

the office and work of a priest in the Church of God, now committed unto thee by the imposition of our hands, whose sins thou dost forgive they are forgiven; and whose sins thou dost retain they are retained. And be thou a faithful dispenser of the Word of God, and of His Holy Sacraments; in the name, etc." Then the Bishop delivers to him a Bible (he gives the Deacon only the New Testament), and says, "Take thou authority to preach the Word of God, and to minister the Holy Sacraments in the congregation where thou shalt be lawfully appointed thereunto." Preaching is, therefore, decidedly one of the "offices of the Church," and it is safeguarded in the case of the Deacon, though Episcopally ordained, by the limitation of requiring a special license from the Bishop himself, and none other, for its exercise. The authority to exercise it by a priest comes also from the Bishop himself, but no limitation is imposed. Now all this is further impressed by the preface to the three ordination services, "It is evident unto all men diligently reading the Holy Scripture and ancient authors, that from the Apostles' time there have been these Orders of Ministers in Christ's Church, Bishops, Priests and Deacons. And, therefore, to the intent that these orders may be continued, and reverently used and esteemed in the Church of England, no man shall be accounted or taken to be a lawful Bishop, Priest, or Deacon in the Church of England, or suffered to execute any of the said functions, except he be called, tried, examined, and admitted thereto, according to the form hereafter following, or hath had formerly Episcopal Consecration or Ordination." Observe here that the words are, "no man," the Canon says "no person" without episcopal ordination, shall be suffered to execute any of the functions of a Bishop, Priest, or Deacon. Preaching is one of those functions. It follows, then, that any minister of the Church of England whether he be Bishop, Priest or Deacon who invites to "his pulpit," which is not "his," however, any minister not episcopally ordained, is guilty of wilful and perverse disobedience to the very plain and distinct laws of the Church, not only of England, but to the whole Church of God; for episcopal ordination has been from the very first the universal law of the whole Catholic Church throughout the world. And no other form of ordination was ever thought of till late in the sixteenth century, when the followers of Luther and Calvin began Presbyterian ordination. Now let us carefully observe that the real point at issue is not the opinion as to the correctness of the "views" about Episcopacy; it is a question of common uprightness and honesty. A man has taken office in the Church of England, and has promised solemnly, perhaps more than once, to obey its laws, one of which is that no person whatever without episcopal ordination shall be suffered to discharge any ministerial functions in that Church, and preaching is one of the functions, and yet deliberately goes clean contrary to that law. This self-willed, or self-opinionated disobedience is at variance with honour, or honesty. It is a breaking, deliberately of a promise solemnly made. Then there is a word to be said regarding non-episcopally ordained ministers themselves. Surely no such self-respecting man would, if he knew it, go into the pulpit of a Church which has enacted a law against his entering it. It is one additional cause of blame against any English Church clergyman that he puts such a minister into a false position, into which he surely cannot feel himself quite justified, or even consistent, in knowingly allowing himself to be placed. People of any, or all religious denominations can surely live in charity, and in respect for one another's prejudices, without wilfully going in opposition to their own, or other people's denominational laws and rules. There can be no respect, really, for the man who does either. Both are to blame, the man who asks another man to do so, and the man who consents to do it at the invitation of the other. To gain real respect for sincerity and fidelity one must be true and loyal to the body to which he

has given his adherence, at any rate as long as he professes to belong to it; when he can no longer be truly loyal, and obey its laws, he is bound as an honest man to leave it.

A CRYING NEED.

The Anglican Church throughout the world, unlike, we are inclined to think, every other episcopally governed religious body is grievously undermanned in the matter of Bishops. In England where the problem is one of population the trouble is just as acute as it is here where it is one of space. In one case the difficulty is to handle great masses of people easy of access, in the other to cover the ground. Even in the American Church, that most capably organized and directed branch of our communion, the same weakness exists in a more or less aggravated form. The cry is everywhere in short, "More Bishops." The Church in Canada is no exception to this rule, and like its sister communions throughout the English-speaking world and elsewhere, suffers most seriously from the dearth of Bishops. The extent to which the growth of the Church in this country has been retarded from this cause, and this cause alone, has we are fully assured, been never grasped, either by Churchmen generally, or by our representative lay Churchmen and ecclesiastical leaders, and it has not received a tithe of the attention that it deserves. We once heard, the Bishop of one of our older eastern dioceses say of his own see, and it by no means an exceptionally extensive or difficult one, that work for three Bishops could easily be found in it. With a few exceptions, it is likely that the same might be said of most of our dioceses east of the Great Lakes. At all events it could be said of the great Diocese of Toronto, in the number of its clergy, population and wealth the premier colonial diocese in the Empire. The spectacle of one man, in the prime of his intellectual health and strength, attempting to adequately administer the affairs of this great diocese would be a pathetic one. What must be that of a man of the comparatively advanced age of the present revered incumbent, struggling with the Titanic task of doing the work of at least two average able-bodied men. The present condition of affairs in the Diocese of Toronto is as extraordinary as it is discreditable, and it is inconceivable how they have been permitted to continue all these years, with only one or two abortive and feeble attempts to ameliorate them. The work of the diocese has been for nearly a generation confessedly beyond the powers of any one man to effectively grapple with, and conditions have been worsening at railroad speed. The growth of the city of Toronto alone during the past fifteen or twenty years, not to mention urban and rural expansion elsewhere, has at least doubled the work of the Bishop, and the ever growing marvel is how the present occupant of the See has up till now managed to keep the diocesan machinery going. If men are to be judged "not so much by what they do as by the difficulties they encounter and withstand" then Archbishop's Sweatman's record is, indeed, a noble one, for it would be difficult, if, indeed, possible at all, to find or even conceive of a more trying position than that when with indomitable pluck and perseverance he has so creditably filled, especially during the past ten or twelve years in this great unwieldy diocese, with its great city, almost a diocese in itself, its smaller cities and towns and villages, and its vast rugged hinterland, much of it as arduous and ill-provided with the means of travel as any of our purely missionary dioceses. We hear a great deal about overworked parish priests, whose best energies are consumed in the performance of duties largely unnecessary, to the grave detriment of their usefulness. And with all that is and can be said on this head we heartily and unreservedly concur. But it never seems to strike people that the overloading of our Bishops

with the immense amount of subsidiary work rendered inevitable by the present state of affairs is just as injurious to the Church at large, as the overburdening of the rector with a multiplicity of petty duties is to the parish. From this unhappy condition of affairs the Diocese of Toronto has been, for years, the most notable sufferer in the Dominion. The accession of Dr. Sweatman to his recent well-deserved honours has brought matters to a crisis, which, it is to be devoutly hoped, will be promptly met and mended on the first opportunity.

THE CHURCH MILITANT.

To those who recognize what the Church stands for in the world to-day, that its true condition is "a state of warfare against evil," evil in the life of the individual, of the home, of the State; and that this warfare is carried on against a foe who is subtle, vigilant, relentless, who has the allurements of worldly wealth, power and pleasure at his command, whose wisdom is supernatural and resources almost boundless, who is a master of strategy, as he is of every wile and lure of attack and defence, and whose richest trophy is a defiled and degraded body, the wretched tenement of a lost and ruined soul, how evident it must be that the preparation for this warfare must be on a scale sufficiently ample to warrant the hope of success against such tremendous odds. Proof is not wanting that the leaders of Church life and thought appreciate their great responsibility and are making preparations to meet it on a scale commensurate with the importance of the undertaking. In recent years there has been a notable advance in sympathetic interest and personal co-operation amongst the active workers of the parent branch of the Anglican Church, and its widely scattered sister branches throughout the world. This is as it should be. It means a gradual increase in union, strength and progress. A remarkable outcome of this movement will be the Pan-Anglican Congress to be held in London, England, in the month of June, 1908—a gathering of prelates, priests and laymen from all quarters of the world—without distinction of Government or race, bound together by the common tie of Churchmanship, animated by the common desire to promote the welfare of the Church by united deliberation, discussion and resolution. This Congress will be unique in the religious history of our race. Never before has one been held so comprehensive and cosmopolitan. Succeeding the Congress in the month of July, 1908, will be held a Conference of the Bishops of the British Empire and of the United States. In the interval between the meeting of the Congress and the Assembly of the Bishops for conference a service of Thanksgiving and Intercession will be held in St. Paul's Cathedral. At this service the Bishop of each diocese represented will present on behalf of his noble effort to raise \$10,000 as her thank-offering sent by each diocese will be devoted to the purpose designated by such diocese. Here in Canada there is one surpassing need; so great, so urgent is it, that all eyes are turned to the West and all hearts are beating with hope that the Church in Canada will rise to the height of this great national opportunity, and make adequate provision for the needs of the thousands of immigrant Churchmen who form part of the great body of settlers who are seeking homes in the North-Western Provinces and Territories of Canada. Here within our own borders is a battle field of vast proportions for the Church Militant, and the manner in which each of our dioceses contributes to the solution of this problem proves its capacity for Church statesmanship and the loyalty and generosity of its Churchmanship. It is, indeed, gratifying to know that the old Diocese of Quebec is making marked progress in its diocese a thank-offering. The thank-offering presented and to apply it forthwith to providing a theological education at the University of Bishop's College, Lennoxville for a limited number of suit-

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