

life; debt is therefore inevitable, if they remain at their posts." Now, this is a most affecting view of the case; and we regret to find that it is almost equally applicable to nearly every other Diocese of this Ecclesiastical Province. We can scarcely conceive how much better the Church must flourish if this dire stigma were removed. In the latter part of his Lordship's address his concern for his clergy becomes even more apparent than in the sentence we have just quoted, and his remarks are deserving of very attentive consideration. He says: "I feel constantly the great need on the part of the clergy for opportunities of regular intercourse and of confidence on matters pertaining to the spiritual functions of their office. It will be an evil day for the Church when secular work supersedes in the minds of the clergy the legitimate occupations of 'prayer and the ministry of the Word.' It is necessary specially that our younger clergy, too frequently sent to distant and isolated cures, should return from time to time to the centres of church life, and by conference and companionship receive the advice and encouragement that stimulate to exertion and improvement, which will make them in time valuable and experienced servants of Christ."

We have neither time nor space for further remark. Perhaps the main feature of the address is the earnest and deep feeling with which the subjects of it are treated. It shows that his lordship has entered on the duties of his office with a very considerable acquaintance with the requirements of his diocese, and prepared to cope with its difficulties. His charge will stand on the records of the Canadian Church as one of the best addresses ever delivered by a Bishop—in the comprehensive grasp it takes of the Church work in his diocese. He has shown that he has carefully studied its wants; and we rejoice to learn that the work he has already accomplished demonstrates that he has studied them with a master mind, and with executive ability of no ordinary type.

#### NEVER IN TIME.

BY some inconceivable fatality it seems to be the lot of the Church of England to be always too late. Too late she perceived her error in causing John Wesley to leave her fold. Too late she found out to her cost that it would have been her better course to have encouraged the movement inaugurated by Newman, and Pusey, and Froude, instead of repudiating the truth and reality which underlay it. Too late she adopted what had been for centuries in vogue amongst Romanists, the system of missions and of short, attractive, live services which, while they invite the careless and the ungodly to church, serve also to convince them of their sinful course, and to transform them from godless livers to zealous Churchmen and hard workers for God's truth. Just too late also, as a rule, is she in the mission field, allowing the Romanist, the Methodist, the Baptist, and every sort of sectary to pre-occupy heathen lands or newly founded colonies, and to spread their heresies, where, had she been to the front in time, she might now have counted her sons by the thousand instead of by the unit or the score. Just too late she will step into Afghanistan to find that the Jesuit missionaries, too many of them Englishmen, have anticipated her, and have not only sown the seed, but have actually gathered in the harvest. For to this effect is the latest news from our latest "conquest," that Jesuit fathers to the number of six or eight had

penetrated into the heart of the Ameer's dominions simultaneously with, if not actually before, his visit to the British camp to offer his submission. To those Churchmen who daily pray "Thy Kingdom come," intelligence like this cannot but be distressing. It seems as if the mission of the Anglican Church were to permit the tares to be first sown and then to step in to accomplish the difficult task of rooting out these tares, and then sowing the good seed. It has been so too long in this country, and too late our bishops are finding out that the Indians here and the English-speaking population there have, for the present at least, been lost to the Household of Faith; and if the state of the Mission Funds in the dioceses of the Dominion is carefully examined, it will be found that the most any Bishop can do is to sustain, and that too often with the greatest difficulty, the missions he already oversees. As for aggressive missionary action, that has to be left to those outside the Church to take in hand.

Pudet haec opprobria nobis  
Et dici potuisse et non potuisse refelli.

#### CHURCH THOUGHTS.

BY A LAYMAN.

##### Pastoral Visiting.

THERE is an old saying "A house going Parson makes a Church going people." In these days of illuminated texts set to remind us of duty at all times and in all places to the point of weariness, it would not be an unwise thing for these words to be so fixed as to catch every pastor's eye as he settles down in his study without any definite plan for the day.

The great want of the Church is more diligent, systematic pastoral visiting. We say "diligent," for the work must be pursued with earnestness, vigor, determination, steady persistence or more congenial, pleasant or easy engagements will absorb the energy visiting demands. We say "systematic," because unplanned labour wastes time, energy and patience, leads to partial negligences and partial favoritism which breed jealousy and coolness between pastor and flock. So that often the unsystematic visitor who is full of diligence is enjoying, honestly enough, a complacent consciousness of a past period of devoted pastoral work, while a number of his flock are discarding upon his extreme negligence, if not censuring his idleness or finding some uncomplimentary reasons for his absence from their homes and his frequent presence elsewhere.

The unsystematic pastor is apt to imagine himself the victim of adverse fate, and to envy his neighbor of an opposite habits as one of the favorites of fortune. He knows well by comparing notes in "private and confidential" talks, that he spends double the time in his parish that his neighbor does, yet that the general verdict is contrary to this fact, and that while he is incessantly reproached for neglect, his far less hard working neighbor is regarded as a martyr to pastoral duty. Incidents like the following illustrate this point. In the parish of S. Mary, W—, the curate, was a most diligent visitor; no sick person, whom he knew of, was ever forgotten, and his footfall was music and medicine to the suffering, but he was working on no plan. He called one day at a dwelling on which the gloom of death rested, and learned to his intense grief and mortification that he who had been called to rest had been ill many weeks, that he had lived in hope of the curate calling, and had died in the shadow of pastoral neglect, while that parson had gone by his door almost daily to visit a wealthy

sick parishioner. The case was a parish scandal, and the poor man was compelled to seek another sphere, so strongly marked became the prejudice against him in spite of his zeal, his diligence and his amiability, by cases of this kind arising from his utter lack of system. But working on chance impulses, even when it involves hard work, is almost certain in time to degenerate into desultory, fitful and continuously lazy habits, the non-systematic man becomes systematically negligent, a mere busy do-nothing, a fussy and irrepressible trifler, or what is equally opposed to pastoral obligations, a library hermit or a labourer in some secular sphere which he has solemnly sworn to avoid.

That ministerial vows impose the duty of systematic visitation is plain. The bishop addressing the candidate for the Diaconate in the Ordination Service says: "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." That being interpreted by some means that the Deacon shall wait until some word reaches him of a case of sickness by mere gossip or the kindly interest of neighbourliness, and all his work is to be set in motion by such accidents. But common as that interpretation is in practice every Deacon knows that he is false to his ordination vows if he adopts it, knows too by an unquiet conscience that neglecting "to search for the sick" is a base desertion of his post, a neglect of duty which covers him with shame.

We hold that this and other duties of the Deacon he is not absolved from when raised to the Priesthood, as far too many must suppose, if their lives are the outward and visible sign of inward and spiritual convictions. But in the ordering of Priests the Bishops lays down in plain terms that the Priest is "to seek for Christ's sheep that are dispersed abroad and for his children," he is also placed under a vow to use private monitions and exhortations *as well to the sick as to the whole* as need shall require and occasion shall be given," and he engages "to maintain and set forward as much as lieth in him, quietness peace and love among all Christian people, especially those that are or shall be committed to his charge." So that however anxious a Priest may be to shirk systematic visiting as pertaining rather to the Deacon's Office, he must feel that such an unholy impulse will lead him to neglect the duty of a shepherd "seeking for Christ's sheep," lead him to break his vow by neglecting "to use private monitions to the sick as to the whole," and drive him into such unpastoral habits of life as will render him powerless to "set forwards quietness, peace and love among Christian people especially in his own flock." That both Deacons and Priests diligently and systematically break away from these solemn vows, vows from and on the very assumption of which their ministerial position in the Church arises and rests, and which therefore honour, if nought besides, should hold them to fulfil, is only too well known. How many of the clergy formulate their work as a business man does? How many know at the end of each month where they have visited, or how many of the sick or whole whom they have seen privately as a pastor? They may indeed say "Who can tell how oft he offendeth" against the laws of the pastoral Office who wanders up and down a parish without a plan or definite purpose save the annihilation of time in the apparent discharge of a duty which is all the time being shamefully left undone. It is a fond delusion that the pastor who visits much makes up in the