condition we should see to it that subscriptions are made to enable missionaries to be paid so as to cover that country. It is a matter of very great regret that up to this time, at any rate, in relation to the North-west the Church of England has done less than either of the other two great Protestant denominations. Our method, however, is different from theirs, and we never learn in the aggregate what is contributed to missionary purposes.

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are called to missionary purposes.

These other two bodies carry on their work from a general fund, while  
with us the work is carried on from the diocesan mission fund. We  
have, nevertheless, the fact that we are behind, and that should not be.  
I know of no other organization in connection with the Church of  
England in Canada which appeals more strongly to the Christian patriot-  
ism of its members than this, and I earnestly and sincerely hope that  
although it is an experiment in the management and although the experi-  
ment has not come up to our expectations so far, before long the Church  
in all parts of this great Dominion will realize its duty and enable the  
board to carry on its work and place the Church of England in the  
foremost rank in missionary work in this great Dominion.

Very Rev. JAMES CARMICHAEL, Dean of Montreal, asked  
whether the Church had really taken up the board as its instrument.  
He said it had not. He hoped they could show he was wrong and he  
would apologize. All the dioceses had not subscribed to the board.  
The letter of the bishops had gone forth, and they startled the Church  
by the amount they asked. He was not ashamed to say it, that if they  
had been alive they could have raised it. He was assured that if a like  
appeal had been made in the same authoritative manner to other bodies,  
the answer would have been different. He felt that the Church had  
not risen to the demands made upon it. His church had not done its  
duty, although it was not far down. It had not done its duty according  
to the money power of the people. The best way for them to prove  
their apostolicity was for them to be in the fore front of missionary  
work. The work of the clergy had been referred to, but he would like  
to see greater interest manifested by laymen.

The Rev. Canon O'MEARA, D. D., Rector of St. John's Church,  
Port Hope, Ont., spoke a few words as the representative of two dioceses  
—of the diocese of Algoma, where he had worked for twenty-two years as  
the sole clergyman within it; and of the diocese of Rupert's Land, as he  
was the commissary of the bishop of that diocese. He blushed when  
he thought of the way in which they had neglected their duty. The  
other bodies had done immensely more than the Church of England.  
He hoped the feeling of determination would grow that this should not  
continue. He trusted that the appeals of the Bishop of Rupert's Land  
would be more generously responded to in the future than they had been  
in the past. If they put forth their strength for a few years, they would  
find a flourishing Church there, but if not their Church would dwindle  
and become relatively smaller.

The Rev. Dr. CARRY, thought if warm words would produce  
money it would have been forthcoming in response to the bishop's  
appeals. He believed in all the appeals made there was too much  
mention made of money. There was another most potential element  
that should not be lost sight of. Money would not buy an earnest  
heart. Money was the very least element in missions. The first thing

in mission work was men, Christian men. What did their Lord say when He saw the fields white for the harvest? He said "Pray ye the Lord of the harvest that He may send forth laborers into His harvest." Could they not appeal more for Christian service? In the middle ages the monastic and other bodies did their greatest work when they were poor, and when they became rich they became nuisances. He saw the statement that Bishop Anson had six clergymen laboring under him without pay. Oh, what a reward they would have!

Rev. W. W. BATES, of Thornhill, was quite sure that money was a very important feature in missionary work. The appeals to the Church it had been said had not been responded to. It appeared to him that the church was looking too much to the matter of money collections in detail, and forgetting to spread the love of God in the hearts of the people. If they only felt the commission as the early apostles felt it, all the money that was wanted would come freely into their hands, till they would have to cry, "Stop, we have enough."

Rev. J. LANGTRY, M.A., Rector of St. Luke's Church, Toronto, agreed with the advocacy by clergymen of the obligations of the Church in their missionary undertakings. He had to protest against a great deal that had been said during the discussion. The Church was not so contemptible as had been intimated. He believed the Church of England was not behind the bodies referred to. He had been told by one gentleman that at least in one part of the North-West the English Church was ahead of the other bodies. Such statements as had been made should not be allowed to go out to the world. The evils which they had been suffering from had been bequeathed to them, but they were now overtaking them, and he believed the missions of other religious bodies were not ahead of them in either self-sacrifice or money.

Rev. C. H. MOCKRIDGE, D.D., thought it was a pity the practical nature of the question had been lost sight of. Our object should be to concentrate our forces so as to get a better result from the province as a whole. We were suffering too much from dioceseism. Each diocese, like each congregation, was too much shut up within itself. We should be more united on common ground. Besides all our dioceses, the Church in Canada was divided into two provinces. He hoped some day to see them united, so that the whole of British North America would be but one Church. It would prove a great source of strength. This was one object that the formation of the Canadian Missionary Society had in view, and all congregations and pastors should throw away local jealousies and work on broad, liberal lines for the general welfare of the Church of England in Canada.

Rev. Dr. BODY, Provost of Trinity College, Toronto, said that it was often said in England that English Church people were too candid,

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too much inclined to show their weak points. He knew of no section  
of the Church of England that has had so much to contend against as  
that in this country. He dwelt upon the necessity of unity in spirit,  
the lack of which, seemed to him, to be one of the great difficulties they  
had had to contend against. He pointed to the fact that the Church in  
this country had passed through one stage of existence and was now in  
another. At first this was a Church in connection with the State, and  
afterwards it assumed the same position in that respect as others, but  
naturally they had carried with them much of the feeling which had pre-  
vailed among the people before. What was required was that they  
should make the change complete and induce the people to love the  
Church of England for the sake of its nature and the work it was doing.

The CHAIRMAN said no doubt everybody could give a nostrum for  
the cure of the difficulty. He could give one which would infallibly  
effect a cure. Let them go home and organize parochial mission socie-  
ties on somewhat similar lines to those in Toronto.

The Congress then adjourned until evening.

#### EVENING SESSION.

#### IV.—THE CHURCH AND MODERN THOUGHT.

The Very Rev. JAMES CARMICHAEL, Dean of Montreal.—  
(Paper.)—By the word "Church," as used in this paper, I mean the full  
force of religious thought which radiates from belief in a personal God,  
as revealed in the Bible.

By the expression "modern thought," I understand the spirit of  
scientific enquiry, investigation, deduction and assertion, which stands  
to-day in the fore ground of the intellectual world and is unfortunately  
regarded by not a few as the natural and determined foe of revealed  
religion. I naturally deal with the subject from the standpoint of the  
Church and as my time is limited I will confine my remarks to existing  
phases of modern thought, arising out of the study of the phenomena  
manifested by living matter, in other words, to the science of Biology.

When the Church looks out into the wide field of modern science,  
she sees it occupied by two great divisions of scientific representatives,—  
investigators, and scientific necromancers. The investigator, as a rule,  
starts on the magnificent principle, that science is truth, ascertained by  
verified observation. "Without verification," says Professor Tyndal,  
"a theoretic conception is a mere figment of the intellect." "The man of  
science" says Professor Huxley, "has learned to believe in justification  
not by faith but by verification." Thus, an investigator in the  
field of chemistry experimenting on glycerine, brought to bear  
on it the action of concentrated nitric acid, in the presence of  
strong sulphuric acid at a low temperature; and produced nitro-  
glycerine. He then mixed his nitro-glycerine with infusorial earth  
and alkaline material, and created dynamite. Nobel worked silently  
and calmly for twenty years, and then came out of his labora-  
tory, and practically said, "I can split mountains," and he proved in a



small way that he had power to do so. He kept silence however, until he had gained a grip of a series of systematized facts which he could prove to be facts without fear of contradiction. And he, and all like him, Darwin studying worms for thirty years, Pasteur with his silk worms, Lister with his miracle of mercy in carbolic (acid) spray, Tyndall studying the path of luminous beams of light for fifteen years,—these in their patience are the true scientists, the true leaders of modern thought, bearing out honestly the great scientific proverb, that “unverified assertions are essentially unscientific.”

Now the Christian should be the last man to deny the relationship between religion and this aspect of science. Because if there be a creator and sustainer, whose broad, arrow mark of ownership rests on everything, no investigation, however wonderful, can ever produce a solid fact in opposition to the design of the Great designing Mind. And hence the unprejudiced experimentalist, the man who claims and avails himself of unrestricted right of search, should appear to the Christian as a true brother, a fellow missionary, in an unknown field of God's great Physical Kingdom. All that is needed by the Christian is patience to wait in the faith that, whatever premature conclusions may unfortunately at times be made public, and however startled men may be by such publicity, time will wipe out the false and bring in the true, and the final conclusion will be a friend and not a foe. For the investigator aims at facts, and those facts the Christian, above all others, should believe will finally group themselves as trophies around the throne that is divine.

But although the Church has nothing to fear from the scientific investigator, who can work and keep silence till he has something to say, she has everything to fear from the excited and often unintentionally reckless necromancer, who breaks into the laboratory of the silent and patient investigator, steals his pet hypothesis whilst undergoing the tests and trials which may exalt it to something higher, touches it with his magic wand, and appears to the untutored eye to change it then and there into a fact. In a word the antagonism between science and religion is brought to birth, and swaddled and cradled, not by the patient silent investigator, but by the rash and often noisy necromancer. The proof of this statement must be apparent to any pupil of developing science. Take for instance the fundamental questions of spontaneous generation or the production of original life out of dead matter, a question that has produced perhaps the most exquisite experiments ever performed, experiments that so far, have resulted in driving spontaneous generation almost out of the field of rational hypothesis. Prof. Tyndall, who appears to have fairy fingers fitted for fairy-like experiment, writes thus of the question. He admits that he would like to believe in spontaneous generation, that his wish goes with the hypothesis, but truth, he holds, is stronger than desire. And the truth he claims is, that it is impossible to point to any satisfactory experimental proof that life can be developed save from palpable, demonstrable antecedent life. Mr. Huxley, speaking under the influence of unimpeachable experiment, uses these startling words: “Pasteur's experiments are models of actual experimentation and logical reasoning.” “The experiments against spontaneous generation have been victorious along the whole line

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ered, "here a little, and there a little," and the most wonderful ingenuity is exhibited by evolutionists in marshalling their scattered forces into something like scientific order of proof. But most, if not all patient investigators, admit that the proof of evolution is incomplete, and that complete verification cannot be applied to it. "The strength of the doctrine," according to Mr. Tyndall, "consisting not in an experimental demonstration, but in its general harmony with scientific thought."

But the necromancer cannot stand milk and water words like these; and hence he steps in, pushes the cautious investigator aside and says, "Don't mind him, follow me," and then his magic wand flies round in wild confusion. Evolution is declared to be a fact. Life is spoken of as "the Darwinian chain" as if every link were fast to its fellow, and sure and stable; every man is written down "a fool" who cannot conscientiously admit it to the fullest extent; and volumes are written and read taking it all for granted and as fully proved.

Mr. Huxley gets one of his fits, touches with his wand a little animal running about the marshy and yielding ground of the Eocene period, an animal that the renowned Mr. Flowers asserts to have been about the size of a fox, and Mr. Huxley says, "Ladies and gentlemen that is a horse, a direct proof of evolution," and so the Eocene horse becomes a scientific fact. He tells us he hopes to find a Cretaceous horse, which I suppose will be the size of a cat, and who can tell but, that he may strike on a Jurassic one, possibly the size of a kitten. And if the fit is still on Mr. Huxley he will say, "Ladies and gentlemen, that is a horse," and he will get many to believe it. Now, I do not object to a fair statement of all that can be said in favor of this claimed case of direct evolution but I do object to being lured into the belief as certainly I first was, that all these animals were the same size. It must be borne in mind, however, that one result of Mr. Huxley's necromantic fits is that of blinding his eyes to size. For when necromancing or lecturing before his New York audience he positively pictured the foot, bones and teeth of the Eocene horse the same size as those of our existing Equus. So that I suppose if ever he finds a Jurassic kitten he will no doubt draw it as large as a horse, forgetting to inform his audience of the difference in size. But this forgetfulness is one of the dangers of pyrotechnic necromancy.

When Mr. Haeckel gets a fit he becomes so sure of evolution that he actually furnishes the world with a genealogical tree of evolved life, beginning with a spontaneous generation, and ending with man. He really forges a chain of life on printed paper, but then he assumes the first link, the second, the third, the fourth, in fact he assumes at least ten links out of twenty-two pictures, ten animals of whose existence there is not the slightest proof, and his remaining twelve links, of course, depend on the assumed ten, and then Mr. Haeckel sits down triumphant and applauded on this "baseless fabric" of a biological throne, whilst the patient student of evolution shrugs his shoulders as he pursues his investigations and says, "I can leave him to deal with fiction, while I work on and look for facts."

Take another instance. If you judge of the Nebular hypothesis by the popular works of the day you would naturally take for granted that it was an ascertained fact, and yet, magnificent and probable as that

hypothesis is, it is not proved by observation, Mr. Haeckel does not know the subject that raises the question seems to dishonour his position strengthen his position admitted that the hypothesis is not seen, and that the hypothesis is hypothetical.

Now I have seen evolution, and the hypothesis is not proved by observation, Mr. Haeckel does not know the subject that raises the question seems to dishonour his position strengthen his position admitted that the hypothesis is not seen, and that the hypothesis is hypothetical.

"I deem it my duty for God in Nature to do his will, as it works in his conscious mind."

Now what is the thought. 1. That the patient, noble and careful sifting of the Church should be teaching, and teaching a simple question, thesis?" Marvellous a question.

This leads to the first. The new questions of physics such questions to the fullest time to the spirit of speculation contend with the knowledge of Physics great controversy not specialists in and. The natural Society, affiliated in England, to invest upon the great truth by such a Scientist McGill College, prove a valuable



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the Nebular hypothesis by ally take for granted that and probable as that

hypothesis is, it is emphatically a speculation, it cannot be demonstrated by observation, or established by mathematical calculation. But when Mr. Haeckel deals with it, there is a calm certainty about the whole subject that raises it so thoroughly into the language of fact that to doubt seems to dishonor the doubter. Mr. Haeckel needs it as a fact to strengthen his position, hence he makes it a fact, although it must be admitted that the transmutation of stardust into a star has never been seen, and that the supposed graduated stages of development are purely hypothetical.

Now I have noticed these three points,—spontaneous generation, evolution, and the nebular hypothesis, because, viewed not from an investigating but from a necromantic standpoint, they form the three great engines used to crush out God. Not one of them if proved to-morrow would to my mind of necessity do so, for you might view them all as physical manifestations flowing from, and guided by the hand of God. But they can all be used to seem to make for God's destruction, and used artfully they have wrecked and are wrecking many souls. But such I hold is the use, not of the honest investigator, but of the reckless necromancer—not of a man like Dr. Carpenter, who could write words like these:

"I deem it as absurd and illogical to affirm that there is no place for God in Nature, originating, directing, and controlling its forces by his will, as it would be to assert that there is no place in man's body for his conscious mind."

Now what position should the Church take towards modern thought. 1. That of gratitude deep and lasting to the investigator whose patient, noble work it can never value too highly. 2. That of a careful sifting of every statement made by the reckless necromancer. The Church should demand facts in exchange for old and recognized teaching, and test every dogmatic statement made against God by the simple question, "Has that been experimentally proved or is it a hypothesis?" Marvellous is it how much wilts into nothing before such a question.

This leads to two practical suggestions.

1st. The need of thoroughly grounding divinity students in all questions of physical science that bear in any way on religion, to bring such questions to the fore ground of clerical training and to give the fullest time to such studies. For I earnestly believe that if the present spirit of speculation gains ground, no clergyman will be really fitted to contend with the enemies of God, apart from at least a fair general knowledge of Physiology, Anatomy and Embryology, and that the future great controversialists of the Church will of necessity be proficient in not specialists in the three branches of study.

and. The need of the Canadian Church organizing a Philosophical Society, affiliated with or on the lines of the Victoria Institute of England, to investigate fully and impartially those questions that bear upon the great truths revealed in Holy Scripture. Such a Society guided by such a Scientist and Christian combined, as Sir Wm. Dawson, of McGill College, or Dr. Wilson, of Toronto University, could not fail to prove a valuable educator and moulder of public thought, and would at

least make the glaring difference between the calm investigator and rash necromancer sufficiently apparent to any intelligent mind.

The Rev. G. J. LOW, M. A., Rector of St. Peter's Church, Brockville, Ont. (Paper.)

"Doth not even Nature itself teach you?" 1. Cor., XI., 14.

What do we mean by the Church? I hope I may be allowed, throughout this paper, to use the term in its most loose and popular acceptation, meaning Christianity at large, with all its varieties—with all its conflicting "psalms, doctrines, interpretations and revelations"—that unhappy condition of things, neither coherent nor homogeneous, which the religion of the day presents.

And what do we mean by Modern Thought? Is the daily paper its expression? If so, what hopeless confusion meets us as we scan its columns? Opinions of every hue on all possible subjects; pious sentiments and profane expressions; the sermon of the Revivalist; the lecture of the Free-thinker; the seance of the Spirit Medium; the record of some noble deed; the long list of atrocious crimes; the last discovery of science; the last gigantic swindle; the last miracle at the shrine of some saint; the last case of answer to prayer; the last dynamite explosion;—what a witches' cauldron is the daily paper? What a chaos is such Modern Thought?

No; by Modern Thought we mean educated, cultured thought; the thought which is serious and earnest; which is in pursuit of absolute truth, though not along our paths; which determines to acknowledge whatever truth it finds, no matter at what cost; which, often with intense grief, feels its hold on Faith relaxing; which is well versed in all the secrets wrung of late from Nature; and, comparing them with the dicta of its old-time religion, cries with a heavy heart, "the two are incompatible, one must go." With such Modern Thought, how is the Church to deal? That is our question; and what a momentous one for the Church of to-day. For every year sees Science in its advance brushing to one side some prejudice or tradition of the pious: every year sees Science consolidating her statutes, and unifying her operations: while Religion, as it at present exists, torn into a hundred factions, looks on distracted and helpless. And can we wonder at this, when every year sees young men leaving our State-endowed seats of learning, without the slightest training in systematic or scientific Theology, but with minds well stored with the latest advances of Physics, Astronomy, Geology, Evolution and the Positive Philosophy? Can we wonder if Religion thus handicapped should feel herself powerless amid this advance, and her champions—many of them relying wholly on her subjective, and ignoring or depreciating her objective character—many of them volunteers and freelancers, with the crudest of theological notions—many others educated in some seminary and well versed it may be in their own special line of divinity, but innocent of all scientific training—can we wonder, I say, if so many of her champions only answer their opponents with a scream?

Besides, we must remember that Protestantism, at any rate, stakes her existence on private judgment and reason. In her revolt

from Rome she is crying out in unto Reason?

Another fact this question; a immediate and of the laws of nature every phenomenon the direct agent discovery resolved of the great plague red cross and that would only be a hundred years ago upon with awe probabilities, we next comet will for a coroner's jury To-day, methinks

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from Rome she appealed to this principle. And now Modern Thought  
is crying out in tones not to be misunderstood, "Hast thou appealed  
unto Reason? Unto Reason shalt thou go!"

Another fact must be faced and duly recognized, in considering  
this question; and that is the increasing difficulty of believing in God's  
immediate and miraculous intervention, through increasing knowledge  
of the laws of nature. We are seeing more and more clearly day by day that  
every phenomenon is the result of law; and the field of man's belief in  
the direct agency of the Deity is continually narrowing, as every fresh  
discovery resolves some hitherto unexplained phenomenon. In the time  
of the great plague of London, every smitten house was marked with a  
red cross and the words "Lord have mercy!" Now-a-days such houses  
would only be marked with the bulletins of the Board of Health. A  
hundred years ago an earthquake, a fearful storm, or a comet, was looked  
upon with awe as an exceptional act of Divine Power: now we consult  
probabilities, we look to the storm drum, and we are informed when the  
next comet will appear. Thirty years ago it was no uncommon thing  
for a coroner's jury to return a verdict, "Died by the visitation of God."  
To-day, methinks such a finding would scarcely satisfy the public mind.

Now under all these disadvantages, how is the Church to still  
retain her hold on Modern Thought? The answer has been already  
suggested. If the Church would influence Modern Thought, she must  
study Modern Thought. She must send out her defenders and  
champions, not only well equipped in theologic lore, but also fairly  
furnished with the tools which the science of the day has forged. She must  
remember that God has caused two scriptures to be written for our  
learning, the Book of Nature and the Book of Revelation; and  
if the students of nature come to conclusions at variance with  
those of the students of revelation, a most weighty responsibility  
lies on her if she does not reconcile them. That is the Church's  
business: she must be like the wise householder, bringing out  
of her treasures things new and old; she must learn to adopt every  
truth of science when fairly established and adapt it to her  
system, or adapt her system to it. Theology has well been called  
the Queen of Sciences; but if she would retain her throne she must learn  
to reign as constitutional monarch; and when an art has passed  
triumphantly the Commons and the Lords of science, theology must needs  
give her royal assent. It was through her obstinacy that she nearly lost  
her throne in the days of Galileo. Then an outcry was raised because  
the Modern Thought of that day seemed to contravene the word of  
God. Texts were quoted in abundance to prove that the sun travelled  
around the earth, and that the theories of Galileo were heretical. And  
to-day the same mistake is being made with reference to the age of the  
world and the first appearance of death therein. Surely we must know  
that scientists can only smile when they see the pictures in our  
illustrated Bibles of Adam and Eve sitting, *in puris naturalibus*, among  
lions and tigers and polar bears, the said beasts possessing, even in  
Eden, carnivorous teeth and claws. They are aware how thoroughly  
irreconcilable this is with known laws, and so they relegate the whole story  
of the creation to the realms of legend and myth. In fact while the  
religion of Christ is tied to such Miltonic presentments of the cosmogeny



we cannot wonder if faith slips away from the graduates of our universities : and unless the Church arises to a sense of her position and her responsibility, and learns, like science, to marshal her ranks, consolidate her forces, and unify her system, when (to parody the words of the historian) the multitudinous forms of Christianity will be held by the vulgar as all equally true, by the learned as all equally false, and by the magistrate and statesman as all equally troublesome.

It may be asked : Granting that the Church should be alive to the advance of science, and adopt all her truths, how is she to adapt them to her system ? How are the things of the Spirit to be enforced by a knowledge of the things of nature ? What has the one to do with the other ?

The very fact that many do not receive our sayings because they conceive it conflicts with known laws, shows how much one has to do with the other. The very fact that religion sets out with an account of the creation (of earth and man) shows that she does not divorce herself from nature. The very fact, that religion specifies, or has hitherto specified with such exactness, the moment when decay and dissolution began their sway in this world of ours, shows that her teachings overlap the domains of physical science. And the very fact that such assertions have been disproved should warn her to retrace her steps, and so to set forth her doctrines that at least they shall not clash with the ascertained facts of physics. Nature and revelation, being joined together by God must not be put asunder ; and the exponent of revelation must not, on peril of the salvation of those for whom Christ died, present His religion in such a way as to repel the earnest student of nature. If we want to know how to avert this, let us first turn to the words of the Master Himself. He taught by parables—that is, by analogy. His favorite formula was “The Kingdom of Heaven is like unto”—and then would follow some simple illustration from the ordinary course of nature, thus recognizing the truth that nature and revelation are the work of the same Almighty Hand. Yes, the argument from analogy is the sheet anchor of the Catholic faith ; and that argument we must learn to apply to all the latest discoveries of Science. And that champion of the faith will—I speak of course as regards intellectual attainments merely—be best equipped for the task of guiding modern thought, who is, to some extent at least a student of nature, who knows something of such writers as Darwin, Helmholtz, Grant Allan, Bain, Clifford, Proctor, Herbert Spencer, if only to know what is the trend of modern thought, and who in theology has thoroughly digested and assimilated the argument of that prince of metaphysical theologians, Bishop Butler. I do not mean one who has “crammed” his work so as to scratch through an examination, or who can turn to chapter and verse, and quote his *ipsissima verba*, and thus think he can silence anybody ; but one who is thoroughly master of his line of reasoning, and is able to amplify and modify and adapt it to the present state of knowledge. The main principle of that work is eternally true, though common sense will show that in certain details, as Butler himself intimates, advancing knowledge of nature may require modifications ; and this principle is nothing more than that of the Lord Himself, whose

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parables form the axioms, so to speak, of Butler's propositions. The argument is briefly this: The author of revelation is also the author of nature; therefore we may look for analogies in his dealings in both departments, similar difficulties, similar explanations, similar "antinomies" (to quote Kant's expression,) and similar lines of procedure. Such works as Christlieb's "Modern Doubt and Christian Belief," the Duke of Argyle's "Reign of Law" and "Unity of Nature" and Mr. Drummond's "Natural Law in the Spiritual World," are splendid modern instances of the application of Butler's principle.

If we enquire of Modern Thought what are the hindrances to its accepting Christianity, I think we shall find there are two main points which prove its greatest stumbling blocks, turning many away from the fold into the trackless wastes of agnosticism. Now it is the bounden duty of the Church to seek these lost sheep, to devise means to bring them back, to examine herself and see whether she is not in large measure responsible for their wandering by having presented the great features of the Catholic Faith with such addenda and such traditions of men as to scandalize or perplex the votaries of science, or at least dishearten the more religiously disposed of them, and make them despair of any *modus vivendi*. The two articles I refer to are the Cosmogony and the Atonement. I do not conceive that the idea of the miraculous *per se* is a hindrance. Modern Thought, if we could only embody it and give it a voice, would probably say to us: "I do not deny that there is a Creator of the Universe; I do not deny that such a Creator as He must be, could if He chose, reveal His Will specially to the intelligent part of His creatures on this planet; I do not deny that in doing so He might use means out of His ordinary course, in other words miraculous methods. But such a revelation must agree with facts which your account of the Creation does not. Again, as to your doctrine of the Atonement—you will please remember, brethren, I am only personating Modern Thought—your doctrine of the Atonement seems to me contrary to every principle of right and justice. Such a doctrine might have done well enough in those barbarous ages when it was considered perfectly fair to put to death the hostage of some escaped or pardoned felon; but in these days such a transaction would be doubly criminal. Making the innocent suffer in order that the guilty may go free might suit an eastern despot or a tyrant of ancient times, but is altogether opposed to modern ideas of justice and right."

Now how are we to meet these two objections of Modern Thought? Are we to treat them scornfully, and with a supercilious wave of the hand quote that much-abused text, "Science, falsely so-called," and then think we have done everything? Or are we to weigh them carefully, see what force there is in them, and see what we can do to break down or mitigate that force?

Let us take the first point. Modern Thought says, "Your story of the Creation and Fall is contrary to fact. You make all living things, immortal and innocuous before the first pair ate the forbidden fruit. Now all nature declares with no faltering voice that for ages before man appeared living creatures had been devouring one another; that the very rocks on which the first man trod were but vast tombs of dead

creatures ; that death and pain and suffering were from the first inseparable from life."

Surely our answer to this must be to frankly own it, and discard forever these human additions, for such they are, to the Word of God.

Time would fail me to note all the objections to our presentment of the Creation and Fall. But to be brief, let us take the plain, unvarnished tale of Holy Scripture, and see what was the condition of primal humanity, according to the simple account of Genesis, stripped of all Miltonic and other traditions, and due allowance being made for the Oriental imagery of the Scriptures. Man—naked—eating fruits and roots—his mind almost a blank—innocent BECAUSE IGNORANT, *not knowing good from evil*. Not as Milton would have it, full of all goodness, and ignorant only of evil, but not knowing one from the other. His conscience, his ethical faculty was as yet undeveloped. Nay more, the Bible itself declares that the evolution of that ethical faculty was a vast step in advance. "Behold the man *is become* as one of us to know good and evil." It was a tremendous development even if purchased at a great cost. Let us fully weigh that fact, that man at first did not know good from evil, with all that it involves, and the glamour of the Miltonic Adam will disappear. It will I know be replied, "But man was made in the image of God." True, but what does that expression mean? I confess I cannot be satisfied with the exegesis of Prof. Delitzsch in his "Biblical Psychology," nor of any other author I have read. Was man made in the image of God physically? no: intellectually? no: morally? no: in the image of God ideally, i. e., the image which the Lord intended to assume when he subsequently became incarnate. That is certainly a more tenable though a very roundabout interpretation. I venture to suggest one which seems to me much overlooked—I speak under correction of my more learned brethren—and yet most practical. The term "of God" is here, as we know it is so often elsewhere in the Old Testament, simply the Hebrew superlative. Man was "made"—formed—in the image of God, i. e. in the highest image. His was the highest possible, or at least highest actual organism on this planet. He was the acme and crown, the superlative of Creation. Such a rendering is perfectly grammatical and in accordance with Hebrew idiom, while at the same time it harmonizes the expression with Science, and with the language of Genesis itself which speaks of man having his faculties developed through his very Fall.

And now as to the second difficulty ; that which modern thought finds in reconciling the doctrine of the atonement with its moral consciousness. And here let us ask : Is not modern Christianity much to blame for this recoil from the doctrine of the Cross by the coarse and repellent figures with which she often illustrates it? I grant these are only figures: I grant that we must use illustrations and that at best we can but approximate to the depths of the divine mystery. But at least let our illustrations be such as to commend themselves to the moral sense of men. We are all touched by the story of Damon and Pythias: we admire their self-sacrifice, each anxious to yield up his own life to save his friend. But we cannot but detest the tyrant of Syracuse, perfectly indifferent as to which of the two suffered, so long as he got his own

"satisfaction" forced by very of the present putting to death instead of a guilty whole civilized with their unhappiness wonder if Mode

Now, instead atonement, the. bye-gone age, le We first observe from the time w higher organism life for the bene law, and reduce of ; that every of other organic sacrifice is the la nature, another that of self-sacrifice sake of a loved of higher the intelli jargon of Modern defending her child his master's child reaching a height sacrifice born of patient, calm, even then is the law, in And consider how of and by means of evoked such nobility Consider the fort tenderness, the part through this law, lovely. And now God, the Creator self submitting to the culmination of this so to say, the whole not merely to those to all the world. to die: but God were yet sinners, Divine Light of truthness, the pain and mysterious univers So it seems to the value of religion the pages of Holy



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of the present day were to enforce, or even suggest such a thing as  
putting to death an innocent person, though a consenting party, in the  
stead of a guilty one, such government would incur the execration of the  
whole civilized world. And yet in such a light do many preachers,  
with their unhappy metaphors, represent the Father of all: and what  
wonder if Modern Thought recoils from the contemplation?

Now, instead of using for illustrations of the great mystery of the  
atonement, the forensic and judicial procedures of an uncivilized and  
bye-gone age, let us apply the principles of Butler, and turn to nature.  
We first observe that all through organic life there exists, and has existed  
from the time when the first amoeba or monad was swallowed by some  
higher organism, an all-pervading law of sacrifice—the sacrifice of one  
life for the benefit of another. In these days, when we love to talk of  
law, and reduce everything to law, let not this universal law be lost sight  
of; that every living organism is maintained in life by the forfeiture  
of other organic life. It is a paradox and yet a truth, that the law of  
sacrifice is the law of life. Then as we ascend the scale of animated  
nature, another law, or another phase of the same law meets us, viz.:  
that of self-sacrifice—the voluntary giving up or risking of life for the  
sake of a loved object. And the more complex the organism, and the  
higher the intelligence, the more strikingly is the self-sacrifice, or in the  
jargon of Modern Thought, *altruism*, displayed. We see it in the hen  
defending her chicks, we see it in eminent degree in the dog defending  
his master's child. Ascending now to man, we behold that self-sacrifice  
reaching a height of devotion that is grand indeed: not simply the self-  
sacrifice born of excitement, the self-sacrifice of the hot blood, but the  
patient, calm, ever-enduring self-sacrifice of the human mother. This  
then is the law, in its various degrees pervading all animated nature.  
And consider how, notwithstanding the pain and suffering, nay because  
of and by means of that very pain and suffering, this law of self-sacrifice has  
evoked such noble deeds and developed such loveliness of character.  
Consider the fortitude, the patience, the sympathy, the courage, the  
tenderness, the passion of love with which the world has been flooded  
through this law, so fraught with suffering and yet so beneficent, so  
lovely. And now let thought ascend and dwell *in excelsis*. Conceive of  
God, the Creator and Father of all, the author of this universal law, Him-  
self submitting to His own ordinance, and in the sacrifice of Calvary see the  
culmination of this mysterious principal; see there, brought to a focus,  
so to say, the whole rationale of self-sacrifice: see there its expansion  
not merely to those for whom one has a personal and selfish regard, but  
to all the world. "Peradventure for a good man some would even dare  
to die: but God commendeth His love towards us in that, while we  
were yet sinners, Christ died for us." See there, gathered up in the  
Divine Light of the Cross, the concentrated anguish at once and tender-  
ness, the pain and the beneficence, the suffering and the glory of this  
mysterious universal law. "God so loved the world."

So it seems to me that the devout study of Science but enhances  
the value of religion, and every fresh light thrown on nature illumines  
the pages of Holy Writ. Even if we accept Evolution—now let us not

be startled: I do not mean by this term that the primal man was but the product of some tailless monkey; theology is not bound to admit this; she can afford to wait until the missing link turns up. But I mean the whole system of philosophy, as propounded by Mr. Herbert Spencer, Professor Proctor and others, beginning with the nebular theory, and postulating the slow and gradual development from incoherence to coherence, from the homogeneous to the heterogeneous, from chaos to kosmos, of all matter and of all force. And if we insist on the direct and special creation of each species or genus, it remains true all the same that that creation, or series of creations, was according to a certain line of procedure, a development of forms and types in regular order and scale, and that these forms and types are conditioned by their surroundings,—now accepting this much of Evolution;—has not the Kingdom of Grace had its own Evolution too? From the time of a first dim and vague intimation of a coming Saviour, all through the line of Patriarch, Priest and Prophet, the light of God's truth shining more and more until the perfect day of Christ,—and even since the Resurrection until now—the extension of the, Incarnation in "the Church which is His body, the fulness of Him that filleth all in all" (Ephes. 1, 23.)—the Incarnate Lord being (I say it with all reverence) the protoplasm of eternal life, what is all this but an Evolution? "God who at sundry times and in divers manners spake in times past unto the fathers by the Prophets hath in these last days spoken unto us by His Son." There is the spiritual analogue of the material philosophy of Modern Thought.

Yes; the more the light shines from out of nature, the more should the Christian rejoice at the light elicited from Revelation. The one is God's light just as much as the other, and the Christian feeling this can hail the light of science. It will dispel many a dark cloud now disfiguring religion; it will put to the rout many a crude and fantastic form of Christianity, but it will make manifest the attributes of God and the character of His work both in nature and grace. And the catholic christian, the first article of whose creed is, "I believe in one God, the Father, Almighty Maker of Heaven and Earth, and of all things visible and invisible," will recognize that the investigators of His works are illustrating His word also and feeling that every freshly ascertained fact of nature is further light from God Himself and reflects that light on His revelation to men, can confidently say, "In Thy Light shall we see Light."

Rev. WM. CLARK, M. A., Professor of Mental and Moral Philosophy, Trinity College, Toronto:—

Before proceeding to remark directly upon the subject under discussion, I should like, with all respect, to enter a protest against the interpretation of the phrase "image of God" suggested by the former speaker. I see no reason for departing from the natural meaning of the words. It is not merely that the expression occurs in more passages than the one at the beginning of the Book of Genesis, but besides, the thought which it contains is very dear to the Christian heart, I may add to the heart of humanity. I believe that man was made like to God in nature and character. It is true He is infinite and we are finite, He is eternal and

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we are limited in place and in time, but for all that there is a true kin-  
 ship between the Creator and the creature. Even the heathen had put  
 forward the claim, "we also are His offspring," and it was the privilege  
 of Christians to be called the children of God, for "God hath sent forth  
 the Spirit of adoption into our hearts, whereby we cry Abba Father."

Passing on to the subject under discussion, I wish to add a little to  
 the definition of the terms in which the subject is expressed. By the  
 Church I mean simply Christian people, believers in the revelation of  
 God by Jesus Christ, and so I consider that the question we are now  
 considering is this: What are we, as Christians, to think of Modern  
 Thought, and what should be our attitude towards it? With respect to  
 the term "Modern Thought," I shall use it in a sense wider than that  
 of the first speaker, who confined it almost entirely to the methods and  
 results of natural science, while I shall not make it as wide as the mean-  
 ing suggested by the second speaker, including all the contents of the  
 daily newspaper. I will simply remark that Modern Thought is expressed  
 in modern literature, and we might regard literature as distinguished  
 from science, as was done by Mr. Arnold, for instance, when he spoke  
 of "literature and dogma."

Now, whether we regard the general spirit of scientific research  
 or the general character of modern literature, I think we must not only  
 do so with considerable satisfaction, but even see in them reflections of  
 the spirit of the Gospel. When we consider the love of truth by which  
 scientific men generally are distinguished, their enthusiastic devotion to  
 the work which they have taken up, we can not fail to see that they  
 have learnt much of this love of truth and this spirit of devotion from the  
 Master whom we serve. It is true, as we have been reminded, that men  
 of science are sometimes slow to admit the force of facts when they  
 seem to militate against their own theories; but it is often much the  
 same with Christians. Are we not unwilling sometimes to see the mean-  
 ing of a text when it does not seem quite to support our own religious  
 opinions? And if those who call themselves the disciples of Christ are  
 liable to such accusation, ought we not to be patient with those who  
 have not the same reasons for feeling their responsibility to truth and to  
 God?

If, again, we examine the literature of the day and consider its gen-  
 eral tone, we must regard it with great satisfaction. More especially if  
 we compare it with the literature of former ages, we can not fail to dis-  
 cern a great improvement. Apart from exceptions not numerous or  
 important, it is pure, elevated, Christian, in fact reflecting to a great  
 extent the very spirit of the Church of Christ, and largely assuming its  
 principles. If it should be objected that it does so in an imperfect  
 manner, that is only what we should expect. Can we say that the  
 Church perfectly reflects Christ?

In regard to the second question,—what should be the attitude of  
 the Christian towards Modern Thought?—the matter is increased in diffi-  
 culty by the fact that the Church and men of science alike have often  
 taken up a wrong attitude towards each other. Doubtless men of science  
 have been guilty of great insolence in their manner of speaking of reli-  
 gion and revelation; but is the Church entirely free from blame? The  
 Church has persecuted men of science; and although we can no longer



burn or put to death our heretical opponents, there is little doubt that the same spirit still exists. Can we then wonder that men who are as earnest and as eager in their pursuit of truth as ourselves should turn upon us and render railing for railing? However this may be, we must calmly consider our duties to truth, scientific and religious, and although we shall give up no jot or tittle of that which we believe we have received from God, we must concede all its rights to scientific inquiry, and use all reasonable prudence in dealing with the thought of our age.

On one point we must refuse to yield that which the thought of the age often seems at least to require us to surrender,—I mean the distinctive doctrines of Christianity. Some time ago a great cry was raised in England for undogmatic religious teaching. Give up your peculiar doctrines, it was said, and we can all agree to teach a Christianity in which we shall have no discord. No doubt! If we cease to have any opinions, there will no longer be any clashing between our teaching! But the thing is impossible. Dogma is doctrine promulgated by authority, and doctrine is essential to religious teaching. We may rely upon it that if we enter upon this course of surrender, we shall soon find that we would have given up not merely dogmas, but the Church and religion itself. Let us try, and consider where we should begin. "I believe in God"—that is as much a dogma as any part of religious teaching or belief. Well! is that a dogma that could be surrendered? If so, there is an end to the very foundation of all religions. It was a very plausible appeal that was made to our liberality and I quite understand its power. There are few things that a man likes better than to be called "liberal." But we must be liberal with what belongs to ourselves and not with that which belongs to God. To concede to Modern Thought or anything else that which we believe we have received from God is not lawful for us, if we desire to retain the Christian name.

While, however, I would insist upon the importance of doctrine and even what is called contemptuously by the name of dogma, I would equally protest against the needless multiplication of doctrines, and more especially against the practice of elevating into the position of dogmas of the Church what I may call the floating opinions of popular religion. This is done to an enormous extent. People often contend more earnestly for their own private opinions, or for those which they have learnt from their favorite teachers, than they do for the faith once delivered to the saints. I remember hearing a gentleman remark that most people got their notions of the original state and fall of man from Milton's "Paradise Lost," and this would matter less if they did not elevate their views into the position of Christian dogmas. It is of the greatest importance that the ship of Christ should not be overburdened with cargo which has no proper right to be there. We should be careful not in this way to create difficulties for ourselves and hindrances in the way of others which might prevent them from accepting the Gospel of Christ. I might illustrate my meaning by a reference to one of the greatest thinkers that the Church of Christ has ever produced. I refer to St. Augustine. I select him because I will thus avoid hurting the susceptibilities of my hearers. I might mention other names nearer to our own times, but that would be more dangerous. St. Augustine lived a long time ago and in a distant land, and very few people would care

for his being or has exercised a western Church feel bound to accept it, I do on the one hand, on the other hand with opinions faith.

In conclusion Christians of sh in their work. The facts which natural order, a order. This m author and ma arriving at the God just as tr from the words and no jealousy of truth, and w can never contr

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The Rt. R that moment th from him on th that word to on with those of th might be call'd he looked back thousands, of Churchmen, to the western por privilege or plea He discovered and he discover He wished that who had read p might be heard materialism wh needed, to hear and He would do was to stand Father Almighty say that he sup

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for his being criticized. Now St. Augustine was a very great man, and has exercised a wider and deeper influence upon the theology of the western Church than any other writer except St. Paul; and yet I do not feel bound to accept the whole of his teaching, and even when I do accept it, I do not feel that I have a right to impose it upon others. If, on the one hand, we must give up nothing of the original Christian deposit, on the other hand we must beware of burdening ourselves needlessly with opinions and notions which are not an essential part of the faith.

In conclusion I would remind all of the duty incumbent upon Christians of showing a generous interest and sympathy to men of science in their work. Let us remember that these men are in pursuit of truth. The facts which they examine are as much the utterances of God in the natural order, as the contents of Holy Scripture are in the supernatural order. This must be the belief of all at least who believe in God as the author and maintainer of the universe. In studying these facts and arriving at the laws involved in them they are ascertaining the will of God just as truly as was the theologian when he deduced doctrines from the words of Scripture. We should have no fear of such studies and no jealousy of them. He who believes in God can have no fear of truth, and we must believe without any doubt that the truth of nature can never contradict the truth of grace.

#### AMERICAN GREETINGS.

The CHAIRMAN then called upon Bishop McLaren, of Chicago, to address the congress.

The Rt. Rev. Dr. McLAREN, Bishop of Chicago, said it was but that moment that he became aware that any word would be expected from him on that occasion, and he must take the liberty of confining that word to one of greeting and the expression of Christian fellowship with those of the Canadian Church. He came from what he supposed might be called the metropolis of the interior of their country, and when he looked back upon Chicago and reflected how many hundreds, if not thousands, of Canadians resided there (making the most excellent Churchmen, too) he thought he might speak of it as the metropolis of the western portion of the continent. Although it had never been his privilege or pleasure to visit Toronto before, he felt perfectly at home. He discovered indications of a common faith, of a common worship, and he discovered a spirit quite abreast of the exigencies of our time. He wished that the ringing words to which they had listened from those who had read papers, and from those who had spoken without papers, might be heard in all their fulness and incisiveness in that great centre of materialism where God had placed his lot. It was the word that the age needed, to hear that God was not dead. He was the everliving God, and He would take care of Himself and His truth, and all they had to do was to stand fearless and bold, because they believed "in God the Father Almighty." God had this matter in His hand. He wished to say that he supposed that sort of convocation in which there was free

speech was somewhat of a novelty in the Anglican communion. He apprehended still further that it justified itself, not in the sense that words might not be spoken which, perhaps, it were better had not been spoken, that in the haste of public speech, particularly of an extempore kind, criticism might be flying hither and thither which might seem ill-timed, yet, on the whole, so far as his observation and experience had informed him, the Church Congress had this remarkable result, not that it infused the Church with a new vitality, not that it suddenly developed capacity to stand abreast of the age and meet the problems of the age which in general prevailed, but that it revealed to the world outside the fact that the Anglican communion was not a dead body, but filled to the full with life that wanted only a method of expressing itself. This method was afforded in the Church Congress. Speaking for his own country, he knew that such Congresses gave opportunities for discussion which could not be had in the ordinary assemblies of the Church. They illustrated not only what was in the Church in the way of intelligent apprehension of the wants of the age, but it seemed to him they were the forerunner of some other method in which the very spirit of enquiry, the fearless determination of meeting truth, from whatever source it came, might be more abundantly developed among them. And he spoke not only of the clergy but of the laity, and not only of the men but of the women. He thought, therefore, they had great reason for gratitude to Almighty God, who always provided means by which the truth might go forward—great reason for gratitude for those Church Congress assemblages. For these, and for many reasons of a personal and private character, he was extremely glad to be with them.

The Rt. Rev. H. C. POTTER, D. D., Assistant Bishop of New York, said it belonged to him to make his acknowledgments for the honour they had done him some months back in asking him to come and deliver the sermon, which was a part of the programme. He was the debtor to the Congress for that kind invitation, and they would agree with him that they were his debtor for declining, and he knew they had reason for rejoicing because the sermon was to be preached by his Right Reverend brother from Chicago. However, he was still a debtor to them for the opportunity of coming there and hearing the discussions which had taken place, particularly the one of that evening. He could not look in the face of a Toronto audience and forget that the diocese in which he ministered was also a debtor for large gifts in the way of men who were ministering in New York to-day. You remember in Bret Harte's poem how Mr. William Nye came to the conclusion that he and his friends were being ruined by Chinese cheap labor. A New York clergyman, walking up Fifth-avenue with him, pointed out that on the corner of 29th street was the Church in which Rev. Dr. Ormiston, from Canada, preached; a little further, that of a gentleman of English descent; a little further, that of Rev. Dr. Hall, from Ireland, and then remarked that the New Yorkers were being ruined through foreign labor. He need not mention the name of Mr. Rainsford, who had taken the great parish of St. George, which was almost extinct,

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and made it bound with life. And other presbyters from this part of the world had come to them associated with some erratic activity here, but in New York they had become most docile and agreeable workers. He had just come from their own congress in Detroit. This was now ten or twelve years old, while the Canadian was only in its second year. But he could not forget that they got their Church Congress from the mother Church of England—God bless her. When in Detroit last week, they heard one of the eloquent speakers who had spoken that night. He envied them the possession of Prof. Clark, and if they in the United States could keep their hands off him they would be illustrating the virtue of abstinence, which had not always been shown when Toronto men were in question. (Laughter.) He envied them those other brilliant speakers who had spoken. Whether he agreed with every word they said was of the smallest possible consequence. What gave the new life in this Church of England was the fashion of such assemblies as those in which manly and courageous words could be spoken without reserve, and could be heard with equal manly and generous courage and tolerance. The Church in America—in Canada and the United States—had much to hope for from this spirit of free discussion. It was matter of profound thankfulness that some other arena than the synods existed where, in their discussions, they might have the most absolute freedom of speech and of thought. For that he thought they might thank God and take courage. Whether they were bishops or priests or deacons or laymen—for freedom in whatever work they had to do from time to time—to think and act was one of the sweetest and greatest boons which their most holy religion could bring to them. He had been charged by the president of their Church Congress to bring their greetings to them, and to make their acknowledgements for the cordial salutation sent by the secretary of the Canadian Congress, and for their generosity in sending them two speakers. He wished to say how sincerely he hoped that the Canadian Congress would grow, and that before a great while they might have a congress which would be international, continental—(applause)—that they might get together sometimes on this side of the line and sometimes on that, but so that they might forget for a little while that there was a line, and remember that whether in the republic or in the kingdom, he cared not which they called it, of Christ, they were one.

SECOND DAY, (OCT. 15th.)

MORNING SESSION.

V. THE RELIGIOUS CHARACTER OF THE PUBLIC SCHOOL SYSTEM OF ONTARIO.

The Ven. Archdeacon DIXON, B. A., Rector, of Guelph, Ont. (Paper)—The greatest school master, of whom we have record in English History, Roger Ascham, the instructor of Queen Elizabeth and friend of Lady Jane Grey, declared in his "Plain and Perfect Way of Education," "The good or ill bringing up of children, doth in very deed as much serve to the good or ill service of God, our Prince and whole country

as anything doth beside. For good precepts of learning be the eyes of the mind, to look wisely before a man, which way to go right, and which not." Now what this great man meant by "good precepts of learning," was an education based on sound religious instruction. He had very definite views as to the true meaning of the word education. He did not regard it as the mere process of cramming the young with facts and figures on all imaginable subjects. "*Rud's indigestaque moles.*"

He believed that the schoolmasters vocation was to draw forth and develop the reasoning faculties of his pupils and thus strengthen their intellectual powers, so that they might promptly grasp the ideas of others, and form opinions of their own. And concurrently with this training, he ever contended that the young should be taught fully, clearly and with authority all that our Saviour revealed, and committed to His Church, to be conveyed to future generations. Neither was there anything novel in his system, for it was that of the primitive days of Christianity which was founded on the divinely appointed rules of the Mosaic law. For the early Christians knew that the Jewish dispensation was the infancy of the Christian, as the Christian is the full growth and perfection of the Jewish. And our Sunday Schools are only a modern and imperfect development of the ancient catechetical system of Alexandria and Rome, where highly trained teachers were engaged on week days as well as Sundays, and religious instruction was interwoven with secular. And even amid the fierce controversies of the Reformation era, concerning the removal of the middle-age incrustations that marred the divine symmetry of the Church, her Bishops found time to draw up the catechism, as a short but comprehensive outline of Christian doctrine, to be learnt of all children. And when well grounded in this manual, it was appointed that "great diligence shall be used in informing the youth and others, in the doctrines, constitution and liturgy of the Church." Such then is the voice of the Church of England on this momentous subject—the voice that so far as in us lies, we, as dutiful children, are bound to obey. But how, under the purely secular system that prevails in this province can we best obey that voice? The title of the subject given me, is a misnomer, for there is no trace in our public schools of the one foundation on which alone Christians can build,—nothing that can meet our requirements or even those of the religious bodies around us. And one of the many grievous hindrances arising from the unhappy divisions of Christianity is the impossibility of unanimity of opinion in reference to any religious teaching that is not vague and indefinite in its character. The feeling prevails, however, that something must be done, for thoughtful men among all the religious bodies, regard with alarm the results of the secular system in the United States and this Province. All know that enormous sums are dispensed by our Legislature for educational purposes, while few believe that the results, the values received, are satisfactory. Several years since there was in England what may be styled "the useful knowledge boom," and it was shown by columns of statistics that "ignorance was the mother of crime," and that if you gave a man a smattering of the sciences, he would at once become a useful and virtuous member of society. The ghost of this old delusion still flits around us in Canada, although effectually laid in the States.

There they have it also enables or renders its dete life, character, a of what value is knows nothing o Kent, one of the revile Christiani government—the the governor of come out of the that fill our state there are twelve midnight assassi hundreds." A the same terrible points out ano of suicides all o on which many the young, self reprimanded, an girl is reproved passing train. V and must we att the effect of w if we may jud, evinced by the course it is easy more than that blood to inquire people, more th training of our integrity, which

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There they have discovered that though secular culture sharpens the wits,  
 it also enables criminals to evade justice—it does not diminish crime, but  
 renders its detection more difficult. Frequently again we know that  
 life, character, all that a man holds dearest, depends upon an oath, but  
 of what value is an oath taken upon a discredited book, by a man who  
 knows nothing of Christian morality. And in the words of Chancellor  
 Kent, one of the greatest of American lawyers—"Despise that Book—  
 revile Christianity through its author,—and you strike at the root of civil  
 government—the essential interests of civil society." Some years since  
 the governor of a New England State declared, "It is those who have  
 come out of the public schools, and who are among the best educated,  
 that fill our state prisons," and again, "In one state prison of our union  
 there are twelve graduates of colleges, and everybody knows that thieves,  
 midnight assassins, and incendiaries have come from our schools by  
 hundreds." A few months since the *New York Churchman* dwelt on  
 the same terrible theme. One of the leading dailies in the same city  
 points out another fearful sign of the times, in an article on the increase  
 of suicides all over the country, and the trifling nature of the pretexts  
 on which many of them were committed. The editor says, "Among  
 the young, self murder is spreading with frightful rapidity. A lad is  
 reprimanded, and straightway hangs himself in his father's barn; a young  
 girl is reproved by her mother, and flings herself under the wheels of a  
 passing train. Where shall we find the explanation of this phenomenon,  
 and must we attribute it to unhealthy moral and mental training, or to  
 the effect of what is called vaguely the spirit of the age, and which,  
 if we may judge from the precocious tendency to vice everywhere  
 evinced by the rising generation, is a most unclean and evil spirit? Of  
 course it is easy to say temporary insanity, but is there not something  
 more than that? Is there not a radical defect of education or taint of  
 blood to inquire into and remedy? We must address ourselves, as a  
 people, more thoroughly and systematically than we now do to the moral  
 training of our youth, and the cultivation of that lofty standard of  
 integrity, which really inspires the moral tone of a nation.

In a recent sermon, the Bishop of Manchester pointed out a still  
 more fearful development, if possible, of secularism. He said, "The  
 curse of having growing up among us a young generation who did not  
 know God, was something of which, in England, we had little concep-  
 tion. We could see, however, what it might come to, if we turned to  
 Russia—that terrible land of conspirators against the foundation princi-  
 ples of society,—men who believed nothing, feared nothing, and hoped  
 for nothing; they had no regard for life, or by what means they might  
 accomplish their ends; they had no belief in God or Christ." And we,  
 my Lord Bishop and ladies and gentlemen, should remember that the  
 conspirators against social order in Russia are not the illiterate, but  
 chiefly drawn from the universities. Only last week nearly all the  
 students at Kieff, were arrested as nihilist conspirators. And all these  
 alarming facts are in accord with the views of the great Bishop Wilberforce.  
 "Man," said he, "without God's restraining grace and the light of Christ's  
 truth is, and soon will shew himself to be fiercer, craftier and more selfish  
 than the beasts of the wilderness." But it may be said these statements  
 do not apply to us. Perhaps not in all their dark lurid colouring. But



we cannot deny that blasphemy, filthy conversation, a bold impudence of demeanour, insubordination, and disobedience to parents do generally prevail, while courtesy of manner and politeness have almost vanished. An able writer and deep thinker, the Rev. John Laing, of Dundas, explains this: "During school years children have their wits sharpened by arithmetic, grammatical analysis, &c., so that they are smart and intelligent. But the heart and conscience are untouched, and they grow up morally without principle, believing that the great end of life is to make money, amass wealth, enjoy life, and have a good time. \* \* \* But the love of God, the holy ambition to be like Christ, the hope of glory, the fear of a judgment to come, are not urged as motives. Can we wonder at a low morality being the result of such education? It is impossible for any one whose highest principle is expediency, to rise to anything noble or pure." Thus he writes, referring to the report of the Chief Constables of Ontario, twelve months since issued, in which they state, "The increase of crime amongst juvenile offenders has been marked by rapid strides during the past decade, and it is a well known fact that more trouble is experienced at the present day in dealing with juvenile offenders than with any other class of the population. 'What is to be done with our vagrant or lawless boys?' has become a matter for most serious consideration. They are rapidly and surely growing into a dangerous and vicious class, and fresh legislation is imperative to prevent juvenile offenders from hardening into vicious criminals." Thus then we perceive that under the smooth conventionalism of our much vaunted school system, and that of the States, even as amid the smiling vineyards on the slopes of the Vesuvius, we come on yawning fissures from the depths of which rises the sulphurous smoke of the heaving lava beneath. And even where there is no legal criminality, yet in the words of Ascham, describing the results of a godless training, "Disobedience doth overflow the banks of good order and bashfulness hath vanished, for there is vast presumption in youth, and small authority in age, while reverence is unknown and duties be wholly confounded." What then, are we as Christian men and women, clergy and laity, bound to do in the way of mitigating the evil? In the first place, let us consider the remedies urged upon the Government by delegates from the Church of England, and the Presbyterian and Methodist bodies.

- 1st. The reading of selections from the Scriptures, made by representatives from the various bodies. The prayers prescribed by the department to be obligatory.
- 2nd. The restoration of the scriptural and moral instructions of the National Readers used some years since,—this savour of Christianity having since been eliminated. However, these slight concessions demanded by public opinion are still where we left them a year since—under consideration. Nor do I think there would be much gain for Christian morality had they been granted, unless accompanied by more stringent regulations than now exist concerning the religious status of the teachers. A large proportion are honorable and high principled Christian men and women, but even the late revelations concerning the fraudulent obtaining of examination papers alone, show that all are not so. For many years I was chairman of a grammar school board and responsible for the examination of the teachers in two counties, and I

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 children have their wits sharpened  
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 tates, referring to the report of the  
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 ss boys?' has become a matter  
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 women, clergy and laity, bound  
 In the first place, let us consider  
 nment by delegates from the  
 n and Methodist bodies.  
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 rs alone, show that all are not  
 a grammar school board and  
 chers in two counties, and I

found that about one-third of them did not belong to any religious body,  
 though grouped under the convenient name of Protestant. I find there  
 is much of the same laxity to-day. And it has been well observed that  
 "secular educationalists who are opposed to a definite Christian creed,  
 do not generally object to a systematic depreciation of all Christianity,  
 when the opportunity occurs." A further illustration of the secularis-  
 ing spirit, in a very offensive shape, was displayed a few months since  
 at the Norman School, in Ottawa. All hands, we are informed, joined  
 in making the closing exercises a great success. "The 'scrap editor'  
 caused much laughter at the expense of the young ladies and other  
 teachers in which the principal did not escape." The "much laughter"  
 was caused by a blasphemous parody on the ten commandments, which  
 bore chiefly on the female students. In the second the drawing master is  
 substituted for the Almighty. Lest it might be supposed that I exagger-  
 ated this disgraceful incident, I would apologise for giving an extract.  
 "Thou shalt not make to thyself a graven image of these girls, or carry  
 away any likeness of any girl—etc.—for I the drawing master am a  
 jealous drawing master and have reserved that special right for myself."  
 If those who thus parodied the Scripture, had ever been taught that the  
 commandments came from God—that God spake these words—they  
 would scarcely have fallen into so grievous a sin. From the eighth it  
 would appear, that a rude vulgar familiarity prevailed between the two  
 sexes which, as the editor of the *Montreal Gazette* says, "may well make  
 decent people doubt the propriety of their co-education." He further  
 says, "This playing upon Bible phraseology is little less than blasphem-  
 ous. It is certainly not calculated to increase the respect of the pupils  
 for the sacred writings, and as an exhibition of wit, if such it was intended  
 to be, is of the lowest order. And when it is remembered that this is  
 the style of thing permitted by 'the faculty of an institution, specially  
 devoted to the training of teachers for the public schools, we  
 are induced to think that the efforts towards cultivating a respect for the  
 Bible and a reverence for religion in connection with the public school  
 system, should commence at the higher institutions in Ontario." I  
 believe we shall all agree that Bible lessons from such instructors would be  
 more pernicious to the pupils than the absence of all religious teaching.  
 If then as a Church we agree with the demands made on the Provincial  
 Government, we should also insist on a more rigid rule with respect to  
 the Christian character of the teachers. Further, in the high school at  
 Montreal, I find that McLear's Old and New Testament lessons, and  
 Blunt's "Undesigned Coincidences," are used as text books, and I do not  
 see that there could be any valid objection against their use here.

In the large cities, however, where there are dense populations,  
 our Church should demand the same privileges that have been granted  
 to Roman Catholics—that our proportion of school taxes should be  
 devoted to the support of schools where the children of the Church  
 might be brought up as the Church directs, and under the guidance of  
 her clergy.

But whether or not we are successful in obtaining these demands,  
 it behoves us all to remember that vast numbers of young people are  
 growing up around us under a system devoid of a knowledge of God  
 and of Jesus Christ, and consequently of sound moral training. Their

education, such as it is in the majority of cases, makes them regard with contempt as beneath them, all manual labor, whether in the fields, the workshop, or in domestic duties, while few of them have received more than faint, if any impressions of Christian duty and Christian responsibilities, and so they fall an easy prey to the flippant infidelity and covert atheism that are unhappily becoming rife in our towns and cities, and are foul blots in so much of the popular literature and newspapers of the day. But duties are ours, while the results are in God's hands. As ministers of the Church of God—as Christian laymen and women—in Church, in Bible class, in Sunday School and in our homes, we must be instant in season and out of season in impressing on those for whom we are responsible, the true principles of the Christian faith and Christian duty. This we are bound to do, if we would be approved by the test our Lord proposed to St. Peter—"Simon, son of Jonas, lovest thou me?—Feed my lambs."

Rev. CANON HILL, M. A., of Strathroy, Ont. (Paper.) In discussing this subject, I intend to consider briefly: (1) What provision do the Public Schools Act and the Regulations of the Educational Department make for the religious instruction of pupils attending our public schools? (2) Whether it be not desirable that the said Act and Regulations should be amended in this respect.

1. In the "Act to consolidate the Acts respecting Public Schools," commonly known as the "Public Schools Act," Part II, section 10, we read:

"Pupils shall be allowed to receive such religious instruction as their parents or guardians desire, according to any general regulations provided for the organization, government and discipline of Public Schools."

Again, in the Regulations of the Education Department for Public Schools, Chap. 14, under the caption, "Religious instruction," we read:

"The Department recommends that the daily work of each Public School be opened and closed by reading a portion of Scripture, and by prayer. The Lord's Prayer alone, or the Form of Prayer to be found in appendix, may be used or any other prayer preferred by the School Board or trustees or master of each School. The Lord's Prayer should form part of the opening prayers; and the ten Commandments should be taught to all the pupils, and repeated at least once a week. Any portion of Scripture shall be read without comment or explanation."

"In order to correct misapprehension, and define more clearly the rights and duties of School Boards, trustees and others, in regard to religious instruction in connection with the public schools, it is decided by the department that the clergy of any persuasion, or their authorized representatives, shall have the right to give religious instruction to the pupils of their own Church, in each school house at least once a week, after the hour of closing of the school in the afternoon; and if the clergy of more than one persuasion apply to give religious instruction in the same school house, the School Board or trustees shall decide on what day of the week the school house shall be at the disposal of the clergy-

man of each persuasion to agree upon an authorized representative, provided it be not

Such is the practical working of the Public Schools Act. A petition last year, in one of its Public Schools, all the Protestants of a large majority of those who were did so willingly

"To the Parents and ratepayers attending our public schools and moral

"And when done, provided when objected

"We, therefore, such arrangements of this object

"And we, This petition

Premier of Ontario of England, and 24, 1882. The compulsory, but pressed his opinion of the law as it regard to the compulsory, he good deal might any change."

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This local quoted contempt to that petitioner Editor,—The Editor inform the petitioners, the Schools, the schools so far allow. Section appended, emb



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 to agree upon any hour of the day at which a clergyman, or his authorized  
 representative, may give instruction to the pupils of his own church,  
 provided it be not during the regular hours of the school.”

Such is the provision made for the religious instruction of our  
 Public School pupils by the Act and Regulations. Now with regard to  
 the practical working of the said Act and Regulations it may be interest-  
 ing to you if I give you a brief account of an attempt which was made  
 last year, in one of the towns of Ontario, to secure religious instruction  
 for its Public School children in accordance with the provisions of the  
 Act. A petition was circulated through the town, which was signed by  
 all the Protestant ministers, most of the business men, and by a very  
 large majority of the rate-payers and parents. In fact, I believe that of  
 those who were asked to sign it, at least nineteen out of every twenty  
 did so willingly and gladly. The petition was as follows :

“To the Public School Board of the Town of———. Whereas  
 we the undersigned school visitors, parents and guardians of children,  
 and ratepayers of the Town of———, believe that the children  
 attending our public schools ought to receive daily instruction in the  
 facts and moral teaching of Scripture.

“And whereas the Public School Act makes provision for this being  
 done, provided that pupils be not required to receive such instruction  
 when objected to by their parents and guardians :

“We, therefore, respectfully petition your honourable Board to make  
 such arrangements as may be deemed advisable for the accomplishment  
 of this object

“And we, your petitioners, will ever pray.”

This petition was designed to carry out the suggestion made by the  
 Premier of Ontario at his interview with the delegates from the Church  
 of England, and the Presbyterian and Methodist Bodies, on October  
 24, 1882. They indicated a desire to have religious instruction made  
 compulsory, but the Premier, while sympathizing with their aim, ex-  
 pressed his opinion that an attempt should be made to take advantage  
 of the law as it stands, instead of entering upon further legislation. In  
 regard to the proposed change of the law, making religious instruction  
 compulsory, he stated “that he would like them to consider whether a  
 good deal might not be done within the regulations, and that without  
 any change.” “It is desirable,” he said, “that these matters should be  
 managed locally if possible; if not locally then we must manage them  
 otherwise; but I should like to find we can manage that matter locally  
 without any further interference.”

This local management of the matter was what the petition I have  
 quoted contemplated. Now, what was the answer of the School Board  
 to that petition? It stood thus in one of the Town papers. “Mr.  
 Editor,—The Board of Public School Trustees of——— wish me to  
 inform the petitioners for the introduction of religious instruction into  
 the Schools, that the same has been and is now carried out in the  
 schools so far as the Regulations of the Education Department will  
 allow. Section 4, chapter 14, of such Regulations which is hereunder  
 appended, embodies the provisions regarding the same. Yours truly,

“Secretary B. P. S. T.”

That section I have already read to you, and in it the clause (of which the framers of the petition were ignorant) the clause which renders it impossible to carry out the suggestion made by the Premier of Ontario—a new clause inserted in the Regulations issued in July, 1878, viz., “Any portion of Scripture shall be read without comment or explanation.”

So much with regard to the practical workings of section 10 of Part II of the Public Schools Act. “Pupils shall be allowed to receive such religious instruction as their parents and guardians desire, according to any general regulations provided for the organization, government and discipline of public schools.”

With regard to section 5 of chapter 14 of the Regulations, which treats of the permission given by the Department to the clergy of any persuasion, or their authorized representatives, to give weekly religious instruction in the Public Schools to the pupils of their own church, after the hour of closing of the school in the afternoon, I cannot do better than quote from the *Mail* of October 25, 1882, the words of the Rev. Dr. Laing, Presbyterian minister of Dundas, spoken in reply to the Premier. “You referred,” he said, “very properly, to the provisions made for religious instruction. If, however, we had found these provisions practicable I do not think that we would have waited upon you today, but those who have attempted to give religious instruction after school hours have found it impossible to put the provisions into practice. In the first place, they find that one day in the week, even if it could be given, is far too short to give to such a momentous subject as the moral training of the scholars. In the second place, as the Minister of Education stated, the ministry are really overworked, and cannot attend to this duty. If the government will consider for a moment they will see that a clergyman having a parish extending over two townships, embracing perhaps, twenty schools, must find it impossible to give instruction in each of these. To provide substitutes would require money. Ministers are not, as a rule, troubled with overmuch money, and they cannot afford to provide substitutes. Their Churches are not prepared to find them, and it is not likely that the government will supply the money. To ask children voluntarily to remain after school hours to get religious instruction is to ask what we know they will not do.” As Dr. Laing truly observed in a letter which appeared in the *Mail* of October 27th, 1882, “This regulation is cruel mockery; we ask for bread and the State gives us a stone.”

The provision, then, made for the religious instruction of our Public School pupils by the Act and Regulations amounts practically to this, that the Department recommends that the Schools be opened by reading a portion of Scripture without comment or explanation, by prayer, and that the ten commandments be taught to the pupils, and repeated at least once a week. This Regulation, you observe, is recommendatory and not mandatory, and it is a deplorable fact that in many of the Public Schools of our Province, the “recommendation” of the Regulations is not acted on. Let us take the statistics for last year, 1883. Out of 5,203 schools, 4,627 are returned as opened and closed with prayer, and 2,798, as having the ten commandments taught in them. Thus we see that there were last year five hundred and seventy-

six schools in our schools in which statistics no mention of the authority of the subject on the subject of 1,500 schools in certainly not in read by the children as a devotional being opened and lessons taught in but I think that hundreds of schools offered up, or the

2. Having Schools Act and for the religious us now enquire lations should be

Brethren, I deeply interested in the development of our nation on whom the future depends that exalted stands? Are you the religious element, the instructor, the comment or explanation of the elements? Are you out the religious by the Department you all agree with

We want to schools, and the the pupils. “This is an important part of the Book are unanimous in their opinion no book like the chaste imagery poetry; its history with the transcendental power to affect the intellectually, to make

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six schools in one Province in which no prayer was read, and 2,405 schools in which the ten commandments were not taught. In these statistics no mention is made of reading the Bible, but I can state on the authority of Dr. Laing, who very kindly furnished me with information on the subject, in reply to a letter of mine, that there are probably 1,500 schools in the Province in which the Bible is not read, and that certainly not in one school out of four in which the Bible is read, is it read by the children, but the reading is only a few verses by the teacher as a devotional exercise. Some of the schools returned in 1883 as not being opened and closed with prayer, or having the ten commandments taught in them, may, of course have since adopted the practice, but I think that we may safely take for granted that there are still hundreds of schools in our Province in which the Bible is not read, prayer offered up, or the ten commandments taught.

2. Having thus considered briefly what provision the Public Schools Act and the Regulations of the Education Department make for the religious instruction of pupils attending our public schools, let us now enquire whether it be not desirable that the said Act and Regulations should be amended in this respect.

Brethren, I ask you as Christians, as patriots, as men who are deeply interested in all that concerns the moral and religious advancement of our noble Province, and especially the training up of our youth, on whom the future of our country so largely depends, in the righteousness that exalteth a nation, are you satisfied with the law as it now stands? Are you satisfied that in the working of so many of our schools, the religious element should not enter at all, and that where it does enter, the instruction should be confined to reading the Bible, without comment or explanation, and prayer, and repeating the ten commandments? Are you satisfied that the secular teaching should thus crowd out the religious altogether, or reduce it to what is now recommended by the Department? No, I am sure that you are not satisfied, and that you all agree with me that we want more than this.

We want the reading of the Bible made compulsory in our public schools, and that it should be read not only by the teachers but also by the pupils. "That religion and morals," as one has well said, "form an important part of education all will admit. Those who know God's Book are unanimous in affirming that even for literary purposes there is no book like the Bible. Its elevated, pure, unselfish tone; its rich but chaste imagery; its peerless parables and allegories; its sublime, grand poetry; its history, so ancient, life-like and instructive, all combine with the transcendent and eternal importance of its chief themes, and its power to affect the life of man, to save and raise him morally and intellectually, to make the Bible the best of school books.

If the development of noble, pure, intelligent, robust manhood is the end of education, then the Bible is worth more than any other text book in the wide world.

And we want more than the mere reading of the sacred text and committal of certain portions of it to memory, as suggested by the chancellor in his address at the annual commencement of the University of Toronto last June. We know that many parents are not qualified to give their children the religious teaching they ought to receive, and that many



alas, neglect their duty in this respect altogether, and that half an hour's instructions in the Sunday School once a week is not enough, and we want the pupils of our Public Schools to receive daily instruction in the morality of the Bible, the doctrines on which that morality rests, and the inspired history in which it has been illustrated, and we want them to receive that instruction from their teachers as part of the regular routine of Public School work, and we want the said teachers to be fitted in our Normal and Model Schools to become religious instructors in our common schools.

As to the practical working of this, I would suggest that the first half hour from 9 to 9.30 a.m. be devoted to this work, the school having been first opened by prayer. Let this most important of all subjects be taken up, while the minds of the scholars are still fresh, vigorous, receptive, and not wearied and exhausted by secular studies.

It will, of course, be objected to this, that some of our teachers are Roman Catholics, or unbelievers in the Bible as a Revelation from God. Well, an exception would have, of course, to be made in such cases, but such persons form, I believe, a very small minority, and with regard to them, I think we would all heartily endorse the opinion of the Teacher's Association of Ontario expressed last year. "That any one who cannot reverently, humbly, and lovingly read the word of God is not fit to be a teacher."

It may be objected again, that it would be an infringement of the rights of Roman Catholics or Sceptical or Agnostic parents, to compel their children to attend such teaching. We do not want anything of the kind. The Public Schools Act as it now stands, and as it ought always to stand, protects this small minority. "No person," it reads, "shall require any pupil in any Public School to read in or from any religious book, or to join in any exercise of devotion or religion objected to by his or her parents or guardians." Let a pupil's standing in the school and at the examinations depend entirely on his obedience to the rules and his attainment in the secular branches of study, and no injustice will be done to those who are not allowed to attend the Scripture class. No pupil whose parents or guardians object to it, need enter the schoolroom until after the religious instruction is over.

I know that there are other objections, both theoretical and practical, to the use of God's Book in the schools, which are strenuously put forth. I have no time to touch on them now. I will simply state a fact—a fact which must convince any man who has not resolved to remain blind, viz.: that the following resolution on the subject of religious education is carried out by the School Board of the city of London, England: "In the schools provided by the Board, the Bible shall be read, and there shall be given such instruction therefrom in the principles of morality and religion as are suited to the capacity of the children, provided no attempt be made in any such schools to attach children to any particular denomination." In these schools 300,000 pupils are thus instructed in Christian morals and religion, and practically, the whole school children of England, numbering 4,700,000, are receiving religious instruction.

What is done in London can certainly be done in Ontario; what is possible in England is possible in Canada, and the best corroboration

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I have th alterations w our Congress w taken in order t ment. It might the government well adopt the the children the the best teacher quoting the last the Ontario Tea ture knowledge, for Ontario, year

Rev. J. LA said he wished before the Cong tion embodied i had led to the He referred to a tion was the trai study of the Gre cription was imp the other elemen intellect. The should be educ What was that e men the mind at all if it was He said to them educate at all ex when the State was about to say State. But afte a model after wh model given by deliberation. T but filled with a ent educational might be said th of ecclesiastics, position taken b young all round be taught, and would the chara Government for

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of this is another fact viz. : that the Teachers' Association endorse the proposal to have Biblical instruction given. These facts outweigh ten thousand hypothetical objections.

I have thus tried to indicate briefly what the law is, and what alterations we want in it. I would be glad if some other members of our Congress would offer some suggestions as to what steps should be taken in order to endeavor to obtain what we want from the Government. It might, perhaps, be well if this Congress would memorialise the government on this subject. I close by saying that Ontario might well adopt the motto of the educational system of Quebec. "Teach the children their moral duties. No school without God. Religion is the best teacher of our duties; it exalts man and fortifies him," and by quoting the last sentence of an address delivered by the president before the Ontario Teacher's Association, "I take it that this question of Scripture knowledge, of moral and religious education, is the vital question for Ontario, yea, for the Dominion in this and all succeeding generations."

Rev. J. LANGTRY, M.A., Rector of St. Luke's Church, Toronto, said he wished to speak of this, the most important of all the questions before the Congress, from a theoretical standpoint. The idea of education embodied in our present system, as practically worked, was what had led to the system of cramming and the system of examinations. He referred to an article by Prof. Bellamy Price, contending that education was the training of the mind to think, and that to that end the study of the Greek language was the best means. But even this description was imperfect. There was more in a man than his intellect, and the other elements were more important than the mere training of the intellect. The emotions, the religious faculty, the passions,—all these should be educated if they would reach the predestined end of man. What was that end? God's answer was to develop and perfect within men the mind which was in Christ Jesus. Man's life had no meaning at all if it was not to be a fellow-worker with God in this endeavour. He said to them as Christian men and women that they had no right to educate at all except with this high and holy object. There was a time when the State had allowed the people to grow up as they would. He was about to say that at that time the Church was not much better than the State. But after a time the State awoke to its duties, and it sought for a model after which to form the minds of the people, and rejecting the model given by God took up the model of the devil. He said it with deliberation. The evil one was represented to be an intellectual being, but filled with an all-absorbing selfishness. The tendency of the present educational system was to develop the people on that model. It might be said that the desire of religious people was to educate a class of ecclesiastics, but such an inference was not fairly deducible from the position taken by Christian people. They wanted simply to educate the young all round, and to the highest extent. Every truth of God should be taught, and just in as far as that truth was taken from or added to would the character resulting be defective. They were thankful to the Government for what had been promised, that the reading of the Bible

and prayer should be compulsory, but as Christian men they must insist upon more—that in this Christian land, Christian truth should not be the only thing which it was unlawful to teach in the public schools.

Rev. O. P. FORD, M. A., of Woodbridge, Ont., announced himself as a supporter of separate schools. In the first place they had a right to separate schools, and in the second place they could not otherwise secure religious instruction for the children. This was not a question of separating the people and creating divisions among them. It was as if the Government had compelled the people to live in caravansaries, and men of all classes joined together in demanding that they should be allowed to live in their own homes. That they had a right to separate schools was shown by the fact that separate schools had already been granted to another denomination. The Government would not pretend that in doing that they had done wrong. "Our people," he said, "are chary of using their political power to gain their rights." John Stuart Mill, in his "Essay on Liberty," said that while it was the duty of the State to see that all children were educated, it was not the duty of the State to undertake that education. The present system was unjust. If they had separate schools, a latent force which is now going to waste—the influence of the minister in the schools (he being a man of higher education than the teacher) would be developed. Religious instruction was impossible at present because the various religious bodies all differed when they came to apply religious instruction to the soul.

Mr. CHARLES JENKINS held that the church should first carry out the provision in the baptismal service for godfathers and godmothers before calling upon the State to change its educational system.

## VI. THE PROPER OBSERVANCE OF THE LORD'S DAY.

Rev. CANON CURRAN, M.A., Rector of St. Thomas' Church, Hamilton, Ont., (Paper.)

"I was in the spirit on the Lord's Day"—Rev. i. 10.

- day of rest and gladness,
- day of joy and light,
- balm of care and sadness
- Most beautiful and bright.

To many Christian households the Lord's Day is anything but what it is described in these lines—it is on the contrary a season of mental toil and sadness, a recurring period of gloom and darkness, a very pall to the entire week of dismal speech and action. This arises from a thorough misconception of the intention of its observance. I need not tell you we have no commands whatever given us by Christ or His apostles respecting our line of conduct or treatment of the one day in the seven which we consider as Holy. Indeed throughout the life of Christ, upon earth He observed, because it was legal, "The Sabbath" of the Jewish economy. But as a foreshadowing of that liberty of conscience which

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## THE LORD'S DAY.

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was to characterise every enactment under the dispensation he was about to establish—he on one or two occasions permitted and did certain acts on the Sabbath which greatly shocked the Pharisees and scribes, which, however, when explained, showed that the spirit rather than the letter was in this respect, as in all other matters of serving God, to be most regarded. When the sick appealed to Christ to be healed he did so even though it was the seventh day, and allowed such to carry to their homes through the streets—the couch upon which they had lain. When the disciples on passing through a cornfield on the Sabbath put forth their hands and plucked some of the ears and partook of the same because they were hungry, they met with no rebuke, as was looked for from their master, but instead a lesson was imparted as to the reason for the establishing of the day. The Sabbath was made for man and not man for the Sabbath, further the Son of Man is Lord also of the Sabbath. As such he can pronounce what is right and what is wrong to be done on that day. Remembering these sayings of Christ, and evidently feeling convinced that so long as one day in the seven should be set aside for absolute rest from labour, the disciples and early Christians determined to select the first day of the week for this purpose. They chose this particular day, because as Christians they desired to do honour to their Lord and Master, who had on it risen from the grave, and by so doing had triumphed over sin and satan; that also, it might be remembered, a perfectly new dispensation had been entered upon,—they called the day "The Lord's"; and by the name that we now generally, and I think strangely call Sunday, did the first converts to Christianity speak of and recognize the day. It seems to me that if we at all times spoke of the first day of the week as the Lord's we would have no difficulty in learning how we ought to act upon it; we would say, for instance, as soon as its dawn appeared, "Here this morning has ushered in a portion of the great sea of time which is at least sacred, upon which we are to try and think why it is we have been given existence, and what should be the aim and objects of life." It would, too, lead at once the too often otherwise scattered thoughts to dwell upon the marvellous life of Christ, and the reason of it—short as it was—amongst men. If we are thoroughly persuaded that Jesus as the Son of God did actually once, as stated in the gospels, come and dwell here upon earth, then we can have no difficulty surely in knowing how we are to keep the day which is identified with his name. In our households we have articles or rooms which are called from certain associations after the different members or friends of the family. If it so happens that some of these dear ones are amongst the dead, then those objects become almost sacred, and at their mention we bring up the remembrance of that which they seem to us to represent. In this way I would say we should regard the Lord's Day. I do not for one moment think it is to us the Sabbath of the Jew. Around and about it are no stringent laws—no restrictions—it is simply left to ourselves, exercising as we can our own judgment, how best we can keep it—how best can we so observe it as to cause us to love Christ the better, and to feel thankful that He lived, died, and rose again, for our justification. Dismissing then all notions or ideas respecting the seventh day or Sabbath of the Jews, how then in our households are we to spend the Lord's Day,—

that on which the beloved John had his first glimpse of the Heaven of which we believe it is the type? It is the habit, I am aware, on this day, to breakfast later than on the ordinary days of the week. This is not to be condemned: but then there is no reason why we should on this account lie lazily in bed to a later hour than when we had to attend to business. The rather we should rise at the accustomed time and spend the moments in meditation, in reading of the scriptures, of hymns, and in prayer. The thoughts should in accordance with the day be of Christ Jesus; the world, with its business, its allurements, should be completely set aside, and the effort made to concentrate the powers of the mind upon the eternal rest of those who live and die, true to Christ. When we assemble together the conversation, though of a general kind, should turn rather upon what is profitable and of the sort to promote cheerfulness and happiness. Care should be taken to exclude all arrangements for business transactions, or for pleasures essentially of a selfish gratification. If possible the discourse should be upon the benefits of Christianity, the growth and progress of the gospel by means of the church and its agencies, its effects upon mankind, and the dangers and perilous tendencies of unbelief. All harsh and unkind remarks should be carefully avoided. No punishment, either corporal or otherwise should be inflicted upon children; no task of any kind should be imposed. It is a cruel habit practiced by some well-meaning fathers and mothers to give their little ones lessons from the Scriptures to be committed faithfully to memory. Such a manner of acting is enough to cause the Lord's Day, together with the Bible, to be thoroughly detested. Suggestions as to how the day should be spent might be given in every well regulated family. At the same time it should be distinctly understood that there will be no compulsion that any one should act contrary to his own disposition. It is to be a day of rest, not however of license to act in a manner at all dishonoring to Him whose name it bears.

Some time will be occupied in reading. The books chosen need not be of the stamp pronounced as only fit by those who are rigid Sabbatarians, neither need they be what some would denominate decidedly religious or pious. The dismal character of many such works would make the perusal of them harder work than the severest manual toil. Whatever is of a profitable kind, which will furnish thought and interest without injuring the mind, may be selected and read with benefit. I would certainly condemn the reading of the ordinary newspapers—not because I consider them generally irreligious or unprofitable—but because their contents would tend to keep the thoughts of the reader in the very grooves of business and politics—from which they should at least one day out of the seven be released. The Lord's Day is intended by its frequent presence or position to remind man that there are other and far loftier objects to attain than rank, fame and wealth. It is on this account I would say, avoid purely secular reading during its sacred hours.

As it always affords pleasure to hold converse with friends, I should say some of the time might well be occupied in writing to those at a distance. I do not mean that the correspondence should be of a business sort; to do this would be wrong, for it evinces a selfish and

unbelieving spirit; it which will not prosper.

Again, as to recreation to the family, so I will object to the man morning to Saturday, enjoying the fresh air is it likely he will pe Nature too in its mar proper consideration and love of Him.

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Again, as to recreation. This rather belongs to the community than to the family, so I will barely touch upon the subject. I cannot see any objection to the man who has been at work all the week, from Monday morning to Saturday night, going forth on the Lord's Day for a walk and enjoying the fresh air. Indeed the more such he can inhale the better is it likely he will perform all the duties pertaining to his religious life. Nature too in its many varied aspects, rightly viewed, will lead up to the proper consideration of the Creator, and produce a corresponding awe and love of Him.

The close of the Lord's Day in each family should be spent in the singing of hymns. I should recommend those in use in the Church with the tunes sung there. It will produce the holiest and purest feelings to join together in the voice of praise. The souls for the time being will be wasted in thought to the future beyond, even to the Home of the redeemed, where in one continuous rest from labor of body and mind, Alleluias shall resound to the Lord for all he has done for them. The Lord's Day well spent—spent as a sacred and holy day, will ensure a well spent week. It will make work of whatever sort the lighter. Minds that are full of the hope of being one day forever with the Lord, of which His day reminds them, cannot despond. No, such will bear bravely up against all difficulties, cheered by the anticipations of realizing in God's own time the joys at his right hand. Of each Lord's Day they will say:

"New graces ever gaining from this our day of rest,  
 We reach the rest remaining to spirits of the blest."

#### Rev. DR. CARRY, (Paper)—

x. Wherever men think, they have their ideals—and societies as well as individuals. The Christian Church is no exception, but the grandest example of this. Her ideal is Christ, the pattern of perfect humanity. He came to "make all things new," to fashion men after himself, the Great Exemplar. This ideal the Apostles are never tired of setting forth. Thus St. Paul represents the ideal Christian as crucified, dead, buried, risen, living, ascended with Christ, and even now "sitting with him in heavenly places," and yet in the same Epistle he has to descend for the purposes of the actual to the very homely prose of "Let him that stole steal no more." Likewise St. John's ideal Christian not only "does not sin" but "cannot," sin; yet for the purposes of the actual he too has to dissuade Christians from sinning, and to remind them how relief may be obtained when they have sinned. The Church's members are all ideally "priests," and "taught of God," yet her actual necessities have, from the beginning, been relieved by a separate order of priests and teachers. In her ideal all days and times are equally holy, all equally consecrated to God, and filled with Him; yet from the very first the Lord's Day and other times and seasons have had a special observance and have met special needs. We cannot ignore the grand ideal of Christianity without endamaging our spiritual life; but as little may we ignore the actual of every day life, *i. e.* the measure in which



the ideal is realized, without even worse injury. This has been the fatal error of Gnostics old or new, and especially of those enthusiasts now known as Plymouthists. The customary result is, "using their freedom for a cloak of wickedness."

2. Though our ideas of the origin of the Lord's Day will necessarily tinge our views of its character and proper observance, yet, I apprehend, the practical question before us will sufficiently unite us all—such as, like myself, believe with the vast majority of Christendom that the Sabbath was utterly abolished, and such as believe that it has been continued, only with certain modifications. I have no sympathy with such as would use their freedom to cloak their irreverence. I disown all sympathy with such as cannot feel the charm of holy stillness in the early morn of the blessed day, when the very air seems to enjoy its relief from the iron clangour of the weary week. God forbid that I should side with those who have no kindly feelings for the toiling masses and no gladness in beholding those "quiet resting places" evenly distributed with gracious hand throughout the hurrying years. Let me have no part with those who see no grandeur in even the partial realization on Sundays of that majestic ideal conjunction of, in Lacordaire's words, "God and the people." "The people and God come together, and form the festival of mankind. No austerity clouds their features; the idea of observance is moderated by that of repose, and the idea of repose is embellished by the image of a festival. It is the day of liberty, equality, fraternity, the sublime day of the people and of God."

3. A wise respect is due, however, to Sabbatarian conceptions of the Lord's Day, not as if error had a title to tender treatment, but because there is a ground on which this respect is clearly right. An admirable writer, Prof Godet, has well said: "There is only one normal abolition of the law, and that is its very fulfilment. The letter of the law ought only to perish with the presence of its spirit in the heart." Till, therefore, the body of the Church attains to the true rest of our spirits in Christ, an external law of observance will be necessary for the unrestful multitude.

4. We must then, on all accounts, preserve this day in honour, for in the present state of things, and as far as past experience teaches, and to all appearance for the distant future, its dutiful observance will be necessary for family life. It will have to be kept safe from the intrusion of the world, not because work and play are on this day wicked by institution of divine law, but in so far as they exclude necessary religious acts of worship, hinder the cultivation of the spiritual life, and rob men of those special helps which now, in the harder struggle of civilized life, are more than ever indispensable.

5. What then must we do, in the Family and in the Community? That is the question before us. The ideal answer is, in St. Augustine's words, "*Dilige, et quod vis fac*,"—"Love, and do as you list." Doubtless, that is the supreme law. But there are inferior laws—enactments divine and human; and we have to consider that law is a great support to human frailty. Some, indeed, are above law, are a law unto themselves, having Christ within them as the inspiring Life of their life. Some too, are sunk below law, which works in them no sense of duty, moves to no restraint. That is, in these cases, law is needless or useless. But the

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6. Of its "to say that is at the known ideal differentiated by other Churches; Puritanism left carnal command observance in th be worse than re ing stick on a Su as far as may be, the express and u worship—this, w observance. Th especially if it sh the week.

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vast intermediate mass need its protection, especially in youth, and in the early stages of religious development. For such it stands between their better and their worse selves, till it brings them to the enjoyment of the freedom of their moral life.

6. Of its "proper observance in the family," what could I venture to say that is at once new and true? I am content to retain unimpaired the known ideal of our English Sunday, modified as it has been and differentiated by Puritan influences from the Sunday of other ages and other Churches; that is, I would have the Puritan Sunday with the Puritanism left out, by which I mean the yoke of bondage under the carnal commandment of mere rest, and the rabbinic scrupulosity of observance in the matter of work. What rabbinism, for example, could be worse than rebuking a clergyman of our Church for carrying a walking stick on a Sunday? But the cessation of ordinary household labour, as far as may be, not as *per se* either commended or acceptable, but with the express and understood object of having opportunity for acts of divine worship—this, we hope, will never cease to be a part of our Sunday observance. Then should domestic worship be unfailingly observed, especially if it should chance to be impracticable in the family through the week.

Some portion of time, not burdensome to parents or children, should very sacredly be devoted to the instruction of the latter. Sunday schools, in so far as they have contributed to obliterate this duty—and they have very largely done it—are a curse and not a blessing. The reading by the family need not be at all devotional, but it should be of a religious and, at any rate, of a sedate cast, far from the din of politics and the unspiritual interest of the sensational novel. Conversation, too, should proceed on the same lines. It should be cheerful, and yet restrained, without the loose laughter which perhaps never befits Christians, but least of all on the Holy day. These rules of duty and reverence will be best observed, perhaps can only be observed, by remembering what it is we really celebrate, the glorious resurrection of our Redeemer; and that the Lord's day is, when possible, to be honored with the celebration of the Lord's Feast, in Eucharistic worship; and also by ever carefully cherishing the suggestion inseparably bound up with the festival, of a new, risen life in Christ, which, as St. Basil tells us, was signified by the ancient custom of standing in prayer on Sunday.

7. In the community the proper observance of the Lord's day is a far more difficult question; for secular law comes in, and deals with vast numbers of people who have but little sense of religious obligation, or on whom its enactments may chance to bear hardly. But here, too, the English people, not any narrow or fanatic section, have formed in course of their religious experience a reasonable ideal, which is simply the extension of the religion of the family to the community, as far as the one can be made to fit the other. There is the universal cessation of ordinary and distracting labours, under ordinary conditions. Rest for the labouring classes is secured, without which it is impossible that they should not speedily degenerate into a species of barbarism, lowered in mind and body. Then whatever would disturb the quiet, or distract the devotion of others is justly forbidden—perhaps I should

except the license accorded to Salvationist orgies; and yet in general there is, I think, an absence of the Judaical spirit. Now in the rural parts of Canada there is nothing to hinder this ideal from being realized, except the absence of religious motive, and this it is not in the power of laws to impart. But the cities and larger towns present a formidable obstacle to the realizing of our ideal. Even on the Sabbatarian theory, allowing the Lord's day to be ever so much a Sabbath, still "the Sabbath was made for man," for the promotion of all his interests. But if there be no relaxation for men confined through six days to workshops but sitting still at home, varied by the walk to church, we can hardly think the Sunday provides for *all* the man's interests. I consider the mere church-going, where it be possible, an immense relief to mothers in town or country, who are the merest drudges. It is a change in the current of their thoughts; while a gentle interest in the service, the music, the preaching and in the very building, if it be beautiful, together with the pleasure of seeking acquaintances and exchanging a few kindly words with them, all are a most welcome relief from the dreadful monotony of a life with little to inspire or elevate. Of course, I need not dwell on the mighty reviving power of the Sunday worship to the true Christian; what energy of spirit is imparted for "the common round, the daily task" of the week; it would be counted "preaching" were I to do this. But can we doubt that the mass of men and women will want more than the Sunday worship? In summer, do they not desire, and most reasonably, to walk in public parks, and to be refreshed with the unaccustomed sights and smells of the country, which affords such a blessed and satisfying contrast to the streets and workshops and homes of their daily life? And in winter, surely much is to be said for the opening of libraries, of galleries of art and museums, as a means of similar relief. This is a point which I think religious people should well consider with great candour. Their fears are natural in the face of obvious dangers, but there are dangers on their own side, too, on which I cannot now dilate. It is simply absurd to suppose that the mass of the toiling population, unaccustomed to thinking and reading, and just as little accustomed to sitting still, should get over the immense vacuity of a Sabbatarian Sunday otherwise than in the way indicated. Prohibitory legislation will but repel instead of attract the masses to religion and Church services, and will inevitably produce a dangerous reaction. Religion, especially Christianity, must ever depend in modern life on the general and spontaneous sentiment of the community for the force of any restrictive laws: and over and above this prudential consideration, there is a deeper consideration, never to be lost sight of, that Christianity is a religion of principles rather than a system of laws. Why, we may ask, should not the poor woman who lives two miles from her Church be permitted to ride in a tram-car as well as the fine lady in her carriage? One driver can serve thirty poor people, while one coachman in livery may drive but a single person. Convenient means of locomotion should be provided to such a moderate extent as not to burden or overtax employees. This is but a matter of detail, that due care could settle. The Mormon city, I am told, runs free tram-cars on Sunday, an example not to be classed with polygamy,

It may be objected, benefits of repression present, are vastly say, with good reason harm and not good. sure to issue in carried out, can ne best interests of a Saviour Christ. I en mony as my individu humbly and carefully most successfully real or in Keble's words:

Mr. W. J. McCl standpoint of a practi employed on the Gra brakeman and conduc been called upon to conscience-deadening first he experienced a science told him was tom, lost this feeling Sabbath crept in a se To this cause, in a gr way men were addicte be a somewhat unsafe ject, were he still an fear of unpleasant co prevented other railw be an evil and a gross No. Were the emplo the carelessness, the Canada and the Unite No one company co those who continued which in this age of He hoped that at an pernicious traffic. H the law of the land. no freight should be being to allow only pe district superintendent plan of making up tra stock, and the rest of become crowded, and room. He could assu



It may be objected, the benefits of this course are uncertain, but the benefits of repression, especially of more repression than exists at present, are vastly more problematical—unless we go farther and say, with good reason too, that more repression would do simply harm and not good. In the long run an erroneous theory will be sure to issue in practical evil, and a Judaical Sabbath rigidly carried out, can never be instrumental to the furtherance of the best interests of a spiritual religion, such as the religion of our Saviour Christ. I end with a glance at our ideal, and bear such testimony as my individual conviction may be worth: It is that, by very humbly and carefully employing the weekly holy day, we shall best and most successfully realize the Christian ideal of making all our days holy; or in Keble's words:

"Till all, both resting and employ,  
Be one Lord's day of holy joy."

Mr. W. J. McClure followed, dealing with the subject from the standpoint of a practical railway man. He had for twenty years been employed on the Grand Trunk, in the different capacities of yardman, brakeman and conductor of both passenger and freight trains. He had been called upon to work on Sunday, and to illustrate the insidious, conscience-deadening effect of Sunday work, he might say that while at first he experienced a feeling of repugnance at working on what his conscience told him was a day sacred to rest, yet he gradually, through custom, lost this feeling and along with the feeling of disregard for the Sabbath crept in a sentiment of indifference to sacred things generally. To this cause, in a great measure, he attributed the vices to which railway men were addicted. The meeting would understand that it would be a somewhat unsafe thing for him to thus express himself on this subject, were he still an employé of the railway, which he was not, and a fear of unpleasant consequences to themselves and their families alone prevented other railway men speaking out against what they all felt to be an evil and a gross injustice. Were the railway companies to blame? No. Were the employés in fault? No. The blame was chargeable to the carelessness, the criminal indifference of the Christian people of Canada and the United States who permitted the evil to go on unchecked. No one company could afford to adopt a no-Sunday work system, for those who continued the present system would be given an advantage which in this age of keen, close competition, could not be withstood. He hoped that at an early day the people would stamp out this illegal, pernicious traffic. He said illegal, because it was a direct violation of the law of the land. Some time ago an order was issued directing that no freight should be forwarded unnecessarily on Sunday, the intention being to allow only perishable freight, cattle, etc., to go forward, but the district superintendents rendered the order a nullity by adopting the plan of making up trains with a car or two of perishable freight or live stock, and the rest of "dead" freight. Then the yard at Toronto would become crowded, and Sunday work would become "necessary" to make room. He could assure them the employees did not prefer Sunday work,

and would be glad to see it done away with. It was said they got extra pay in consequence, but the real effect was to compel them to give seven days' work for six days' pay. Indeed, as the extra work done decreased the demand for men, it had an indirect but very real effect in keeping down the rate of wages. If the evil were to be removed, it must be by earnest and concerted action both in Canada and the United States, otherwise the roads in the country prohibiting Sunday traffic would be placed at a decided disadvantage.

Rev. J. W. BURKE said that wherever the Lord's Day was systematically disregarded there was a decadence of public morals. In this connection he referred (with due respect to Bishop McLaren, of Chicago), to the cities of Chicago and San Francisco, where, he understood, the theatres were kept open on Sunday. It was acknowledged that Christianity was the law of the land, and he was quite sure that without urging the civil authorities to what any might consider persecution, they could secure a better observance of the law. Each person should have the day as much as possible to himself. That would do away with Sunday parties and the extra labour of servants on Sunday. Respecting the work on railways, he expressed pleasure that a practical railway man had spoken with regard to that. The evil of the Sunday work in the shops he knew. That had come under his own observation in Belleville. He had been able to do but very little with the Grand Trunk religiously. That might be his own fault. He would not speak about that, but he contended that if the workmen were worthy of their hire they were worthy of their Sabbath rest.

Rev. JOHN DAVIDSON, Rector of Uxbridge, Ont., observed that a great deal depended upon the superintendents of the railways. For a long time the railway running through his town had strictly observed the sanctity of the Sunday. No freight trains were run on it till the present week, when the Sunday seemed as busy a day as any other in the week. He attributed it to a change which had taken place in the management of the line.

Ven. Archdeacon DIXON gave an instance to shew what one man could do to preserve the sanctity of the Sabbath. For years after the opening of the Welland Canal no locks were opened on Sunday. But American vessel owners bribed some of the lock men to open the gates on Sunday. The present Bishop of Niagara, Dr. Fuller, was then rector of Thorold. He prosecuted the men for infringement of the Lord's Day Act and they were fined. Several times the same thing was done, and every time the men were fined. They raised a fund and sent delegates to Ottawa to have a change of the law in their favor. But the rector followed them, and after spending thousands of dollars, they failed. But there was no such man on the St. Lawrence canals, and consequently they were open on Sunday the same as on any other day.

Rt. Rev. Dr. upon which I can from the fact that I men can stem the and which, I fear, quietude of Sunday the speakers, upon Christian stillness a will ere long be surre you do not feel it a Canada there is a inous streams of im nations of the earth this subject from the Catholic, we have l Chicago is open eve I find that the cr churches. While th ands go to the theat help for it. Christi Celtic quality which but without result. doctrinal views, an do nothing. They not what to say. Y The wave will reach precisely the same p in the States can onl voice and protest, w our own people wh our fathers. If we c sion to that deplorab zation, which I think which we heard so n deal. As to practica only purpose, God v serve the Lord on th

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Rt. Rev. Dr. McLAREN, Bishop of Chicago—There is no topic upon which I can speak with more diffidence. My diffidence arises from the fact that I do not see any practical method by which Christian men can stem the onrushing tide which has swept over us in Chicago, and which, I fear, will sweep over you in Canada. If the Christian quietude of Sunday in the home depended, as has been said by one of the speakers, upon the will of a superintendent, then I fear that the Christian stillness and homelikness of many a station on the railways will ere long be surrendered. The tide is all in that direction. In Canada you do not feel it as profoundly as the people in the States, because in Canada there is a more homogeneous population. With the multitudinous streams of immigration that have come to the States from all the nations of the earth, and, I may add, with as corrupting a tendency on this subject from the Protestant nations of Europe as from the Roman Catholic, we have lost our old Sunday. Every theatre in the city of Chicago is open every Sunday. When I go to my cathedral on Sunday I find that the crowds are rushing to the theatres and not to the churches. While thousands worship in the sanctuaries, tens of thousands go to the theatre, and those of the worst character, and there is no help for it. Christian men meet together and indulge in much of that Celtic quality which I heard referred to the previous day—oratory, but without result. They meet first to differ with regard to their doctrinal views, and then unanimously to agree that they could do nothing. They are overwhelmed and defeated, and I know not what to say. You do not feel it in Canada, but you will feel it. The wave will reach staid and conservative Canada, and she will be in precisely the same predicament that we in the States are now in. We in the States can only hope to maintain at least this, that we will lift a voice and protest, where a protest will do any good, and that is among our own people who do go to Church and worship the Lord God of our fathers. If we can retain there anything like a spirit of non-concession to that deplorable demoralization which characterizes modern civilization, which I think is the ethical result of that modern thought of which we heard so much the previous night, we will be doing a great deal. As to practical methods I confess that I have nothing to say. I only purpose, God willing, "that as for me and my house we will serve the Lord on the Lord's day."

Hon. G. W. ALLAN said that after what had just been said he could not help rising to say a few words. As a Canadian he believed that upon the observance of the Sabbath depended in very large measure the moral status of the country. Last session of Parliament he had presented many hundred petitions in favour of securing better observance of the Lord's Day. If that agitation were continued, and the petitions made more definite, he believed that much could be achieved. His advice was that the agitation should be kept up. The trouble, it seemed to him, was that the people had gone to one of two extremes, either making the day one of gloom and sadness or of pleasureable idleness. As a layman he could say that in the work of a week more or less of the world's crust would grow over a man's heart, which the Sab-



bath was the blessed opportunity to rub off. Let them not make the day one for the children of long lessons from the Bible, but let them make it a day of holy joy and gladness. Above all, let them be able to feel at the close of the Sabbath they had taken a step forward in the Christian life. He hoped sincerely that the gloomy forebodings of the Bishop of Chicago may never prove true, and he believed that with prompt management a proper observance of the Lord's Day could be secured in Canada for all time.

The CHAIRMAN agreed with Mr. Allan that the petitions presented at Ottawa were very indefinite, and added that only one-third of the parishes sent their petitions to him to be forwarded to Ottawa. He sanctioned the advice that they should continue to agitate, and they would succeed in gaining for the sacredness of the Lord's Day the protection of the law.

## SECOND DAY.

### AFTERNOON SESSION.

#### VII.—THE BEST MEANS OF RETAINING OUR SUNDAY SCHOLARS UNTIL AND AFTER CONFIRMATION.

The Rev. J. D. CAYLEY, M. A., Rector of St. George's Church, Toronto, (Paper)—Of the two parts of this subject, the latter is beyond question of chief importance. I cannot think that general experience goes to show that much difficulty is found in retaining our scholars in Sunday school until confirmation. If the combined influence of clergymen, parents, and teachers cannot keep scholars until they are (say) fifteen years of age, there must be something exceedingly faulty in the management of the school, or influence over the scholars must be sadly lacking. However, where a tendency to leave Sunday School before confirmation is manifesting itself, there special pains should be taken to make it understood throughout the parish that one main object of Sunday school work is to prepare for confirmation. With this view a confirmation class might well be a permanent institution in every Sunday school. Into this class should be drafted all scholars who are looking forward to confirmation the following year. If possible they should have a room apart, or be curtained off from the other classes. Such a class might be invited to the parsonage now and then, and the work done in it should be regarded as preparation for the higher and more important teaching of the clergyman. Any further suggestions bearing upon this point, may more fitly come under the second part of the subject.

As to the best means of retaining Sunday scholars after confirmation:—First consider how not to do it. (1) Assemble all your classes in one room. (2) Put prominently before the eyes of all present the text, "Suffer *little* children to come unto Me," and begin your Sunday school office with the same words. (3) In singing hymns, pay no regard to the words, so long as the tune is popular, but set your confirmed boys and girls

to sing with their juniors, a friend for little children like me," or "dear to Thee." (4) And let your boys in general do all in your Sunday school is only of elder boys and girls.

On the other hand, confirmation our Sunday school should be better adapted for. It is well that opening prayers and that they shall not so our sensitive elder boys and girls are not on the point of being

After the opening reasons should be taken them off from the other rooms. The system with us, as it is wiser than we,) but Sunday school rooms, spaces might better still, as Bishop in the Church.

Different subjects these from those of ment to a big boy in at football or cricket hands of his little brother of dealing with our children. They are the schools, collegiate institutions for the work. The Sunday, our quick-witted most sacred things, in charge of teachers very little time in their tions, or solve difficulties is fortunate if under regarded when the secular instruction, s

It is comparatively at Sunday School, confirmed, and are beginning, we must have who for Christ's sake

Let them not make the Bible, but let them be all, let them be able to take a step forward in the study of the prophecies of the Bible. He believed that with the Lord's Day could be

that the petitions presented that only one-third of the scholars be forwarded to Ottawa. He believed to agitate, and they believed the Lord's Day the pro-

#### CONFIRMING OUR SUNDAY SCHOOL CONFIRMATION.

of St. George's Church, the latter is beyond that general experience that retaining our scholars in the influence of clergy until they are (say) exceedingly faulty in the scholars must be sadly in the Sunday School before confirmations should be taken to the main object of Sunday School.

With this view a confirmation in every Sunday School. Scholars who are looking for confirmation they should have Bible classes. Such a class, and the work done in it, is more important than any other bearing upon this part of the subject.

Scholars after confirmation should be all your classes in the Bible of all present the text, and begin your Sunday school classes, pay no regard to the unconfirmed boys and girls

to sing with their juniors, "We are but little children weak," or "There's a friend for little children," or "Jesus was once a little child, a little child like me," or "Gracious Saviour, gentle shepherd, little ones are dear to Thee." (4) Always address your scholars as "My dear children," and let your boys feel that you still look upon them as children. And in general do all in your power to foster the wide-spread notion that the Sunday school is only for young children. By these means, the element of elder boys and girls will soon be eliminated.

On the other hand, if we wish to keep our Sunday scholars after confirmation our Sunday school management and arrangements must be better adapted for the purpose than in many cases they are at present. It is well that all Seniors and Juniors should take part in the opening prayers and hymns; but these should be so carefully selected, that they shall not suggest the idea of being too childish to the minds of our sensitive elder scholars. We must recognize the fact that our elder boys and girls are no longer children, and that they are keenly sensitive on the point of being regarded and treated as children.

After the opening of school, the senior classes (which for obvious reasons should be called Bible classes, or by any name that will separate them off from the ordinary classes) should withdraw into separate class rooms. The system of separate class rooms has not become general with us, as it is with our dissenting neighbors (who in this respect are wiser than we,) but it ought to be provided in all plans for building Sunday school rooms. Where it is impossible to have separate class rooms, spaces might be curtained off for the Bible classes, or perhaps, better still, as Bishop Maclagan advocates, let such classes be taught in the Church.

Different subjects and methods of instruction should be pursued in these from those of the younger classes. It is a direct discouragement to a big boy in attending the school, proud it may be of his prowess at football or cricket, to find the same lesson placed in his hands as in the hands of his little brother of eight or nine. After all, the great difficulty of dealing with our older scholars is to find teachers qualified to instruct them. They are taught during the week, in the public schools, high schools, collegiate institutes, etc., by teachers who are thoroughly trained for the work. The teaching is thorough, the discipline exact. On Sunday, our quick-witted youth, who are beginning to challenge the most sacred things, and to develop a flippant independence, are placed in charge of teachers comparatively untrained, who in many cases spend very little time in the work of preparation, are unable to answer questions, or solve difficulties, and know not how to maintain discipline. It is fortunate if under such conditions, religion itself be not slightly regarded when the scholar finds so much care and pains taken with secular instruction, so little apparently bestowed upon religious.

It is comparatively easy to secure the attendance of young children at Sunday School, but if we have to retain those who have been confirmed, and are beginning to think themselves too old for further instruction, we must have teachers specially qualified for the work; teachers who for Christ's sake will spend themselves laboriously and prayerfully

in preparing for the school hour; who will learn to sympathise with those whom they teach; who will consider it an essential part of their work to know the scholars outside the walls of School and Church,—to know them in their homes, circumstances, and surroundings; who will feel an interest in their pursuits, successes, prospects, and who can tell all about their examinations, prizes, and even their games. For after all, boys are boys; they have quick sympathies, generous natures, and it is not in human nature, certainly not in boys' nature, to care very much for those who have little or no sympathy with them, or will take no pains to understand them. How can a big boy be expected to care very much for the spiritual instruction of Sunday, if his teacher cares not to hear how he got a touch-down at foot-ball, or a big score at cricket during the week?

Given really competent teachers and separate class rooms, and the problem of retaining Sunday scholars after Confirmation is in the way of solution. But where shall we find such teachers in numbers sufficient for the demand? Certainly not in the near future, nor indeed at all, until competitive training and teachers' examinations become an established part of our Sunday School work.

Practically, then, the work of retaining influence over our confirmees, will, in most cases, fall upon those whose proper responsibility it is—who have received a special commission for this work. For He who said to his Apostle, first, "Feed My little lambs"; then, "Be a shepherd to My sheep"; said in the third place, "Feed My little sheep."

We are dealing with a confessedly difficult problem—a problem which the Church Sunday School Magazine of this month, in alluding to this Congress, says is as far from being solved in England to-day, as it was thirty years ago, when it began to cause unrest at home.

As a partial contribution towards that solution, I shall refer to an experiment tried by Bishop Stevens Perry, when he became Rector of the little town of Geneva, in the State of New York. On taking charge of this Parish, he found the elder scholars in many instances drifting away from the Church, "because their connection with it was only through the Sunday School and their acquaintance with the Church's worship was merely theoretical." He at once determined to use the Church's Even-song for his scholars every Sunday afternoon. Assembling them for one half hour only of school instruction, he then took them to Church. They entered, singing a bright Processional Hymn, and then took part in a short, hearty, musical service, followed by a Catechetical Address. The experiment after seven years' trial, was eminently satisfactory,—financially, parochially, ecclesiastically—above all, spiritually. The experiment has become widely known in the American Church, and his example has been widely followed. I would I had time to quote largely from his most interesting pamphlet in which he describes his plan and states the results of seven years' experience. He sums up one portion of the results in these words: "Above all we keep our pupils. During these seven years a generation of scholars has grown up. Some are teachers. Nearly every one has been confirmed, and is still a faithful communicant. None are lost to the Church. None are lost to the School. In fact, the number of adult classes has been doubled to meet the demand of these graduate scholars who will not

leave the school. Particularly adapted to keep those who have passed from the school, the service attracts, even in this respect the exper-

These words were said by the predecessor, Mr. Nelson, after the lapse of fifty years. It has proved so successful that it has proved so successful among ourselves in similar conditions,—where, for instance, after the afternoon for the confirmation, it ought to be made a condition of our church service with our Church. The service for the young communicants of 300 to 350 in number who are not members of the church, dates for confirmation candidates before they have been confirmed, reasonable to expect that the children in a moment of time will be communicants?

It may be objected (in the circumstances) that this is one course, however good, viz., to utilize to the best advantage the influence of the confirmation, with its solemnity and communion. There is a case at St. Helena, and the Rector told him what had been achieved all that a bishop could do for greatness and pleasure.

"Sire," said the Rector, "the happiest day in all my life was the day on which you triumphed?" "No, sire," he replied, "you are quite mistaken. The first communion; that is the day."

I do not know the experience of this kind of thing in one of our happy days. But what instance is there back and say, "The first communion?"

*In adequately similar instances, lies our best*



earn to sympathise with an essential part of their School and Church,—and surroundings; who respects, and who can tell their games. For after all, generous natures, and it is rare, to care very much for them, or will take no pains directed to care very much. Each teacher cares not to hear a score at cricket during

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leave the school. In fact, the plan we have tried so long seems peculiarly adapted to keep under religious influences and instruction those who have passed from childhood into comparative maturity. The service attracts, even when the membership of the class is given up. In this respect the experiment has been most satisfactory."

These words were penned eight years ago. The Bishop's successor, Mr. Nelson, reports the continued success of the plan now, after the lapse of fifteen years. Why should not an experiment, which has proved so successful in the sister Church, be as successful among ourselves in retaining older scholars, under similar conditions,—where, for example, the clergyman is free to use Sunday afternoon for the benefit of the young? Some effort of the kind ought to be made when it is remembered and considered that thousands of our children are growing up without any practical acquaintance with our Church's worship. Here in Toronto, with a Church service for the young every Sunday, there could be an average congregation of 300 to 350 in each of our twenty Churches, not including many who are not members of our Sunday Schools. As it is, half of our candidates for confirmation are confirmed and expected to become communicants before they have ever formed a habit of going to Church. Is it reasonable to expect that a couple of months preparation for confirmation will change the whole current of these young lives, and turn our children in a moment almost into regular church goers and frequent communicants?

It may be objected that the plan of Bishop Stevens Perry cannot (in the circumstances of many parishes) be generally adopted. There is one course, however, which is within the power of every clergyman, viz., to utilize to the fullest extent the grand opportunity for permanently influencing the young which God has placed in our power, in confirmation, with its antecedent instruction and followed by the first communion. There is a story told of the great Napoleon, when an exile at St. Helena, and the answer which he gave to some one who asked him what had been the happiest day in his life—a life which had achieved all that a boundless ambition desired and had tasted all earthly greatness and pleasure:

"Sire," said the questioner, "allow me to ask you what was the happiest day in all your life? Was it the day of your victory at Lodi? or at Jena? or at Austerlitz? or was it when you were crowned Emperor? or the day on which you entered Vienna, Dresden, or Berlin, in triumph?" "No, no, my good friend!" replied the fallen Emperor, "you are quite mistaken, it was none of these. It was the day of my first communion; that was the happiest day in all my life!"

I do not know whether any one present has a parochial experience of this kind to gladden his heart. I know we regard it as one of our happy days to give our own candidates their first Communion. But what instance is there of one, who, at the close of life, can look back and say, "The happiest day of my life was the day of my first communion"?

*In adequately utilizing Confirmation with all its attendant circumstances, lies our best hope of retaining influence over the confirmed.*

I plead earnestly for a much longer course of preparation than is at all usual for united intercession on the part of clergy and people during the preparation for frequent private intercourse with the candidates, that they may learn to know us and feel that we can understand and sympathize with them, and enter into their joys and sorrows, and that we may impart to them some spiritual gift for a space of time (where possible) between Confirmation and First Communion, that careful instruction may be given in the Communion Office (preparation for Confirmation is one thing, preparation for Holy Communion is quite another) for communicants' guilds or classes in which to enrol at once those who have received their First Communion. Only let it be remembered that those who start such classes for men will have to put manliness, originality and fire into their work; and the fire can only be found by those who wait upon God in prayer.

Let us endeavour to form personal friendship with these young men and boldly call upon them for help in Church work. We shall find that many who seem at first sight self-indulgent, will, when properly challenged, suddenly throw off their mask of ease and put their energies with Sunday school teaching, penny readings, Church music, School feasts, Church decorations, etc. The moment they discover that we know all about them, and are not the least afraid of them, are not dogmatic about their pleasures, nor hard upon their failings, they will turn to us, trusting and consulting us, as guides and comrades, in their perplexities.

So far I have had in view the more thoughtful of those with whom we have to deal—those whom we can register as Communicants. Speaking generally, I am convinced that if these fall away from our influence, it is not for want of means or agencies, but for want of pains and interest and devotion to our work. Our chief difficulty is with those who, almost immediately after Confirmation, slip away out of our reach and maintain a sort of armed neutrality towards their clergy and former teachers. There is not time to describe means of dealing with these; but no system or method will be successful, that leaves out of sight the social element in youthful natures, or that is content to provide churches and schools leaving it to the devil to supply recreation.

I can only mention some of the means found useful or successful in different parishes. In all, there is some excellence, which gives each a degree of success, but, as the Church Sunday School Magazine says, there is no one system which is adapted to all cases, or can unite all efforts.

One parish finds a choral society useful in maintaining church fellowship among the young—another finds a gymnasium and recreation room more successful. In some, workingmen's clubs—youth's institutes, with instruction classes, girls' friendly societies, and young men's friendly societies are found to satisfy the social instincts, and to give the clergy an influence for good. One clergyman has found it possible to secure a large attendance at an adult Sunday School from 7.30 to 9 a.m. Another turns his large Bible class into a friendly meeting—"he tells what he knows about the passage; the members tell what they know; one quotes Farrar's Life of Christ, another, Prof.

Westcott; and so a terest of all is secure

In conclusion, committee appointed to obtain information of this, which is full of subject. From the words:—

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The suggestions of a more or less method depending upon part that God, and not systematic efforts will be successful Christ to constrain us them.

Mr. C. R. W. B. S. S. Association, re already largely anticipated glad nevertheless, to was, in his opinion, of attention of any Church chiefly with question of this problem dependent Church of the future Sunday school, led him came for a time and a within the range of the not retained but allowed

Were we doing a Other religious bodies each a Sunday School forty pages of information suggestions for the use Of the two Church ne day school column a teachers on a series of

Westcott ; and so a small consensus of divinity is obtained, and the interest of all is secured."

In conclusion, I would refer to the very valuable report of the committee appointed by the London, Eng., Diocesan conference to obtain information on the condition of the young men of the metropolis, which is full of the most valuable suggestions bearing upon this subject. From these suggestions I select the following very few words:—

1. A more common custom of commendatory letters.
2. Recommendation to suitable lodgings.
3. The endeavor to show sympathy by special autograph pastoral letters.
4. The establishment of institutes, guilds, etc.
5. The institution of special services and addresses for young persons at stated and convenient times, at least once a month.
6. The stimulation of the laity to take active part in these endeavors.
7. The endeavor to give the young some definite work in matters connected with either Church or parish.
8. The building up of parochial societies by secure growth from small beginnings.

The suggestions that have been made in this paper are necessarily of a more or less mechanical character : but there is a real danger of depending upon parochial organization. It must never be forgotten that God, and not system, is the strength of the Church ; and that our efforts will be successful only in proportion as we have the love of Christ to constrain us, and the power of the Holy Ghost to second them.

Mr. C. R. W. BIGGAR, M. A., Secretary of the Toronto Church S. S. Association, remarked that what he intended to say had been already largely anticipated in the discussion of this question, but he was glad nevertheless, to have the opportunity of speaking. The subject was, in his opinion, one of the most important which could engage the attention of any Church Congress. So far, they had been dealing chiefly with questions affecting the present, but on the true solution of this problem depended the prosperity, if not the existence, of the Church of the future. His experience, as Superintendent of a City Sunday school, led him to fear that many, far too many, of those who came for a time and at the most impressionable period of their lives, within the range of the Church's influence in her Sunday schools, were not retained but allowed to drift away to other communions.

Were we doing all in our power to retain them ? He thought not. Other religious bodies did more. The Methodists and Presbyterians had each a Sunday School Magazine containing every month from thirty to forty pages of information about their Sunday school lessons and helpful suggestions for the use of their teachers. We had nothing of the sort. Of the two Church newspapers published in this city, one had no Sunday school column at all, and the other contained weekly notes for teachers on a series of lessons entirely different from the one recom-



manded by the Synod, issued by the Sunday School Committee of the Diocese, and used by the great majority of our Sunday schools.

It seemed to him that the Church had only begun to realise the importance of the Sunday school. Too long it had been regarded as a minor department of Church work which might be left to a few pious women and still fewer enthusiastic men. Temperance Associations, Parish Guilds, Mission Services,—all these were good, but none of them possessed the vast possibilities of the Sunday school. From this failure properly to appreciate the true position of the Sunday school in the economy of the Church resulted one great cause of the "leakage" suggested by the question now under consideration, viz: indifference on the part of scholars, parents, teachers, and perhaps even the clergy, to the rightful claims of the Sunday school upon the Church. Scholars thought attendance at Sunday school a matter of favor, and hence attended irregularly. Parents forgot the importance to their children of early forming habits of regular attendance at Church and Sunday school, of well spent Sundays, and of their religious education, which, under our present public school system, the Sunday school alone must afford. Teachers were too apt to consider their duties as beginning with the first stroke of the superintendent's bell, and ending when school was dismissed. In truth their responsibilities were far greater. Divested of all authority save that which affection confers, they must acquire and keep their influence by whole-hearted sympathy with their pupils—must know them in their weekday life—in their homes, their schools, shops and factories—must enter into their joys and sorrows, and be interested in their every day business and pleasures. The clergy, too, might do much for the Sunday school by bringing its claims often before their people and by pointing out to scholars, teachers and parents its importance and usefulness.

Again we want more and better teachers. Here is room within the lines of the Church for every layman who desires Church work. Can we not furnish our Sunday schools with teachers at least equal in intelligence and education to the average public school teacher? Surely we can.

He thought there was a large fund of energy, intelligence and enthusiasm latent among the laymen of the Church of England and which for want of direction into this and other authorized channels was carving out for itself new lines independent of the church, and (to put it in the most favorable light) less helpful than they might be to the Church's prosperity.

Not only do we want more and better teachers, but they should be better equipped and better trained. He had already spoken of the helps afforded by other religious bodies, of whose teachers in many respects we had greatly the advantage. Not only in our Sunday school literature, but in our Sunday school services, our methods of teaching and (as has been already happily suggested) in the very arrangement of our school rooms, there was need for improvement, which if made would greatly enhance our influence, especially over senior scholars.

The Church of England S. S. Institute, of which he had the honor to be a local secretary, provided among its publications much valuable information and assistance on these points, and particularly a system of

annual local examination greatly increase their knowl-

They had in Toronto a Church of England S.S. Institute in the city, and although not yet a success. Hitherto the work among earnest men and women, in my opinion, contributed largely to the churchmen regret and which I am from being all that she might have been.

He hoped and believed that they could all be of one mind in which Churchmen and Churchwomen cordially unite and earnestly work, a body of which all were "most trusted that the Sunday school was the grave problem proposed

The Rev. Rural Dean, in endorsing as I do all the principles which I might from my own experience he considers essential to the work to be secured, in part or whole, the lack of means and other causes remained. I do not come to you as an experienced exponent but rather as a type and sample which has familiarized us with in the decimus Quiverful, from the fact that there are many of the brotherhood who have been that Sunday school teachers, most apparently unpromisingly found for what would at first have been Sunday school's requirements.

For instance, Mr. Cayle, a man that thoroughly competent and well instructed teachers, as well as the love of Christ in his heart, through thorough instruction, learns in a school, just as a minister of the people's spiritual needs tend to absorb the contents into the feelings of his fellow teacher, one who took charge of the old, and remained as teachers to take charge of more children through for confirmation. In the same children, getting to know their characters, their hopes and

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annual local examination for teachers, which if fully utilized would greatly increase their knowledge and efficiency.

They had in Toronto a local association (in connection with the Church of England S.S. Institute) of all the Church Sunday schools of the city, and although not yet a year in operation, it had already proved a success. Hitherto the want of organization and even of acquaintance among earnest men and women in the Church of England had, in his opinion, contributed largely to the "unhappy divisions" which all loyal churchmen regret and which have done so much to keep our church from being all that she might be and doing all that might she do in this country.

He hoped and believed that in the work of the Sunday school they could all be of one mind—that it afforded a common ground on which Churchmen and Church women of all shades of opinion could cordially unite and earnestly work side by side for the prosperity of that body of which all were "members in particular" If this were done he trusted that the Sunday school of the future would not be troubled by the grave problem proposed for solution to-day.

The Rev. Rural Dean HILL, Diocese of Huron. Cordially endorsing as I do all the principles laid down by Mr. Cayley, I think that I might from my own experience suggest ways by which most of what he considers essential to the successful working of a Sunday school can be secured, in part or whole, by poorer country schools, where through lack of means and other causes his specified *desiderata* cannot be obtained. I do not come before you in the character of an able and experienced exponent of Sunday school requirements in general, but rather as a type and sample of a personage that Du Maurier has familiarized us with in the pages of Punch—the Rev. Lazarus Duodecimus Quiverful, from the back woods. I have no doubt that there are many of the brotherhood present besides myself. My experience has been that Sunday schools are not hard to establish even in the most apparently unpromising localities, and that substitutes can be found for what would at first sight seem the absolute necessities of a Sunday school's requirements.

For instance, Mr. Cayley regards it as of the highest importance that thoroughly competent teachers should be secured—intelligent and well instructed teachers, as the last speaker said. But a teacher with the love of Christ in his heart, even without such trained intelligence or thorough instruction, learns by *experience* to become a first-rate teacher in a school, just as a minister will find an intimate knowledge of his people's spiritual needs tend more to increase his pulpit usefulness than the absorbing the contents of a whole library, without trying to enter into the feelings of his fellow men. I have in my mind's eye just such a teacher, one who took charge of a class of little boys, nine or ten years old, and remained as teacher of that same class, refusing all solicitations to take charge of more advanced pupils, until he *saw them all through* for confirmation. I am convinced that any teacher keeping to the same children, getting to know them thoroughly, to know their characters, their hopes and ambitions, their temptations and sources of

strength, and as far as man may, knowing their spiritual state before God, would retain his pupils until they fairly graduated from the school as earnest, active and efficient members of the congregation, taking care to grow himself in knowledge of the Bible and Bible history to meet the growing requirements of those with whom he had made a beginning when none but the simplest truths had to be considered by him or by them. The first requisite in lieu of great talent or training, where these cannot be obtained, I would say to be a permanent connection between teacher and pupils.

The next desideratum instanced was the having separate class rooms, so that in fact teachers would have a chance to teach. It is very strange how little attention is paid to this. I have taught in this very school house, with the pupils grouped round me something after the fashion of the guests at a Roman dinner, and while teaching I could distinctly hear the voices of the three or four teachers nearest me, while of my own class not more than two or three could hear me at one time, and those the two or three towards whom I looked, making my voice heard of course by the scholars of other classes in line with those I addressed. Mere children will, of course, put up with such inconveniences, but these are often the things that give older scholars that distaste for the Sunday school which tends to drive them away during the critical time with which the subject to which we are speaking, as formulated, deals. The remedy is very simple. Wherever there is a separate building used for the school, turn the benches to face each other, and let the teacher be seated in a chair and speak down the row. Every one of his or her scholars will hear every word spoken, and no other scholar, no matter how crowded the room may be, will hear. No one can realize the difference that this simple expedient makes until it has been tried.

Still, no matter how intimate and edifying the connection between teachers and scholars may be, and no matter how carefully the convenience of both is studied, there are always a certain number who will leave the school, as soon as they begin to do for themselves in life. They fancy themselves too old and too independent to be mere scholars. They are not yet ready to be reckoned in as stable and satisfactory members of the congregation. The question is whether some form of instruction, intermediate between the Sunday school and the sermon, cannot be found to meet the desires and requirements of those who have placed themselves in this intermediate position. There is a book which we all reverence more than our neglect of its rubrics would warrant a stranger in supposing, the Book of Common Prayer; and in it we find it laid down that at Evening Prayer, after the second lesson, the Curate shall catechise those that are brought to him. Might not the spirit of this rubric be carried out, as both letter and spirit are often carried out in the old country, by substituting a Bible-reading for the ordinary sermon at Evening Prayer. Whenever I have done so, asking the senior scholars to bring their Bibles, and giving a running commentary with abundant illustrations on some passage of Scripture, I think that I have always had a full and interested attendance of those I wished to reach. I claim no special adaptation for such work, but I think it more than probable that some such means might keep the

unsettled and unestablished feel?" will be prescribed to their self-examination before

Another reason why it ment of the subject, so often is that in country missions tion. In my own mission seven years; and out of the or another, had had no fifteen years. And yet I rubric pointed out to them to all who are "ready a most desirable, my lord, th of the Spirit to have beg should urge this rubric, an understand that "joining t understands it, is a matter firmation, valuable as that

In conclusion, I have tired of mere catechising o school catechising. But t not acknowledge the strong to use at home. Ask them on the leaflets either on the and they will positively enj a number of questions giv among the series published that I had charge of, four- anything like ease, handed all.

I did not come prepar give a few desultory sugges to consider themselves abo might be supplied with sor be retained as scholars in r ings. It is a serious matte senting difficulties which c can grapple with at all suc and poorly equipped scho spoke.

Rev. A. C. NESBIT taken a great deal of inter that they are a very great some one said that we hav baptism. It is true. The and still they retain their c believe in Christianity as t which is not always done Sunday school libraries wi should be taken out and n



unsettled and unestablished from wandering off to where "How do you feel?" will be prescribed to them almost as the sum and substance of their self-examination before God.

Another reason why those of the age contemplated, in the statement of the subject, so often attach themselves to other denominations, is that in country missions there is often so long to wait for confirmation. In my own mission I found there had been no confirmation for seven years; and out of the sixty-six confirmed, many, from one cause or another, had had no opportunity for confirmation for twelve or fifteen years. And yet I find that many of them had never had the rubric pointed out to them which permits attendance at the Lord's table to all who are "ready and desirous to be confirmed." I think it most desirable, my lord, that whenever a clergyman believes the work of the Spirit to have begun in the heart of a young parishioner, he should urge this rubric, and do all in his power to make his people understand that "joining the church," in the sense that any Canadian understands it, is a matter that need not and should not wait for confirmation, valuable as that ordinance is in itself.

In conclusion, I have found this too, that the older scholars get tired of mere catechising on a leaflet, or in fact, of any kind of Sunday school catechising. But there are very few advanced scholars who do not acknowledge the strong attraction of being given a pencil and paper to use at home. Ask them to write out the answers to the questions on the leaflets either on the margin, or better still on a sheet of paper, and they will positively enjoy doing so. I remember when there were a number of questions given for examination purposes, on a leaflet, among the series published by Whittaker of New York, that in a school that I had charge of, four-fifths of the scholars who could write with anything like ease, handed me in their written answers to all or nearly all.

I did not come prepared to speak, my Lord. I have only tried to give a few desultory suggestions as to how those who might be tempted to consider themselves above the status of mere Sunday school scholars might be supplied with some strong attraction to the school, or might be retained as scholars in reality, if not in name by means of Bible readings. It is a serious matter, worthy of deep consideration, and one presenting difficulties which only strong and systematic care and exertion can grapple with at all successfully, especially in the case of such small and poorly equipped schools as those that I have contemplated while I spoke.

Rev. A. C. NESBITT, Rural Dean, Smith's Falls. I have always taken a great deal of interest in Sunday schools, but I am convinced that they are a very great farce and delusion. I was impressed with what some one said that we have no power to hold the children of our own baptism. It is true. The Roman Catholics have no Sunday schools and still they retain their children. This is because they are taught to believe in Christianity as taught by the Roman Catholic church, a thing which is not always done in the Church of England. Don't fill your Sunday school libraries with those little goody-goody story-books. They should be taken out and made a bonfire of. The children should be

taught the history and purpose of the church. This would enable them to read the Bible properly. The only book of devotion that should be used in the Sunday school is the prayer book. At present the prayer book is a comparatively new book to them after they leave the Sunday school. Bishop Doane, of Albany, has a system of Sunday school work which I consider the best in the world. It is worth inquiring about and adopting. If the Sunday school goes on as it is the Roman Catholics will reap thousands of converts from the children who leave the Church.

The CHAIRMAN remarked that he thought it would be a pity if the public were led to believe that the estimate that had just been given of the Sunday school was a correct one. Perhaps the speaker had not been happy with his Sunday school. (Laughter).

Rev. C. E. WHITCOMBE, of St. Luke's Church, Toronto, thought incompetency in teachers was a result of their not being properly taught themselves. He did not believe that the clergy as a whole were remiss in their duties towards the Sunday school, at least he had not found it so. If they want to keep their scholars they should put into their hands the Book of Common Prayer, and if they were taught to make a proper use of that book there could be little doubt of their adherence to the Church after confirmation.

Rev. SEPTIMUS JONES, M. A., thought that those who had any new method of Sunday school teaching should come forward there and state it. It was a good thing at such a meeting as this to learn something practical that could be achieved best if men would simply state their own experience in whatever topic was before them.

Rev. Dr. CARRY did not believe it was possible to have Sunday school teachers in the country trained as the public school teachers were. This might possibly be done in the cities. He desired to utter a strong dissent from those who had spoken against the standing of the Sunday schools. There was not that utter inefficiency which had been attributed to them. He would be heartily glad to see the Sunday school system advanced, but they should try to get back to the original and divine plan of the children being first and foremost taught by the parents. Sunday schools were made the substitute for that work which was best done at home by the parents.

Mr. THOMAS WHITE, M. P., doubted whether they were losing so many of the Sunday school scholars as was implied by the subject as discussed. They were certainly not losing more than the Methodist body, for instance. In Montreal, at least, the teachers were efficient and earnest in their work. Lectures might be delivered to the young men touching on subjects relating to the Church and her interests. He spoke strongly in favor of young men's associations in congregations. If an association of that kind were in existence the young men newly confirmed would usually, as a matter of course, join it. He had seen the very best results follow from this plan. The mission work of the young men in Montreal had resulted in the organization of three parishes

in the suburbs. If the success in the work of the Church after confirmation.

The CHAIRMAN was obtained during the discussion of Sunday school children. It was gleaned during his life in such was not the case. The school. If the children be held here.

The Rt. Rev. W. E. preached in the Church of the following

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At this juncture the i who believe to greater con tion to its propagation. T attention to the grounds qualified to contribute to t apprehend the reasons wh

I count it a great priv in Canada, to meet with y opportunity of conveying the Church in the United ing with you beyond an in separation than a political mon faith, a common lang are with you in an intense have to fight the same e directed towards an aspect we are engaged.

\* By an unfortunate mistake, ially prepared for the Congress, and preached elsewhere.

in the suburbs. If the scholars were all along given a living interest in the work of the Church there would be no fear of losing them after confirmation.

The CHAIRMAN was sorry that the assumption seemed to have obtained during the discussion that the Church was failing to hold the Sunday school children. Almost all his information on the subject was gleaned during his life in England, and there certainly he found that such was not the case. This showed that the fault was not inherent in the school. If the children could be held in England they could also be held here.

### SECOND DAY.—EVENSONG.

The Rt. Rev. W. E. McLAREN, S. T. D., Bishop of Chicago, preached in the Church of the Holy Trinity, Toronto, to a large congregation the following

#### SERMON.\*

"And they shall know that Thou whose name is JEHOVAH, art only the Most Highest over all the earth."—Psalm lxxxiii., 18.

The age in which we live is frequently characterized as an age of unbelief. Certainly it is an age in which much unbelief comes to the front, aggressively; and hence it is an age of conflict in regard to fundamental verities. The foundations have been vigorously attacked, but also stoutly defended, and the outlook at this stage of the conflict cheers with the premonitions of victory the hearts of those who have the name of God inscribed upon their banners. Error may not die amid her worshippers, but assuredly, in the not distant period of utter reaction against her unholy crusade, she will be driven wounded and bleeding from the field; and the world "shall know that Thou whose name is JEHOVAH, art only the Most Highest over all the earth."

At this juncture the imperious necessity is the stimulation of those who believe to greater confidence in the truth and more profound devotion to its propagation. This is to be accomplished, in part, by renewed attention to the grounds on which our convictions rest. We are not qualified to contribute to the arrest of error, unless we can intelligently apprehend the reasons why we profess and hold the truth.

I count it a great privilege, dear brethren of the Church of England in Canada, to meet with you in your Church Congress, and to have the opportunity of conveying to you the sentiments of affection with which the Church in the United States is animated towards you. We are working with you beyond an invisible line which represents no other kind of separation than a political one, and our sympathies by reason of a common faith, a common language, a common stock and a common history are with you in an intense degree. Our dangers are also common. We have to fight the same enemy, and my words here to-night shall be directed towards an aspect of the tremendous spiritual conflict in which we are engaged.

\* By an unfortunate mistake, the Bishop left behind him in Chicago, the Sermon he had specially prepared for the Congress, and was obliged to substitute the present, which he had previously preached elsewhere.



The issue which has been precipitated by the advocates of error ought to be distinctly perceived, and to this intent should be constantly restated. The question is not whether there is a God, but whether man can know that there is a God. And yet the question emerges only in the cold realm of speculation. When speculation is thrown off its guard the truth struggles to the lips. The most pronounced Atheist will trip in his argument and let out the inner conviction of his mind. The wayward genius, who charmed the world with his song, vauntingly wrote upon an Alpine rock, "Percy Bysshe Shelley, Atheist; yet in his letters he says that he loves to think of a fine intellectual spirit pervading the universe. "It is the pathetic cry of a refined and cultivated mind imprisoned in the negations of Atheism, yet unable to repress its own rational institutions and yearning to commune in nature with a fine intellectual spirit like its own. Is is the delicate spirit Ariel, imprisoned by a malignant witch in a cleft pine, and writhing to escape and soar in its native empyrean."\*

Mr Herbert Spencer's latest dictum contains a remarkable statement, remarkable in that it points towards theistic truth. He says: "Amid the mysteries which become the more mysterious the more they are thought about, there will remain the one absolute certainty that he [the thinker] is ever in the presence of an Infinite and Eternal Energy from which all things proceed."† The "Critique of Pure Reason" aims to show that the existence of God cannot be "scientifically" proved, which might be granted if it were proved that the metaphysics of Immanuel Kant represent absolute truth; but it must be noted also that the same treatise shows with equal distinctness that the existence of God cannot be "scientifically" disproved.‡ Agnosticism does not deny the possibility of the Divine existence, but ignores any God-perceiving faculty in man. To admit the possibility of a God is many removes from the dreadful negation of the fool—"There is no God." Dr. Plumptre points out how poor Matthew Arnold confesses the God he denies. In his "Literature and Dogma" there are "two voices whose dissonant notes have not yet been brought into accord. He confesses truly enough that the 'Power in us and around us is best described by the name of this authoritative but yet tender and protecting relation' [that of Father], that 'the more we experience its shelter the more we feel that it is protecting even to tenderness. Is there any great gulf of thought between a 'Power not ourselves that makes for righteousness' and 'a Moral Governor of the Universe?'"§ "The owl Atheism," of whom Coleridge sang, has changed his tone. "Sailing on obscure wings athwart the moon" he once denied the sun. The owl of the last quarter of a century cries out, "We cannot see him"—"only this and nothing more."

The question raised, then, is whether the possible God is knowable. Is the Absolute thinkable?

From one quarter the response is an affirmative, "as the voice of many waters and as the voice of a great thunder."|| An innumerable

host out of all kindreds, torn of God is the strongest force one rock-idea which no storm fruitful as any thought, and is a riddle, being a mystery, you propose to rob them of prop that sustains in duty, and you relegate to awful silence, courage to moral fainting to the dead. It will require to sweep that witnessing out let it go, sweet dream of the but if it was false, let it go beyond the peril of a doubt there is not an unknown fact not too much to ask this of convictions of a race. The quite another thing to sul mean time the world will drift nificent reality of life.

But the anti-theistic speculations of mankind. These a vagaries of ignorance sanct phenomena of a period that cess of evolution will be re average convictions of the r the new thought of the time is no secret chamber of phy nor any *penetralia* of the priests in metaphysics, as we for the positive theistic affirm of the world we are prepari in its place. It is a vain an affected will be a dispensati is in the hungry heart that back to the Church so effe godless revolution. There the common sense of manki movement against all unrea affirms the central fact that experimental knowledge tha ledge is man's recognition of

It is not, however, a *know* outnumber the sceptic argument so much as it is a to an argument. The real of mankind think that they the spiritual sun in the firm

The data of the theistic Morell\* adverting to this fa

\* The Philosophical Basis of Theism—Harris, p. 315.

† *Popular Science Monthly*, January, 1884.

‡ Kant, by Prof. Morris, p. 261.

§ *Movements of Religious Thought*—Plumptre, p. 91.

|| *Rev.* xiv., 2.

\* *History of Philosophy*, p. 740.

host out of all kindreds, tongues and nations confess that the thought of God is the strongest force in life, the purest comfort in sorrow, the one rock-idea which no storm shakes, as true, as real, as natural, as fruitful as any thought, and more. To them history without that word is a riddle, being a mystery, life a torment, and death a horror. When you propose to rob them of that, you strike from under mankind the prop that sustains in duty, soothes in grief, strengthens in temptation, and you relegate to awful silence the voice that speaks peace to penitence, courage to moral faintheartedness, hope to the dying and welcome to the dead. It will require some superhuman force of argumentation to sweep that witnessing out of the world. Let it go, if it is all a dream let it go, sweet dream of the ages; verily it was pleasant to dream it, but if it was false, let it go. But let them demonstrate its falseness beyond the peril of a doubt. Let us be furnished with proof in which there is not an unknown factor or an error of computation first. It is not too much to ask this of those who push a speculation against the convictions of a race. The critical spirit may attract attention, but it is quite another thing to substantiate the suggested negation. In the mean time the world will dream on and think its dream the one magnificent reality of life.

But the anti-theistic speculatist makes little account of the convictions of mankind. These are the superstitions of the unthinking, or the vagaries of ignorance sanctified by long continuance, or the passing phenomena of a period that in the majestic sweep of an imaginary process of evolution will be resolved into a purely scientific era. The average convictions of the race are at best superficial while we who lead the new thought of the time have gone down to the very depths; there is no secret chamber of physical knowledge which we have not opened, nor any *penetralia* of the mind which we have not explored. High priests in metaphysics, as well as in physics, we have discovered no basis for the positive theistic affirmation, and while religion dies in the heart of the world we are preparing to substitute a distinctly scientific ethics in its place. It is a vain ambition. The least or the worst that can be affected will be a dispensation of nihilism, of which the immediate cure is in the hungry heart that craves its God. Nothing brought France back to the Church, so effectually as the practical results of her great godless revolution. There is nothing so real, so true, so infallible as the common sense of mankind, nor anything so majestic as its steady movement against all unrealities. The concurrent testimony of millions affirms the central fact that God is, and the affirmation rests upon the experimental knowledge that He is. The fact is the reality; the knowledge is man's recognition of the reality. Only the unreal is unknowable.

It is not, however, a question of majorities. The millions who *know* outnumber the sceptical few who do not know, but that is not an argument so much as it is a phenomenon—a fact which may contribute to an argument. The real point involved is, why does the great mass of mankind think that they can and do cognize God as the focal reality, the spiritual sun in the firmament of being?

The data of the theistic argument are all to be found in man. Mr. Morell\* adverting to this fact in his "History of Philosophy" asks:

\* History of Philosophy, p. 740.

"Do we wish the argument from being? Man in his own conscious dependence has the deepest conviction of that Independent and Absolute One on Whom his own being reposes. Do we wish the argument from Design? Man has the most wonderful and most perfect of all known organizations. Do we wish the argument from reason and morals? The mind or soul of man is the only accessible repository of both. Man is a microcosm, a world in himself; and contains in himself all the essential proof which the world furnishes of Him Who made it." And to those who with Schleiermacher accept the doctrine of immediateness, that is, the consciousness of God as an original and primary act of the soul antecedent to reflection or reasoning, Man stands forth as the mirror of God; for it is in the depths of his nature that the two meet face to face.

Whatever the line of argument, and whatever the philosophy which may dominate it, man contains the data. It is a small matter that besides Him there is a universe of created being. He is the universe for all the necessities of demonstration.

But man is a complete existence. In the indivisible unity of his nature are found separate states or aspects, which we sometimes call "faculties." Any one of these may predominate in action and so determine the character of the man for the time being. Thus when the reflective or rational faculty predominates, the results differ from those which a predominance of the emotional faculty produces. We see man now as a being with sense-perceptions and now as controlled by self-consciousness. Again he is viewed as a moral nature; again as under the rule of the feelings. In the very nature of the case, the process of knowing, of coming to the knowledge of God, is confined to the soul, whether we know Him as the result of an induction or of an intuition; but we must guard with sedulous care against the undue preponderance in us of any particular aspect or "faculty," if you choose to give it that name. Neither reason should abdicate in favor of conscience, nor conscience in favour of the feelings. It has been pointed out how each sense affords a distinct, and, so far as it reaches, a complete point of contact with the external world, and is yet unable to convey to the mind a report of all the properties of an object. The ear cannot detect a color nor the eye a sound. This is nature's parable of a deeper truth in religion, the more general perception of which would put an effectual quietus upon much of the seeming wisdom of those who, in trying to ascertain religious truth, are guilty of the absurdity of attempting to hear light or motion, or smell sound, and because they cannot accomplish the impracticable, gravely announce that light, motion and sound do not exist; or, at least, are unknowable. Every argument for God should enlist the activities of the whole nature, and the penalty which follows a neglect of this law in the process of knowing is that error seems to the mind to be true. Surely the hypothesis of Infinite Being Who is also Personal Goodness ought to rebuke the frigid way in which some approach it. It is as if one should study botany with no love of flowers, or social science without any deep or passionate pity for those who suffer, or therapeutics with no interest in the alleviation of pain and restoration of health. A man may thus have the dialectics of the schools at his tongue's end, but

be incapable of comprehension. I firmly believe that modern speculative thought, the rational faculty acting in intent to reach conclusions in may, as a chance, reach order and does. God is not the our speculativists make a god we know by the synthetic of ing is one in which conscient unite, and it is when thus co causality, or power, or that being, but as the Personal mighty Creator, the Infinite

Here, then, we have be sary to arrive at the knowle of him, that the concurrent data their divine secret. M died processes of thought or he arrives at a knowledge of any mystic sense, but he is l the knowledge of God in mu ledge of our fellow men. Y know yourself. The proof dence that I think is in you tained premise that you think Father in heaven," says Dr. is known.\* The latter is a has really ever seen another. for its object. Man must inf have no immediate percepti their character through the cannot be heard with the ear with the finger. Yet a child it. As soon as it knows itse other than itself, when the si The process of inference by the spirit which originates t and more natural than that God.

We have now reached a results of analyzing human universally.

And perhaps it were w mind thrown in upon itself, the inference simply an illog sality of the inference ind To accept this hypothesis is The reality of God impress

\* Theism—Flint, p. 77.



be incapable of comprehending the full symmetry of the theistic argument. I firmly believe that all the atheistic and agnostic tendencies of modern speculative thought are traceable to the cool assumption that the rational faculty acting independent of the other faculties is competent to reach conclusions in regard to the existence of God. True, it may, as a chance, reach correct logical conclusions, but in fact it seldom does. God is not the conclusion of a syllogism (though many of our speculatists make a god of their syllogism,) but He is a Being Whom we know by the synthetic operation of all our powers. The act of knowing is one in which conscience, reason, understanding, will and affections unite, and it is when thus coalescing that they discover God, not as mere causality, or power, or that figment of the speculative imagination, pure being, but as the Personal Majesty Who is loving Father as well as mighty Creator, the Infinite Heart, the Infinite Mind, the Infinite Arm.

Here, then, we have before us Man in whom are all the data necessary to arrive at the knowledge of God, and further we have predicated of him, that the concurrent use of all his faculties will wrest from these data their divine secret. Man looks at himself into himself and by studied processes of thought or by sudden leaps of unconscious induction, he arrives at a knowledge of himself. He is not looking to see God in any mystic sense, but he is looking to see proofs of God. We come to the knowledge of God in much the same way as we come to the knowledge of our fellow men. You could never know me if you did not first know yourself. The proof that I exist is in your existence. The evidence that I think is in your thought. That is to say, from the ascertained premise that you think you draw the conclusion that I think. "The Father in heaven," says Dr. Flint, "is known just as a father on earth is known."\* The latter is as unseen as the former. No human being has really ever seen another. No sense has will, or wisdom, or goodness for its object. Man must infer the existence of his fellow-men, for he can have no immediate perception of it; he must become acquainted with their character through the use of his intelligence, because character cannot be heard with the ear, or looked upon with the eye, or touched with the finger. Yet a child is not long in knowing that a spirit is near it. As soon as it knows itself it easily detects a spirit like its own, yet other than itself, when the signs of a spirit's activity are presented to it. The process of inference by which it ascends from the works of man to the spirit which originates them is not more legitimate, more simple, and more natural than that by which it rises from nature to nature's God.

We have now reached a point at which we can state some of the results of analyzing human consciousness. The results point to God, universally.

And perhaps it were well just here to ask, why? Why does the mind thrown in upon itself, immediately infer a higher than itself? Is the inference simply an illogical leap in the dark? Or, does the universality of the inference indicate a law or necessary action of the mind? To accept this hypothesis is to account for the phenomena, undoubtedly. The reality of God impressing Himself on His creature man would

\* Theism—Flint, p. 77.

create in man a natural habit of looking for God and climbing up toward Him on the stairway of every possible inference. But the fact of universality only creates a probability. Is there not some sterner basis of truth by which to account for the inference from man to God? We do not care to urge the ethical effect of the inference upon individuals and communities. Let that pass for the present, and let us press the inquiry—Is it necessary to the force of the argument to trace back to its hidden cause the ultimate reason why mankind instinctively rises from the data of human nature to the idea of a God? Is it not sufficient to recognize the inference as belonging to the race—a necessary consequence of the action of the human mind upon the sublime induction? Nothing is so true as not to be doubted, but in the very teeth of doubt and denial there are many things in life which we accept not as incapable of proof but as not requiring it. Knowledge, for instance, implies the trustworthiness of the knowing power. We know that we know. You may bring a thousand arguments to prove it, and they may be demonstrative, but not necessary. The argument for God is many-sided, but the one determining force in us is that which seems like an instinct, which is original, primary, universal. No formal demonstration of God by trains of syllogistic reasoning could maintain theism through the ages but for the help of this implanted aptitude of the soul to respond to the thought of God. Anselm's *a priori*, beautiful as it is, belongs to trained thinkers, while the millions assert their knowledge of God with the same spontaneous confidence with which a child trusts the truth of parental love. Nature is clearer-headed than philosophy, and is so because nature looks with all her faculties at the broad landscape of truth, and believes that she sees it, every cliff and scar, every bend of the river and flowery meadow, every forest and nestling cottage. Philosophy, meanwhile, is busy with the mechanism of the eye, and announces that the landscape is a miniature picture painted on a retina—a scientific truth, no doubt! But we are not fashioned to contemplate objects under the lead of a single faculty. We could not appreciate beauty if we should always keep the structure of the organ of vision in mind. We look—we see—we rejoice; we believe that we see what we see, we *know* that we see, and we know that all men, excepting those who have lost the organ of vision, see; and if at any time the thought comes to us that what we see is a picture on the retina we accept the reflection as demonstrating the reality of the landscape, which, however, we did not doubt existed in all its beauty. It was not necessary to corroborate the fact. From the data before us we naturally inferred the reality of the scene by the same law of thought as that by which we rise from the phenomena of our consciousness to the reality of God.

Now let us examine some of these phenomena.

The great mass of mankind think that they can and do know that there is a God, because they find themselves reaching out into the realm of spirit after a Power that is above them in the oft-recurring exigencies of their life, temporal and spiritual, in which they realize their own limitations in respect of strength, wisdom and foresight. This is not a mere impulse of unintelligent despair: it is quite as often the calm instinct of deliberation as the last resort of one who has no other source of help left. It is the refuge alike of childhood and age. It is the first solemnity of

the young life. "I myself" "when religion was proscribed allude to it: the churches were Nevertheless I remember that always saw in it something about it I was silenced, but then above for something that was in me. Since then I had intuition, and I have discovered itself abandoned or threatened recourse to this invisible Power this with tears and cries. I and it is instantly calm: it

God is the light that is poetry of mankind is the hearts who find how vain is on the unseen bosom. He experience. True indeed is "What time I am afraid," was in the fury of the battle the air like a storm of hell nature came out—"O God, soul!" This consciousness in the extremities of spirit ancient hymn of Israel, "appears again in the apostle of God through faith unto the mind has denied the evidence apparent that the denial was ural impulse. A train dashes and every Ingersoll in that We have not been endowed as infallible as an axiom, li verity that it is impossible and we know that there are certain facts and truths are more than we can, by an ness. Fundamental facts trusted or else there is no these facts are deceits then But the constitution which ion. We trust it because himself that his life is not cheering by reason of that when we feel that we are down, down, we know n *Domine,*" is the cry of uni

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\* Quoted in Origin and Devel

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the young life. "I myself was a child," said Boucher de Perthes,\*  
 "when religion was proscribed, in which one did not even venture to  
 allude to it: the churches were shut, and the priests were persecuted.  
 Nevertheless I remember that the aspect of the sky made me dream; I  
 always saw in it something that was not of the world. When I spoke  
 about it I was silenced, but my mind recurred to the idea. I searched  
 then above for something that I did not see. Yes! the intuition of God  
 was in me. Since then I have questioned many little children on this  
 intuition, and I have discovered it in nearly all. The child that thinks  
 itself abandoned or threatened, and has vainly called its mother, has  
 recourse to this invisible Power which its instinct reveals to it. It invokes  
 this with tears and cries. In those moments of anguish let a light appear  
 and it is instantly calm: it is God Who appears to it."

God is the light that shines in upon the midnight of the soul. The  
 poetry of mankind is the tuneful record of the joy with which weary  
 hearts who find how vain is the help of man turn to rest their burdens  
 on the unseen bosom. How rich our proverbial sayings are of the same  
 experience. True indeed is it that man's extremity is God's opportunity.  
 "What time I am afraid," said the Psalmist, "I will trust in Thee!" It  
 was in the fury of the battle when winged deaths were hurling through  
 the air like a storm of hell that the hidden theism of the Atheist-soldier's  
 nature came out—"O God, if there is a God, save my soul if I have a  
 soul!" This consciousness of dependence upon a Power above us appears  
 in the extremities of spiritual impotence as well. The strophe of the  
 ancient hymn of Israel, "I will love Thee, O Lord, my strength,"  
 appears again in the apostolic antistrophe, "We are kept by the power  
 of God through faith unto salvation." Throw the mind off its guard, if  
 the mind has denied the existence of this instinct, and at once it becomes  
 apparent that the denial was speculative and did not neutralize the nat-  
 ural impulse. A train dashes through a draw, laden with Ingersolls:  
 and every Ingersoll in that awful leap will cry, "My God, save me!"  
 We have not been endowed with a nature which deceives us. Reality,  
 as infallible as an axiom, lies at the basis of character. "I am" is the  
 verity that it is impossible to doubt or deny. We know that we are,  
 and we know that there are in us and come to us deep convictions that  
 certain facts and truths are fact and truth, which we cannot destroy any  
 more than we can, by an act of volition, resolve ourselves into nothing-  
 ness. Fundamental facts of consciousness, however acquired, must be  
 trusted or else there is no basis of certitude in the world of being. If  
 these facts are deceits then sense-perception is false, and—what is left?  
 But the constitution which has been given to man is not an illusion.  
 We trust it because it is trustworthy, and no man can persuade  
 himself that his life is not the richer, his heart stronger, his future more  
 cheering by reason of that strong Power over us towards which we flee  
 when we feel that we are helpless, friendless, sinking—wearily sinking  
 down, down, we know not where. "*De profundis clamavi ad Te, Domine,*" is the cry of universal-humanity.

2. Another fact in our self-consciousness presents itself. When we  
 walk out into a public park, the eye falls upon a splendid green sward,

\* Quoted in Origin and Development of Religious Belief—Baring-Gould, I, 71.



smooth as velvet, swelling into graceful curves, with head lands of noble forests jutting out, and islands of rarest flowers dotting its surface. The picture charms us and we seat ourselves in some shady spot to enjoy the Elysian scene. But we resume our stroll, and enter a densely populated slum of the city where the atmosphere is laden with poison and where crime and vice eat like gangrenes into the souls and bodies of the miserable host. We hasten away with horror from the spot. The impression made upon us by either is distinct and influential, because there is in us an inherent capacity of admiring the beautiful and disliking the hideous. The same capacity exists in regard to the moral quality of things. Some things we plainly perceive to be right and some to be wrong. *Being* wrong as an idea wears a storm cloud on its brow; and when it passes into a concrete shape and becomes in us *doing* wrong, then the storm bursts upon the soul and it trembles to think that it will be called to account. Deeply implanted in the solid rock of man's nature, these two granite columns *ought* and *ought not* rise and form the gateway, through which we pass up to the cognition of an Infinite Judge.

It is not without reason that the conscience is adjudged to be at times in a morbid and sometimes in a venal condition, but the incongruities and contradictions pointed out do not impair the general tenor of its testimony. We do not doubt the reality of the skies we see above us because black midnight envelopes them or fogs rise between us, or because some eyes are blind and others will not look up. Notwithstanding the diversities of moral judgments, amounting at times and with individuals to a complete transposition of wrongs and rights, there is in man a power of distinguishing moral qualities that is all the more striking because of the abnormal exceptions that occur. From the exceptions we may safely appeal to the collective witness of humanity.

But the witness of the conscience to the question of duty and obligation, involving a critical estimate of actions and pointing to a judicial scrutiny of them, may get its emphasis from the lower motive of utility. It is to our interest to do right and to avoid wrongdoing. "Honesty is the best policy." But if this is the spring of moral life, then we have the spectacle of a moral life flowing forth from a fountain of mere selfishness. What a man does because of the pleasure it affords or refrains from because of the pain it inflicts, is not a moral action in any true sense. Moreover multitudes take pleasure in actions which do not minister utility but drag their manhood down to death.

Or, one may object that this sensitiveness to wrong and dread of consequences is the result of social law which forbids and punishes crime. But it is not the statute-book or the state nor the menacing gallows which makes murder hideous to the soul. The wretch "carries his own accuser in his breast," and a higher law than was ever written in any human code has not infrequently impelled such victims of themselves to surrender to the dreadful penalties of the state.

Conscience is the sensitized negative upon which obligation photographs its stern mandates. As certainly as that by the eye we see colors and that by the ear we hear sounds, do we by the conscience perceive duty. Nor is the organ controllable. We may pervert it by misuse, or

sear it by disobedience, judge eye, but even in a diseased state approves we feel that we should reject. We cannot pronounce an action right. We might as well look at the

Now the existence of that there is in reality such antithesis. As his hand tinction between cold and impurity is the essential of morals. The truth gleams the very texture of the mar a moral law which is armed peace, or, as Dryden said,

But is it only a law that measure our actions, and conscience self-derived? Do support than themselves, a interject a contradiction to the higher standard, pointing of it. This, we feel universe, an impersonal, a by one child of man, but, like that, vague, dis revolts at such a break in t conscience, in cognizing th its clear-cut distinctions and them, points to One who been some one who is good what is good even when we one who abhors what is evil we do it. It must have been because all men everywhere between what is morally right the faculty of perceiving what condemned. It must have prerogative of rewarding and as to be miserable when we what we know we ought to ing peal of that eventful day

"When loud  
Swells the

Conscience, then, distinct authority. "Breaking through though often only in lightness and judgement appeal with our relations to the world

\*Essay on Theism. Quoted by  
†Diss. Irm.

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sear it by disobedience, just as we may do violence to the ear or the eye, but even in a diseased condition it is conscience to us. What it approves we feel that we should accept : what it condemns we know we should reject. We cannot choose but hear its adjudication. When it pronounces an action right we cannot make ourselves think it wrong. We might as well look at the blue sky and say it is green.

Now the existence of this moral sense within man testifies to him that there is in reality such a distinction as right and wrong, the eternal antithesis. As his hand tells him that ice is cold, he recognizes the distinction between cold and heat ; so his conscience shows him that impurity is the essential opposite of purity. There is a standard in morals. The truth gleams within the soul. Nay, it burns itself into the very texture of the man that he is under the reign and obligation of a moral law which is armed with sanctions. It is capable of bestowing peace, or, as Dryden said, "it is the hag that rides my dreams."

But is it only a law that nature has set up within us—a gauge to measure our actions, and regulate our lives ? Are the sanctions of conscience self-derived ? Do the obligations of morality need no other support than themselves, as Mr. Mill contends ?\* But this were to interject a contradiction to that very inner witness which, in pointing to the higher standard, points just as distinctly to a higher exemplification of it. This, we feel, cannot be the highest excellence in the universe, an impersonal, abstract law of duty possibly never realized by one child of man, lofty and pure as the blue firmament, but, like that, vague, diffused, impersonal, undefined. The mind revolts at such a break in the argument. A law implies a lawgiver, and conscience, in cognizing the law, passes on to its origin. That law with its clear-cut distinctions and its sanctions, as well as our power to perceive them, points to One who made them and created us. It must have been some one who is good, since He has made us so that we admire what is good even when we do what is not good. It must have been some one who abhors what is evil because we are made to hate it even when we do it. It must have been some one who is before us and over us, because all men everywhere and in all ages have seen this distinction between what is morally right and morally wrong, and have exercised the faculty of perceiving what in their actions ought to be approved or condemned. It must have been some one in whom resides the awful prerogative of rewarding and punishing, because we are so constituted as to be miserable when we do what is wrong and happy when we do what we know we ought to do, and furthermore catch the summoning peal of that eventful day to come.

"When louder yet, and yet more dread  
 Swells the loud trump that wakes the dead," †

Conscience, then, distinctly claims that its authority is a delegated authority. "Breaking through all sophistry, resisting all worldliness, though often only in lightning flashes, the relation of duty with responsibility and judgement appears not as a relation which stands or falls with our relations to the world and to men, but in its essence as a rela-

\*Essay on Things Quoted by Litton, Dogmatic Theology, p. 73.  
 †Diss. Iren.

tion to the Holy and Almighty God. By virtue of the indissoluble copula of conscience, we find ourselves in His presence and placed before His bar of judgment."<sup>\*</sup>

Cardinal Newman in his exquisite way shows how that the conscience considered as a moral sense is always emotional, and he draws from this the inference that it is to a person and not to an abstraction that we feel ourselves to be responsible. "If on wrong doing," he writes in his "Grammar of Assent,"<sup>\*</sup> "we feel the same tearful, broken-hearted sorrow which overwhelms us on hurting a mother; if, on doing right we enjoy the same sunny serenity of mind, the same soothing, satisfactory, delight which follows on our receiving praise from a father, we certainly have within us the image of some person to whom our love and veneration look, in whose smile we find our happiness, for whom we yearn, towards whom we direct our pleadings, in whose anger we are troubled and waste away. These feelings in us are such as require for their exciting cause an intelligent being: we are not affectionate towards a stone, nor do we feel shame before a horse or a dog; we have no remorse or compunction in breaking mere human law: yet, so it is, conscience excites all these painful emotions, confusion, foreboding, self-condemnation; and on the other hand it sheds upon us a deep peace, a sense of security, a resignation, and a hope, which, there is no sensible, no earthly object to elicit. 'The wicked flee when no man pursueth; then why does he flee? Whence his terror? Who is it that he sees in solitude, in darkness, in the hidden chambers of his heart? If the cause of these emotions does not belong to this visible world the Object to which his perception is directed must be Supernatural and Divine; and thus the phenomena of Conscience, as a dictate, avail to impress the imagination with the picture of a Supreme Governor, a Judge, holy, just, powerful, all-seeing, retributive."

3. But I must hasten on. One other lesson from the inner life of man and I am done.

Man is the being of whom it may be said that he is possessed of an insatiable longing towards a perfect ideal. Wordsworth asks of the soaring lark:

"Or, while thy wings aspire, are heart and eye  
Both with thy nest upon the dewy ground?"

But we soar forgetful of the earth: we long for something which earthly sources do not supply, and it is an impulse which pervades the world as if it were a law. Few are the men with skies so bright they do not long for brighter. Few are the nests so soft we do not think they can be made softer. No goal is ever won but we can discern in the distance another for which we are at once eager to strive. Wealth secured is no longer wealth. Honor gained only fires the soul with ardor for yet other chaplets. Parental love never stops short of coveting the best gifts for its living fruitage, and the boy's dream of school days ended melts away into an other dream of some grander fulfillment. It was that touch of nature that makes the whole world kin, which caused great Alexander to sigh that there were not other worlds to conquer.

<sup>\*</sup>Martenson, Ethics, p. 359

How unlike is man to planes, fixed and uniform as the circuit of their tame existence do not hunger for that which live and die just as they live; kindlier destinies ever disturb bough where he was hatched where he was born. But this discontent, and when he stirs his blood and disturbs the secular life. Men aspire even sainthood forgets its imitations in the imitation of G

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Sees God in clo  
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And art and poetry—what a pressing forward towards ideal that he never painted the Man not express the face his spirit representing animals surpassing unattained beauty into their Mrs. Browning somewhere Her soul was bathed in

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Thus we find everywhere this far-off sea. We cannot see in the restless boy at school to rapt communion with his p mystic atmosphere.

And what does this p disclose? What does this have or are point to, if not towards beauty in its ideal. the All. The creature aspires feel what strangers we are h called "the divine homesick mind the words of St. Au "Thou hast created us for world, and can find no repo thus from every centre of pe from the uncomplemented centre of personal perfection



How unlike is man to the brutes beneath him! They have their planes, fixed and uniform as a floor of rock, and thereon, through all the circuit of their tame existence, they fulfil their simple destiny. They do not hunger for that which is beyond their reach, but are content to live and die just as they live and die. No dream of happier climes or kindlier destinies ever disturbs them. The fledgling is satisfied with the bough where he was hatched. The lion seeks no other lair than that where he was born. But the soul of man soon gives token of a strange discontent, and when he thinks to settle down, a dream of other things stirs his blood and disturbs his repose. It is as true in the spiritual as in the secular life. Men aspire to higher planes of moral attainment, and even sainthood forgets its grace as it presses on to sublimer achievements in the imitation of God.

"E'en the poor Indian whose untutor'd mind  
Sees God in clouds and hears Him in the wind,  
Whose soul proud science never taught to stray  
Far as the solar walk or milky way,  
Yet simple Nature to his hope has given,  
Behind the cloud-topp'd hill an humbler heaven,  
Some safer world in depths of wood embrac'd,  
Some happier island in the watery waste,  
Where slaves once more their native land behold."

And art and poetry—what are they, I ask, but tokens of this restless pressing forward towards idealized perfection? It is said of Raphael that he never painted the Madonna that his soul saw—his fingers could not express the face his spirit drew. Goethe says the Greek artists in representing animals surpassed nature. They carved their sense of unattained beauty into their figures and so rose to the upper plane. Mrs. Browning somewhere speaks of the poem she could never write. Her soul was bathed in

"The light that never yet was seen on sea or land,  
The consecration and the poets' dream."

Thus we find everywhere this outflow of the tides of being towards some far-off sea. We cannot see its waters, nor hear their solemn roll, but from the restless boy at school to the venerable saint kneeling at the altar in rapt communion with his present Lord, we are under the power of its mystic atmosphere.

And what does this phenomenon unfolded in its full significance disclose? What does this deep craving for something better than we have or are point to, if not to the Best? The sense of beauty soars towards beauty in its ideal. The sense of possession works up towards the All. The creature aspires to the Creator. The heart that learns to feel what strangers we are here, is inspired with what the poet Heine called "the divine homesickness" for its true home; and this brings to mind the words of St. Augustine of Hippo, in his "Confessions": "Thou hast created us for Thyself, and our hearts are restless in the world, and can find no repose till they rest in Thee, O Lord." And thus from every centre of personal imperfection and immaturity, that is, from the uncomplemented life of every creature, a path leads up to the centre of personal perfection, whose name is God. He is the comple-



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## THE DIACONATE CHURCH.

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The more one studies the Prayer Book the more one becomes convinced that the compilers of it were right and the practices of the day when in conflict with it, are wrong. In the preface to the ordinal there occur these often quoted words:—

"It is evident unto all men diligently reading the holy scripture and ancient authors that from the apostles' time there have been these orders of ministers in Christ's Church, bishops, priests and deacons."

And in the 1st Rubric of "The Form and Manner of Making of Deacons" it is directed that at each ordination "there shall be a sermon or exhortation declaring the duty and office of such as come to be admitted deacons ; how necessary that order is in the Church of Christ, and also how the people ought to esteem them in their office."

It would seem that the necessity of such an order (as a distinctive order) is not felt in the Church, and therefore those who preach sermons at the ordering of deacons must have a way, peculiar to many, of evading rubrics. But, by following closely the ordination service itself, the mind of the Church, as evident to those who compiled the service, is clearly seen. The portion of Scripture selected for the epistle contains the words, "They who use the office of a deacon well, purchase to themselves a good degree, (or as it is in the Revised Version 'gain to themselves a good standing') and great boldness in the faith which is in Christ Jesus."

Instead of the epistle the passage from the 6th chapter of the Acts of the Apostles, relating to the ordination of St. Stephen and others may be read. And this passage is important as bearing upon the office of a deacon, for, although the diaconate is not mentioned in connection with the seven men ordained, it has always been regarded as an instance of it, and that the compilers of our own Prayer Book so regarded it is evident from the mere fact of their having inserted the passage as an alternative for the Epistle in the ordination of deacons. These men were ordained for a subordinate purpose. They were to attend to the wants of the poor. The apostles came to the conclusion that their time should not be taken up in attending to matters of that kind. More urgent demands were made upon their time in connection with the "ministry of the word." Subordinate officers could attend to the temporal wants of the widows and the poor.

It is significant that immediately after the appointment of these subordinate officers, the sacred writer makes this record:—

"The word of God increased ; and the number of the disciples multiplied in Jerusalem greatly, and a great company of the priests were obedient to the faith."

It may well be believed that a judicious use of the diaconate proper, (*i. e.* a subordinate order of men under the guidance of the priesthood) would give a similar impetus to the work of the Church at the present day. But what many of us regard as an objectionable feature of the present day, is that this primitive idea of the diaconate has been almost lost with us. When a man is ordained a deacon with us, he at once looks for the position which ought by rights to belong to priests only. He at once looks for a sole charge. He must talk about "his parish" ; he must be considered in every way a clergyman ; he must have his own Church, and manage everything his own way. Nor



is he to be blamed for this. No unkindness towards him is intended. Custom has taught him, unhappily, that the diaconate is a matter of form, which he must endure for a year with full permission, in the mean time, to proceed with his work exactly as if he was a priest. Occasionally he can exchange with some priest, in order that "his people" may receive the Holy Communion.

Now this is all contrary to the original idea of the deacon. To say nothing of primitive practice, it is contrary to the idea that the Prayer Book bids us hold regarding him, for, to quote again from our Ordination Service, the bishop is directed to address the candidates for the diaconate as follows:—

"It appertaineth to the office of a deacon in the Church where he shall be appointed to serve, to assist the priest in Divine Service, and specially when he ministereth the Holy Communion, and to help him in the distribution thereof, and to read Holy Scriptures and Homilies in the Church; and to instruct the youth in the catechism; in the absence of the Priest to baptize infants, and to preach, if he be admitted thereto by the bishop. And furthermore, it is his office, where provision is so made, to search for the sick, poor, and impotent people of the parish, to intimate their estates, names and places where they dwell, unto the curate, that by his exhortation they may be relieved with the alms of the parishioners, or others.

It will be noticed that all these duties place the deacon in a position entirely subordinate to a superior officer over him, viz.: the "priest" or "curate," *i. e.* the rector or incumbent of the parish.

How very much the need of such an officer is felt! In the matter of assisting in the Holy Communion alone what a boon such an officer would be in a congregation where there is a large number of communicants! Instead of securing, often at a great expense what is called a "curate" or assistant minister, it would be found all that it is necessary to have some good pious man belonging to the congregation ordained a deacon, that he might render the required assistance. In him there would be an officer resident in the parish, to baptize children, visit the sick and perform other necessary duties in the absence from home or illness of the incumbent.

Is there not too small a regard paid at the present day to the ability and qualifications of men who are put in sole charge of parishes? Take the question of preaching alone. It is enjoined in the Ordination Service that deacons shall preach only "if admitted thereto by the bishop." Would it not be well for our bishops to retain this wise power of discretion thus put in their hands and require their deacons to preach only under their special permission? In this way the abilities peculiar to each man would be arrived at to the great advantage of the Church. All men are not adapted for preaching, and it is laying upon them a heavy responsibility and almost an irksome duty to be obliged incessantly to preach. Other men love preaching. They do it well. They are adapted for it by nature. Surely it is a mistake not to utilize the peculiar abilities that different men may have, so as to have work done in the ministry which is genial to all, and then it will be done well. As well might one expect every lawyer to be a successful pleader at the bar as to expect every clergyman to be effective in his preaching. Men

have different gifts. So was apostles, some prophets, so for the work of the ministry unwise to expect any one man

The priest in charge of a preacher, but he should have all other departments of Church. What an economy of forces

The advantage of this city congregations. And in missions, it would be much charge of two or three of the under him to conduct or matters, leaving the priest in of the Church. How many alone, performing all kinds their own high office have cr leave the word of God and are priests enough; but w our deacons. These might orders in the Church. As our Provincial Synod such work in the Church.

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have different gifts. So was it in apostolic days. "God gave some apostles, some prophets, some evangelists, some pastors, and teachers for the work of the ministry" (Ephes. iv, 11, 12), and it is unkind and unwise to expect any one man to perform all these offices in himself.

The priest in charge of a parish should be if possible an able preacher, but he should have under him his deacons to assist him in all other departments of Church work. What time this would save! What an economy of forces in the Church it would produce!

The advantage of this system would be very evident in town and city congregations. And in rural parishes, especially those which we call missions, it would be much better surely to have one good able priest in charge of two or three of them grouped together, with several deacons under him to conduct ordinary services and attend to subordinate matters, leaving the priest in charge free to perform the higher duties of the Church. How many hard working missionaries, plodding along alone, performing all kinds of duties which really do not pertain to their own high office have cried out, "It is not reason that we should leave the word of God and serve tables." In most of our dioceses there are priests enough; but we should have a whole army of assistants in our deacons. These might be men who never intend to seek higher orders in the Church. As already wisely provided by the enactment of our Provincial Synod such men are being admitted, though slowly, to work in the Church.

Some practical difficulties, however, in connection with this matter will soon have to be met. For instance, are these deacons ordained under the Canon of Provincial Synod,—these, as we may call them, "perpetual deacons,"—to be considered clergymen? If so will not their widows share the privileges of the Widows and Orphans Fund? No doubt this consideration deters bishops from ordaining as many such deacons as they otherwise would. In view of this matter the Diocesan Canons should be more carefully worded. The term "widows and orphans of the Clergy" is too vague. The expression "Protestant clergymen" once cost the Church of England in this country the clergy reserves, and now that we are beginning to make some distinction between priests and deacons we should carefully guard the wordings of our Canons. Instead of clergymen we should use the words bishops and priests (or presbyters), leaving the deacons out.

Nor would this be any great hardship. In the case of the perpetual deacons (as for the sake of distinction we may call them,) since they are supposed to be men engaged in secular pursuits, they would not expect to share the privileges of what we may call the regular clergy, and in the case of deacons who are preparing for the priesthood, the deprivation would be only for a short time and usually when they are young and unmarried men. It might be beneficial to give such some gentle hint of the sort to remain unmarried till at least they are priested. Much the same reasoning may also be employed, regarding the commutation fund. Their time might begin to count from the date of their priesthood.

Another difficulty arises from the position that deacons are to take in our Synods. The Act of Incorporation for most if not all of our Diocesan Synods is that they shall consist of the bishop, priests and deacons and lay delegates within the boundaries of the dioceses. This in point





Prayer, and a few other such books, to pass some good natured examining chaplain. For the diaconate that is all-right, the qualifications for that, in point of scholarship, need not be very high; but for the priesthood they should be high. Its doors should be carefully guarded, and the more local help we have in deacons the more carefully can we guard the doors of the priesthood. Nothing can be more melancholy than admitting men to the priesthood, who have never seen the walls of a theological college. It is a rash and dangerous act which will soon recoil upon the Church. Let us have but few priests if we can't get good ones; but let us utilize the diaconate to strengthen the hands and assist the work of those we have.

Such was evidently the design of the Primitive Church and of our Prayer Book, and it is vain for us to boast of having the three primitive orders of the Church, when practically we carry on our work with two orders only. It seems to be so everywhere. It is so in England: it is so in the United States. Dr. Hall, an eminent American clergyman, well says:—

"The ministry is best in three orders, if we could only somehow get at the three orders, which we have not done yet in this American Church. The deacon is yet only a dream with us."

Why should it be but a dream? Are we not guilty of a great wrong in sending young men to take charge of parishes before they have had one scrap of experience in practical parish work? Is it a kindness to them? Is it just to the parishes? Is it right before God? How many country missions have been nearly if not quite ruined in this way? How many of us older clergy can look back with a sigh at the evil effects of our own inexperience?

In many ways would the proper use of the third order of the ministry be an advantage to the Church. For one thing we would then be dealing with realities. And layman like realities. They would support what the prayer book itself so clearly provides for.

A loud call is sometimes made to preach Church principles. Better to preach Christ and practise the Church principles. Let them make their way as make their way they certainly will. Nothing can hold them back; our Prayer Book itself preaches Christ from the beginning to end. It is based upon his whole life and teaching. It will make its own way if we are only true to it.

All who love the Church are desirous of seeing her put forth active exertions in her great struggle against evil. A powerful agent in this direction will be the restoration to the diaconate of its ancient and proper powers.

It has been said that if we had such an officer, half clergyman and half layman, the people would not respect him. But it is not likely that this would be the case. Our people are not unreasonable. Let them see the strong Scriptural argument that there is for such an officer in the Church: let them see the undoubted intention of our Church as proved by the ordination service itself: let them see the great saving of money and strength and labor the Diaconate proper would be to the Church, in short let them see a *reality* and they will respect it. Let them see deacons as they should be and there will be little doubt that they will "esteem them in their office."

The Rev. J. PEARSON, of Holy Trinity Church, Toronto, (Paper).—In taking up the very important question involved in a wider extension of the Diaconate, I am obliged at the outset to confess that I do so with the greatest diffidence, when I remember that, although a very important canon was passed by the Provincial Synod four years ago, giving the Bishops authority indefinitely to extend the Diaconate, that canon has been allowed generally to remain inoperative. I have no doubt there are good and sufficient reasons for this; and therefore I fear lest, in my ignorance of these reasons, I may say what had better be left unsaid.

There can be little doubt, judging from the Ordinal, that it is the intention of the Church of England that a deacon is to "assist" the priest in divine service, and specially when the Holy Communion is ministered; to read the lessons and the epistles and gospels; in the absence of the priest to baptize; to instruct the young; to preach, but only if specially licensed thereto by the Bishop; and to act generally under the direction of the priest. And second, it is also evident from the rubric at the end of the office for ordering deacons, that at the expiration of a year, when found faithful and diligent in the things appertaining to the ecclesiastical administration, the deacons will be advanced to the priesthood.

On the other hand, it is plain from the account which Bingham gives us, (book ii., chap. 20), that in the primitive church a great many men were admitted to the Diaconate with the intention of remaining, and that they did remain in that order through the whole of their life. This existence of the Diaconate as a distinct order has ever been, and is to this day, the usage of the Greek Church, and of those bodies which in the east have been separated from the Church for the last fourteen hundred years. It is true that the Western Church, for a thousand years or more, has not made use of the Diaconate as a distinct order, but only as a preparation for the priesthood: it is equally true that the catacombs of Rome contain as many resting places marked "diaconus" as by "prester."

If we turn to Acts vi., it is clear that the original object of the institution of the Diaconate was to provide for the proper and convenient distribution of the alms of the church; but if it is a fact that the Philip mentioned in Acts viii. was one of the seven, then it is also plain that he, a deacon, went to Samaria and preached Christ there, and baptized; and also instructed and baptized the chamberlain of the Ethiopian Queen.

The conclusion which I would draw from all these facts is, that what deacons did then, and what they were then, they may do, and may be now. And I would apply this very extensively to this widely extended country, acting upon the principle adopted by the apostles in their adaptation of the presbyterate to the requirements of the country, when they "ordained them elders in every city."

I. There can be little doubt that in these North American Provinces the Church of England has not retained in her fold many of those who once belonged to her, nor has she largely attracted to herself those who have been born outside her pale. One reason of this is that it has been found difficult to provide the ordinary means of grace and a place of worship for the new settlements. Men have hewn down the forests and made for themselves a home, and there has been no place of wor-

ship served by the clergy of many of those who have to other never-to-be-intermitted. In many cases the result meeting occasionally for wor previous education has not have been almost insensibly of religion who might under the natural yearnings of man say one unkind word either churchman who leaves the Church which has failed in Church should have solved, country, with a sparse pop men, properly authorized an ments of that country, and t

II. We read in Acts x preached the gospel in Ly ordained for them presbyte on through Pisidia, and Pa doubt they did the same. Crete "to ordain elders in ev Ephesus "to commit the dep able to teach others also;" t should be admitted to holy on there. Bingham, (book i. ch 75, tells us that as soon as an tive times, a presbyter, with a In Cave's "Primitive Christia based upon the authority of that in no case was any congr but one was ordained for them but that in the early ages, in in Germany, by Bonifacius an acted upon. At the mission year 600, the supply of prop been limited; and no doubt v episcopal orders he possesse existence of the infant church the power of ordination. Bec to multiply, and there was a g frid acted in the same way in materials were rough, but t evangelized.

III. Now, what I respectf which was acted upon by the should be applied by the succ manent Diaconate; in other w to the canon of 1880, and in man willing to serve in the Di given to much wine, not gree

ship served by the clergy of the Church within a reasonable distance for many of those who have to attend to the wants of their cattle, and the other never-to-be-interrupted duties of an agricultural and pastoral life. In many cases the result has been, either a practical heathenism; or, meeting occasionally for worship at the house of a godly neighbour, whose previous education has not been that of the Church of England, people have been almost insensibly prepared for the coming of the first minister of religion who might undertake, even in an imperfect manner, to supply the natural yearnings of man's heart for the worship of God. I do not say one unkind word either of the unauthorized minister, or of the churchman who leaves the old faith. The fault is elsewhere,—in the Church which has failed in its duty. The great problem which the Church should have solved, which it has yet to solve, is, how in a new country, with a sparse population, there shall be provided a body of men, properly authorized and sufficiently numerous to meet the requirements of that country, and to minister to that population.

II. We read in Acts xiv. 23, that when Paul and Barnabas had preached the gospel in Lystra, and Iconium, and Antioch, "they ordained for them presbyters in every church;" and then passed on through Pisidia, and Pamphylia, and Perga, and Attalia, where no doubt they did the same. St. Paul told Titus that he had left him in Crete "to ordain elders in every city;" and he also told the Bishop of Ephesus "to commit the deposit of truth to faithful men, who would be able to teach others also;" that is to say, the apostle ordered that men should be admitted to holy orders in every city, and should have mission there. Bingham, (book i. chap. 5), who quotes from Epiphanius, chap. 75, tells us that as soon as any number of converts was made in primitive times, a presbyter, with a deacon, was ordained to minister to them. In Cave's "Primitive Christianity," chap. 8, we find a similar statement based upon the authority of Clemens Alexandrinus; and we also learn that in no case was any congregation of converts left without a presbyter, but one was ordained for them at once. And there can be little doubt but that in the early ages, in France and Britain, and in the middle ages in Germany, by Bonifacius and his fellow-missionaries, this principle was acted upon. At the mission of Augustine to the Anglo-Saxons in the year 600, the supply of properly trained and educated men must have been limited; and no doubt when Augustine returned from France in episcopal orders he possessed all that was necessary to continue the existence of the infant church, since there had been conferred upon him the power of ordination. Bede tells us that at once "the churches began to multiply, and there was a great army of clergy." Paulinus and Wilfrid acted in the same way in the middle and north of England. The materials were rough, but the result was that the whole land was evangelized.

III. Now, what I respectfully suggest is, that the same principle which was acted upon by the apostles in respect to the priesthood, should be applied by the successors of the apostles in respect to a permanent Diaconate; in other words, that the Bishops should give effect to the canon of 1880, and in every settlement where they can find a man willing to serve in the Diaconate, "grave, not double-tongued, not given to much wine, not greedy of filthy lucre, holding the faith in a



pure conscience, the husband of one wife, and ruling his children and his own house well," in short, a good Christian man, according to the standard of the Church of England; that they should admit that man to the Diaconate, to serve the congregation of which he is a member; to assist the priest of the mission when he is present, and when the priest is absent at other churches or stations under his charge, to conduct the worship of God, baptize children, and bury the dead. This is the kind of lay help I would advocate. I would give men proper ministerial authority, and place them under proper episcopal control, so that they might do good in the Church's way and not in their own self-willed way. It would be better for one hundred men with common sense and ordinary learning in their heads, and with the grace of God in their hearts, to be thus ordained, and to work as usual on their farms, or to keep their stores, than for nearly as many settlements to be lost forever to the Church, as they have been, perhaps never to be regained.

IV. Let me not be misunderstood. I am not advocating the lowering of the standard of education for the priesthood; rather in these days I would make that standard higher. But I do advocate that in the first settlement of a country there should be utilized the material ready to our hands; and above all there should be a wise recognition of the fact that there are three distinct, necessary, permanent orders of the ministry, arranged by the holy apostles, and therefore to be maintained and used by us. It may be that such a Diaconate would not be educated like the priesthood; but surely it is better to have the priesthood strengthened by such assistants; to keep open the church on each Sunday, and to supply the inevitable lack of service of ministry, seeing that at present the clergy are so few in number that they cannot keep pace with their work. We may see in the discipline of the most successful of the Non-conformist bodies, who are nearest to us in belief, that something like this has been tried; and surely if the Methodist body with its hundreds of lay preachers has succeeded, the Church of England might succeed still more; for we have a power, an enormous power, in our Prayer Book, which would be recognized by all, if only we would use it more than we have done, by making it available in every settlement, and by placing it in the hands of a God-fearing man, who being clothed with the ministerial office, might use it to the glory of God and the good of the Church.

Of course, a system like this would require many safeguards and great care in carrying it out. But I have faith in principles; I have faith in the three orders of the holy ministry; I have faith in the members of the Church; and above all I have faith in Him who inspired His apostles to organize what is necessary not only for the well-being, but for the being, of God's kingdom on earth; and I believe, that if in Algoma, and Moosonee, and Athabasca, and Saskatchewan, and Rupert's Land, and Assinoboia, this primitive plan which I have suggested, were tried, the whole country would be covered with a network of men, not perhaps at first learned and polished—where are they so?—but yet effective for the service of God. It was in this way that Europe was won to Christianity, by the personal self-devotion of men, taking care at the same time to provide for the future education of a learned clergy, but in the first instance laying the foundations of it deep, deep in the affections of a numerous people, to bear fruit hereafter to the glory of

God. And why should not in these older dioceses there is also reason to fear lest there be a maker of

Mr. W. H. HOWLAND the subject—lay help. He man, and one against whom been chosen to discuss this offend the susceptibilities of spreading the gospel lay up was not taken off the laymen The great necessity, then, according to the several gifts converted must seek to spread laymen were not employed the of England was losing its best undenominational work which of England would lose them would be fully substantiated, in Chicago, London—everywh international phases of activity v And that, even if these men suffered through their energies minister's work was made ine work of all the officers of the could do all that was expected

He instanced the case of and were in rebellion against it but could be more easily reached which existed between the la distance was made greater by of the Christian ministry after should they not enlist the serv this great work? It was quite require some self-abnegation o in the laymen. But laymen d duties of the clergymen. Let as they like, but what the layr of the Church now was more t any time since then—the work conversion of those who were six thousand families in this ci these many were nominally pe was work enough among these Church to do. Let them be g that the members of the Churc infidelity prevailed. In two w he saw the walls covered with

God. And why should not such a plan, or a modification of it, be tried in these older dioceses? There is room for it, and need for it; and there is also reason to fear lest in some settlements the Church of England may become a maker of history rather than remain a living fact.

Mr. W. H. HOWLAND made a speech on the second branch of the subject—lay help. He expressed regret that an older and wiser man, and one against whom less had been said than himself, had not been chosen to discuss this matter. He would, however, try not to offend the susceptibilities of any. He pointed out that the duty of spreading the gospel lay upon the whole Church. His responsibility was not taken off the laymen by the position of the ordained priesthood. The great necessity, then, was that the work should be distributed according to the several gifts of the people. The man who was truly converted must seek to spread the gospel. He couldn't help it. If the laymen were not employed they would be lost to the Church. The Church of England was losing its best laymen every day, and if it was not for the undenominational work which was going on all over the world, the Church of England would lose them altogether. (No, no.) He thought that would be fully substantiated, and in doing so he said that in Toronto, in Chicago, London—everywhere—the principal workers in the undenominational phases of activity were members of the Church of England. And that, even if these men were not lost to the Church, the Church suffered through their energies being directed to outside concerns. The minister's work was made ineffective, because he was expected to do the work of all the officers of the Church, and it was impossible that a man could do all that was expected of the ordained clergyman.

He instanced the case of men who had gone away from the Church and were in rebellion against it. They were armed against the clergyman, but could be more easily reached by a layman. He regretted the distance which existed between the laity and the clergy. He feared that that distance was made greater by the ministerial associations. The object of the Christian ministry after all was to reach and save souls. Why should they not enlist the services of all those who could help them in this great work? It was quite true that in order to do that it would require some self-abnegation on the part of the priests, and much trust in the laymen. But laymen did not want to interfere with the official duties of the clergymen. Let them draw the line as strong and as terse as they like, but what the laymen could do let them do. The position of the Church now was more the position of the early Church than at any time since then—the work to be done was the reaching of men, the conversion of those who were virtually heathens. There were five or six thousand families in this city who had no Church connection. Of these many were nominally people of the Church of England. There was work enough among these people for all the earnest laymen of the Church to do. Let them be given the opportunity to do it. He feared that the members of the Church did not realize the extent to which infidelity prevailed. In two western towns where he had visited recently he saw the walls covered with advertisements of infidel lectures, and he

was informed that men who were nominal members of all these Churches held more or less to these views. Earnest laymen simply wanted to work so as to counteract that evil, and tell men about Jesus Christ, and how he had died for souls, and he earnestly hoped that ere long their right to do that would be recognized everywhere in the Church of England.

Rev. GEO. LOVE, Beaverton, said he thought it had been found that the permanent diaconate in the United States was a failure. There would be this difficulty, that the deacons who were going on to the priesthood would consider themselves of a higher order. He would not discourage lay help, but the lay helpers should work in the Church's way.

Rev. EDWARD OWEN said that as a man who had been a layman until thirty-eight years of age, he could sympathize with the laity; but he knew that in the army if a soldier treated his superiors as many of the laymen treated their clergy and bishops, they would be simply cashiered. God was the God of law, of order and not of confusion. The trouble was that they had not a proper idea of their responsibility. He contended that there was plenty of work for laymen to do within the lines of the church, and he was sure the bishops and the clergy would do all they could to assist the laymen in their work. He wished that Mr. Howland had told them why he had not acted on church lines while professing to be a member of the Church of England.

Rev. Rural Dean BLAND said he could not get along in his parish without lay help. A chapel had been built entirely by them, and they carried on the work themselves. The laymen should work under the parish clergymen.

The Rt. Rev. Dr. LEWIS, Bishop of Ontario, said he had taken very great interest in the permanent diaconate. The canon which was now on their books was drawn up by himself and was pushed through by his own energy, and he therefore looked forward to a great deal of benefit resulting to the Church from it. But he candidly confessed that he had been disappointed, because so few really qualified persons presented themselves for the office. He had received a very large number of applications, but as yet he had only been able to accept four of them. But even those four were something to be thankful for. One was a farmer of good reputation and fair English education, a major in the militia, and doing a work which otherwise could not possibly be done. Another was a commander in the Royal Navy, a most earnest, zealous man, and one who he thought would prove a most successful worker. Another had been a professor in the Deaf and Dumb Institute at Belleville, and had been so taken up in his work that he resigned his office worth \$1,200 a year, and was qualifying himself for the priesthood in Trinity College. If they could get a number of such men they might

be thankful. But they should expect too much in four or five years, and he might say an inert body would find that the permanent diaconate it would be, and that combined with fifty lay readers, they would do more than they possessed before. He supposed that the permanent diaconate expected that all at once they would be doing but he did expect that in many years work done by those men would be added to the laymen—and it was a great work done by the educated laymen of the Church. He didates in larger numbers. He would be very solemnly put to men in his own addresses as Mr. Howland

Mr. HOWLAND asked for correspondence with the Bishop of his Bible class and his Lord of England had the right to do so. He did not, however, say that after that admission by the laity might be considered as acting in the Church of England.

## IX. THE CHURCH OF

Rev. E. P. CRAWFORD, of Belleville, Diocese of Ontario, said he had been arraigned before the members of the Church did not do more evil than the members. He did not wonder at the separate use of language by some of them, but he thought the Church should do other work for enthusiasts. The Church, he thought, ought not to be judged by the constitution on which it was based, but by the scriptural. It held out one who was not him to come in and help in the work of the enthusiasts, asking them to do so. But the society should be judged by the scriptural. They occupied a unique position in the Church. Their work influenced both the highest and the lowest. Their reform would be most effective. They should and those classes this society should be the sons of the people, particularly



be thankful. But they should not be precipitate. They should not expect too much in four or five years. They were a very conservative, and he might say an inert body; and he thought as time rolled on they would find that the permanent diaconate would be the blessing he expected it would be, and that combined with the fact that in his diocese they had fifty lay readers, they would be able to give the laity a vaster field of labor than they possessed before. His Lordship pressed upon them not to suppose that the permanent diaconate had been a failure. He did not expect that all at once they would have the results that many looked for, but he did expect that in many dioceses it would be successful. The work done by those men was of inestimable advantage. He put it to the laymen—and it was well worth asking—why it was that the educated laymen of the Church of England did not offer themselves as candidates in larger numbers. He thought that was a question which should be very solemnly put to men who could give them such earnest and solemn addresses as Mr. Howland.

Mr. HOWLAND asked to be allowed to explain that he had had a correspondence with the Bishop of Toronto with regard to the work of his Bible class and his Lordship admitted that a member of the Church of England had the right to conduct work not connected with the Church. He did not, however, say the bishop approved of such a course, but after that admission by the bishop he (Mr. Howland) did not think he might be considered as acting in disobedience to the powers of the Church of England.

#### IX. THE CHURCH OF ENGLAND TEMPERANCE SOCIETY.

Rev. E. P. CRAWFORD, M. A., Rector of Trinity Church, Brockville, Diocese of Ontario, said it seemed as if the society was again to be arraigned before the members of the Church to be decided whether it did not do more evil than good through the over-zeal of some of its members. He did not wonder that there was what seemed to be intemperate use of language by some members, in view of the evils to be overcome, but he thought the Church should make allowance in this as in other work for enthusiasm. The world would be badly off without its enthusiasts. The Church, too, owed a great deal to enthusiasm. The cause ought not to be judged by the over-zeal of some of its advocates, but by the constitution on which it stood. Its basis was moderate and scriptural. It held out one hand to the moderate drinker and asked him to come in and help in the work, and it also held out a hand to the enthusiasts, asking them to exercise their enthusiasm in this noble work. But the society should be judged also by the effect it had produced. It occupied a unique position because the Church of England occupied a unique position. There was the Church which, above all others, influenced both the highest and the lowest classes of society. A social reform would be most effective if it began with the highest social classes and those classes this society reached. The change in the social customs of the people, particularly in England, was marked since the society

began its work. Until recently weddings and dinners were attended with wine drinking. But now this was not deemed a necessary part of these occasions. The result was in a great measure achieved by the Church of England Temperance Society. The present age seemed to be one when the rich were growing richer and the poor poorer. It behoved the Church of England, which reached both extremes of society, to try to bring these two classes together. If they could induce the rich to give up their rich and costly wines which might do but little harm in themselves, for the benefit of the example it would give to poorer people who could only get harmful substitutes for those wines, they could accomplish much. The society had removed from the Church the reproach that it took no practical interest in this great work of temperance reform. The Church of England did more charitable work than any other in the world—he said it without boasting. The greatest cause for the indigence which called for these charitable efforts was intemperance, and it was the duty of the Church to do what it could to remove the cause. But the question might be asked. Why should they devote attention only to this moral evil? But he believed they did not pay attention only to this moral sore—as witness the White Cross Army which had been established in England, and which he hoped would spread to Canada. But intemperance was the fountain of all evils, and it seemed right to pay the greatest attention to it. Again the Society insured the cause of temperance from the discredit into which it was falling through the intemperance of its advocates.

Dr. SNELLING, Q. C., (Paper).—The aphorism with which I have commenced or concluded almost every letter I have written, and speech that I have made during the past fifteen months in which I have been somewhat actively engaged in advocating the cause of temperance, is, that, "The Church needs the work, and the work needs the Church."

There are two great professional bodies upon whom, we might almost say, it ultimately depends whether this drink evil shall be utterly conquered, namely, the physicians and the clergy. The physicians, upon the best authorities which we possess and in numerous treatises which they have written, are rapidly becoming unanimous, both in opinion and practice, that alcohol, under nearly all circumstances, is hurtful to organic life; and it is a happy omen that a great number of the leading physicians in England and the young students of medicine are total abstainers.

In days not long since gone by, drink, as we know, was regarded as a legitimate and rational exhilaration of the senses; it was even called that "good creature of God." This notion, though not dissipated everywhere even yet, has been vigorously pushed from its vantage in the centre of general acceptance by the broad shoulders of progress—the knowledge now universal, whether welcome or not, is that alcohol is poison to body and mind, and even especially to the latter. Thus no alternative is left open to the Church but that of severing itself from all

association with it, and it is our work to do this.

When the modern temperance movement took hold of the public heart of England, but in 1862 some two hundred initiated a Church temperance society, devotion, enthusiasm, tact, and energy strengthened and spread until the Church of England Temperance Society, under the sanction of the Archbishop of Canterbury, came into being under its banners, and Canon Ellison

Before passing on, I should mention many excellent works written by the Church of England Temperance Society. "The First Principles of Temperance Work," as part of the married life of the Christian, the Cross, Specially in Relation to the Cross, preached during Lent in the Temperance Reformation Movement, understand the work of the "The Blue Ribbon Army," of to and bearing upon the Church of "Christian Liberty, its nature and scope," Westminster Abbey somewhere of the Church of England Temperance Society. I know what are the principles of the Church of England Temperance Society, and I recommend this work to their attention.

Nor has this gentleman forgotten such excellent works for the Church. His earnest appeal to the Temperance Society to the House of Commons, and the earnest attention of all thoughtful men to the temperance reformation, and reference to that reformation was said: "We, the undersigned, venture respectfully to appeal to your order in Parliament, and to the future restriction of the country. We are convinced, with the people, extending over the world, that intemperance will never be greatly improved, and it is only so long as intemperance exists that intemperance will prevail on every side." Canon Ellison has written the excessive drinking of this country, and has its roots so very deep, you must attack it on every side: it must be attacked by its own nature; it must be attacked by its own nature; but what other agency

association with it, and it must be admitted that it has set bravely to work to do this.

When the modern temperance movement first began to obtain hold of the public heart of England, the Church opposed it strenuously; but in 1862 some two hundred clergymen, headed by Canon Ellison, initiated a Church temperance movement, which, chiefly owing to the devotion, enthusiasm, tact and capacity of Canon Ellison, has strengthened and spread until now it virtually embraces the largest portion of the Church of England. Of this movement, known as "The Church of England Temperance Society," the Queen is patron, the Archbishop of Canterbury is president, all the bishops are enrolled under its banners, and Canon Ellison is still its chairman.

Before passing on, I stay for a moment to refer to a few of the many excellent works written by Canon Ellison and published by the Church of England Temperance Society. We have the following: "The First Principles of Church Temperance Work;" "Parochial Temperance Work, as part of the care of souls;" "Holy Matrimony, the married life of the Christian man and woman;" "The Doctrine of the Cross, Specially in Relation to the Troubles of Life," being sermons preached during Lent in the parish church of New Windsor; "Temperance Reformation Movement," recommended to all wishing to understand the work of the Church of England Temperance Society; "The Blue Ribbon Army, or Gospel Temperance Mission," its relation to and bearing upon the Church of England Temperance Society; "Christian Liberty, its nature and limitations," a sermon preached in Westminster Abbey somewhat recently; and "Twenty-one Years' Work of the Church of England Temperance Society." If any one wishes to know what are the principles on which the Society is now carried on, I recommend this work to their perusal and consideration.

Nor has this gentleman's labors been alone confined to writing such excellent works for the benefit of the cause and the good of our Church. His earnest appeal, in the name of the Church of England Temperance Society to the House of Lords in 1880, cannot fail to attract the earnest attention of all those who are engaged in the great work of temperance reformation, and the work of the Church of England in reference to that reformation. In the memorial to that committee it was said: "We, the undersigned clergy of the Church of England, venture respectfully to appeal to your Lordships, as the only members of our order in Parliament, as such, most earnestly to support measures for the future restriction of the trade in intoxicating liquors in this country. We are convinced, most of us, from an intimate acquaintance with the people, extending over many years, that their condition can never be greatly improved, whether intellectually, physically, or religiously so long as intemperance extensively prevails amongst them; and that intemperance will prevail so long as temptations to it abound on every side." Canon Ellison said: "I cannot help saying, that seeing the excessive drinking of this country now is of such a wholesale character, and has its roots so very deeply in the habits of the population, you must attack it on every side. We believe it is like a great fortress: it must be attacked by investment, by mine, by sap, and by direct attack; but what other agencies may be used, the strong conviction of





2. To carry out the rescue work of the Society by earnest, devoted missionaries.
3. To supply tracts, leaflets and publications for general circulation.
4. To assist in providing coffee houses.
5. To aid in the undertaking of temperance teaching in all our colleges and public schools.
6. To promote wise and remedial legislation.
7. To form diocesan, parochial and juvenile branch societies.
8. To send competent deputations, clerical and lay, and generally to extend the objects of the Society by moral, social and educational means.

On every hand we want our clergy, with the courage to speak and act in accordance with their convictions, to come to the front in this work. The teaching of our Church from its origin has been to inculcate temperance in all things. It teaches those who are admitted into the family of God, that, by those commandments promulgated by Moses at the foot of Mount Horeb, we are to keep our body in temperance, soberness and chastity. Our Church of England Temperance Society is part of the machinery of our Church. It is prompted by God, who put it into the hearts of earnest, zealous, Christian men whom He had called and ordained to His special service to conceive that an organization like our Society was the association to grapple with a particular, hard and grievous sin; a sin which was and is at the root of almost every other sin; a sin which has been the bane of our Church, our country, and of our homes. Such an organization is our Church Temperance Society; it is taken in hand by our Church; with the clergy of our Church in the lead, it cannot fail to be beneficent in the results of its efforts, as we in prayer and faith put our trust in the Lord and look to Him for help.

Seeing that our temperance work is a part of the machinery of our Church, a very essential part of that work devolves upon our clergy; and they ought to take their positions in the various branches or parochial organizations by their consistent interest and example. It is part of their duty to ally themselves with the Society in its entirety, carrying on the work with the union and co-operation of the God-loving and God-fearing laymen of the parish. As I have written at other times and said in many places, in my humble judgment the religious element must be in the fore-front of the whole movement.

It may be useful to enquire why past temperance efforts have proved a failure, and I think the answer is to be found chiefly for these reasons: First, because in years gone by the people lacked what we possess—the knowledge that alcohol is always a poison, and, therefore, naturally imagined the only remedy necessary lay in moderation. Secondly, because the temperance societies then formed did not originate in moral conviction of the nature of the evil they were to operate against; and thirdly, because they were chiefly of lay organization and were not a part and parcel of our church discipline. Of course there are other reasons which may be urged as the cause of the failure of these efforts in regard to this matter. The last twenty-five years have seen a marked departure from the whole past in a great many respects, but in perhaps nothing so decisively as in the constantly increasing

recognition of the sovereignty of the individual, and the absolute independence of all individuals, high and low, rich and poor, of which recognition the general education of all youth is a proud instalment. Whence we have the steadily growing tendency to level all barriers interfering with a universal mental development; and in the struggle for progress, in the sturdy investigations of the causes of the inequalities which constitute all the difference between worth and worthlessness, between happiness and misery, the students of humanity have discovered that alcohol is a chief agent—the chief agent—in the sense that intemperance produces, is often produced by, is associated with and gathers to itself all kinds of vice and degradation.

Hence the modern temperance movement is based on knowledge, conviction, religion, aspiration, and on a sentiment of fellowship and fraternity much deeper and much stronger than has ever been felt before. From my point of view, I believe that individual and social reform must be the basis of any permanently good temperance success. This individual and social reform I believe can be best achieved, and probably only achieved, through and by means of that organization, which we have so far accomplished through our churches. We begin with individual and social reform through our church organization—first making it work as part of our church machinery, as a part of our religious duties, and then and thereupon we may have to go to the Legislature to redress our grievances—and as government is theoretically of the people, through the people, and for the people if the people are prepared; and according as the work of individual and social reform is done and performed as I have stated, the will of the people thus expressed must prevail. For the temperance cause will then become, as it must, a national and not a party question. As long as the national will is not pronounced against the liquor traffic the government will do nothing; but as soon as the people see the evil of the liquor trade no government can uphold it. "All laws are powerless for extinguishing an evil which has taken root in the life of the people—it is from the people itself that the reform of morals must proceed." I have always therefore, in my letters, and otherwise, on this question, questioned the expediency of bending the efforts of temperance reformers in the direction of legislation, preferring rather to direct the individual mind to the individual importance of the subject, and to educate the people in the way I have indicated and by the machinery I have described until they will. That government should act, and then government must act; or, as the Bishop of Rochester very tersely put it, "We win a surer victory when public opinion is with us than when by catch legislation we anticipate that public opinion, and suffer according to the law of the universe, a swift reaction."

The importance of instructing children to understand their own bodies especially in regard to the harm alcohol does to them cannot be over-rated. And here comes in, as a great step in the direction of reform in our social and individual character—the establishment of Bands of Hope for our children—regarded as such an essential feature of our Church of England temperance movement. Children are frequently taught to drink, encouraged to drink, and praised for drinking. The glass is sometimes made a reward for good conduct. Thousands

of boys are the victims of their share of beer. Let them fore he further countenance festivals. It may seem a will afford his father no pleasure stick to his beer," or taught

And it is certain that victims to the force of example is most susceptible, and the like confidence in those who

There is no doubt that all classes of people is in a formed in earliest youth. The scenes around the parents' table on by the very passivity and through the whole period of is fixed in and part of his mind

Oh! then, let us look at a seed there which shall be reared children and our children's work we have done, and are every parish and mission, in each the happy little Band.

It is in my opinion an un- our Bands of Hope for the future Temperance Society, and the ance. And why should not ones under their charge to surely we must all come to take ourselves upon the subject of bring up the children in the them to indulge in what might course it is possible that some fact of their children being to themselves unless they were be so, should such an one fed child should be a total abstainer man admits in his conscience stainer.

Some people are prone to atics, but I am persuaded that if they have not done so already siasts in our cause; but' enth would say let there be no slack ourselves, to our fellow-men, to work yet to do, and plenty of will prosper our work.

I stay for a moment to re- thus making two sections of its the moderate drinking section in ground for the total abstinence



of boys are the victims of Bacchus, for their fathers train them to take their share of beer. Let the careful parent think this matter over before he further countenances wine at juvenile parties, or at the holiday festivals. It may seem a trifle, but when the son becomes a sot it will afford his father no pleasure to remember that he told him "to stick to his beer," or taught him how to know a glass of fine old port.

And it is certain that young people are in this matter peculiarly victims to the force of example, because in youth the imitation faculty is most susceptible, and they follow example blindly from their child-like confidence in those who set it.

There is no doubt that the amount of drunkenness we see among all classes of people is in a very great degree the outcome of habits formed in earliest youth. The use of alcohol is associated with home scenes around the parents' table and with social pleasures; it is carried on by the very passivity and plasticity of man's moral development up through the whole period of physical construction and ripening, until it is fixed in and part of his maturity.

Oh! then, let us look after our Bands of Hope. Let us sow the seed there which shall be reaped by them that come after us; let our children and our children's children bless our names and the good work we have done, and are doing. Let us see that every child in every parish and mission, in every diocese of Canada is enrolled among the happy little Band.

It is in my opinion an unquestionable fact that we must look to our Bands of Hope for the future greatness of the Church of England Temperance Society, and the ultimate triumph of the cause of temperance. And why should not every parent and guardian induce the little ones under their charge to join the happy Band—and on reflection surely we must all come to the conclusion that, however we may feel ourselves upon the subject of total abstinence, it would be far wiser to bring up the children in the practice of total abstinence than to allow them to indulge in what might possibly some day be their ruin. Of course it is possible that some may entertain a sort of feeling that the fact of their children being total abstainers was a kind of reproach to themselves unless they were total abstainers also. But should this be so, should such an one feel that it was a reproach to him that his child should be a total abstainer and himself not, it is plain that that man admits in his conscience that he ought also to be a total abstainer.

Some people are prone to regard all temperance workers as fanatics, but I am persuaded that such people will find out their mistake, if they have not done so already. We have no doubt hosts of enthusiasts in our cause; but enthusiasts are not necessarily fanatics. I would say let there be no slackening of enthusiasm—let us, be true to ourselves, to our fellow-men, to our country, to our God; we have work yet to do, and plenty of it, and God, as He has done already, will prosper our work.

I stay for a moment to refer to the dual basis of the C. E. P. S., thus making two sections of its work. I take it that the chief use of the moderate drinking section is that it should be a nurse and training ground for the total abstinence section. From my personal experi-

ence with the temperance movement, I have satisfied myself that personal example is most powerful for its success. Those who exhort others to the practise of temperance should be total abstainers and not moderate drinkers. This may imply a little self-denial. It is undoubted that for the drunkard, for the man who has a craving for drink, total abstinence is needful; but we are told that moderation is a better thing, and those who can use their liberty aright had better do so. But see how such argument works from the side of the drinker. Moderate drinkers often argue that as they have always been moderate, have never exceeded, nor even been tempted to exceed; they can see no reason why they should forego what they regard as an innocent indulgence, if not a positive benefit—because there are weak people who lack judgment or power to restrain their appetites within proper limits.

“Resist beginnings! whatso'er is ill, though it appears light and of little moment.” What I would contend for is that the weak ones should be strengthened by the self-denial on the part of the strong. Suppose the weak one was in our household, what should we do? how would we act? Then, if we would feel and act for our own, let us feel and act for the thousands and tens of thousands of others mourning and ashamed, having claims upon us which we have failed to recognize, and how their shame and sorrow must be our reproach.

The difficulty about moderation is that no fixed standard can be fixed; nor any definition of the term be settled upon. One man will say it is to drink no more than you know is good for you; never under any circumstances to exceed that amount. But the quantity varies. One man may get drunk on two glasses of beer, and yet another may drink ten. But even if a moderation standard were theoretically found, its unattainability in practice at once becomes apparent. I hope, therefore, as I have said, the moderate section of our Church of England Temperance Society is only the nursery of the other or total abstinence section.

What was a familiar truth to the Christian fathers of the first centuries will some day become a commonplace to all, namely, that physiological is an essential condition of religious and moral progress. Already this truth is dawning upon our Church; and the best evidence we have thereof is in the workings and successes of our Church of England Temperance Society.

Mr. G. B. KIRKPATRICK, said the times had gone by when any man claiming to be a Churchman, could afford to laugh at anything done to put down the evil of intemperance. There was no reason to apologise for the work of the Society. It had done quite as much as it could fairly be expected to do. It had done more than any other branch of Church work to unite all classes of people in the Church. More than this, this Society gave work for the laymen to do, and say what they might, it was a fact that the laymen had not had work to do. The work of the Society was a purely religious work, and must be done by those having a single eye to the Glory of God. He was satisfied that if the clergy would ask the laity to help them in this respect they would find no lack of workers. The reformation of the intemperate was a work which could be done only with an eye single to God's glory.

The Very Rev. J. CA men could be enthusiastic this work as a religious w England they would raise While he was theoretically ence was not in favour of i chiefly by total abstainers. total abstinence should star that if meat—and by analog should not partake of it. forgo their undoubted righ satisfied they could do mor other.

Mr. THOMAS WHIT aul responsibility was in dar have local prohibition, but h which would lead man to re afraid that the municipal by seemed to be at present upc had a reaction they would h that temperance consisted failed the reaction would b the duty of the Church to work. It was one involving Church. He hoped they wo connection with every parish show that temperance does n the exercising of that self-sa those by whom they were su the Church of England, thro and there never was a time v

Rev DR. CARRY said tion by synodical action of th up to denounce what had bee poison. He compared that heard on one of the evenings

## X. THE AGENCIES BE PEOPLE

Rev. C. E. WHITC this heading upon our pr of defining my interpretat the Assistant Bishop of New

The Very Rev. J. CARMICHAEL, Dean of Montreal, said that men could be enthusiastic without being rash. If they would look upon this work as a religious work under the auspices of the Church of England they would raise the barriers they needed against rashness. While he was theoretically in favour of the temperate pledge his experience was not in favour of it. The real work of temperance was done chiefly by total abstainers. He urged that ministers in pleading for total abstinence should stand upon the scriptural and moral ground, that if meat—and by analogy drink—caused one's brother to offend one should not partake of it. For the sake of the example they should forgo their undoubted right to use liquor in moderation. He was satisfied they could do more effective work in this way than in any other.

Mr. THOMAS WHITE, M.P., feared that the feeling of individual responsibility was in danger. In many places they would shortly have local prohibition, but he felt there was an element in human nature which would lead man to resist what was forced upon them. He was afraid that the municipal by-laws would not be the best thing. They seemed to be at present upon the crest of a temperance wave. If they had a reaction they would have it with a people who had been taught that temperance consisted in the passage of the Scott Act, and if that failed the reaction would be against temperance altogether. It was the duty of the Church to be in the forefront of the temperance work. It was one involving the responsibility of every member of the Church. He hoped they would soon find the Temperance Society in connection with every parish in the Dominion. It was their duty to show that temperance does not consist in the passage of by-laws, but in the exercising of that self-sacrifice which was adopted for the benefit of those by whom they were surrounded. There never was a time when the Church of England, through these societies, could do more good, and there never was a time when they were more needed.

Rev. DR. CARRY said he proposed fifteen years ago the introduction by synodical action of the Church Temperance Society. He stood up to denounce what had been said by Dr. Snelling, that alcohol was a poison. He compared that with the necromancy of which they had heard on one of the evenings.

### THIRD DAY.

#### AFTERNOON SESSION.

### X. THE AGENCIES BEST ADAPTED TO ATTACH THE PEOPLE TO THE CHURCH.

Rev. C. E. WHITCOMBE, Toronto:—By the terms of this heading upon our programme, I am saved the necessity of defining my interpretation, or as humorously remarked by the Assistant Bishop of New York, of giving you "my squint" as to



what I understand by the term "the Church." In this Congress it is the Church of England.

I am pleased also that the committee selected the phrase "agencies to attach the people" rather than that expression in common vogue now a days "attract the masses." Far from mere attractions proving efficient for the attachment of the people to the Church, I may emphatically declare that the multiplication of schemes for attracting the masses, is attended step by step, by a constant detachment of the people from the Church. We have a plethora of attractions; we need agencies for attachment.

The whole programme of this Congress, from the initial paper by our diocesan on the cathedral system, to the speech of the last gentleman upon this platform, has been a continuous consideration of the agencies best adapted to attach the people to the Church.

I would remind you that the great centre of attachment,—the test by which every agency must be tried, must ever be—the lifting up of Christ crucified. "I, if I be lifted up, will draw all men unto me." If this principle underlie any agency that may be adopted, sooner or later, (often later, for thus does God try our faith) such agency will be blessed by the Holy Spirit, for the accomplishment of that for which it has been set in motion.

A most lovely attachment is that in the Bible record of the love of David and Jonathan, an attachment which was built upon intermutual respect.

One of the most universal and inviolable attachments which exists among men to-day, is that of a man to his *alma mater*, the university, college or school whence he has received that mine of wealth of instruction from which through life, he never ceases to draw rich treasures.

Whether a man sports through life the light or the dark blue ribbon, he has ever a love for his *alma mater*. And this attachment is based on respectful gratitude for the gifts of instruction that he has received therein. We never hear of provost, professor, master or tutor belittling before his students, the college which he represents.

This cause of attachment which is based on respect for his *alma mater* should have yet more binding force as between his *ecclesia materna*. If a man is to be attached through life to the church, the church must earn his respect by instructing him in those truths, the possession of which will comprise his surest wealth both here and hereafter.

The church especially as represented in the persons of those who are her ordained teachers, must not belittle herself, nor fear to teach boldly and dogmatically what she is, and the divine source from which she has her origin and authority and whence she draws her life. Her teachers must lift up Christ as her divine Head, for I no more know of a Christ without His Church on earth, than I can conceive of the church without Christ her ever present Head.

The attachment of the people to the Church must rest on no less solid a foundation than the Dogma that she who is to last on earth, in paradise, and before the judgment throne of Christ. Is the living ever present, tangible continuation of the great central fact of facts, incarnation of the Son of God. Such a position demanded for the Church is the very highest and most effectual source of attachment of the people.

Once let a man embrace this present continuation of the n...  
sunder him from her fold.

I have spoken of the c...  
Christ claims to be on earth...  
the people; let me say on th...  
lost from her fold, have ever...  
regard of the doctrine of the ch...  
The loss of thousands of her...  
was cotemporary with an utter...  
witness of Christ on earth.

We have been told again...  
are to preach the pure gospel...  
is the purity of the preached g...  
milk (and water) to be teste...  
pocket of the individual or by...  
in her creeds and standards, ...  
earth for a witness to Christ h...  
delivered to the saints.

My time will only allow...  
attachment of the people to th...  
to the church, whilst pew...  
The Prayer Book was con...

Under the changed circumstan...  
need to put in practice that el...  
of the Convocations of Canterb...  
Provincial Synod, set us free to...  
I would return to the...  
healthful means for the attach...  
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Once let a man embrace this great truth, that the Church is the ever present continuation of the mystery of the incarnation and nothing can sunder him from her fold.

I have spoken of the dogmatic teaching of what the Church of Christ claims to be on earth as the great instrumentality for attaching the people; let me say on the negative side that those whom she has lost from her fold, have ever been the numerical equivalent of the disregard of the doctrine of the church, as the visible Body of Christ on earth. The loss of thousands of her children on the demise of John Wesley, was cotemporary with an utter disregard of her claim to be the divine witness of Christ on earth. She has ever lost her untaught children.

We have been told again and again, that to attach the people we are to preach the pure gospel. I agree to that dogma—but by what test is the purity of the preached gospel to be gauged? Is the amount of milk (and water) to be tested by a private lactometer carried in the pocket of the individual or by the interpretation of the church as offered in her creeds and standards, the dogmata of that Body which is set on earth for a witness to Christ her Head, and a keeper of the Faith once delivered to the saints.

My time will only allow me to glance at minor agencies for the attachment of the people to the church. Free seats attach the people to the church, whilst pew rents attach the people to the seats.

The Prayer Book was compiled when all conformed to the church. Under the changed circumstances of English Christianity in this age, we need to put in practice that elasticity of our services which the decrees of the Convocations of Canterbury and York and the canon of our own Provincial Synod, set us free to adopt. In the last two minutes now allowed to me I would return to my early proposition, that the standard of healthful means for the attachment of the people to the church, must ever be the "lifting up of Christ"—a present Christ—a really present Christ—present in His Church at all times—present to receive the little ones into His holy arms in baptism—present to give His Body and Blood to the faithful in the Lord's Supper—present where two or three are gathered together in His Name.

Mr. CHAS. JENKINS, Petrolia (Paper) — In considering the question of the agencies best adapted to attach the people to the Church we have to bear in mind that the Church is a Society instituted for carrying on the work of the redemption and elevation of humanity, ending in attainment to eternal life of the same, through Jesus Christ our Lord.

According to the teaching of the Church in her baptismal office, this attachment is a thing which by nature we cannot have, and is revealed to us as the direct work of God the Holy Ghost. Attachment therefore to a Church can only be the result of a feeling of spiritual necessity, and it means a positive union to her for the sake of the great moral and spiritual purpose to be served thereby. Attachment does not mean that fancied feeling of good will, purely sentimental, which members have to her who are not in communion with her, and who give no evidence of her ideas governing their lives.

Agencies imply an adaptation of means to ends, but all that man can do is to employ them in the proper spirit, knowing that while Paul may plant and Apollos water, God alone can give the increase.

The agencies best adapted to attach the people to the Church must be those that convey most clearly to the minds and hearts of those sought to be attached the ideas and feelings of spiritual life the Church seeks to declare. The Church universal being the body of Christ, may be called the permanent manifestation of Christ in humanity, and those agencies that can bring home to the hearts, minds and consciences of the people, the living knowledge and likeness of her glorious "Head, from which all the body, by joints and bands, having nourishment ministered and knit together increaseth with the increase of God," are the agencies that a sanctified intelligence will select.

But the question of agencies to attach, is as old as the institution itself; and what additional light can we throw on this, after nearly 1900 years experience is on record? More particularly considering the history and constitution of the Church of England itself, how are its well-known agencies to be improved upon, and further, why have they not been more successful in keeping numbers within its pale, and why does it not extend as quickly as some other religious bodies?

In England, after the Reformation settlement, the whole nation, except the Romanists, belonged to it. That is not the case now, while in Canada, although it had whatever advantage a state connection might give it, it is not by any means first in point of numbers or revenues.

The men of the Reformation, as the Book of Common Prayer bears witness, did their work well. In re-organizing the Church services such a spirit of calm and reverent devotion has been infused into them by their compilers, that we are impressed with the fact that these men, although living in exciting and perilous times, and doing work that they well knew might result in a martyr's death, yet had in large measure "the peace of God which passeth all understanding."

The whole system is built up on the basis of constant and careful culture in things spiritual, and open recognition of God in every event of life. Baptism, sponsorship, catechising, habitual attendance on ordinances of the public worship of Almighty God, confirmation, Church seasons with their accompanying special atmosphere of thought and feeling, Holy Communion, preaching, are all agencies which have attached and do attach. The further special interest taken by the Church in human affairs is to be seen in the provision she makes in her services for the hallowing that fundamental bond of society, marriage; for visitation of the sick, making them objects of peculiar care; and the order for the burial of the dead, which cheers up the gloom of the grave with the light of the resurrection morn.

The sympathy of the Church with all varieties and needs of national life permeates all her services. It is strikingly expressed in "Forms of Prayer to be used at Sea." One rubric is, "The Prayer to be said before a fight at Sea against any Enemy." The old Viking spirit is there, but it is combined with that spirit that recognizes God in Christ. As far as they could go at the time, the Reformers of the Church of England made provision for expression of all human wants and necessities.

Moreover, as it was a necessity to sustain the ministers and were empowered to compel was done, according to the contact with the teachings of style; and the consideration been the influences that had England?

This question introduced religious history, and the forceful now as ever they have been things: It got rid of the error the individual rights of private before, and the Church of England sequences of this new liberation trying to solve for three centuries sary reconciliation between a

The Church being a human conditions that govern human action is allowed free play. men, two distinct tendencies himself with those with whom

It soon became apparent power, did not quite meet the aim was something more than the of the moral responsibility of to by the Reformation movement was to be a new creature, which as connection with a national that their spiritual life could not as then governed and administration came into existence, and the freedom and liberty of consciences who depended chiefly on church developing the Christian life. a life both mental conditions a freedom is wanted. In the beginning this illustrated in nature by the centrifugal and centripetal forces sired motion. We see it in the forces that makes our globe capable

But authority and freedom moral grounds. The secular a penalty of obeying, conscience offence against the state. This combined with other causes led to from the Reformation/England authority and freedom engaged in, but at the expense of the the national feeling led to the and authority. An attempt was



Moreover, as it was a national work, national provision was made to sustain the ministers and ordinances of religion. Churchwardens were empowered to compel attendance on divine service. Everything was done, according to the light of the times, to bring the people in contact with the teachings of religion, in good, thorough-going, English style; and the consideration that inevitably arises is, what are or have been the influences that have detached people from the Church of England?

This question introduces us to the great modern problems of religious history, and the forces they deal with are as active and powerful now as ever they have been. The Reformation settlement did two things: It got rid of the errors of Rome, but it gave a prominence to the individual rights of private judgment that had possibly never existed before, and the Church of England had to accept the logical consequences of this new liberated force; and the problem she has been trying to solve for three centuries, which is still unsettled, is the necessary reconciliation between authority and freedom.

The Church being a human society, must proceed according to the conditions that govern human action in corporate life where individual action is allowed free play. We find that in movements of bodies of men, two distinct tendencies are manifested, and the individual allies himself with those with whom he has most affinity.

It soon became apparent that Church order, asserted by the civil power, did not quite meet the altered conditions, and that the Reformation was something more than the exchange of Pope for King. The sense of the moral responsibility of each man to God so powerfully appealed to by the Reformation movement, and the feeling that to be in Christ was to be a new creature, which was not to them exactly the same thing as connection with a national church, led numbers to the conclusion that their spiritual life could not be nourished in the Church of England as then governed and administered. The Puritan or Presbyterian party came into existence, and those who had a strong sense of individual freedom and liberty of conscience came in direct collision with those who depended chiefly on church order and ecclesiastical authority for developing the Christian life. Now, for a full manifestation of spiritual life both mental conditions are necessary. Authority is wanted, and freedom is wanted. In the balancing of them God governs. We see this illustrated in nature by the motion of the earth round the sun: the centrifugal and centripetal forces are so balanced as to produce the desired motion. We see it in that balancing of the static and dynamic forces that makes our globe capable of being the home of organic life.

But authority and freedom were not left to adjust themselves on moral grounds. The secular arm was on the side of authority, and the penalty of obeying conscience in religious matters was treated as an offence against the state. This could have only one result, and combined with other causes led to this effect, that in one hundred years from the Reformation England was divided into two camps, and authority and freedom engaged in death grapple. The party of freedom won, but at the expense of their own subdivision, and the reaction in the national feeling led to the re-establishment of the party of order and authority. An attempt was made at the Savoy Conference to re-

concile all, but it was no use, and the Anglican Church, having the power, passed its act of Uniformity and created modern Nonconformity. "My kingdom is not of this world," says the Master. At this time the rulers of the Church of England did not fully appreciate that truth as applied to the church.

Charles II. passed away. However little he had allowed church ideas to influence his private life and conduct, he had obeyed the church party in questions of public policy, but his successor tried to re-introduce the old system cast out one hundred and fifty years before. The trial of the seven bishops caused Episcopalian and Puritan to submerge their differences and unite against the hated rule of Rome. James lost his crown, and his successor, William III., attempted by law to comprehend all varieties of religious opinion in one body. He failed,—such a work cannot be done by statute law. The atmosphere of toleration, however, had diffused itself. Nonconformists were no longer interfered with. It was not possible to imprison another John Bunyan, and within the church itself the High and Low parties became distinct, the latter in many points agreeing with the Nonconformists.

This division exists still, and will exist. The difference is caused by the natural limitation of human faculties and mental bias. The truth that each rests on is very necessary, but not exclusively necessary. The questions between them are not the causes of the difference, but the results of the working of different mental constitutions. Where is the line to be drawn? Where do authority and regulated order merge into that liberty, the proper enjoyment of which, is the most noble privilege of man?

The Church being the society of redeemed humanity, must include all grades of that humanity, of all modes of thought and variety of idea. Its message to mankind, however, cannot be modified by any liberty of thought whatever. The great liberal apostle writes, "Though we or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." That misleading phrase "school of thought" cannot be applied to the Church of Christ. Is Christ divided? There are no schools of thought in the Body of Christ. Church teaching is based upon certain specific facts, which either must be accepted or rejected. If rejected, whatever relation it may please the great Head of the Church to ultimately establish between Him and those who reject, for the purposes of this world, they must be regarded as being outside of the Church. The life that is hid with Christ in God must express itself in the world in visible acknowledgement of Him before men. If the religious truth we believe is to be propagated, it can only be done in connection with the Church visible and indivisible. If being Head over all things means anything to the Church, it means that connection with the *Head* means membership in the body. But can a man be member of a society and act externally as he pleases? No: Connection is a faculty that requires education. The child must be under governors until his faculties are sufficiently matured to allow him to be master of his own actions, and authority must educate and regulate the spiritual child until he becomes a spiritual man. Church teaching and authority mean all the

preserved wisdom, devotional message received from Heaven. Says Paul the Apostle to rebuke with all authority.

Whatever test you apply, this condition must be a proper moral condition to

How is this freedom of action? When a free citizen in a mean that he can then act without under no responsibility of consequence? No, it rather incites gets is his proper share in the ever practical assistance he is giving and amending its laws. When authority has educated and drifted from the church; setting starting a new sect of one's holding material support from strong and tender that it, forcing being of too high an order for

The exercise of Christian free, loyal and hearty service and hands; helping its administration amidst the perpetual change deal with; amending its management good will doing service in all talents at one's disposal, as to

That is the true Christian. Low Churchmen could intellectual instead of being antagonistic. High Churchman would say authority is to educate to you would say in reply: "Brother best keep its value by being able result might imply a worker sider further on; but if such most powerful attaching influence

(But another detaching influence life and growth required more provide for. Numerous societies for promoting personal piety: "Society for the Propagation of the Gospel," "Society for Promoting Christian One of the local societies refer to the "Methodists," and this Wesley, at its head, developed

The Church of England take place. "She should have them in," etc. Macaulay, in his picture of how the Church

preserved wisdom, devotion and experience of the past, applying the message received from Heaven to the hearts and consciences of men. Says Paul the Apostle to Titus, "These things speak and exhort and rebuke with all authority. Let no man despise thee."

Whatever test you apply to prove the existence of spiritual manhood, this condition must be attained before the man can be in the proper moral condition to exercise Christian liberty.

How is this freedom of conscience, then, and liberty to be exercised? When a free citizen in a free state attains his manhood, does that mean that he can then act without law, at pleasure; without restraint and under no responsibility of any kind, either in services, taxes or obedience? No, it rather increases his responsibilities. The liberty he gets is his proper share in the regulation of the commonwealth, whatever practical assistance he can give it in public service, or in improving and amending its laws. So the exercise of Christian conscience, when authority has educated the man to freedom, does not mean cutting adrift from the church; setting individual phantasy above church order; starting a new sect of one's own in the name of Christ; liberty to withhold material support from the church; or having the conscience so strong and tender that it, forsooth, cannot be tied to a visible church, being of too high an order for such an association.

The exercise of Christian conscience, thoughts and liberty means free, loyal and hearty service to the church; assistance with head, heart and hands; helping its administration; assisting in removing obstacles amidst the perpetual changes of persons and circumstances it has to deal with; amending its machinery when necessary, and generally with good will doing service in all departments of Church work, with all the talents at one's disposal, as to the Lord and not to men.

That is the true Christian freedom, and if High Churchmen and Low Churchmen could intellectually understand each other, they would, instead of being antagonistic, feel that they were complementary. The High Churchman would say: "Brother, I have need of thee. My authority is to educate to your liberty." And the Low Churchman would say in reply: "Brother, I have need of thee. My freedom can best keep its value by being allied with your authority." Such a desirable result might imply a working mediatory agency, which I will consider further on; but if such harmony were attained, it would prove a most powerful attaching influence to the Church.

But another detaching experience was before the Church. Church life and growth required more channels than legal enactment could provide for. Numerous societies were formed all over the Kingdom for promoting personal piety and observing Church ordinances. The "Society for the Propagation of the Gospel in Foreign Parts," and the "Society for Promoting Christian Knowledge" belong to this period. One of the local societies referred to, formed in Oxford, was known as the "Methodists," and this society having a natural bishop, John Wesley, at its head, developed into the Methodist Church.

The Church of England is blamed for allowing this schism to take place. "She should have prevented it; she should have kept them in," etc. Macaulay, in one of his powerful essays, draws a striking picture of how the Church of Rome would have handled this move-



ment and kept them all in. But the policy that might be followed by Rome could not necessarily be followed by the Protestant Church of England. The movement, at first, did not profess to detach. Wesley and his followers did not wish it to be considered that they wanted to leave the Church; and from all that can be learned many ministers of the Church encouraged the movement, until its preachers, without episcopal ordination, began to dispense the sacrament.

But wherein did the Church of England system fail to suit the spiritual wants of these people? Her liturgy was compiled by men of the highest culture, and intellect, and piety. It was taken from the very best devotional expressions of all the ages of the Christian era. The order of service had been carefully studied and frequently revised. How then did it not attract? This is a practical question of the highest moment still. We believe the answer to it is, that the genius of the Church of England service, calling for quietness, reverence and self-suppression, did not suit this class of people, who were at that stage of mental development where sensation and positive self-assertion are necessary for any interest to be excited in them. Possibly, too, the effect of the fixed ritual and church seasons was to suppress the importance of preaching. While some underrate the importance of preaching, others make it the principal part of religious service. Worship means something more than preaching; but one thing is certain, the necessity for preaching always exists, and the more efficient the preaching the greater the life in the Church. The Methodists wanted services they could enter into, and preaching they could understand. They could not then get this in the Church; so they got what they wanted out of it. But they did not go to the Presbyterians, Independents or Baptists. The style of these bodies did not suit them. Broadly speaking, the causes of these bodies leaving the Church of England was thought; the cause of the Methodists leaving was emotion.

Those who think the Church to blame in not retaining the Methodists in her communion must bear this in mind, that for nearly two hundred years her service and ritual had been constant subjects of national discussion, and scarcely forty years before, the Comprehension Bill, modifying them to suit Nonconformists, had been thrown out of parliament. They could not be altered then, and in spite of the Reformed Episcopal and Revision movements, I question if they could be much altered now. But what we here have to consider is, how far the fixed ritual and orderly services should be insisted on when there is a class of people that you cannot get at that way? A church must be able to adapt itself to the necessities of the humanity it is called upon to deal with. The same principle applies to the people called Ritualists, but whom I would prefer to call Symbolists. People of a certain mental condition must worship by symbol, as they cannot worship any other way. Mental constitution must be considered in this matter of religious service. Teuton and Latin must each have his own order.

This is a task which will test the highest constructive statesmanship in the Church. The Methodist schism, however, may fairly be considered as raising the question—whether the office of deacon, as administered in the primitive church, is sufficiently recognized in the Church of England!

I will now amend the call it, "The agents best at The extension of the Church agencies must have the livi

It required the man understand the character of is the person of the man C given Himself for us and fi to do, He ascended up on "He gave some apostles, a some pastors and teachers of the ministry; for the edi agents appointed by the Lo there is no improvement on

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I will now amend the title of the subject I am speaking to, and call it, "The agents best adapted to attach the people to the Church." The extension of the Church must be done by persons; all the so-called agencies must have the living heart of sanctified love in them.

It required the manifestation of God in Christ to let the world understand the character of God. The Centre and Head of our religion is the person of the man Christ Jesus. After our blessed Saviour had given Himself for us and finished the work the Father had given Him to do, He ascended up on high and gave gifts unto men. What gifts? "He gave some apostles, and some prophets, and some evangelists, and some pastors and teachers for the perfecting of the saints; for the work of the ministry; for the edifying of the body of Christ." These are the agents appointed by the Lord for attaching mankind to his church, and there is no improvement on that order.

Bishops, priests and deacons, as classified by the Church, wherein lies their efficiency in this nineteenth century? I do not propose to enter into any etymological disquisition on the word, "bishop," nor ask what the officers did that bore that title in municipal societies in the Roman Empire. Men acting in societies must have leaders, administrators and rulers. By the Acts of the Apostles, I find the most pronounced feature in the character of a bishop is, capacity for spiritual leadership. Not so much a lord, or ruler, as a leader and exemplar.

The precise status of the episcopal office is not clear in men's minds. Canon Dumoulin, in his discourse at the consecration of the Bishop of Huron, gives powerful expression to this. Whether arising from the connection of the church with the state; from settled order; or from the tremendous powers claimed by Rome for the office, one thing is very certain: the office of bishop has not that positive guiding power attached to it that it should have.

This, perhaps, may be deemed incompatible with popular government, or effective representation. I do not think so. A bishop is not an autocrat, but a permanent constitutional ruler.

Now, a bishop can only guide effectively those who are in spiritual accord with him. Does the Church take care that the representative men with whom he has to work, according to our system of church legislation and government, are properly qualified? She does not. Vestry reform is a crying necessity. There is no test of spiritual manhood applied to a vestryman. The vestry, in this country, takes to do with spiritual matters, and synod representatives are elected in vestry. The laity, as such, in their governing capacity, use rights without responsibilities, and the consequence is a laxity in Church life, that when seen in a military body betokens defeat. Want of proper discipline and regulation; and indistinct acknowledgement of church principles and individual duty, falsely mistaken for freedom and broad-mindedness, hinder attachment to the Church in a way scarcely to be estimated. If the laity, as we are sometimes told, by the power of giving or withholding material support, ultimately governs the Church, the laity must be held responsible for want of success. But popular government never can be successful, unless in harmony with Church principles and Church order. In our representative form of government, bishops ought to be the mediators, in working out Church life,

between the adherents of authority and those of freedom. They ought to be able to take upon themselves the task of making the masculine mind of the country subject to religious influences. Instead of being harassed with a vast mass of administrative details, and finding men and means for places that should be self-supporting, they ought to be in the position to give a constant, healthy, spiritual stimulus to all under their charge; and to them should we look to harmonize the grand heritage of thought and devotion from the past, with the thought and devotion of the present. I am convinced that the world in modern days has not yet realized what the high effectiveness of a bishop's office can be.

The ordinal for priests sets forth so fully the duties of this office, applicable to all time, that the simplest mind can understand them. Now, as ever, on the ministers of religion is the chief work laid of attaching people to the Church. Where the minister can make the attachment go beyond himself to the Church, and stay there, his work is of a very high order indeed. But all who love the cause, for which the Church was instituted, must be prepared to award the clergyman the respect due to an ambassador of Christ. The causes which detract from the efficiency of the priesthood may be found in the circumstances of the nineteenth century. But this age wants, as much as ever any preceding age did, moral culture; a knowledge of duty and responsibility to God, and belief in Christ as the Redeemer of humanity. How to increase the numbers and efficiency of the Priesthood, as messengers of the Lord of Hosts, is the best way to deal with the question of attaching people to the church; but Church members must bear in mind, that the general spiritual tone of a community is the thing that most directly affects the giving up of individuals to this work.

The order of deacons is the weak spot in the Church of England system to-day. I believe if the Diaconate had been in operation, as in apostolic times, the Methodist division could not have happened.

At present, the deacon in the Church is only an apprentice priest. There is no distinctness in the order. I believe the Diaconate was intended to cover all forms of what is called lay help, including the evangelist. People are required to work for Christ, who cannot be exclusively set apart for it; and the increased channels of circulation of spiritual life, that a thoroughly organized Diaconate would supply, would give the Church a power of acting on the masses she can have no other way. I conceive the first duty of the Canadian Church is to consider this particular question, and organize such a Diaconate, as will, in this nineteenth century, reproduce the work of the first. So that he, who has, by the spirit of God, the word of wisdom; he who has the word of knowledge; he who has faith; he who has gifts of healing; he who has prophecy; he who has discerning of spirits, or whatever other talent the Lord has given him, may find his proper place and work under a system of properly disciplined effort.

And now, amidst all the difficulties and drawbacks that beset us, what assurance have we of success?

The work of the Church is the work of Christ. The infinite moral revolution in men's minds and hearts, she seeks to affect, was a work of such transcendent importance, that God the Son, had to become man to begin it, and God the Holy Ghost, is perpetually present to carry it on.

Spiritual power is the source of all opposition and persecution, that forsook their followers, into such a multitude crowned, as King of kings, of the Roman Empire, society from chaos; and through corruption, she civilized and

The branch of the Church, proofs of its vitality. The race reflected itself in the Church, despotism, which degraded your ancestors its unconquered

That hidden life work imposing personality of John the Reformation; and where the conditions of the new Church position and genuine devotion of the festation of spiritual grace a vigor. Its sympathy with a already dwelt upon, and the this continent, in the development of the Order. You have expressions of devotion, and your liturgy. You have kept good in the past. You have, and, sprung from the most of representative government, highest sense, freedom and world. This continent, with you. It needs a Church that, ence with freedom, instilled that can come in contact with, tematically presenting the work for men before the minds of influence, reveals Christ as of the Church at the Ascent humanity, perpetual union, enthusiasms of humanity, and the feeble glimmer of a pandemic.

This continent is blessed medium of increasing its blessing, whom the old Church is weak, possess her spirit by the work, follow the methods of the first of the sixteenth. "The old God fulfills Himself in many the world."

You have your own part, continent; and under your force and labor; taught by



Spiritual power is the strongest power in the universe. In spite of all opposition and persecution, it converted the despised handful of followers, that forsook their Master in the hour of the Power of Darkness, into such a multitude that Imperial Rome adopted their faith, and crowned, as King of kings, the Christ she crucified. After the dissolution of the Roman Empire, the Church was the one bond that kept society from chaos; and throughout all the centuries, in spite of much corruption, she civilized and humanized.

The branch of the Church with which you are connected, gave early proofs of its vitality. The free, outspoken manhood of the Anglo-Saxon race reflected itself in the Church life of the country; and that spiritual despotism, which degraded the real authority of the Church, found in your ancestors its unconquerable foes.

That hidden life worked until it evidenced itself in the grand and imposing personality of John Wycliff, that bright and morning star of the Reformation; and when the fulness of time came, laid the foundations of the new Church polity deep and broad; retained all the culture and genuine devotion of the past, and made ample provision for manifestation of spiritual grace and beauty, as well as spiritual strength and vigor. Its sympathy with all forms of human life and necessity, I have already dwelt upon, and the question is now, what part will you play, on this continent, in the development of its religious life? You have Apostolic Order. You have cherished, as a precious heritage, those wrapt expressions of devotion, and sacred thought and aspiration, which make your liturgy. You have kept up the continuity of your life with all that is good in the past. You have kept alive the feeling and knowledge of reverence, and, sprung from the nation which has shewn other nations the art of representative government, you are capable of shewing how, in the highest sense, freedom and order can work together in the spiritual world. This continent, with all its varied, rapid and exciting life, needs you. It needs a Church that can combine culture with devotion; reverence with freedom, instilled with spiritual emotion. It needs a Church that can come in contact with humanity at all points; and which, systematically presenting the whole counsel of God and what He has done for men before the minds of those who come within the range of her influence, reveals Christ as the hope of all humanity. The teachings of the Church at the Ascension season, reveal a glory of destiny for humanity, perpetual union with the God-man, that make all the enthusiasms of humanity, and all the Positive philosophies, appear like the feeble glimmer of a candle before the effulgence of the noonday sun.

This continent is blessed materially; let it be yours to be the medium of increasing its blessings spiritually. There are many here to whom the old Church is very dear; and you can best shew that you possess her spirit by the way you discharge this duty. You cannot follow the methods of the first century,—you cannot follow the methods of the sixteenth. "The old order changeth, yielding place to new, and God fulfills Himself in many ways, lest one good custom should corrupt the world."

You have your own part to play in the great, free life of this vast continent; and under your leaders, capable of directing all spiritual force and labor; taught by your ministers in all things necessary to

make you wise to salvation, and with all the diversities of gifts in free exercise, that a community can contribute in the unity of the Spirit, you can so reveal and reflect the character of your great Head and Captain of your salvation, "that every knee shall bow and tongue shall confess that He is Lord to the glory of God the Father."

Take with you all your gifts of Protestant thought; of Catholic sympathy; of inherited freedom; of acquired experience; of material wealth; of varied culture; of humble devotion, and sanctified emotion, and cast them all at the Redeemer's feet; and He, according to the working whereby he is able to subdue all things to Himself, will assimilate you all, and present you to Himself "a glorious church, not having spot or wrinkle, or any such thing."

Your privileges have been great; your capacities are great; your opportunities are great. If you can emulate the example set you by the great cloud of witnesses that encompass you, the destiny of your Church can only be described in the language of prophetic vision:—

"And the Gentiles shall see thy righteousness, and all kings thy glory; and thou shalt be called by a new name, which the mouth of the Lord shall name." "Thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God."

Mr. McCLURE, speaking from experience, was in favour of elastic services within the Church system. He had found men who had been brought up in the Church of England who did not like the Prayer Book and joined outside associations. But the Methodists—he did not say it disparagingly—were getting, as it were, more "respectable" than they had been, and these men could not, to use a common expression, "throw themselves" as they used to in the Methodist body years ago, and so they found refuge in the Salvation Army. He spoke of work that was being done among railway men, and in connection with this he referred to the statement made in discussing a previous subject, that no work was given to laymen. He denied that. He had always found himself able to get work. The difficulty was that the clergy were starved for want of sympathy and assistance. The great difficulty was not to retain the middle-aged people, but the young. They should be given some work, and let them feel that it was not only the work of the Church or the parish but the work of the Lord Jesus Christ.

Rev. J. LANGTRY endorsed the points which had been brought out, viz., that they must teach the people and teach them what the Church was, and they must organize their workers. The Church of the Holy Trinity in the past had given definite Church teaching, and wherever they found people who had belonged to that congregation, they found loyal churchmen. He felt that if they wanted to get the right men for the diaconate they must not wait for men to offer themselves, but follow the example of the primitive Church, and meet together, and by fasting and prayer find the men. He quite endorsed the sentiments expressed by Mr. Howland in the morning, but he was unable to see how such a man could take the part he was taking. Mr. Howland gave the impression that he was working in an undenominational way

at present, because he was of England. Mr. Howland he began his work he said he would not be a Howland said if he had not have done so. It was not that every layman who was was no work for him to do work, and not as a lay divi-

Rev. Dr. CARRY specially authorized as preaching was not the strong point it was of, say the Methodist latter denominations did not work as those of the Church to produce two good sermons and the unavoidable caused the people to lose interest should be short sermonettes perhaps once a month a special place.

Very Rev. Dean CARL bringing people within the communicants, was a good among the poor. Another Thomas White—elastic Sunday popular subjects leading to success of these agencies, and for bringing in new members.

Rev. Rural Dean NE those who had spoken on the Jenkins essay he hoped would the advantage of conning it. Dean Carmichael had said, taught definitely and convincingly they became part of a body

at present, because he was not allowed a sphere to work in the Church of England. Mr. Howland had been a churchwarden of his, and before he began his work he had written to him as entreating a letter as he could to any man, asking him to undertake in his parish the very work he said he would not be allowed to do in the Church of England. Mr. Howland said if he had known as much then as he did now he would have done so. It was not right that the impression should go abroad that every layman who wanted work was being driven out because there was no work for him to do. For every man who offered himself for work, and not as a lay divider and hinderer, there was plenty to do.

Rev. Dr. CARRY spoke of the advantages of having two men, specially authorized as preachers, appointed as canon missionaries. Preaching was not the strong point of the clergy of the Church of England as it was of, say the Methodists and Presbyterians. The ministers of the latter denominations did not devote so much attention to parochial work as those of the Church of England. It was impossible for a man to produce two good sermons every week, and the frequent repetition of sermons and the unavoidable imperfections of hastily prepared sermons caused the people to lose interest in them. He suggested that there should be short sermonettes of ten minutes or so, as a general rule, and perhaps once a month a sermon by either the rector or some one in his place.

Very Rev. Dean CARMICHAEL said one way he had found of bringing people within the reach of the Church and making them at last communicants, was a good total abstinence society that would go down among the poor. Another agency was that referred to by Mr. Thomas White—elastic Sunday classes—classes that would deal with popular subjects leading to Biblical truth. He gave instances of the success of these agencies, and said he thought they were good, not only for bringing in new members, but retaining the old ones.

Rev. Rural Dean NESBITT strongly expressed his gratitude to those who had spoken on this subject, especially to the layman. Mr. Jenkins essay he hoped would be printed, so that ministers might have the advantage of conning it over. He agreed with what Dr. Carry and Dean Carmichael had said, and he thought the young people should be taught definitely and convincingly that in joining the Church of England they became part of a body animated by the Holy Spirit of God.



THE SECOND CONGRESS OF THE  
CLOSE OF THE CONGRESS.

The Rev. Dr. MOCKRIDGE, General Secretary, came forward and said:—

As this, the Second Congress of the Church of England in Canada, is now about to close, I desire, as one upon whom has fallen a large share of the work connected with it, to express my gratification at the success which has crowned the effort. The magnificent attendance and able addresses of Tuesday evening are alone sufficient to stamp success upon it; and we have the important testimony of our distinguished visitors from the United States, where such Congresses have been held for many years, to the fact that we have every reason to be encouraged, considering that we are as yet only in a state of infancy in the movement.

I should like, however, to mention here one or two matters, which, I think, in future Congresses we may be able to improve upon. These points, as I have noted them, are three:—

- 1st. I do not think that people, who do not attend the Congress, should have their papers read.
- 2nd. Those who are down on the programme for *speeches*, should not be allowed to read papers instead.
- 3rd. When the time bell sounds, it should receive the firm support of the chairman and of the house.

On this last point, I may say that I think it is very important. I have endeavoured to keep the time with rigid impartiality, but to do so has not been an easy task. Often I felt that it seemed ruthless to interrupt a good speech, and I would gladly have not done it, but rules of that kind, if observed at all, must be observed without favor to any one. (Applause.)

I hope sincerely that we shall have Congresses of this description regularly. They are a necessity for the Church. The *Toronto Mail*, in an article on the Congress, said that as we have Synods here, Congresses may not be perhaps as great a necessity as in England. But it seems to me that it is because we have Synods that we need Congresses. Our Synods are fast becoming affairs of dry, business routine. No burning questions are discussed at them. They are diocesan. The Congress is general; open to all.

Besides, the annual printed Report of the papers and speeches delivered, is a capital means of preserving valuable literature for our Church in Canada. Few, I think, would hold up our Journals of Synod as specimens of Canadian Church literature.

I wish to say that if I have been unfair to any one in performing my duties as Secretary, I beg sincerely to apologize for it. Also, I desire to thank publicly the railway companies that gave us special rates of travelling; and to the people of Toronto for their hospitality in entertaining guests. I have much pleasure in announcing that the next Congress will be held, God willing, in the city of Montreal.

VOTES OF THANKS

Were then moved, seconded and carried: to the General Secretary for his work in connection with the Congress; to the Bishop of Chicago for

his valuable sermon; to the general friendly tone of the authorities of St. James' Church for the use of their building for the use of their building; to the able conduct in the chair of the BISHOP of ONTARIO.

The BISHOP of ONTARIO, Bishop of Toronto, and expressing his doing so.

The BISHOP of ONTARIO, able to render in presiding extreme pleasure—intellect was not making use of exact Congress had far exceeded realized their expectations in spirit that had prevailed open discussion of questions would be differences. The expected excellence of the of bringing out talent, and It also showed to those who and talent and vigour amount least, that the Church of Church that was a power best interests of the people. of workers from different diocesanism almost as much They had learned one good of Huron. (Laughter.) H they had received into their w to the third meeting of the now become a settled institu ing their earnestness; enlight mult plying their active age than ful for it. Another be light, and some hopeful wo States (Applause.) They among st them their right re the Assistant Bishop of N could not be too much mu Bishops but of the distingu that they might realize that shipped under different na communion and fellowship.

After the singing of the benediction, and the Second

his valuable sermon; to the city newspapers for the able manner in which the proceedings of the Congress had been reported, and the general friendly tone of their comments on them; to the rectors and authorities of St. James' Cathedral and the Church of the Holy Trinity for the use of their buildings, and also to the Bishop of Toronto for his able conduct in the chair as President of the Congress.

The BISHOP of ONTARIO conveyed the vote of thanks to the Bishop of Toronto, and expressed his pleasure at being the medium of doing so.

The BISHOP of TORONTO said the small services he had been able to render in presiding involved, not difficulty and labour, but extreme pleasure—intellectual and spiritual pleasure. He thought he was not making use of exaggerated expressions when he said that the Congress had far exceeded their expectations. They had more than realized their expectations in the thoroughly unanimous and harmonious spirit that had prevailed amongst them in respect of the free and open discussion of questions on which there must be and always would be differences. They had more than realized them in the unexpected excellence of the papers and addresses. It had been the means of bringing out talent, and unexpected talent among clergy and laity. It also showed to those who differed from them that they had some life, and talent and vigour among them. It would impress, in the city at least, that the Church of England is a living Church to-day, and a Church that was a power and likely to be a power in promoting the best interests of the people. Another benefit was the bringing together of workers from different dioceses. Perhaps there was a tendency to diocesanism almost as much as to congregationalism. (Hear, hear.) They had learned one good thing, that some good thing could come out of Huron. (Laughter.) He hoped they would carry the instruction they had received into their work. He looked with hopeful anticipations to the third meeting of the Congress in Montreal. He thought it had now become a settled institution, and if it became the means of increasing their earnestness; enlightening and broadening their views, and multiplying their active agencies, they would have great cause to be thankful for it. Another benefit was that they had attracted here some light, and some hopeful words from their sister Church in the United States. (Applause.) They owed it to the Congress that they had amongst them their right reverend fathers, the Bishop of Chicago, and the Assistant Bishop of New York. He thought the opportunities could not be too much multiplied of receiving visits, not only of the Bishops but of the distinguished clergy of the United States, in order that they might realize that bond of union, which, although they worshipped under different names, bound them really together in one communion and fellowship.

After the singing of the doxology the President pronounced the benediction, and the Second Church Congress came to a close.

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AP

I. The following paper  
Question VI., (p. 74.) was  
author:—

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## APPENDIX.

I. The following paper, by Judge McDONALD, of Brockville, on Question VI., (p. 74,) was read at the Congress in the absence of the author:—

It is quaint and dear old George Herbert who speaks of the Lord's Day—

“O day most calm, most bright, \* \* \* \* \*  
The week were dark but for thy light,  
Thy torch doth show the way.”

The question of the proper observance of the Lord's Day is being more and more forced upon our attention, for we have among us—I do not say in our Church, but in our land—some who would gladly do away altogether with the day of rest, and others who would like to see it become a day of worldly amusement and recreation. Nor is this state of things confined to Canada, for at the Church of England Conference or Congress, held at Reading last year, it was said, I believe, by the Bishop of Oxford, as follows:—

“Among other subjects connected with education, you will have noticed that of Sunday teaching for the children of the upper classes—a matter which seems to have had less attention at Church Congresses and elsewhere than it deserves. Sunday observance in general is on our list, and few things are of more immediate concern. In relaxing those restraints, which seemed to belong to a judicial idea of the Sabbath, Churchmen have sometimes neglected to ascertain the real nature and limits of the obligation to keep the Lord's Day.

There is some reason to fear a growing tendency not to observe it at all. Look again to the valley where “hoary Thames pursues its silver-winding way” by the pleasant country towns of this diocese, and you will see, as you come nearer to London, a scene of Sunday desecration distressing to those who remember how the oars which we had plied so busily during the week lay untouched on Sunday, however brightly the summer sun might shine. Now the skiff and the canoe dart in and out among the barges laden with revellers; and the steam launch, specially odious at all times to the veteran oarsman, troubles the vexed river with its ceaseless whirl. The idlers cannot omit one day in the week from their quest of pleasure; cannot grant their dependents one day's exemption from work. This is but one local illustration of a general change. I do not forget that like complaints have been heard in former generations. Sunday was ill-spent in the days of the Regency, if we may trust Bishop Horsley's eloquent sermon for an account of it. But it was badly spent by bad men then. Against the disregard of Sunday now, good Christians seem to be at a loss to know on what grounds, or to what extent they ought to protest. Such discussions as ours ought to do something to help men to clear their minds—something to give them firmness and consistency in their practice, too.”

And is it not the case that in Canada—yes, and in the Province of Ontario—public pleasure excursions on steamers take place during the summer and autumn months upon the Lord's Day? And are there not to be found men—well-meaning, perhaps, but sadly mistaken—who attempt to draw a broad line of demarcation between the Sabbath Day of the Fourth Commandment and the Lord's Day? Some of these men may be in holy orders and learned in all manner of learning, but with

all due deference to their sacred office, and with all proper respect for their erudition, I must beg to dissent from the position which they take, and from the conclusions at which they would have us arrive. And I contend that in so doing I am in conformity with the teaching of the Church of England.

The Church Catechism puts it into the mouth of a child to say that at baptism the godfathers and godmothers did promise and vow in the name of such child, that he should keep God's holy will and commandments, and walk in the same all the days of his life; that there are ten commandments, which are the same which God spake in the twentieth chapter of Exodus, saying, "I am the Lord, thy God, who brought thee out of the land of Egypt, out of the house of bondage;" and that the fourth of such commandments is—"Remember that thou keep holy the Sabbath day. Six days shalt thou labour and do all that thou hast to do; but the seventh day is the Sabbath of the Lord, thy God. In it thou shalt do no manner of work, thou, and thy son, and thy daughter, thy man-servant and thy maid-servant, thy cattle, and the stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day; wherefore the Lord blessed the seventh day and hallowed it."

I contend that the Church of England adopts the Fourth Commandment as a rule of observance of the Lord's Day. If not, it was worse than useless to include it in the Catechism, for if the Sabbath day spoken of in it is not, or does not refer to, the Lord's Day, it must refer to some other portion of the week which is not observed among us, and which has practically no existence, and this no reasonable man would for a moment attempt to establish. And I find that in the Church Catechism, broken into short questions, published by the "Society for promoting Christian Knowledge," the following are some of the questions and answers appended to the Fourth Commandment:—

- Q. What is the meaning of the word, Sabbath?  
 A. Rest.  
 Q. What day did the Jews keep as a day of holy rest?  
 A. The seventh day.  
 Q. What day do Christians keep holy?  
 A. The first day of the week?  
 Q. What is the day of rest called now?  
 A. The Lord's Day.  
 Q. What, then, does this Commandment teach us?  
 A. That we must keep holy the Lord's Day.  
 Q. May we do any manner of work upon that day?  
 A. No, not any, except works of piety, necessity, or charity.  
 Q. What reason is given for the observance of this law?  
 A. Because God, Himself, rested upon the seventh day.  
 Q. Why did God bless and make it holy?  
 A. That we might rest that day from our usual works, and set it apart more especially for worshipping him.  
 Q. Why do Christians keep the first day of the week holy?  
 A. Because on that day Christ rose from the dead.  
 Q. How are we to keep the Lord's Day holy?  
 A. By resting from unnecessary work; attending public worship; reading the Bible and religious books, and giving some part, at least, of the day to private meditation and prayer.  
 Q. Can those be thought to keep it holy who spend the Lord's Day as a day of pleasuring and laziness?  
 A. By no means.

Contending then, as for us, and that the Church that it contains the rules for the family. The commandment applicable to him, his son, his servant, his cattle and the families in the aggregate, the Lord's Day be properly observed in the communion of the Lord's Day, though who contend earnestly for it.

I wish to throw my Christian household let Sabbath be the forerunner of the Lord's Day, especially in case the wages may, perhaps, to a certain extent, but I think if an effort be made the way. And let no Christian devote Saturday evening to prevent the heart from being followed. But, as far as possible, let the members of the household let the members of the household of private devotions; and let their breakfasting together, in order. If there be a morning dressed, start in good time churchyard, but take their time there be not a morning Sunday go together, as a family, to times. Let all, young and old, worship God. After service leave the church reverently criticising the dress or appearance be Holy Communion, and let those who do not stay go to others. If one of the family member of the choir, let her that she is as much in the church that she is engaged in singing a beautiful poem of "The Village"

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Contending then, as I do, that the Fourth Commandment is a law for us, and that the Church of England so holds, it must be conceded that it contains the rules for the proper observance of the Lord's Day in the family. The command is given to the head of the family, and made applicable to him, his son, his daughter, his man-servant, his maid-servant, his cattle and the stranger within his gates. And, inasmuch as the families in the aggregate make up the community, it follows that if the Lord's Day be properly observed in the family it will be properly observed in the community. As to the manner of the proper observance of the Lord's Day, there may possibly be among Christian people who contend earnestly for the sanctity of the day, a difference of opinion.

I wish to throw my own views into practical shape. In every Christian household let Saturday evening be, as much as possible, the forerunner of the Lord's Day. I know, that among the working classes, especially in case the wages are paid upon that day, Saturday evening may, perhaps, to a certain extent, be necessarily occupied in shopping, but I think if an effort be made even this difficulty may be got out of the way. And let no Christian—rich or poor—allow himself or herself to devote Saturday evening to any amusement or occupation which may prevent the heart from being attuned for the sacred day which is to follow. But, as far as possible, let there upon it be made such necessary preparations for the morrow as the laying out of the children's clothes and other like matters. And when the sacred day has dawned, let the members of the household arise in such good time as to permit of private devotions; and of their assembling for family prayer; and of their breakfasting together, and of all things being done decently and in order. If there be a morning Sunday school, let the children, neatly dressed, start in good time for it, and after it is over not play about the churchyard, but take their places reverently in the family pew. And if there be not a morning Sunday school, let the parents and the children go together, as a family, to God's house, and not come trailing in at odd times. Let all, young and old, remember that they have assembled to worship God. After service, if there be not Holy Communion, let all leave the church reverently and together, and go home, not gossiping or criticising the dress or appearance of neighbors on the way. If there be Holy Communion, and some members of the family remain for it, let those who do not stay go home, to be followed in due course by the others. If one of the family be gifted with the power of song and be a member of the choir, let her see to it that she knows and remembers that she is as much in the house of God as if in her father's pew, and that she is engaged in singing the praises of God. Longfellow, in his beautiful poem of "The Village Blacksmith," says :—

"He goes on Sunday to the church,  
And sits among his boys;  
He hears the parson pray and preach,  
He hears his daughter's voice  
Singing in the village choir,  
And it makes his heart rejoice.

It sounds to him like her mother's voice,  
Singing in Paradise!  
He needs must think of her once more,  
How in the grave she lies;  
And with his hard, rough hand he wipes  
A tear out of his eyes."



If possible, have things so arranged that the domestics of the family can attend divine service. Let the family party at the mid-day meal be a cheerful and bright one; and let the food be of the best that can be properly provided. If there be afternoon Sunday school, see that the children go to it. If there be a lesson to be prepared, let the parents make it a point to have it properly learned. Also give the children something to put in the collection plate. Instruct them to come directly home after school, and not loiter to play.

Do not let a child remain from church because he goes to Sunday school. If either has to be given up let it be the Sunday school.

Let the evening meal be a simple one, and partaken of at such an hour as will afford plenty of time for all the members of the household to get ready for evening service. If circumstances are such that all cannot go—whether owing to sickness, or the tender age of children, or any other good cause—let those who remain at home spend the time in profitable reading of a character suitable for the day; and if one can read aloud to the others so much the better. Let parents exercise a careful supervision over the books which their children read. Avoid entertaining visitors on the Lord's Day; but if there be in the place in which you live one who is necessarily absent from his home, welcome him to yours, and let him share your pew and your table.

Let us have it in mind to make the Lord's Day in our families so bright and happy, that the memory thereof will in days to come live in the hearts of our children, although they be far removed from the old home.

And in conclusion, let me urge that the Lord's Day be spent in the service, and fear, and love of Him whose it is.

II. The following paper, by Rev. Canon NORMAN, D. C. L., of Montreal, on Question VII., (p. 84,) was read at the Congress in the absence of the author:—

The subject which I have the honour of being intrusted with is one which yields to very few in importance and interest. The clergy, who are present, must have felt it pressing upon them at times, and cannot have failed to notice that it compelled their attention, and that amidst the various problems, which, in the course of their pastoral experience imperatively demanded solution, this particular one occupies a prominent place. I may as well, *in limine*, state that it is difficult to do more than lay down general principles for guidance in individual cases. A method which may be highly successful in one parish, may comparatively, if not absolutely, fail in another. What may be suitable in the life, activity, and intelligence of a town parish, may be inapplicable in a rural district. A plan that might be found to work well among the rough but long-headed people of the mechanic class, might not be found congenial to the mental soil of a very refined, or a rather bucolic community. Details must vary, and general principles must be as elastic as possible. And I would first state that the relation of the Church of Christ to education is inherent in her very constitution, and may be said to date from the commission given on the Galilean mount.

The command, "Go, teach the children. It is really impossible to enter indirectly, if not directly, by God. When we set the child an impulse towards God, in fact, even in the non-denominational connected with, the reading of text and united prayer, is impossible to avoid imparting training; and herein education is not denominational by its character, if sanctified by prayer as "Our Father," and you teach dogmatic teaching. And in difficult facts in Christian history, a plexion of controversy. Dr. of this spirit in his small book, "sons," published 1870. He was in school, and yet he did not grapple with them in a broad way, but with regard to our Christian efforts to train the children with discretion and tact, superad-

I have read, that in the in the way of Christian nurture in any child's life, than in the reaching the adult stage. ["Christian Nurture."] This but if only partially accurate, the value of parental teaching connected with the office of and the whole building, the character of the four speaking, the present Lord a man and a philanthropist as a theologian or politician, earnest conscientiousness exercised over him by a good of him in infancy and childhood, reading the biography of the power which she possessed to imbue them with a portion best of early training; given influences, all is not achieved part. One of the Church's teacher of the young.

Now, in almost every year generally comes on, which "war of independence." It is a time that calls for the utmost can be possessed of. If a b-

The command, "Go, teach, or make disciples of all nations," implies children. It is really impossible to prevent the element of religion from entering indirectly, if not directly, into all education. Intellect is given by God. When we set the mind in motion, we can scarcely help giving it an impulse towards God. And when, as I am thankful to say is the fact, even in the non-denominational schools of Montreal, such as I am connected with, the reading of the Bible with simple explanations of the text and united prayer, consecrate the work of every school day, it is impossible to avoid imparting a certain amount of definite Christian training; and herein education in every Christian country, however non-denominational be its character, must have something dogmatic about it if sanctified by prayer and scripture reading. Teach a child to say, "Our Father," and you teach it dogma. Now, heathenism had no dogmatic teaching. And it is possible to deal with rather abstruse and difficult facts in Christian history without importing into them any complexion of controversy. Dr. Abbot has afforded an admirable example of this spirit in his small but most valuable work, entitled, "Bible Lessons," published 1870. He was the head-master of a non-sectarian school, and yet he did not shirk difficult and debateable points, but grappled with them in a broad, yet orthodox spirit. We are not so situated with regard to our Church schools. We are not hampered in our efforts to train the children of the Church. What we need is wisdom, discretion and tact, superadded to knowledge.

I have read, that in the opinion of some learned men, more real work, in the way of Christian nurture, is accomplished in the first four years of any child's life, than in the remainder of its existence previous to its reaching the adult stage. [On this subject see Dr. Bushnell's work on "Christian Nurture."] This theory, in its entirety, may be questioned, but if only partially accurate, it indisputably and forcibly demonstrates the value of parental teaching, and the responsibility which is connected with the office of a parent. The foundation is then laid, and the whole building, with superstructure, must be affected by the character of the foundation. I have also read, that, humanly speaking, the present Lord Shaftesbury (whom all must respect as a man and a philanthropist, in whatever rank some may place him as a theologian or politician,) owes, under Providence, much of his earnest conscientiousness and living humanity, to the influence exercised over him by a good woman, a nurse in fact, who had charge of him in infancy and childhood. Those who have had the pleasure of reading the biography of the late Mrs. Tait, will recall the marvellous power which she possessed to make her children love the Church, and to imbue them with a portion of her own saintliness. But, given the best of early training; given the purest and most affectionate home influences, all is not achieved or attained. The Church has to do her part. One of the Church's most exalted functions, is her function as a teacher of the young.

Now, in almost every young person, and especially in boys, a crisis generally comes on, which I used, when a schoolmaster, to call the "war of independence." It does not, as a rule last very long, but it is a time that calls for the utmost wisdom and patience which any parent can be possessed of. If a boy is not discreetly handled in that stage of

his life, he is apt to become unmanageable, and to be, apparently, almost impervious to religious ordinances. And sometimes he offers a stubborn resistance—the duration of which is considerable. He longs to be lord of himself. He longs to be a man, and is apt to consider that going to Sunday school is quite unnecessary—in fact, altogether beneath his dignity—while the attending a church service is rather a condescension on his part. He considers such proceedings as suitable for the weaker sex, not for one who is nearing the proud threshold of manhood. In short, he is inclined to think that religion is unmanly; that to take interest in religious instruction is a sort of hypocritical affectation. If a parent in such case tries compulsion, it will most likely have a disastrous effect. The youth in question will take no interest whatever in Sunday school. He will derive no spiritual benefit from Church services. As soon as he possibly can, he will throw off both, and spend his Sunday in secular reading; in the society of his compeers, or in walking exercise, or some athletic amusement. And if the pastor treats a youth who is in this mood as a black sheep, as one hardened and irreligious, whose heart is shut against all good influences, this plan will only consolidate the stubbornness and crystallize it into what is apparently fixed and permanent. Not but what I have seen, in the case of some who have been very injudiciously dealt with, that they in the end have seen their folly, and when real manhood came on, with its wisdom and true intuition, they have recognized the benefits and the importance of public worship and religious knowledge. Then they have returned to the habits of their infancy; whilst, if they have ultimately children of their own, they avoid the mistakes into which their own parents and instructors may perchance have fallen. And at this point I would assume that most of our Church people send their children to Sunday school. For though I believe and have publicly, (in gatherings of Churchmen held in this Province,) maintained my belief, that for little ones, no teacher is so efficient as a loving, tender, pious and well-taught mother, yet, in this land the usages of society and household duties frequently absorb so much of the time and thoughts of a wife and mother, that she has little of either to bestow on her children in the course of the Sunday. That being the case, Sunday schools become quite indispensable.

And next, how to attract children to them, or, when brought, to retain them; for the difficulty makes itself felt for the most part when a boy or a girl is about fourteen or fifteen to sixteen years of age.

1st. Let the session be not over long. I personally believe that an hour is amply long enough, including the opening and closing exercises, which would probably leave about forty-five minutes for actual instruction. Next, let the devotional part be liturgical, and the children taught to take their part. Two hymns will, I assume, be sung: one at the opening and one at the conclusion of the session. Next, secure the very best teachers you can find. They should not be too young; and, for the senior classes, teachers of years and experience should be appointed. They should look upon their duties as alike sacred, interesting and important. They should spare no pains in their preparation, and should make both their work and their scholars occupy a place in their prayers. They should look on the Sunday school, not

as a substitute for the Church, but as a handmaid to it, as an introduction to a liturgical life.

The following plan has been suggested: to have a special service at the hour divine service is held. When the children grow older they are promoted to a position of honor and promotion as an honor and strongly reprobate the practice of long service. Never force a child to attend, but esteem it as a reward and a privilege.

Again, the teaching in the Sunday hour's teaching, but the earnest teacher will visit the children with confidence and co-operation, and boys, make friends of them on occasional walks, and encourage them for art. Many a boy, inclined to the influence of the society, and the influence of the society, a little girl has been led up to the influence and unconscious magnetism of the influence is none the less, it is indirect. Another agent in the management of which and will feel pride and pleasure in service. A parish is a little more united by turning the common good.

Again, it is good to have selections from the prayer book, catechising, and a brief, pithy attention of the children. Sunday school library, which but solid biographies, travels, and that illustrate Church history to youth who thinks himself to draw others away and be a source of strength to the next point, is the inducing your young people to them, to do something for the same use. Gain this end as an antidote to indifference and vicarious aid in reclaiming idle, vicious machinery of the Sunday school to support the needs of the missionary cause. And here, possible, a Sunday school should have to appeal to the common expenses. No doubt a Sunday time, and your people would



as a substitute for the Church in which light some parents regard it, but as a handmaid to the Church, and as serving among other things as an introduction to a liturgical Church service.

The following plan has been tried with good effect in England, namely: to have a special service for young children in the schoolroom at the hour divine service is being held in the Church. Then, as they grow older they are promoted as it were to the Church, and value the promotion as an honor and privilege. In connection with this, I would strongly reprobate the practice of forcing young children to attend a long service. Never force children to Church. Rather lead them to esteem it as a reward and an honour.

Again, the teaching influence should not be confined to the Sunday hour's teaching, but, as every good school helps the home, the earnest teacher will visit the child at its home, and thereby obtain the confidence and co-operation of the parents. In the case of elder girls and boys, make friends of them. Take them as companions in occasional walks, and encourage in them a taste for natural history or for art. Many a boy, inclined to be unsteady, has been reclaimed by the influence of the society of his pastor and teacher; and many a volatile girl has been led up to higher things by the friendly conversation and unconscious magnetism of a Christian lady. And remember that the influence is none the less valuable or likely to be permanent because it is indirect. Another agency is social gatherings, lectures and concerts, in the management of which the more advanced pupils can take part, and will feel pride and pleasure in the consciousness that they are of service. A parish is a little world, and it will be the stronger and more united by turning the energies of its members to account for the common good.

Again, it is good to have periodical children's services, based on selections from the prayer book, interspersed with hymns, a canticle, catechising, and a brief, pithy address that will arouse and retain the attention of the children. Next, spare no pains in forming a good Sunday school library, which should contain not only religious tales, but solid biographies, travels, accounts of missionary labour, and stories that illustrate Church history. Appoint as librarian, or assistant, some youth who thinks himself too old for Sunday school, and who might draw others away and be a source of trouble. The last statement naturally brings me to the next point, involving a very important question, and that is the inducing your young people, and especially the more advanced of them, to do something for the Church, and thus to feel themselves of some use. Gain this end and you will have gained a most valuable antidote to indifference and inattention. Some of your young people can sing in your choir. Some can visit a few poor families. Some can aid in reclaiming idle, vicious children. Some can assist in the machinery of the Sunday school itself. All can do something, not only to support the needs of the school, but also can contribute to some missionary cause. And here, I may say, *en passant*, that as far as possible, a Sunday school should be self-sustaining. It is not desirable to have to appeal to the congregation for the defrayal of its current expenses. No doubt a Sunday school feast must be held from time to time, and your people would readily assist in meeting the needful outlay.

But for my part, I think that some err on the side of pampering their scholars; of pandering to their appetites and love of amusement by feasts, picnics, excursions, etc. Children should be drawn to a Sunday school by higher motives than practical bribery and corruption. They should love it for the good it does them; for the valuable teaching which they receive; and from respect for their teachers, and their knowledge of their teachers' interest in them. Also, from time to time, a request may be fairly made to your people for additions to the library. But otherwise "the machine should be run," to use a vulgar expression, by the alms of the scholars. These should suffice for the leaflets, the support of the library, and for contributions to some missionary cause. The collection for this should be taken up on some fixed Sunday during the session of the school, perhaps once a month. I conceive it more expedient to let this missionary collection be the act of the whole school than that each class should have its own pet object of interest. A certain natural and pardonable pride works in the breasts of children, when they reflect that some particular cause is benefited through their savings; and that, by practising a little self-denial, they are helping a work of permanent usefulness. It will be found that Sunday school children are a little changeable, and that the interest in some particular mission work may flag and its intensity abate. This, though a matter for regret in the abstract, is unavoidable, and at all events a change has the effect of enlarging a child's area of knowledge of missionary needs, and helps to impress on the children that the field of God is the world. There can scarcely be a better feature of true Christian education than this checking of a spirit of insularity, of selfishness, and the awakening in the child's mind some portion of the important principle that all of us are bound to help in preaching the gospel; that wherever sinners have to be reclaimed; wherever heathens have to be converted and the ignorant to be taught, that a call is sent to some, "Come over and help us." And no one ought to be able to plead in self-vindication that no such call has been received. For the young should be nurtured from early childhood to love the Saviour, and because they love Him, to desire that others should be taught to know and love Him. If so, they will take interest in missions. It is sadly cramping to our spiritual part, when that comprehensive desire and that strong appreciation of the Gospel as the only true civilizer, are not learned till middle life—at all events till the character has somewhat stiffened into rigidity. Also, it is of great value to teach children the great duty of giving of their own to God. It has been quaintly said, "that the heart and the pocket are literally near, while they are often far apart, and the one fails to act on the other." Every Christian should esteem it not only a duty, but a privilege, to return to God of what He has bestowed on us, be it little, be it abundant, and the sooner this lesson is learnt, the better for the after life. Be it gold, or silver, or copper, which is theirs to offer, let the children bring of what they can, as a gift, to God, and through Him to His Church.

Again, the season of confirmation is a very efficient help towards retaining the perhaps wavering affections of the youth or girl. Our Church, as we are all aware, in her wisdom, as I conceive, mentions no precise age at which Catechumens should receive the ordinance of

"laying on of hands." Some advanced in intelligence then seize the right time, when a mate the duties and responsibilities not likely to be beguiled by the possible blessings which careful instruction, by early Christian manhood can be when this season is over, and full Church Communion, receive themselves to be too then alienate them by content are human, and their sentiment an ideal level. Respect the Bible class, which may meet at some different hour as matter of this class as interesting appliances, of all modern impart point and life. Do teaching, as for joint study young people will readily pains and thoughtful interest

It is admitted, I think, easily moulded and influenced more susceptible of religious refined; more unselfish, and boy is very reserved on religious touch of unreality or hypocrisy be thought worse than better of a seeming sanctimony in the eyes of his pastor and youth will respond to interest bestowed upon him. For, the heart. It is as the sun and is as the motive power It is as the mystical word silent. And this sympathy A young person speedily see An artificial elaborated effort into a fortress of exclusiveness immature themselves.

Again, to be really successful be perfectly natural; to recall sympathy to partake in the healthy. It is totally diverse It is the earnest interest extend towards the lambs of Church for the service of Christ young Christians as if they were some apparently well marked have been taught to say "Our

"laying on of hands." Some are more developed in character, and more advanced in intelligence than others. It is the pastor's business to seize the right time, when a young person is thoughtful enough to estimate the duties and responsibilities entailed on every candidate and is not likely to be beguiled by evil example into apathetic indifference to the possible blessings which it may receive. At this chosen time, by careful instruction, by earnest appeals, by affectionate admonition, Christian manhood can be built up both in faith and practice. But when this season is over, and the young people have been received into full Church Communion, do not lose sight of them. They may conceive themselves to be too old to attend a Sunday school. Do not then alienate them by contemptuous blindness to their feelings. They are human, and their sentiments cannot in every instance be exalted to an ideal level. Respect their feelings and induce them to attend a Bible class, which may meet at the same time as the Sunday school, or at some different hour as may be most convenient. Make the instruction of this class as interesting as possible. Make use of all attainable appliances, of all modern researches, to lend the matter which you impart point and life. Do not make it so much a time for catechetical teaching, as for joint study of God's word. You will then find that the young people will readily and regularly attend, and will appreciate the pains and thoughtful interest evinced in their welfare.

It is admitted, I think, on all hands, that, as a rule, girls are more easily moulded and influenced for good than boys. The former are more susceptible of religious impressions; more conscientious; more refined; more unselfish, and less distracted by outward things. The boy is very reserved on religious questions, and fearful of the slightest touch of unreality or hypocrisy. An honest boy would almost prefer to be thought worse than better than he really is, and dreads the imputation of a seeming sanctimoniousness, in order to gain a good character in the eyes of his pastor and teacher. But, at the same time the average youth will respond to interest; to care, and above all to sympathy when bestowed upon him. For, after all, sympathy is the key that unlocks the heart. It is as the sun that melts the hard, icy barriers of reserve, and is as the motive power that sets going the springs of the machine. It is as the mystical word that opens the casket, otherwise inert and silent. And this sympathy must be real. Mere words do not suffice. A young person speedily sees through a mere affectation of sympathy. An artificial elaborated effort only drives them to retire farther back into a fortress of exclusiveness, within which so many young natures immure themselves.

Again, to be really successful with young people, it is necessary to be perfectly natural; to recal one's own youth, and by the medium of sympathy to partake in the feelings of the young. And this is perfectly healthy. It is totally diverse from any morbid emotional sentimentalism. It is the earnest interest which a pastor and teacher should vividly extend towards the lambs of Christ's flock. They will be trained by the Church for the service of Christ Himself. Some people practically treat young Christians as if they were children of the Devil, until they undergo some apparently well marked and spiritual change. But since they have been taught to say "Our Father," that fact reminds us whose they



are, and that we must aid them to realise that holy relation and to call forth the gifts of the Spirit bestowed on us all. Man has a threefold nature: body, soul and spirit. We cannot split up this divinely formed constitution, but all must be educated; and therefore the pastor should manifest fellow-feeling with all that benefits his youthful parishioners.

And now I would draw this paper to a close. I fear that I have told you nothing that is novel. I have only thrown out a few hints, the results of my own experience, and I find it impossible to lay down precise cut and dried rules for the guidance of myself or my brethren. The Christian Church must be ever modifying and adjusting her methods of action, or she will often be found to be beating the air. Every true principle must be capable of self-adaptation, and the Church being divine and possessing the truth, may, in many cases, safely make use of the practical example of other bodies, and adopt any machinery which may supply a want, without lowering her position. God's voice to man is four-fold: (1) by nature; (2) by man's moral and intellectual constitution; (3) by Holy Scripture; (4) by the voice and training of the Church. The Prayer Book and the theory of the Church is that the baptized have a germ of good placed within their souls, which should grow and expand. The Prayer Book is intended for the use of believers, and its system is meant to produce steady growth in grace. We ought not, therefore, to expect violent revivals, though such agencies may be blessed, but we should look at the Church's own revivals, which are indicated in her recurrent seasons and her sacred ordinances, and these should be earnestly but discreetly made use of for ourselves and for others. Our Church also grew out of our national character, and hence must be broad and comprehensive, containing different elements and exhibiting divers methods of applying eternal principles. She should be the Church of the rich and of the poor; of the mechanic and the laborer. And if we bear in mind the golden rule of sympathy, and remember that the seed of religious life must be carefully and wisely tended; that rapid results must not be looked for, and that patient trust in God and distrust of self must ever actuate us, we shall find in the main that we can retain our children; that we can keep alive their interest by making them workers for Christ, and that by a consecration of themselves to Him they will hand on the blessed truth to others, and help us in preparing a people for the Lord. I claim no originality or wisdom for my remarks, and will conclude in the words of the old Latin poet:—

“Si quid novisti rectius istis  
Candidus imperti,—si non, his utere necum.”

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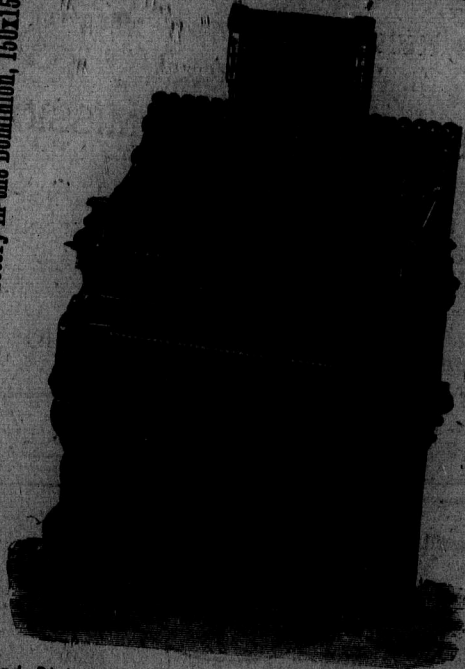
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