



Toronto Diocesan Chronicle.

PUBLISHED QUARTERLY FOR FREE DISTRIBUTION.

OFFICIAL ORGAN OF THE MISSION BOARD.

VOL. V.

APRIL, 1901.

No. 1.

The Bishop has issued his list of confirmations for the current year. From it we gather that confirmations will be held in fifty-nine churches or places, while this will hardly exhaust the number, as only fifteen churches in Toronto and suburbs are accounted for. What a grand opportunity is here presented for instruction in Church doctrine and Bible truth, and for the deepening of the spiritual life of the people! Fifty-nine confirmation classes! With two such seasons as Lent, just passed, and confirmation, now preparing, or to be prepared for, there should be no lack of revival in the Church. Are we making the most of these opportunities? Some time ago the Provincial Synod authorized two collects to be used in public service at the time of preparation for confirmation. Could not these be advantageously used by us all in our private devotions? That all may be enabled to do so, we print these prayers on another page. Cut them out and paste them on the fly leaf of your Prayer-Book.

The Church in this Diocese is scanning the Diocesan Mission field as never before, largely owing to the Deputation work and the increased vigilance shown by the Mission Board. The leaders of the Church and the supporters of the Mission Fund are making enquiry as to the work which either is or is *not* being done, and Missions which cannot give some evidences of life and progress need not be surprised if the Church's help be lessened or withdrawn, not as a reflection upon them, but in order that funds may be available for more promising work. Only during the last quarter a flourishing settlement was discovered without religious ministrations of any kind. An appeal was made to the Bishop, who replied that the financial position of the Mission Board would not allow any new operations to be undertaken.

In the past season's Deputation work an advance has been made by bringing Clergy and Laity outside the city to speak in Toronto, as well as *vice versa*. This step has doubtless given pleasure to both the congregations and the visitors. One of the latter, speaking at the end of the campaign, made a reference to the work which will bear repetition in these columns. He said: "The Mission Board is composed of active, clear-headed business men and earnest, enterprising clergy, who are working out a policy and surveying the needs and possibilities of the field. This Board is brought into personal connection with all parts of the Church by the members of the Deputation Committee, who give all information concerning the progress of the work, and in their travels also gain much valuable information to be laid before the Mission Board."

The speaker went on to express the deep gratitude which Churchmen in the country, both clerical and lay, entertained towards the men who had come out from Toronto after a hard week's work to spend a still harder Sunday. While they had been the means of raising a large amount of money, this was but a small part of the valuable services rendered by them. They had presented to the laymen of the country their Church in a new light and from a new standpoint, and their mere presence, standing as simple laymen before the congregations, had done very much indeed to arouse and stimulate aggressive lay work in the Church. The speaker believed that, with the impetus already given, many more laymen in both town and country would be moved to plead the cause of Christ and His Church with strikingly helpful effect both to the cause and to themselves.

DEPUTATION COMMITTEE.

There seems to be an impression that the Deputation Committee consists either of the persons originally appointed in 1897 or of persons nominated annually by the Synod. This is a mistake. Many of those who were on the original Commit-

tee declined to act, and others have been added each year since, under the powers of the Committee to add to its numbers. All who help in the Deputation work become members.

This year the Committee mustered seventy-one strong, the increase being in part due to the assistance given during the influenza epidemic by Trinity College and Wycliffe College, whose help saved many a parish from disappointment. Many others were added by enlisting the services of the rural clergy to address congregations in Toronto. This feature of the campaign proved a great success. None are better qualified to speak of the needs of the Missions than those who live in their midst.

The first Deputations went out on the 10th November, when Mr. L. H. Baldwin started for Cookstown and Mr. A. M. Dymond for Bondhead. Mr. N. F. Davidson fired the last shot at Aurora on 10th March.

There were 57 addresses delivered in the rural deanery of Toronto, while 60 deputations visited the outside parishes and delivered 161 addresses. The result of all this fervid eloquence is not yet apparent, but by the end of last week the Treasurer of the Diocese had received about \$6,000. This would seem to indicate that Churchwardens and P. M. A.'s are still fondling sums which ought by this time to be in the Treasurer's hands. Perhaps the difficulty of securing money makes them loath to part with it. But notwithstanding this fact it is evident that the total will fall far short of the \$20,000 aimed at.

The characteristic feature in the past season's work was the universal cry for a reduction in the allotments. Considering that the Mission Board has declared that \$20,000 is the sum required to serve the Diocese as it ought to be done, the outcry for reductions is unfortunate, but very human. And as it is from humanity that the funds must come, it looks as if the Board would have to be content to attain its ideal by slower steps.

Amongst others there are three prominent reasons which seem to account for the difficulty in raising large sums for the Diocesan Mission Fund. One is the greater popularity of the Foreign Mission field in many parishes.

The second reason is that there is in many minds an ineradicable conviction that many of the parishes which are in receipt of grants are able to support themselves. This is a very illogical reason for refusing to aid other parishes of whose need there is no doubt, but here again we have to deal with human nature as you find it.

These are difficulties which cannot in the nature of the case be overcome, but the third is one which ought not to exist. It is the bad example set by the numerically largest and wealthiest, and for this reason, from a secular

standpoint, the most important, parish in the Diocese. On the 28th March the total sum sent in from St. James' was \$464.29 on an allotment of \$1,503.80. Last year their total amount for the year was \$777.93 on an allotment of \$2,087.81. With all eyes looking to St. James' to see what they do, it is not surprising if other parishes adopt the same standard of giving. Moreover, uncharitable as it may be, the rest of the Diocese naturally declines to bear the additional burden which St. James' has cast upon them by repudiating the larger part of its own.

CLERICAL CHANGES.

The Rev. A. U. dePencier has been appointed Assistant Curate of St. James', Toronto.

The Rev. A. H. Wright, of Stayner, has been appointed Rector of All Saints' Church, Whitby.

The Rev. M. J. Goodheart has resigned the Mission of Haliburton. As yet no appointment has been made.

The Rev. F. J. Lynch has been appointed Rural Dean of South Simcoe.

MISSIONARY.

At the February meeting of the Mission Board the following Guarantee Bonds were submitted, all dating from December 15th, 1900, for three years:

Craighurst.....	\$200 00
Crown Hill.....	150 00
Minessing.....	100 00
Hillsdale.....	50 00

These were accepted by the Board, and a grant of \$225 for two years, from January 1st, 1901, was made to the Mission.

The Mission Fund was overdrawn on the 15th March \$6,540.92.

A new and promising field for Mission work has opened up at Cordova, in the Township of Belmont, where the Cordova Exploration Company is carrying on extensive gold-mining operations, employing about 300 men. Costly buildings and a number of dwelling houses have been erected by the company. As yet there is no provision for religious service of any kind. The Mission Board has authorized the Rev. R. J. Carson, incumbent of Havelock and Belmont, to raise at least \$800 for buildings and earlier expenses in connection with the work, while the assistance of the company is confidently looked for. The Bishop cordially endorses the appeal for this amount, and contributions may be forwarded to Rev. R. J. Carson, Havelock.

PAROCHIAL MISSIONARY COLLECTIONS

FOR QUARTER ENDING APRIL 9TH, 1901.

<i>Parishes—</i>	
Ashburnham, St. Luke's	\$19 00
Barrie, Trinity	39 35
Batteau, Christ Church	20 00
Brighton, St. Paul's	3 25
" Special Collection	10 65
English Settlement	9 30
" Special Collection	76
Bradford, Trinity	46 25
Coulson's	29 05
Campbellford	10 95
Chester	6 00
Cavan, St. John's	21 25
Cobourg, St. Peter's	46 10
Colborne, Trinity	18 20
Collingwood, All Saints'	48 10
Columbus	1 72
Credit, St. Peter's	10 00
Creemore, St. Luke's	29 95
Eglington, St. Clement's	61 00
Norwood, Christ Church	10 40
Orillia, St. James'	76 80
Penetang, All Saints'	15 32
Peterboro, St. John's	106 30
" Special Collection	30 61
" All Saints'	60 30
Port Hope, St. John's	41 55
Shanty Bay, St. Thomas'	7 25
Stayner, Church of the Good Shepherd	24 65
Sunnidale, Church of the Messiah	12 00
Uxbridge, St. Paul's	7 45
Victoria Road, St. Thomas'	4 50
York Mills, St. John's	55 30
Hastings	21 00
Lindsay, St. Paul's	30 00
Toronto, St. Alban's Cathedral	28 20
" All Saints'	80 00
" St. Anne's	34 40
" Church of the Ascension	27 28
" St. Bartholomew's	9 60
" St. Cyprian's	3 00
" Deer Park, Christ Church	28 65
" St. James' Cathedral	29 40
" " Y. W. Auxiliary	3 00
" St. George's	75 00
" St. John's	177 60
" St. Luke's	69 07
" St. Matthew's	10 90
" St. Mary Magdalene's	23 15
" St. Matthias'	6 00
" St. Margaret's	48 95
" St. Mark's, Parkdale	56 90
" " Special Collection	37 50
" St. Paul's	55 60
" St. Peter's	205 10
" St. Philip's	14 15
" Church of the Redeemer	34 35
" St. Simon's	56 10
" St. Stephen's	74 70
" " Special Collection	40 00
" St. Thomas'	25 60
" Trinity East	35 35
Total	\$2,231 86

JESSIE HOSKIN,

Secretary-Treasurer P. M. C., DEER PARK.

LONGFORD MISSION.

This Mission embraces Longford Mills, formerly a part of the Longford and Atherley Mission, and what was commonly known as the Northern Mission, containing the out-stations of Washago,

Cooper's Falls, Hamlet and St. George's Lake. The former Mission should, I believe, be reconstituted, covering ground enough for a young man, and being compact and easily worked, relieving North Orillia of Atherley, and Longford Mission of Longford Mills, still leaving to both these Missions more than enough work for their incumbents. The old Mission thus revived receives at both points large numbers of summer tourists, presenting new points for summer work, as at Severn Park, etc. The Northern Mission has been the famed starting place for many of Canada's well-known clergymen, where they preached their first sermons, and worked off the uppermost layer of their nervousness and crudeness upon a long-suffering people. These annual changes of unordained students, while they permitted no stagnation and no monotony, certainly did not tend to unity or continuity of plan or purpose. It has been a series of hazardous experiments more for the benefit, one might say, of those ministering than those ministered to. The result has not been in the Mission good churchmanship, nor good finance. For the mending of the latter, and that is an essential factor in our Diocesan consideration, the resident cannot do what outsiders, acting with due authority, could most effectively accomplish. Why should not a committee, say of two good business men, visit such stations, meet with the wardens and as many of the people as possible, talk over ways and means, and judge what the congregation could and should contribute, both to sustain their pastor and relieve the Mission Fund? Should people be permitted, even for their own sakes, to receive year after year the best of everything, have no sense of obligation, much less of shame, ever awakened in them, and practically give nothing? What rights and what duties has a missionary in such cases? This Mission possesses three small but comfortable church buildings at Cooper's Falls, Hamlet and St. George's Lake, occupying at Longford Mills the Presbyterian church, and at Washago the Good Templars' hall; a week-evening service is held every four weeks in private houses in a neglected district lying back from Ardtrea, and the attendance and interest there is good. Should the proposed Diocese of Peterborough be set off, this Mission would be in three dioceses, those of Algoma, Toronto and Peterborough. St. George's Church, Cooper's Falls, built in 1884 by the efforts of Mr. Gaviler, is in Algoma District, while most of the congregation live across the road in Rama Township, Ontario County. The chief special difficulty met with there is the aggressiveness of the Free Methodists; they set up their building over against ours, promising to melt out that English iceberg. Their noisy, vulgar ways attract for a

time at least the young and the curious, while their claims to divine power appeal to the heartfelt longings of God's people. In Hamlet we meet with the Pharisaism and unyielding bigotry of the Marshallites or Brethren. They have several times desecrated the Church building there, and yet the gates of hell have not prevailed against her. Everywhere indifference, covetousness and other forms of selfishness are the standing obstacles to the growth of Christ's Church. But she is set to contend for the faith once for all delivered to the saints; has she added to that faith a ministry, the three-fold ministry, the laying on of hands, etc., or have others subtracted these? If these are worth anything, she stands as their exponent and guardian.

In this year's contributions we have exceeded our W. and O. assessment, have forwarded nearly \$8.00 in answer to the D. and F. Epiphany appeal, and are about entering upon our annual house to house collection for the Diocesan Mission Board, that from which we so largely receive, and to which we ought so generously to contribute. We want a part, small or great, in all the financial operations of the Church. One recent note of progress is subscriptions among us to Church papers. In the last quarter the number of baptisms was nineteen, more than all the year previous. There are the kindnesses of the people and there are their thoughtless, almost cruel, neglects, the sacrifice and the selfishness, the good and the evil, and we have to set one over against the other, praying that in them and in us there may be not only day by day "less of self and more of Christ," but some day, and that ere long, "none of self and all of Him." So may it be.

CHAS. H. BROOKS.

COMMON-SENSE PRINCIPLE IN GIVING

In a sermon lately preached by a member of the Committee on Systematic and Proportionate Giving, on Jacob's vow at Bethel, after urging the reasonableness and usefulness of vows and pledges, the preacher said: Jacob had applied the same common-sense principle to his offerings. Recognizing the fact that any worldly gains depended on God's gifts of strength, talent and opportunity, as well as his own efforts, he saw that it was the case of a partnership between himself and God. He therefore pledged himself to set aside a certain proportion, ten per cent., as a definite and just acknowledgment of this. The "per centage" method, or systematic and proportionate giving, was the only businesslike and reasonable way to give, even if the exact per centage should not be adopted. Ten per cent. for

all religious purposes, though it might seem hard for a poor man, was not exacting for a man of moderate or large income. When one's income was increased, subscriptions should be proportionately increased; when income fell subscriptions might accompany it in proportion. Unfortunately most people's giving was spasmodic or in regular dribbles, without any relation to their means. This resulted in a church impoverished temporarily, and members still more impoverished spiritually. Practical religion was the only kind of religion that was any good, and this must have some definite systematic connection with the purse, unless it was a case of little or no funds in which the privilege of giving was denied and people need have no hesitation as to accepting freely help of any kind. In any case the gifts of religion were given quite independently of what people gave or did not give, "without money and without price."

PRAYERS DURING THE TIME OF THE PREPARATION OF CANDIDATES FOR CONFIRMATION.

Almighty and everliving God, who makest us both to will and do those things that be good and acceptable unto Thy Divine Majesty; we make our humble supplication for Thy servants of this parish who are now preparing to be confirmed: Let Thy Fatherly Hand, we beseech Thee, ever be over them; let Thy Holy Spirit ever be with them; and so lead them in the knowledge and obedience of Thy Word, that in the end they may obtain everlasting life; through our Lord Jesus Christ, who with Thee and the Holy Ghost liveth and reigneth, ever one God, world without end.—Amen.

Almighty God, our Heavenly Father, we make our humble supplication unto Thee in behalf of those Thy children (or servants) who are now preparing for confirmation: Grant unto them seriousness of disposition, attention of mind and quickness of understanding, that they may hear and receive the doctrines which they are taught, and may know the certainty of those things in which they are instructed. Bestow on them a spirit of devout expectation, that they may earnestly desire the seven-fold gifts of the Holy Ghost; and give unto them such a sense of the glory of serving Thee that they may, with sincerity, ratify and confirm the promises and vows made in their name at their baptism. These and all other mercies we humbly beg in the name and through the mediation of Jesus Christ, our only Lord and Saviour.—Amen.