

brief parochial report for the year by the incumbent would form a substantial and suggestive introduction to our missionary addresses.

They would tend also to correct one of the most common and glaring faults of such speeches, viz: their vague and unpractical nature.

We are quite aware how much easier it is to show that anything is not perfectly well done by another than it is actually to do it better ourselves, and we write not simply with a desire to find faults, but rather in the hope of aiding in some slight measure to remove them.

The truth is, that with respect to missionary addresses, a very elaborate preparation is practically only a little inferior to making none at all.

Set discourses or orations usually seem stiff and formal and fail to arouse interest or enthusiasm. Indeed a good sensible, judicious, stirring and appropriate missionary address is a very difficult thing to produce.

In order really to take hold of the people it must be natural, genial, growing up out of the occasion, and yet thoughtfully calculated by means of a fair acquaintance with the general character of the pastor and flock, and the circumstances of the parish, to avoid all shoals, and tend incidentally to stimulate spiritual life, confirm the congregation in their allegiance to the Church, and stir them up to greater liberality and activity in her cause.

A knowledge of the needs of the diocese, and of human nature,—a mind fully stored with ideas upon the chief topics which are suitable for such meetings, a warm and loving heart and an earnest purpose, joined to that readiness of thought and fluency of speech which are seldom attained without years of diligent practice—these qualifications, and not elaborate, special and verbal preparation—are what is required to equip our men for their deputation work.

We feel happy in the conviction that we have abundant and excellent material in our dioceses for both lay and clerical deputations, lacking only perhaps a juster ideal of what missionary addresses should be, and the opportunity of observing some good models, in order to rise to a very high degree of efficiency.

#### LENTEN MISSIONS,—PASTOR AND PEOPLE.

Two or three years ago a special Mission was held in Lent in a number of the Toronto city parishes. By mutual arrangement the clergy held the services every evening for a week in each church, using a short devotional form, followed by some brief, pointed addresses, with suitable hymns.

The congregations on these occasions were large, and apparently devout. We may be sure that the efforts thus made for the good of souls were not fruitless, and for a first attempt the methods adopted were unquestionably successful, while experience and example may teach how to improve upon them.

We have been hoping to hear that a somewhat similar movement would be initiated during the holy season upon which we have again entered; and even at this late hour it would be possible to complete arrangements for a two weeks' mission. Perhaps the work might be most effectively accomplished if one week were devoted to the eastern part of the city and another week to the west. It would be desirable to concentrate all the available force upon each series of services, and an effort should be made to procure very large congregations. There are three churches in this city where, from their position and capacity, such assemblies might most likely be hoped for, viz.: St. James's, Holy Trinity, and St.

George's. The clergy of Holy Trinity have already issued a programme of special services, remarkable for its completeness and adaptation to the wants of the people, and there is nothing to prevent united effort in accomplishing such an object.

It is evident from what is done in England that such a mission would be a great means of stirring us up to fresh faith and love, and of arresting many an evil career. But the experience of the missions in England shows most clearly that, excellent as is the effect of the public services themselves, they require to be followed up by direct dealing with individual souls, and that in this way only can the work be made sure.

It is possible that the fault of churchmen has been too much complaint of one another and of the defects which appear in our modes of operation, rather than entertaining too high an opinion of the Church's system, and such a temper is a source of weakness and division. Still it is the part of wisdom to recognise and seek a remedy for real hindrances to God's work that they may be developed in our midst, and one such hindrance we are convinced is the want of direct religious intercourse between the parish clergy and individual members of the flock. It is, we are glad to know, an admitted fact, that the whole tone, character and power of the preaching in most of our churches have, during late years, been very greatly raised and enhanced, and Sunday, after Sunday, clear, forcible and sound instruction is imparted to interested and attentive congregations.

But what then? Does the pastor know much of the condition and wants of the separate individuals who are under his care? Does he know where a few words from him in private would be of immense help? Does he hear during the week of any special effect produced by his preaching? If he does not, it is not because the sermons were unheard or unthought of, but because the habit of personal intercourse on the subject has fallen into disuse. In our horror of auricular confession, we have gone to the other extreme, and at this day there is probably no body of Christians where there is less direct religious conference between the ministers and individual members, than in the Church of England. This arises from no want of confidence or affection between them, but from vicious custom alone. The consequence is probably the loss of souls, and certainly of much spiritual life.

If then a mission be held, let it be followed up, and in any case we would venture to press on the attention of both priests and people at this Lenten season the consideration of their ministerial duties, and how much more effectively they will be discharged if a habit of confidential and earnest religious intercourse be inculcated and established between them. To effect this it must be known that the clergyman is accessible at certain times for the purpose, and we believe he will not be unvisited.

We trust these suggestions may commend themselves to the thoughtful not only of this city, but throughout the several Dioceses.

We draw attention to an extended report of the Primary Missionary Meeting in the Church of the Redeemer, Yorkville. We have given it somewhat extended notice, from the fact of its being, so far as we know, the only missionary meeting held this winter in the city. We trust that it may mark the dawn of a better order of things in Toronto, and that the enlisting of the young especially will be generally followed. The remarks of Dr. Hodgins upon this subject were heard with unfeigned and unmingled satisfaction.

## Correspondence.

It is to be distinctly understood, that by inserting letters we neither wish to convey a favourable nor an unfavourable opinion of their contents.

### WHERE IS THE SYNOD REPORT?

(To the Editor of the CHURCH HERALD.)

SIR.—Will you, if within your knowledge, kindly inform many of your readers, who are anxious to know, when the Report of Synod, which held its sittings eight months ago, will be ready for distribution? Each year the delay in preparing the report seems to be increasing—two years ago it was received in November; last year it was December; and this year we are far into February and still no report. The Provincial Synod met in September, and in November the report of the proceedings was in our hands. We know that those concerned in preparing the annual report of our Diocesan Synod say that there is very little matter for the Provincial Synod report as compared with the mass of matter the former contains. Granted that such is the case, were not the reports of the various Committees printed and in the hands of members of Synod in June last? The information contained in the report on Statistics is sent in on the different parishes in May, as also the Missionary returns; so that it would seem that all that remained to be done was to insert the report of proceedings during the session of Synod (which might have been taken from the daily papers) and the report would have been complete. Missionary meetings have been held, missionary sermons preached, parochial collections are being made, and we have to go before our people ignorant of the past year's work. It is to be hoped that the cause of this delay in issuing the report will be investigated at the next meeting of Synod, and the blame placed on the right shoulders.

Yours, &c.,

A MEMBER OF SYNOD.

February 12th, 1872.

### NORVAL AND THE MISSION FUND.

(To the Editor of the CHURCH HERALD.)

DEAR SIR—In one of your late numbers I notice that a statement had been made to the Mission Board to the effect that the people of Norval were unwilling to contribute to the Missionary Fund. That statement was incorrect, and must have been the product of misapprehension and mistake. During the very short time I have been in this parish it has given substantial proof to the contrary. True, I have heard leading members here say that it seemed unreasonable for this small parish, which has rendered itself, by exclusively voluntary efforts, self-sustaining, to be called upon to contribute towards the maintenance of the Church in larger villages and more wealthy places than is either Norval or Stewartown; but that is a very different thing from refusing to support the Mission Fund.

Within the last few months the people here have purchased a very comfortable parsonage; and, besides the lot on which it stands, two additional lots contiguous to it. They have bought four beautiful chandeliers for the Norval church, together with other needed lamps to correspond with them. They have made several needed improvements in the church and are contemplating still other alterations and additions to both churches and parsonage.

On Sunday, the 21st ult., sermons were preached and appeals made for our Mission Fund, when Norval gave six dollars and sixty-four cents, and Stewartown two dollars and eighty-one cents.

At the annual Missionary Meeting, on the 25th ult., Norval gave six dollars and eighty-two cents. Stewartown was not favoured with a place on the list of Missionary Meetings, or that congregation would also have properly responded.

These facts show that the people of Norval and Stewartown do not "refuse to give to the Mission Fund;" and that though they are paying all laudable attention to local matters, the missionary spirit is not quenched among us. May it increase a hundred-fold!

Very truly yours,

JAMES MOCKRIDGE, M.A.,

Incumbent of Norval and Stewartown.

February 12th, 1872.

TOM PAINE.

(To the Editor of THE CHURCH HERALD.)

SIR,—I have lately seen an announcement in the public papers of an intention on the part of some "Free-thinkers" in the United States to erect a monument commemorative of the virtues of Thomas Paine, the notorious author of "The Age of Reason."

Permit me to suggest that a monument be also erected, in