

he was called—clad in semi-clerical garb, continually itinerating on saddle, glib of tongue as ignorance could make him, only a little less illiterate than many he met, his boldness the only compensating difference—would present himself at the doors of Anglican families as Rev. Mr. so-and-so. Invited in, he would use his well conned and memorised sentences as a make-believe for a purely extempore prayer coming direct and spontaneously from the heart, in a certain tone, interspersed with texts of Scripture, and the clerical character was sufficiently complete for practical purposes. The next thing to be done was to make his personality interesting to the young people, particularly of the opposite sex, who generally carry the brothers and parents with them, and so families unnumbered have been drawn from the Church of their ancestors. Would the Anglican Church, in adopting itinerancy, utilise such men and such means to secure membership and consequent influence? If not, could it by the merely nominal adoption of the form, without the carrying out of the system *in extenso*, still be able to cope with that body of Christians? And this question lies at the very threshold of the enquiry. Had the Church clergy been as numerous or as easily manufactured as the ubiquitous Methodist preacher, the baneful leakage from the Church would have been easily stemmed, but on the contrary, an old or middle-aged clergyman was generally alone on an area of territory occupied by from six to a dozen preachers of all grades. Many other thoughts in this connection suggest themselves, which I must defer for the present, but would gladly refer to them later on.

JUSTITIA.

Indifference to Missions.

SIR.—In your admirable article upon "Indifference to Missions" in your issue of 9th April, you make an earnest appeal to the laity to "put aside their unconcern or over-trustfulness and to organize," so as to "obviate the necessity of the clergy making constant appeals, which are harrowing to them, and often disappointed," whilst it is putting the clergy themselves "to a base and degrading use to force them to use powers and energies which ought to be free to act solely in executing their ministerial office." I hope that your readers will reread your well-timed article, and take its precepts to heart.

The *Rock*, speaking of the great drain upon our clergy on account of secular affairs, says, "Begging, begging, in some shape or other, directly or indirectly, from curate up to Bishop. It is this which exhausts mental vitality and drains out spirituality. If the laity but realised how they are daily robbing themselves of such precious spiritual gift as their ministers could, with God's favour and grace, communicate to them, they would entirely relieve the clergy of all secular anxieties. The minister ought neither to beg nor to give. He ought neither to be the mendicant friar nor the relieving officer."

The Bishop of Algoma, in his admirable speech in London on 8th inst., pleaded with the laity to "Come forward and not suffer the Missionary Bishops and clergy of our church to have to leave unoccupied the fields of labor to which they were especially set apart," and in which lies their truest work, to come to Eastern Canada to plead as mendicants for the funds which should be poured as free will offerings for mercies received into the treasury of the Lord. He told of vacant places waiting to be occupied, people willing to walk eight or ten miles to a church if only he could get one for them, to whom he must perforce reply, "No! alas! I have no funds. The results," he added, "are easy to foresee, a drifting away from the Church of their forefathers, and a drifting into a laxity and indifference which preludes spiritual death." From Bishop Ridley, of Metlakatla, comes the following:

A SOLEMN CALL AND A SOLEMN ANSWER.

You would be surprised to know how I am often distracted by the demands made on me to provide the means of grace for people. There are some white people who really are angry with me, and say I care not for their souls because I cannot send them a clergyman or go myself. I cannot send what I have not got, and as for going myself, I am always going myself; am forced to go! There is now beside me (I generally have company as I write my letters) an Indian chief from a distance of 250 miles. What has he come here for? To wring out of me a promise of sending to his tribe the Word of Life. I first said to him and those of our own people who introduced him, "Wait a fortnight and I will open my mouth." So I sent hither and thither to consult with some of our senior missionaries to know what could be done. Here is what one writes: "I am sorry you have asked me to open this mission, because it is a very painful task to ask you not to lay this burden upon me. I see fully the necessity of accepting the invitation of the chief. A wise man would soon gather a united band of Christians

around him, but I feel I cannot leave my fifteen villages and two thousand souls even to enter such an inviting field."

Well, now, What am I to do? Here is this chief, who seems to know that my answer will decide the question of eternal life for many of the souls he pleads for. I am torn asunder by the claims urged upon me. I am ashamed—I am afraid; I scarcely dare face that Indian chief. Shall I not see him at the last judgment? Will he not say, "I offered you an open door. Souls clung to you as I pleaded for them. You let them drop. See them!" I wish my readers could answer for me, and make for me a way of escape. My heart leaps up at the bold venture that would say, "Go home. Be of good cheer. The Gospel shall be preached to your people. Your children shall be brought to Jesus for blessing"—and then trust to the Lord to provide. I confess I have not that bold faith or assurance. When this Indian chief is going back to his people with their fate on his heart, I shall feel ashamed—battered, beaten, disgraced. Time will perhaps blunt this my longing and my sense of failure, but it will not help these heathen with outstretched hands towards me. They cannot keep them stretched out, and—what then? It is your fault, your despising and rejecting, your indifference to the Man of Sorrows pleading through this Indian chief—your sin! Here sits in silence this powerful chief, accusing the Church of Jesus of allowing him and his people to turn their eyes down to the ground, and stagger back into the shadows that will grow blacker since they looked out towards the light in new-born hope. Weakly I inquire if he cannot stay a little longer?—I have done. We are discomfited. The Prince of Darkness wins this tribe offered to us by the Crucified One?—C. M. S. *Gleaner*, March, 1891.

You speak of the possibility of the formation of a "Men's Auxiliary." May be that may come too—but meanwhile, let the sons, husbands and brothers of the members of the Women's Auxiliary make them and their organization the immediate channel for their help to missions, and let no earnest member of our Women's Auxiliary Mission Association consider that "she hath done all she could" until she is made the happy medium of securing the co-operation and infusing zeal and interest into the hearts, not only of the men of her own family, but into those of her friends and acquaintance, to whom a word in season may be all, under God's blessing, which is needed to produce both. Thanking you in advance for your courteous concession in making room for so long a communication.

H. A. R.

London, Ont., April 13.

The Appointment to Vacant Parishes.

SIR.—You published last week in your columns the several resolutions passed by the Niagara Revision Committee on the appointments to vacant parishes. Should said resolutions be entertained favorably by the Synod, there will be a complete turn over in the course usually pursued (theoretically at all events) in Ontario. Permit me in this letter to give your readers the various existing methods in this country, with their respective advantages and disadvantages, as set forth in a paper recently written by the Rev. Canon Henderson, Principal Montreal Theological Diocesan College. In another issue, with your permission, I shall say something about the systems in practice in the American Church.

NIAGARA.

THE APPOINTMENT TO VACANT PARISHES, BY THE REV. CANON HENDERSON, D.D., PRINCIPAL MONTREAL DIOCESAN COLLEGE.

The problem to be solved is a difficult one. This arises from the fact that there are so many interests involved, and it is not easy to harmonize them by any method which shall be entirely free from objection. The following are the various existing methods, with their respective advantages and disadvantages:

I. When the Patronage is vested in the bishop alone.

The disadvantages are:

(a) The bishop has more than his due share of influence.

(b) There is not always a guarantee that it will be wisely exercised.

(c) He naturally paints the diocese with his own colour.

(d) He is under no formal obligation to consult the parishioners.

(e) If he does not, he deprives the people of their lawful share in the work.

(f) He is less likely to make a wise decision alone than with the aid of the people.

(g) An unwise appointment may hinder progress for years, and even eventually scatter the sheep.

(h) In such a case the congregation blame the bishop, not themselves.

(i) It is not the Apostolic method.

(j) It is almost as anomalous as if it were vested in the congregation alone.

The advantages are:

(a) The bishop has a better knowledge of the clergy than the laity have.

(b) He can more speedily and more thoroughly test the qualifications of a stranger.

(c) The system excludes to a great extent the intrigues of designing men, and more adventurers.

(d) It effectually stops the practice of canvassing the congregation.

(e) It prevents the practice of preaching trial sermons.

(f) It recognizes the bishop's right to a share in the appointment in a practical way.

II. When the Patronage is vested in the congregation alone, the bishop merely ratifying the choice. Disadvantages:

(a) It is a monopoly of that which should be shared in by the head as well as the body.

(b) The congregation alone is less likely to judge correctly of a man's qualifications than the bishop alone. There is greater liability that it will be deceived by mere superficial attainments. Marvellous illustrations of this might be adduced from the writer's own experience.

(c) The congregation, as a body, is seldom able to apply a spiritual test, and, as a matter of fact, seldom thinks of it; individuals in the congregation may.

(d) It is not the Apostolic method.

Advantages:

They can only blame themselves in case of mistake.

III. When the Patronage is vested in the bishop and people together.

(a) Of this there are several modifications; sometimes the bishop nominates, and the people choose from among those nominated.

(b) Sometimes the people nominate, and the bishop selects from among those nominated.

(c) Sometimes a Standing Committee of Nomination is appointed annually, with the bishop as chairman *ex-officio*. Then, when a vacancy occurs, an equal number, elected by the congregation of the vacant parish, constitute, with the Standing Committee of the Diocese, a Joint Committee for the purpose.

Disadvantages of No. (a):

(1) It is not pleasant to be nominated and rejected.

(2) The bishop may refuse to nominate those whom the congregation wish for.

Advantages of No. (a):

(1) The bishop is more likely to consider the nature and length of service of those in the diocese as constituting *inter alia* claims for promotion.

(2) Advantages under No. (I) apply here also.

Disadvantages of No. (b):

(1) The bishop's prerogative may be practically nullified, e.g., where two names are submitted, and one is not available; or, when the bishop is obliged to select one of the two (on condition that they are canonically eligible), though both may be equally objectionable; or, when an attempt is made to limit the bishop's choice by other means, such as attaching the number of votes to each name, or declining to accept his suggestions.

(2) See also under II.

Advantages of No. (b):

I do not see any beyond the fact that they please themselves, which may be attended with either good or evil results to the Church at large.

Disadvantages of No. (c):

Has it any?—yes. Canvassing the committee.

Advantages of No. (c):

(1) It recognizes the right of all parties concerned.

(2) It is more likely to lead to a harmonious result.

(3) It accords most closely with the Apostolic plan.

Notes and Queries.

SIR.—Is it customary at the adjourned annual vestry meeting to read the minutes of the previous meeting, and have them adopted and confirmed?

VESTRY.

Ans.—Yes. It should be the first order of business, reading and adopting minutes of previous meeting.

SIR.—How many form a quorum at a vestry meeting?

MEMBER.

Ans.—Three form a quorum, a mover and seconder and a chairman to put the resolution.

SIR.—Will you please explain meaning of "N or M" in the answer to the question, "What is your name?" in the Catechism?

A LEARNER.