

Canadian section of *St. Andrew's Cross*. A correspondent in that section states what is all too true: "The greatest drawback to Church work in The Church of England in Canada is the indifference of its members, and it is to overcome this indifference that the Brotherhood in this country must," he says, "make its greatest fight."

A "Boys' Department" of the Brotherhood has been organized based upon the conviction that the aggressive work of The Church requires some previous training and that boys are susceptible of such training. It has been organized with a two-fold object, to serve as a training-school for future members and to spread Christ's Kingdom amongst boys on similar lines to those of the Brotherhood. It seeks to enlist boys who have been made members of Christ in Baptism, and who have been taught at home or in Sunday-school in some measure, what duties and privileges are involved in that membership. A Chapter must contain two or more boys, at least twelve years old, and it is formed on like principles as Chapters of the Brotherhood. The badge of the Boy's Department is a white enamelled button with a blue *St. Andrew's cross* on the face.

There is an admirable article in the *St. Andrew's Cross* for May entitled "The Assurance of Success": being lessons from Ascension Day.

THE TEACHER'S INFLUENCE.

Dr. Westcott, Bishop of Durham, in an address at the opening of a new Grammar School for Girls at Birmingham, referring to his own early days at King Edward's School, from which has proceeded not only himself, but the present Primate and the late Bishop of Durham, under Dr. Prince Lee, the first Bishop of Manchester, said:—I owe the preparation for my own whole life's work to my master, James Prince Lee, the greatest, as I believe, among the great teachers of his time, for the guidance of my thought. First he claimed that we should be from the very beginning his fellow-workers. He made us feel that in all learning we must not be receptive only but active, that the true learner learns only if he thinks, just as the teacher can teach only as he learns. He encouraged us to collect, to arrange, to examine such simple facts as lay within the range of our own reading, that he might always use the results in dealing with some larger problem. In this way, little by little, we gained a direct acquaintance with the instruments and methods of criticism, and came to know something of confident joy in using them. We were delighted to discover a little thing which we each could severally do, something which we could render as a service, some offering which he could make to the fulness of the work in which we were engaged. And then this feeling was deepened by his own kingly independence. Such, in brief outline, was my great master, such the method of his work. It is vital for the welfare of our nation that we should jealously guard education as a preparation for life—a discipline not for the conflicts of industrial warfare, but for the services of English citizens—of citizens of the Kingdom of God. It is a good omen for the foundation that it has provided—provided most liberally and wisely—that girls may be prepared to take their place and fulfil their office hereafter in the body of the commonwealth. No one can rejoice more than I do in the improvements which have been made during the last half century in the education of women, that the freer culture, the fuller life the larger interests which have made our sons what they are, through our public schools, are now freely offered to our daughters. Yet I hold

with equal confidence, that these improvements would be dearly purchased if they should lessen, or disparage in popular esteem, the gifts of distinctive womanhood. Humanity would be impoverished if women were to set themselves to do all that men do, as their rivals and not their helpmeets. I can form no loftier wish for woman than the poet formed forty years ago, that

at the last she set herself to man,
As perfect music unto noble words.

They have, I know, a power of spiritual vision which men have not. It was not an accident that a woman was the herald of the Resurrection. She may be yet again, in a fuller spiritual sense. To women great ideals are natural. They have received not for themselves but for humanity, special treasures of tenderness, of sympathy, of reverence, of faith, of purity. And when at last she will pass to her own home, to bring the strength of pure and lofty purposes to those who are in danger of losing heart, and missing their destiny through the temptations of selfish struggles. Pass to her own home. Home is already recognised as woman's kingdom. As the home is, so is the nation; as the woman is, so is the home.

THE ANGLICAN COMMUNION.

In answer to a subscriber's enquiry we give the following statistics which are, of course, only approximate. The Official Year Book of the Church of England gives no information as to number of communicants. The latest estimate we have at hand is found in "The Living Church Annual" of 1888, presumably compiled from statistics of 1886. Allowing about twenty-five per cent. for growth during seven years, which is less than the rate in our own country, we make this estimate:

PRESENT NUMBER OF COMMUNICANTS.

In the United States.....	560,000
" " Church of England.....	1,500,000
" " Church of Ireland.....	125,000
" " (Episcopal) Church of Scotland	40,000
" " British Colonial Churches.....	360,000
Total Communicants.....	2,585,000

The above estimate does not include communicants in foreign missionary fields; only those in English-speaking countries are estimated. For the former, add say 75,000. Whitaker's (English) Almanac gives the church "population" of England as 13,500,000; this counts one communicant to nine of baptized adherents, which is about the proportion found by dividing the entire Church population of the English speaking world by the total communicants. This Church population, according to Whitaker, is 23,000,000. Divide this by 2,585,000, total communicants, and the result is 8.9. The following tables may be found interesting in connection:

WHITAKER'S ESTIMATED MEMBERSHIP OF RELIGIOUS DENOMINATIONS THROUGHOUT THE ENGLISH SPEAKING WORLD (1891)

Episcopalians.....	23,000,000
Methodists, all kinds.....	16,960,000
Roman Catholics.....	15,200,000
Presbyterians, all kinds	11,100,000
Baptists, all kinds.....	8,600,000
Congregationalists.....	5,500,000
Free Thought, various.....	3,500,000
Unitarians of several names.....	1,250,000
Minor Sects.....	4,000,000
German, Dutch, Lutheran, etc.....	1,750,000
No definite religion.....	13,500,000
English Speaking Population...	104,360,000

THE RELIGIONS OF THE WORLD.

(From Schem's Statistics.)

Christians.....	380,000,000
Buddhists.....	340,000,000
Mohammedans.....	210,000,000
Brahmins.....	175,000,000
Confucianists.....	80,000,000
Sintoists.....	14,000,000
Jews.....	7,000,000

DISTRIBUTION OF CHRISTIANS—DENOMINATIONS.

COUNTRIES.	Population.	Roman.	Protestant.	Eastern.
America.....	81,500,000	47,300,000	30,000,000	4,200,000
Europe.....	331,900,000	147,300,000	71,500,000	60,300,000
Asia.....	798,000,000	4,900,000	1,800,000	8,500,000
Africa.....	203,300,000	1,100,000	1,200,000	3,200,000
Aust'lia, Polynesa	4,400,000	400,000	1,500,000
Total.....	1,432,000,000	201,000,000	106,000,000	81,000,000

—Living Church.

THE WELSH CHURCH.

Mr. H. Rokeby Price gives a very interesting paper in the *Times* on the Welsh Church, from which we quote the following:

"The Welsh Church had its Bishops long before Augustine came to this country. The Welsh people owe the Bible in their own tongue to William Morgan, Bishop of Llandaff. The revised edition was the work of Bishop Parry. Archdeacon Peys gave to Wales the metrical version of the Psalms. To John Davies, Rector of Mallwyd, Wales owes her first grammar and dictionary, which the lapse of two centuries has not displaced. Between 1596 and 1715 ten grammar schools were founded and endowed by Welsh clergymen. Thomas George, the Simeon of the 17th century, was an ordained minister of the Church, and he formed, in 1674, a society to promote instruction and to circulate Bibles, Prayer-books, and other religious books in the Welsh language. The circulating schools of piety, or *Mdme. Bevan's schools*, were founded by Griffith Jones, vicar of Llandowror, and in these schools, between 1730 and 1777, 314,000 scholars were taught to read the Holy Scriptures in Welsh. In fact, Welsh Methodism was created and organized by ministers of the Church of England. Griffith Jones, who began the practice of itinerating, Daniel Rowlands, William of Pantycelyn, the poet, Peter Williams, the commentator of the movement, Charles of Bala, the recognized leader of Methodism in the present century, were all ordained clergymen. Every one of them, with the exception of Charles, died as they had lived, loyal members of the Church; every one, not excepting Charles, retained to the last their love and veneration for it.

"In 1801 the quarterly association of Welsh Methodists met at Bala to agree upon 'rules and designs.' In this document they say: 'We do not designably dissent or look upon ourselves as dissenters from the Established Church; in doctrine we exactly agree with the Articles of the Church, and preach no other doctrines but what are contained and expressed in them.' John Elias, successor of Charles as leader of the Welsh Methodists, said: 'Never was an assertion so groundless as to say that the Methodists as a body were hostile to the Establishment. There is no Methodist in the country opposed to paying tithes or any such impost; no true, sincere Methodist can be opposed to the Established Church, or to tribute and tithes to support it.' In 1834 Elias proposed a resolution which was unanimously accepted by 500 preachers and elders: 'We deeply lament the agitation prevalent in this kingdom, and which avowedly has for its object the severing of the national Church from the State, and other changes in ecclesiastical affairs. We are of opinion that it pertains not to us to