

would dream of, and in their visitations to preach in school house or chapel, were received by the simple-minded people as being almost, if not quite, equal to the circuit preacher, which of course they were by every reference to Scripture and history, as well as by the dictum of Mr. Wesley. The efforts of those men, however, constituted an increment in the growth of Methodism such as neither the employment of lay help, nor the adoption of itineracy by our clergy, under our restrictive system, would ever be able to remotely bring into successful operation. The influence of this class of men is now on the wane, for even Methodists are, after a fashion, fast becoming high sect, if not high church. Another element tending to similar results in the Methodist economy, but impossible for us as well as undesirable, whether with itineracy of clergy or not, is the class-meeting, now also in decadence among that body, but formerly a *sine qua non* of membership. This institution, like the Roman Confessional, and with as little, if not less Scriptural authority, had the decided effect of subduing the Methodist convert to the condition of a devotee to the sect and system; and a devotee, even if only an ignorant woman or forward youth, can, and does, exercise an influence on their equals for good or evil, by no means to be ignored, especially when numbers rather than quality are mainly sought.

Again: Loyalty to their sect and system by preachers and people, is perhaps, above all others, the greatest cause of the apparent prosperity of Methodism in this country. Although they have departed almost to the nether pole from the teaching of Wesley and the practice of the parent society, yet there is no bitter wranglings on that ground, in their congregations, quarterly meetings or conferences. The rank-and-file of the body accept such departures from old paths, and such innovations as time and circumstances induce, or such as their teachers devise, with almost as much quiescence as the Roman Church accept the rulings of the Pope, provided their material and personal interests are not interfered with.

I do not assume that such a condition at all proves the soundness of doctrine or excellence of system, though very necessary to the kind of prosperity referred to by Mr. Ransford. That loyalty, zeal and seeming sincerity, necessarily followed by the human consequences of numerical strength and material prosperity, do not necessarily prove soundness of faith and practice, is amply sustained by the history of deistical systems in ancient times, including Mohammedanism, and the succeeding semi-Christian systems of Gnosticism, Arianism and Pelagianism, down to Methodism and the hundreds of sects which have flourished during the last two centuries. While the difference of teaching and practice held by Wesley and his Society, or of the sect in this country of sixty years ago, as compared with Canadian Methodism of to-day, is greater than that which differentiates between the so-called High Churchman and the extremely Low Churchman, yet the loyalty of Methodists to their system, as it now exists, is a very prominent feature of the whole body, and is so sadly wanting amongst ourselves as to render the contrast so discouraging and lamentable. So far has dissenting gone that it is reported of a bishop that he refused to receive clergymen from a sister diocese upon his clerical staff! If this be true, it is truly deplorable; and we find theological schools instituted and sustained to foster and perpetuate such a condition of things.

JUSTITIA.

#### Acknowledgments with Thanks.

SIR,—Will you please allow me once more to use your columns. I have lately returned from a visit to various parts of Ontario and Quebec, and should be glad to use your valuable space, first, to thank the many kind friends who assisted me, and next to make a statement as to the direct result of my visit. I am under very deep obligations to friends in every part of the country for their kind aid and generous help, to which under God, the success of my mission is due. I visited the following places: Chatham, London, St. Thomas, Woodstock, Hamilton, Toronto, Cobourg, Colborne, Millbrook, Bowmanville, Belleville, Montreal, Quebec and Levis, and was everywhere much cheered by the very warm and ever growing interest in both the general Indian work and that of this school. I have been much struck with the remarkable growth of the Women's Auxiliary and with its great beneficial influence upon the life of the Church. In this connection, I would acknowledge my own great indebtedness to the W.A.M.A., and especially as regards my visit to Mrs. Baldwin, President of Huron branch; Mrs. Cummings, of Toronto; Mrs. Hamilton, Mrs. McLaren, and Mrs. Crawford of Hamilton, and Miss Mountezambert of Quebec, who were good enough to arrange for various meetings for me. The following is a list of collections and donations received at various places. Sums received from various points

and sent direct to the school since January 15th, in the way of regular contributions, will be found in list No. 2.

Collected by Rev. W. A. Burman in Eastern Canada:

#### BY DIOCESES.

Huron: Per Mrs. Lings, Christ Church, London, Ont.	\$ 10 00
W.A.M.A., Chatham (E. Thompson's acct)	10 00
W.A.M.A., Old St. Paul's, Woodstock	5 00
" Clinton	8 00
" London Drawingroom mt'g	21 45
" St. Thomas, coll. at mt'g	4 80
Per Right Rev. Bishop of Huron,	
" Friend of Missions"	5 00
" Very Rev. Dean Innes, "H."	1 00
" Rev. R. Hicks, Mrs. Labatt	5 00
" R. Hicks, Anon.	2 00
Rev. R. Hicks	1 00
" A Friend"	1 00
Mrs. Gamble, London	2 00
Rev. Principal and Mrs. Miller, Lon.	6 00
Mr. Cadwallader, London	2 00
Miss Meredith, London	1 00
Woodstock, coll. W.A.M.A. meeting	7 75
Toronto: Parkdale, Ont., donation, Mr. Black	5 00
St. Alban's Cathedral, Toronto	10 00
Miss Saunders, Toronto	25
" God's Tenth," Toronto	50 00
Cobourg, St. Peter's, per Mr. Osler	10 00
" Harriet and Dudley	20
" St. Peter's Sunday school	2 00
W.A.M.A., Millbrook, coll. at Missionary meeting	4 50
W.A.M.A., Colborne, coll. at Missionary meeting	7 75
Montreal: Collected by Miss J. M. Henderson	10 00
Rev. Canon Henderson	2 00
Ontario: Belleville, (St. Thomas) W.A.M.A.	7 08
Quebec: Quebec City, coll. Miss. meeting	153 37

Sent direct to school since Jan. 15th.

St. George's Sunday school, Montreal	\$50 00
Prof. Hamilton's Bible Class for T. Quoquat	21 00
Mrs. De La Hooke and Miss Haskett, London donation	6 00
St. Lambert, Montreal, per Rev. W. Dart, towards support of child	25 00
Anon, per Rev. — Hill, London	1 00

The Lord Bishop of Huron, and the Rev. Principal English, of Hellmuth Ladies' College, London, have each presented a number of books to the school as the nucleus of a library and for class use, and the students of the College have kindly given us a set of modelling tools. We have also to thank Mr. Southam, of London, for five founts of fancy type for our printing shop.

We also received from the W.A.M.A., of Niagara and Quebec, the kind promise of \$150 and \$100 per year respectively, for the salary of a lady teacher for three years. For this boon we are very grateful.

With many thanks for the insertion of this letter.

WM. A. BURMAN.

#### Resolution.

SIR,—Will you kindly insert the following resolution, passed unanimously at the last meeting of the Diocesan Board W.A.

"Resolved.—That in future all appeals for financial assistance to the Women's Auxiliary, from missionaries of the diocese of Toronto, must be sent by said missionaries to his Lordship the Bishop, or to the Diocesan Mission Board, who will forward them to this Board if it is deemed that they are appeals which the W. A. should undertake. Copies of this resolution to be sent to the Bishop, the Mission Board and to the Church papers."

EMILY CUMMINGS,  
Diocesan Secretary.

#### A Few Points.

SIR,—In the last few issues of your paper I have noticed some letters headed "Progress of the Church," and it has seemed to me that a series of such letters touching upon small practical matters cannot fail to be of great service. I should also like to suggest a few points which I think might be worth consideration, and would tend to promote the welfare of the Church.

1. The rearrangement of the rural deaneries, which are at present inconveniently laid out. And as a basis of the rearrangement I would suggest convenience of access.

2. The duties and powers of the office of Archdeacon should be more clearly defined.

And until that is done the attention of the Archdeacons might be drawn to Part IV. of the "Constitution, Canons, &c., of the Incorporated Synod of the

Diocese of Toronto"—the section relating to "Commission and Instructions to Archdeacons," with special reference to Instructions I. and V., although the whole might be studied with profit.

3. The adoption of the plan of Clergy Houses for working the larger missionary districts, as at once cheaper and more effectual than the present system.

4. Every deacon, on his ordination, be required to work at least for one year in the mission field of the diocese.

These points might be enlarged upon, but I will merely at present suggest them in the hope that they may call forth the ideas of brother Churchmen upon the subjects. With apologies for trespassing so much upon your space,

OBSERVER.

Toronto.

#### Itinerary

SIR, Mr. Ransford, in a recent number of your paper, argues that the Methodists in Canada have in numbers at least been more successful than the Church of England—the Methodists have an itinerant ministry—*ergo*, the Church of England should adopt the itinerating system. The numerical success of Methodism in Canada can be accounted for by other causes than those of a changing of preachers every few years. Prominent among the causes of Methodist success has been the apathy of the Church in missionary work, and a remarkable slowness in adapting herself to the conditions of a new country. Members of our Church found themselves in many cases without the ministrations of religion; after waiting and perhaps appealing for them for a long time, they have gradually accepted those that offered. Tens of thousands have been lost to the Church in this country because we have been neglectful of their spiritual interests.

Not only have we been apathetic in missionary effort, but have also been indifferent to the propagation of Church principles. If there is not an intelligent attachment to the doctrine, discipline and worship of the Church, then we cannot be surprised that those whose connection with the Church is only traditional or hereditary should easily change to another Church or sect, as circumstances or convenience may lead them. Intelligent Churchmanship demands constant teaching on the part of the clergy. Hitherto a scattered population has made it difficult to get people together for instruction. We have supported as a body the secular school system, and in this have made I think a great mistake. We have not till lately made the most of our Sunday schools, tho' now there is an improvement in them, and the instruction imparted is more systematic, and more Church-like in character.

Methodism owes some of its success to its use of enthusiasm. It appeals to the feelings, and its large use of emotional and sensational methods have attracted many of them. An undue use of such methods has a tendency ultimately to fall upon the people, but so far they have been an attractive force. Then the modes of thought and worship current among them suit indolent minds, and it is easy to fall into line and be a Methodist. The theology is popular which invites people to "get saved," and in one mental struggle more or less sharp and defined, wipe out the past, and insure the future.

In the past and in the rural sections of the country still, the Methodist system of lay preachers, and a low standard of education for ministers which enables them to multiply centres, and turn every school house or kitchen into a church, has done much to add to its strength.

If the Church in this country is to grow and keep pace with the religious views of her people, it can only be accomplished by a strong enthusiasm for her extension, a study of her environment, and an adaptation to the conditions and circumstances of her life. No mere imitation of some peculiarity of a sect which has achieved a temporary success in numbers, will secure a like result for the Church. A permanent pastorate in which the pastoral office can be exercised, and the priest can enter into lasting personal and friendly as well as official relations with his people, is I believe the best for us, but at the same time we should have some central organization—a cathedral staff of missionaries and preachers, and more episcopal aid in our parishes to meet that desire for change and novelty, and to supply that stimulus that priest and people alike need, and will need so long as human nature is what it is.

I agree so far, however, with Mr. Ransford, that I think some system of exchanges, not only diocesan but inter-diocesan, should be arranged, whereby a clergyman could, when he deemed a change necessary, make it, and not be compelled, as too often is the case, to stay on, to his own disadvantage and that of the cause, which is always greater than the man.

ANGELICUS.

April 17, 1891.