

time, in which all the clergy took part. The afternoon was taken up with missionary meetings, the Revs. Rural Dean Lloyd, Noble, and Sinclair proceeding to Ravenscliff, and the Rev. A. H. Allman accompanying the Rev. H. P. Lowe to Allensville. In both places capital addresses were delivered and warm interest was awakened, and a gratifying measure of success attended them. The Rev. W. T. Noble and A. H. Allman returned to their respective homes, but the Revs. Rural Dean Lloyd, L. Sinclair, and H. P. Lowe returned to Huntsville for evensong at All Saint's church, and then wound up at the parsonage. The two latter gentlemen left next day.

## British and Foreign.

The Bishop of Durham, at a recent meeting of the Peace Society, expressed his desire 'that all Christians, on some day in the year, might meet together to consider their duty as Christians to hasten the fulfilment of that promise by which the message of the Nativity was ushered into the world.' In sympathy with the Bishop's wish the Committee of the Peace Society, 47 New Broad Street, E.C., have suggested to the clergy and ministers of all denominations the selection of next Sunday as a 'Peace Sunday,' on which sermons of the Christian claims of peace and arbitration may be preached as being specially appropriate to Christmas week, and to the anniversary of the angelic message—'Glory to God in the highest, and on earth peace, good-will toward men.'

Mr. Stanley's opinion of missionary prospects in Africa is of considerable value as coming from a man who has been over much of the ground, and knows well the character of the difficulties. He has a hearty hatred of the Mussulman and the Arab slave-trade. It is cheering to note that he predicts a speedy decline of Mohammedan influence in Africa. He says: "I do not think there is any possibility of Mohammedanism ever raising its head again in east Central Africa; and as for the west of Africa—well, I know enough of what is transpiring there, only I cannot tell it in public. But I can tell you sufficiently, this: I will guarantee there will not be a Mohammedan south of the equator in the whole of Central Africa within five years from now."

Trinity Church, Boston, is doing a remarkable work. The parish contributed during the last financial year \$53,000 to various charities; there are 1,200 communicants, and 868 scholars in the Sunday school. The chief missionary work is St. Andrew's Church, which has its own pastor and organization, and 156 communicants and 124 Sunday-school scholars. The sewing school and the girls' industrial school are largely attended. Trinity house is an active department in the ministrations of Trinity parish. It carries on a laundry; it maintains a nursery; there is a large Bible class for boys and girls of the high school; there is special provision made for work among men; there are the Girls' Friendly Society, the St. Andrew's Brotherhood, the Trinity Club, and perhaps a dozen other agencies by which poor people are reached and assisted to help themselves. No parish in Boston can compare with Trinity in the extent and variety of its religious, social, and industrial work.

The total cost of the new parish church of Portsea, the foundation-stone of which was laid by the Empress Frederick of Germany, has been £46,200. 'A Layman' subscribed in all £23,647, 0s. 8d., and at a meeting of the Building Committee on Wednesday the Vicar (the Rev. Canon Jacob) announced that he had given £3000 towards meeting the deficiency, and made a conditional promise of £500 more. A hearty vote of thanks was accorded to the donor for his 'unfailing sympathy and munificent help,' without which, the Committee added, they could not have brought to a completion the splendid church which has been provided for the parish of Portsea. It is known at Portsmouth that the donor of these large sums is Mr. W. H. Smith, First Lord of the Treasury.

The part of the Bishop of Manchester's speech at a meeting at Blackburn last Monday which describes the results of attempting to teach children religion before or after the usual school hours, is peculiarly instructive at the present juncture. This plan had been tried over and over again in Victoria, said the Bishop, and it had always failed. The reasons of the failure were that the children did not come. They attended in ordinary hours only because they were compelled to do so, and in practice it was found useless and absurd to attempt to get them to school at other times. In every possible way the plan was tested and it failed,—in the words of the Bishop,

'ignominiously failed.' This ounce of practice is better than the tons of theory which have been let loose upon the land, to show that it will be easy to combine with an anti-religious training a few hours of supplementary religious teaching each week, which will do all that is necessary for the moral training of the young. The plan has been tried in New South Wales and South Australia, as well as in Victoria, and has been there as great and ignominious a failure as it was in Victoria. We recently had occasion to remark on what Churchmen in the diocese of Adelaide are doing to save their children from the pernicious effect of the godless State schools which so many are willing to see set up in our own country.

## Correspondence.

All Letters containing personal allusions will appear over the signature of the writer.

We do not hold ourselves responsible for the opinions of our correspondents.

SIR,—In the editorial article "Parochialitis," it begins with a reference to the Salvation Army, and the great, if not altogether good work, it has first made for itself and is now carrying on with such vigour. Your editorial complains that many grand and martyr-like efforts are smothered with the wet blanket of indifference on the part of those to whom we actually look for support and encouragement, and that others, not content with leaving a good work alone, have gone so far out of the right way as to attack in the public press "a grand scheme on paper" which a certain Bishop has conceived for the ultimate welfare of the Canadian Church. I do not think anyone who has had the privilege of hearing the Bishop's expression of views regarding the cathedral and the system in connection with it, could for one moment imagine that it was intended for his glorification in any way. I do not think we could find it in our hearts to make a reply to his appeal for support similar to that which an ignorant Irish woman once made to a clergyman who asked for a subscription towards building a parsonage, "Cock you up in a castle indeed!"

Yet if it were not thought presumptuous on my part, I should like to state briefly what appears to me to hinder the rapid progress of that good work just mentioned, or any good work in the Canadian Church.

In the first place, the people of the small towns and villages and rural districts have heard of the schemes only through the press, and from printed circulars. There has been nothing done except that far away "Jubilee Celebration" in Toronto, far away as to place and time now, and it is very difficult for them to appreciate that which has never come in contact with their inner life. Our Canadian people are unimaginative when the matter touches their purse strings. They always demand a "quid pro quo." If the Church can give them a little value for their money now, and not adopt what they are apt to consider a political dodge, a succession of promises, I believe they would respond to appeals for money more readily, and trust for the future. If the Salvation Army be taken as an example of a movement which has forced its way into public favour, would it not be well to examine the causes which led up to its success?

In the first place, General Booth went to the people; he was known as "Mr. Booth of the Salvation Army," then as "General Booth of the Salvation Army," then as "our General Booth of the Salvation Army." He is now more autocratic than any Bishop of the Church would dare to be. But how has this been brought about? Not by stirring appeals and a glowing account of what shall be, when all those Englishmen were dead whose sympathies in the work were sought to be aroused. He got them interested in what they were made to feel was a live work, touching the needs of their day and generation; then they were ready to be guided by him and to adopt his schemes. People like to be governed and are willing to be led by a fearless leader of strong convictions. Every soul of that Salvation Army seems to feel the hand of their general upon it. In the second place, his plans and operations have appeared to them to be practical. He offered them what he took the greatest pains to make them believe they needed, and they accepted with enthusiasm both his schemes and him.

In my humble opinion, if we are to have any growth in our Canadian Church, especially in the rural districts, we must first bring our machinery to bear directly upon the parts to be affected. A farmer would never think of trying to grind an axe by the wind from a grind-stone. If the fight for Church principles and Bible truth is to end in victory, presuming we have the proper artillery, we must hear the booming of the "cannon" loud in our ears, and smell the powder of actual warfare, or it may be all mistaken for the rumblings of distant thunder.

Not many have much interest in a pile of stones, however beautifully carved, when they are weighed in the balance with human souls, therefore men are not so much interested in the building of a Cathedral and the establishing of a Cathedral system. Other Churchmen throughout this province something they consider of vital importance to the well-being of the Church now in their day and generation, make a strenuous effort to cause them to perceive its value, keep it constantly before their minds, build up the spiritual fabric, give attention to have the inner life of the Church possess the power of growth and expansion, and it will find for itself suitable environments. I am a thorough believer in a Cathedral system, and would do all in my power to further its progress, but if men differ as to the method of advancing its cause, surely there is no reason for serious complaint. I have not seen the letter to which you refer, so I am not biased in any way by it. I believe the first requisite for the advancement of the work of the Church to be a Diocesan Missioner, one who is capable not only of exhorting, but of edifying the Church, the Body of Christ. Ask for subscriptions towards the support of a Diocesan Missioner first (would not the Bishop be willing to explain his scheme in every town and village which he visits?), then let him begin his work with a will and energy of a General Booth, and he need not ask for subscriptions towards a Cathedral or its necessary equipment; the people would proffer them.

A NATIVE CANADIAN.

## Information Wanted.

SIR,—There are two societies appealing with members of the Church in Canada on behalf of the Jews, namely: "The London Society for Promoting Christianity amongst the Jews," and "The Parochial Missions to the Jews Fund." Each of these societies is represented by a secretary in Toronto. The writer desires to know for his own information and that of his fellow-churchmen, the respective local expenses connected with the collecting and remitting Canadian offerings to the present societies. Is there a local paid secretary of either society, and if so, what percentage on the whole income is charged for local expenses?

In the triennial report of the "Domestic and Foreign Missionary Society of the Church of England in Canada," it appears that the total expense of managing the affairs of the Society for three years, having an income of \$81,315.08, was only \$1,450. The services of the general secretary and treasurer are honorary.

CHURCHMAN.

## Want to See More of Our Bishop.

SIR,—It is seldom that the people in the country parishes have an opportunity of seeing their Bishop outside their parish church, and there only at Confirmations. How is it that the country people, so noted for their hospitality, do not get him to stay over a day or two, and hold receptions at their houses in order that he may have the opportunity of making the acquaintance of the parishioners generally? A kindly shake of the hand and a pleasant word from the Bishop on such an occasion would make it a "red letter day" in their lives, and would in after years be looked back upon with pleasure and be frequently mentioned with pride, so lasting in the mind are such incidents, and they tend to strengthen the sense of the true relations between the Bishop, the pastor of the diocese, and the people.

LAYMAN.

Toronto Diocese.

## Privileges and Responsibilities.

SIR,—As the question of lay patronage is a question coming more and more to the fore for settlement, a few words on the question may not be out of place. In the very primitive Church the people seemed content with a voice in the election of the Bishop; the Bishop himself seems to have appointed his Presbyters, who being immediately connected with the cathedral church, only served the outlying chapels or tituli as itinerants. As the parochial system became extended and parish churches gained the privilege of baptism and the Holy Eucharist, lay patronage to these churches seems to some extent a rule of the Church. Haddon says "that the right of nominating was granted to laymen who had founded a church, and in both East and West by the time of Justinian and of Charlemagne respectively to kings, nobles and other laymen without any such ground: although the right of the Bishop to determine whether the presentee was fit remained still." This is the source of our English system of patronage. But it must be noted it was the privilege of nomination that laymen possessed; appointment is and always has been an invaluable prerogative of the episcopate. No society on earth can