

suit the greatest number? Might not the Church press do more than it does in the same direction by, more pointedly and systematically, calling the attention of their readers beforehand to the approach of the feasts, and facts prescribed by the Prayer Book?

Such a service as that which occasioned these remarks, and the general neglect of the festival are it is submitted, a reproach to churchmen, both clerical and lay. We hope that the suggestions now made may tend towards the removal, or at all events the remedy of this reproach.

X. Y. Z.

MISSION FUND ECONOMY.

WITH the miracle of the barley loaves and fishes before us, we may confidently affirm that economy of administration is a divine principle. All nature proclaims the sacredness of the economical law, which human experience has expressed in the proverbs, "waste not, want not," "A penny saved is a penny gained," and the biting satirical, but *most true* saying, "Any fool can make money, only a wise man can save it." It is a maxim in business life that the smaller the funds to be managed the greater the danger of excessive cost of management. There appears to be a very perverse law at work which leads men to spend proportionately more where the greatest economy should be exercised, and to show the most care over expenditure where some laxity would not be felt. What are called "costs of management" are always much higher in proportion to business done in small firms than in large concerns. The explanation is easy, but not called for. Looking at the very small receipts of the Canadian Church dioceses for their mission funds it becomes highly important to recognise the well known laws of economical science. Tendencies to undue expenditure need to be guarded against, and God's declared law against waste, must be carefully and reverently observed in the management of His business, the Mission work of His Church. We hold that in all points, the affairs of the Church should be examples to the world, spiritual not alone so, but temporal also. That "the children of this world are wiser in their generation," *i.e.* in their conduct of life's affairs, "than the children of light" is no honor to the children of light, but a reproach. God cannot be served by foolishness, least of all by the folly of want of thought and care and sacrifice. It becomes therefore a most serious question how most efficiently, consistent with economy, to raise the mission funds and spend them. We incline strongly to the conviction that the employment of a special agents whose whole business is to travel and preach and speak for these funds in a diocese, is not justified by any pecuniary results which may be *reasonably* expected to flow exclusively from his exertions. The game is not worth the candle, the harvest will not pay the cost of sowing and reaping. It must be borne in mind that in church as in store, "business is business." No diocese can be justified in spending \$1,000 in an effort which only realizes \$999 as its exclusive result. That odd dollar is not the only waste, for we are driven to conclude that part of the \$999 could have been got without spending the \$1,000, had special zeal in a special effort been shown by existing agencies. We would suggest that each diocese should organize a Mission itinerary of speakers to go through every parish and district systematically every year. Those speakers should

be selected by the Bishop, or Mission Board, so many as a minimum with others as substitutes. Each parish should be notified of the visit of these Mission itinerants, and there should be a friendly and kindly understanding that the people should be allowed to suggest the name of any clergyman they would like to see on the deputation. "Order with elasticity," should guide the framers of the plan. While absent from their parishes it should be arranged for other clergy to take the routine duties of those absent. We are quite certain that such a plan could be made to work most advantageously. The mission meetings would be larger, more variety would be attractive, and the itinerants would gain very valuable experience in regard to Mission meetings and the needs of the parishes visited. The cost would be small as the expenses of travelling would be reduced to their lowest point, and the givers to the mission cause, would feel encouraged to give more freely, by being assured that their money would go to the cause of missions almost whole and entire. It has not been overlooked by many, that when giving ostensibly to Missions, they have been giving a very large proportion indeed towards maintaining a special agent for collecting their money. Laymen do not care to pay a heavy percentage for "management charges." The supposed stimulus given to mission liberality by a specially paid Mission agent is, we are satisfied, counteracted by the objection felt by laymen to having their mission money devoted largely to the cost of raising it. Parishes we know are hospitably inclined, there is a tendency to be too kind to visitors, a glorious failing, but, a failing in view of the poverty of the Church. There is not a Churchman's house in Canada, where a Mission agent would not be entertained gladly, if accommodation existed. Such goodness of heart is a blessed possession of the Church, it is fruit, richer in the prime elements of Christian life than party zeal can ever be. Let the Church utilize it. We would hint here that the visitors, who go to preach in distant churches, should have their expenses paid, *however small*. The principle should be honoured, not that "the labourer is worthy of his hire," but of his railway fare at least! A hint is all needed about this, clergymen will not be hurt at receiving even a small sum to cover their expenses. Men so foolish as to be too modest on that score are not the men whose talents are in request as special preachers. This however is an aside although, germane to our theme.

We earnestly press upon those whose duty it is to watch over the temporal work of the Church to consider well these views and arguments. Our funds are very scanty, every dollar is precious, every cent is asked to do a dollar's work. We urge then the organization of Mission itinerants from the regular clergy, dioceses might exchange speakers, so that the whole field of the Church's operation may be cultivated with economy and the harvest of gifts go untold direct into God's garner!

We shall be glad to open our columns as a platform for the discussion of this subject. Letters brief, kindly expressed, and to the point will be welcome.

THE COLLEGES CONFEDERATION SCHEME.

WITHOUT committing ourselves to an absolute approval of the scheme for confederating the various Colleges of Ontario, as set forth in the published Memorandum, we may con-

gratulate the Government on having abandoned the old isolation policy and shown an honest endeavour to recognize and meet the just claims of the denominational Colleges. The following are strong points in the proposals: 1st. There is a recognition of Trinity College with all its moral and religious influences, and of its powerful indirect influences upon the character and the foundation of the Provincial University. 2nd. A fair and equal representation of the Colleges in the governing body of the University. 3rd. There is a recognition of Christian teaching as a proposed integral part of the Arts curriculum, although not to be compulsory for the Degree.

These are the positions for which the Church has been contending by the foundation and in the maintenance of Trinity. There are many important points not touched in the memorandum of the proposed scheme, but which must be settled satisfactorily before it is in a practical shape. For instance, compensation must be provided for loss of Degree fees by the University, as well as for removal of building. The ex-officio element in the Senate has not been considered. It seems right that as the ex-Chancellors of Toronto are members ex-officio of the Senate that the Chancellors of the other Universities should have the same distinction. This must be arranged so as to ensure fair representation in this respect all round. It will also be needful to have a guarantee that the transfer of subjects from University College to the new University staff should be made only in the general interest. This might be secured either by providing that the number of subjects in University College should not on the whole be reduced by any such transfer, or by the proposition of Victoria of a three-fourths vote. The special circumstances of Trinity such as locality, the three years course, which after the pattern of the English Universities, they have maintained, with residence, are of the utmost importance. The Corporation of Trinity will need to look carefully after all such points, before hastily committing themselves to any scheme of confederation. The advantage of physical and scientific instruction would possibly be much neutralized by such considerations. In any case the Church people of Canada may feel assured that the best is being done. Whatever the final outcome of this movement the hearts of all Christians must rejoice over the proof afforded by the Confederation of Colleges Memorandum, that those principles on which the demand for Christian education are based, are rapidly gaining ground. The friends of Trinity College, in which are included not only honest Churchmen, but all of every denomination, who desire to see higher education sanctified by Christian influences, may indeed be congratulated on this result.

The increased liberality of our people to their Church College will be called out by this demonstration of the power of its teaching and example. The needs of the College in its new career of usefulness to the Province and blessing to the Church, will, we believe, be met with generosity and pride. As a final necessity we beg to point out that whatever scheme of examinations may be proposed, there must be provision made for ensuring that the thoroughly Church of England character of the religious teaching in Trinity shall be protected and maintained. This is a vital point, especially in view of the determined effort on the part of many of those more active friends of University College, who are nominally members of the Church of England, to foster a system of ministerial education which