

seems to be a decided "craze" just now in favour of imported English material, at any rate for the Episcopal branch. It is, in fact, if not in literal words, a case of "no Australian need apply." We suppose that it is natural to have action and reaction in such matters, and so at times a larger infusion of fresh *English blood* is good for colonial life and interests—at other times, *vice versa!*

"WHEN THE LAITY HOLD THE PURSE-STRINGS, their offerings are apt to be measured by the conformity of the clergy to their ideas." So thinks the *Guardian*, and there is a good deal of truth in that way of putting it—so much as to make it rather a painful experience for those priests—Roman or other—who think it their duty to run counter to popular ignorance and prejudice. This is their *crux*—their chance to prove themselves "men," not slaves.

"A NEW PAPAL BULL FOR HIS BREAKFAST EVERY MORNING," was the desideratum of William George Ward at a certain period in his versatile career. He depended on the directions of the Roman Bishop, as other Englishmen depended on those of their *Times*. Such an attitude of personal dependence is pitiable: but it is just that which goes to make up the substance of what the Roman priests call "good Catholics." They stand with open mouths, ready to swallow—very receptive, indeed! Some such "weak souls" are to be found everywhere.

"PATRIARCH OF THE ANGLICAN CHURCH," said Sir George Bowen at a recent meeting, is the title given to Archbishop Benson by the patriarchs of the Eastern churches: and they regard the Anglican "patriarch" with great reverence, as the leading ecclesiastic and representative of the strongest and purest Catholic Church in the world. The old British Archbishop of Caerleon might—if alive—demur to the title on technical grounds.

"NOT A MISSION TO FILL EXETER HALL," said the Archbishop recently, was his business to the Assyrian Church. It is not so exciting and popular a task to keep Christianity alive in an ancient Church, as to start it "brand new" in a newly discovered race of human beings. Yet Assyria, as well as Egypt, ought surely to kindle enthusiasm among thoughtful and serious Christians on account of their prophetic history. That, however, is not the sort to "fill Exeter Hall!"

SUDDEN DEATH

is a subject which some men like to meet with *sang froid*, as though they had no fear of it. But probably in every man's heart there lurks—though it may be crushed back into a corner—some degree of this natural dread of the irrevocable change coming without warning. When, however, the "sudden taking off" is written in large characters by some *wholesale* destruction of human life in a few minutes, everybody shudders with horror. So the whole British Empire—nay the whole civilized world—has been smitten with a shock which has penetrated to the very centre of human consciences and sympathy by the terrible disaster to the warship *Victoria* in the Mediterranean Sea. If the lives were ordinary human lives, the event would be horrible enough, but these lives were of a class which stands high in the estimation of British patriots. Such men as "man" the decks of a British warship like this one, are not to be picked up easily again and replaced when lost—they are not the ordinary "rank and file" of humanity. Then the present calamity is aggravated not only by the number of

those who sank into that watery grave together, but by the *value* of each one that went down. No wonder then that deep wail has gone up from thousands of stricken hearts at the greatness of this loss; and the question is gravely discussed, was it *necessary* to incur such a loss in order to learn the effectiveness of one warship in collision with another, the utter defencelessness of the one (however powerful) that is stricken? It is to be hoped that the lesson so dearly bought will at least be well used by those who are responsible for such things taking place.

GEORGE GOULDING.

The bare announcement in a Toronto newspaper that certain parochial festivities of All Saints' Church would be postponed on account of the death of Mr. George Goulding, gave the public only a vague idea of the loss sustained by that congregation. It was not merely a pecuniary loss; that probably was the least part of the loss in reality, though he had been phenomenally liberal with his ample means. The moral loss of a successful man of business, head of a prominent firm of merchants, devoting his *whole soul*, literally, to the work of the Master in his old age, as in former years, was that which must have struck home to Sunday school teachers—and All Saints' has a formidable array of these lay helpers—and various other bands of Church workers in that parish. He carried aloft, most steadily and sturdily, such a banner of enthusiastic service as one seldom sees. His light most certainly "shone before men," for with singular absence of ostentation, there was united in Mr. Goulding a fearless "courage of conviction." He was not ashamed that people should discover—if they did discover—who was at the back of so many large and generous deeds of benevolence as we seldom hear of coupled with the activities of a single lifetime—and that a busy one. For the deceased always sustained his old time reputation as one of the "solid men" of the community—reputation which happily attaches so generally to members of the Church of England or the Protestant Episcopal Church. One could wish that more of our business men were as like Mr. Goulding in *personal devotion and liberality* as they are in mere business integrity with very few exceptions.

SYNOD THOUGHTS.

Now that the Canadian Church has entered fully into the inheritance of the Church's innate power of diocesan government and legislation, it is well to consider occasionally how the stream flows—to take stock of the manner in which legislative inheritance grows and fructifies in course of years. As one looks on the vast fields of Canadian dioceses, from Atlantic to Pacific, one recognizes a general similarity of thought and subject, due to the similarity of circumstances, and perfectly natural and normal. On the other hand, there crop up occasionally, at various points in the view, some peculiarities of development that seem to outsiders like eccentricities—but which are just as natural and normal under a differentiated class of circumstances. Niagara and Quebec, Winnipeg and Toronto, British Columbia and Nova Scotia, have their common subjects, though so far apart: they have also, each, their own individual points of difference, subjects of strictly local interest.

PATRONAGE

is a subject which received very special attention in Quebec Synod, as we learn from the newspaper reports—a wave of temporary excitement, in the

throes of which Toronto Synods laboured a quarter of a century since, and reached substantial rest in a compromise By-law in 1871. The Bishop, the brother clergy, the lay people—three interests not necessarily antagonistic, not properly so at all, but often arrayed in rivalry, if not hostility, owing to some concrete instance of abuse of power by one or other "party" to the contest. The idea of *private patronage* which forms so large an element in England, is practically unknown here. "Collation" takes usually the place of the twofold English process of "presentation" and "admission" or "institution." So the question is narrowed somewhat—shall the Bishop be absolute or have his rule constitutionally modified by an obligation (as in Toronto) to "consult" formally the representatives of the lay element? Quebec clergy seem to prefer the former: and the new canon got "snowed under."

THE USE OF ENDOWMENTS

is a world-wide subject of debate just now. In England, in the face of the looming and lowering cloud of disestablishment, the question is a very grave one—a "burning question"; on this side of the Atlantic, endowments are so very exceptional and limited that the question does not *burn* to any extent: at the same time, it is certainly a "live issue" of the day. Dr. Rainsford, from the vantage ground of his prominent position in New York, has proclaimed the supreme importance of parochial endowment in trumpet tones. As Provost Body argued in Toronto Synod, if such a popular idol of the pulpit and platform feels the chill atmosphere that belongs to the incoming wave of poverty, any one may be pardoned for advocating the only substantial and secure method of ensuring Church support and continuance in the slums of great cities, where fashionable churches follow fashionable people up town. This is "writ large" in such places as London and New York; but it is seen and felt everywhere, more or less. The care of the poor cannot be trusted to the interest of the rich; therefore *moderate* endowments are wise. If they get too large, they need to be divided.

CLERICAL INCOMES.

This is a subject closely related to that of endowments, being, indeed, the general expression of the same subject; for to support the clergy is to maintain religion. It is curious to note how the newspapers were filled with that very subject in reference to discussions in the Synods and conferences of dissenters—*before* our Synods met—so that the interest in the subject is not confined to the Church. Presbyterians, Methodists, Baptists, all are on the *qui vive* as to the proper scale of maintenance; and many individual illustrations have recently occurred among them as to the esteem or non-esteem—the valuation attached to clerical services. The general opinion seems to be that a minister's pecuniary value per annum decreases as he gets older! But of all the *crazes* on this subject, the greatest and queerest is that of certain Churchmen who think that the possession of an endowment enables a clergyman to live on less (!) than he otherwise could; and so these people persistently try to deprive endowed parishes of the collateral aid so many of them require.

"CONFERENCES" AND LAYMEN.

A very interesting "side issue" of the Synod question is the value of an informal conference either as an adjunct or substitute. As such, the varying views of the subject indicate an uneasiness and general dissatisfaction with our Synods.