

that is of the most vital importance, and is obtainable from no other source. By means of that information, and under the stimulus that comes from witnessing the well-directed efforts of others, an amount of activity may be generated in a parish such as cannot be brought into being in any other way. We cannot help believing that the clergy fully realize that the Church paper is the most valuable aid to them in their work that exists. Suppose a business man to be engaged in an occupation employing a number of skilled artificers—not mere tenders of machines, but men doing skilled handiwork. Would not that man's business sagacity lead him to encourage his men to make themselves masters of all the information that could possibly increase their working efficiency? What makes an efficient workman? Zeal, knowledge and skill. What makes an efficient worker—a rector's right-hand man—in the parish? The very same things; of which knowledge is the chief. For zeal without knowledge is often worse than no zeal, and skill without knowledge does not exist. And of all knowledge there is none more important than the knowledge of what other hands are doing and other brains are contriving. This knowledge in worldly affairs it is the business of the secular press to supply from day to day, and the business of the religious press to supply in its special field. So far as the theological opinions advanced in the religious newspaper are concerned, any man may suit himself. If he does not agree with the views of one paper, he can take another. He is not obliged to agree with all of the editorial opinions advanced in the paper of his choice, nor with any of them—if he is very contumacious—nor is he under the necessity of reading all the literary miscellany which every well-conducted religious paper furnishes to its readers; but he cannot afford to be without the special information which is brought to him only by the religious press.—*The Churchman*.

REVIEWS.

MERE LITERATURE AND OTHER ESSAYS—By Woodrow Wilson. Price \$1.50. Boston and New York: Houghton, Mifflin & Co. 1896.

This is a very admirable volume of Essays, written by a cultivated man who has a good command of excellent English, and knows how to discriminate, in his criticisms, between good and evil. We wish we could give some pages of extracts; but we will, at least, offer a few lines. Speaking of a quotation from Burke in a book about Canada, he says: "The peculiarity of such a passage as that is, that it needs no context. Its beauty seems almost independent of its subject matter. It comes on that eighty-fourth page like a burst of music in the midst of small talk—a tone of sweet harmony heard amidst a rattle of phrases. The mild noise was unobjectionable enough until the music came. There is a breath and stir of life in those sentences of Burke's which is to be perceived in nothing else in that volume. Your pulses catch a quicker movement from them, and are stronger on their account." Burke is a special favourite of the author's—and with good reason—and the longest and best essay in the volume, entitled, "The Interpreter of English Liberty," is devoted to him. There are many quotable passages in the essay; but here is one from the first of the series containing truth important and interesting. Speaking of style, he says, "Who shall say how much of Burke's splendid and impressive imagery is part and stuff of his thought, or tell why even that part of Newman's prose which is devoid of ornament, stripped to its shining skin, and running bare and lithe and athletic to carry its tidings to men, should promise to enjoy as certain an immortality. Why should Lamb go so

quaintly and elaborately to work upon his critical essays, taking care to perfume every sentence, if possible, with the fine savour of an old phrase, if the same business could be as effectively done in the plain and even cadences of Mr. Matthew Arnold's prose. Why should Gibbon be so formal, so stately, so elaborate, when he had before his eyes the example of great Tacitus, whose direct, sententious style had outlived by so many hundred years the very language in which he wrote." And so forth. These essays are refined and refining.

TRINITY COLLEGE YEAR BOOK, 1895-1896.—
Edited by M. A. Mackenzie, M.A., and A. H. Young, M.A. Price 50 cents. Toronto: Oxford Press.

This book has, of course, a special interest to Trinity College men; but it will be read also by all who care to know the history of education in Ontario. Moreover, it is a very pretty and well got up book. Nothing could be better than its printing, its paper, and its illustrations; nothing more tasteful than its beautiful title page. In regard to the contents of the book, only those who have taken similar work in hand will easily understand the great amount of actual hard labour undergone by the editors in its compilation. In the first place, we have an account of the University and its affiliated colleges by writers especially interested in it. An excellent historical account of the college follows by the Registrar, Dr. Jones, with additional remarks by the Provost. The different institutions connected with the college are described by students; and lists of graduates follow. If the present volume should succeed, it might be advisable to extend its scope so as to take in the whole university, with its graduates in law and in medicine; but as far as it goes, it could hardly be better. The members of the college are under a deep debt of obligation to Messrs. McKenzie and Young for their self-denying and successful labours.

PAROCHIAL OR PASTORAL VISITATION.

BY REV. A. J. BROUGHALL, M.A., RECTOR OF ST. STEPHEN'S CHURCH AND CHAPLAIN TO THE BISHOP OF TORONTO.

Parochial or pastoral visitation is among the prominent duties of a clergyman. Whether he likes it or not, it is a necessity. It is brought to the notice of every cleric at the time of his ordination. Thus "it appertaineth to the office of a Deacon . . . to search for the sick, poor and impotent people of the parish—to intimate their estates, names, and places where they dwell, unto the curate." This, of course, implies regular and thorough visitation. As regards a Priest, he is reminded of the high dignity, and the weighty office and charge to which he is called, part of his function being to "seek for Christ's sheep that are dispersed abroad, and for His children who are in the midst of this naughty world, that they may be saved through Christ forever." Again, he is to use both public and private monitions and exhortations, as well to the sick as to the whole within his cure, as need shall require and occasion shall be given. In other words (as pastor of the people), he is to follow in the footsteps of the Good Shepherd Himself, who came to seek and to save that which was lost. Writers on Pastoral Theology have dwelt in strong terms on the importance of visitation. Thus Dean Butler writes: "It is absolutely certain that no branch of the responsibilities of the English clergyman is more important than the duty of regularly, and at their own houses, visiting his flock." And he contrasts with this the practice of Roman Catholics abroad and of Dissenters in England. "Nothing (he adds) can be more productive of good feeling, united action, warm friendship, mutual respect and love. Nothing is more calculated to keep away all bitterness of feeling and misunderstanding. Nothing can better enable the minister to know his people, and them to know him. No opportunity can be better devised for the purpose of getting at hearts, and for quietly instilling deeper thoughts and more complete teaching than is possible in the publicity of the pulpit." But to begin with—apart from these opportunities of good, and the benefits which naturally flow from a parish priest thus entering the houses of his parishioners and mingling with them socially and on intimate terms—as the old saying has it, "a house-going parson makes a Church-going people." We expect our people to assemble themselves together in the House of God, and to avail themselves regularly of Church ordinances. The most effectual way of

securing this is to visit them. (I am speaking now of city life). Go out after them into the highways and hedges; know them, and let them know you, and thus do away with that feeling of strangeness and isolation which they would otherwise experience in coming to church, and which is so often a subject of complaint. Confessedly it is a great work, a very heavy task, as well as an important one, that is set before the parish priest. It involves incessant labour, if it is to be well done; and like any other work, it needs to be carried out definitely and systematically. The aim is to reach all committed to one's charge, not a few only. Favouritism is fatal to efficiency. No clergyman is sent merely to a select body of personal friends, or to "pleasant people," as they are termed, or to those only who are regular in regard to religious duties. On coming to a city parish the first thing to be done is at the earliest opportunity to pay a visit in turn to each family or part of a family belonging to the congregation. To go at the outset from house to house will not be found (in the case of the larger congregations at least) quite as satisfactory. In the case of "pewed" churches, I suppose that the list of pew-holders is gone through first. The difficulty is greater where all the seats are free and unappropriated. In that case, it might be well to call, first on the officials of the parish, the churchwardens, delegates to the Synod, sidesmen, etc., the members of the choir, and Sunday school teachers and officers—as being those with whom the rector from the first is brought into direct contact. The *Sunday School Register* will then be an invaluable aid and direction as to prosecuting the visiting. The parents of the scholars, although they may not be regular attendants at church, expect very soon to see the rector, and in meeting this natural expectation one is always discharging a portion of his clerical duty. In the prosecution of this work a clergyman will always hear of others, not designated above, upon whom to call; and when it is done, the congregation will fairly have been gone over. Then comes the "house to house" visitation, within that portion of the city assigned to the rector as his parish, in order that none may be overlooked, even the humblest and most careless—a work which is ever-beginning and never-ending, and oftentimes threatens to overwhelm the parish priest with a feeling of hopelessness. But if one spends a part of each day (say three or four hours of even five days in the week) among his parishioners, much will be accomplished in the course of a year. People will still be dissatisfied; but the Great Head of the Church knows all, and His heart is "most wonderfully kind."

Visiting those in health is confessedly the hardest branch of pastoral work, and has been found by perhaps the majority of clergy the most unsatisfactory part, if they do not except preaching. Referring to this, Bishop How remarks: "The purport of your visit is less obvious, and the nature of it less definite. . . . I am disposed to think that we are too much afraid of speaking about religion." He has reference to men more especially. "We often approach them as if we were besieging some formidable stronghold, cutting our parallels, masking our position, and waiting the favourable moment, when a good honest rush would have found the defences insignificant, and the fortress ready enough to capitulate. Workingmen are not mealy-mouthed in their way of talking about things; and do not approach a subject in velvet slippers. They do not generally understand our reserve and hesitation. My advice would be to seize any opportunity of saying a few honest straightforward words about religion, showing plainly that that is the thing you care about, without going on too long." One's first visit to a house will reasonably be of a more social character, unless there should happen to be sickness in the family or affliction, or some other circumstance which would suggest reading the Word and prayer. "The chief difficulty of an ordinary pastoral visit is to make it pastoral. It is very apt to take the shape of a mere friendly call." This cannot always be helped. But as long as we earnestly desire, and try as far as possible to make our visits profitable, we need not worry if at times we fail. Yet it has often been pointed out that it is a matter of frequent occurrence for it to be said, that "the parson called to-day; but he said nothing to do one any good, so he might as well have stayed away." A friendly visit, however, is valuable; it is necessary, and prepares the way for more direct religious intercourse. But as a rule people expect more than a friendly visit; and many clergymen, after paying a mere friendly call on some poor family and being on the point of leaving, has been put to shame by being asked to offer a prayer before going. Of course where servants are kept, the greatest care should be taken to manifest the same interest in them as in members of the family. In cities especially this will keep dozens in the Church who would otherwise in all probability drift away. Many opportunities for religious conversation will arise