

ary in Japan, compared with that of a Missionary in Muskoka? In Japan there is a beautiful climate, a population prepared to look up to the English as a superior race, eager to assimilate English civilization, ready to give to the Anglican Christian Missionary a place of respect and honour. In Muskoka, with the exception of three or four months in the year, and these somewhat uncertain, there is generally very trying weather, piercing cold, burning heat, stinging mosquitoes, bad roads, and, to crown all, a population by no means easy to manage or to lead. When our help and our prayers are asked for our missionaries, and especially for those in Muskoka, these considerations should give earnestness to our prayers and a willingness to give assistance to that diocese to the utmost of our ability.

The report of the Bishop is, on the whole, encouraging, and it is characterized by a sobriety and by a hopefulness of tone which gives the reader confidence in the estimate formed of the state of things in his diocese. In presenting his report, the Bishop says, "I desire, on its threshold, to acknowledge with reverent thoughtfulness, the goodness of Almighty God in preserving me from sickness or accident either by land or water, during the wanderings of the last three years, and still more, in granting the many tokens of divine favour and blessing that have rested upon our poor efforts to extend His Church and Kingdom in the diocese."

The statistics are decidedly encouraging. During the three years to which the Report refers, 481 persons have been confirmed, seven churches have been consecrated, nine deacons and four priests have been ordained, and three clergy received whilst ten have left the diocese, showing an addition of six to the clerical staff, a considerable increase, when we remember that the whole number, without the Bishop, is twenty-six. It would be interesting and instructive, if His Lordship were able, in his next report, to give us some notion of the increase or decrease of the whole population of his diocese, together with the number of communicants, say, at Easter and on the Church roll, in each of the three years to which the Report refers. Such information would be of the greatest value for the present and the future.

The Bishop speaks in a laudatory and hopeful tone of the various agencies at work in the diocese, besides the ordained clergy, particularly of the "student agency" and the "volunteer lay-readers." He also naturally refers to the great need of more workers and of the means of supporting them. One pleasant item is supplied in connexion with this portion of the report. "Since writing the above," says his Lordship, "the gratifying intelligence has reached me by letter, from England, that in response to the appeal of the Rev. W. Crompton, the sum of £151 3s. had been deposited in Drummonds' to the credit of the Bishop of Algoma's Fund for a parsonage and church at Sudbury.

Among the "Notes of Progress" we find a good many gratifying facts. Thus at Bracebridge, under the Rev. Jas. Boydell, M.A., the congregation have increased their contribution towards the Clergyman's Stipend by \$200. In Port Carling Mission, under Mr. Podmore (a candidate for ordination), a church is about to be erected at Gregory. A boat has been presented to the Mission, and sufficient money raised to purchase a bell, besides a contribution for the purchase of a house from outside sources.

We wish we could give the whole list; but our readers who want to know more will have recourse

to the Report. There they will find records of progress at Huntsville (Mr. Llwyd), Aspdin (Mr. Crompton), Burk's Falls (Mr. Vesey), also in the districts under Rural Dean Chowne, Rev. L. Sinclair, Rev. G. H. Gaviller, Rev. A. J. Young, Rural Deans Greene and Machin, and Rev. P. G. H. Robinson. The Bishop adds: "Indications of progress such as the above may be mere trifles in some eyes, but situated as we are, they seem to me to furnish a sufficient answer to the objections sometimes heard, that the Church in Algoma is not doing enough for herself. Doubtless in Algoma, as in other older and more favoured dioceses, there are individuals to whom this criticism would apply, but of the diocese as a whole, I am bound to say that, in my judgment, it is doing all that, in the peculiarly unfavourable conditions of the case, could reasonably be expected." We venture to add that those who are best acquainted with the diocese will be the first to confirm this kind and just sentence.

Although the points to which we have drawn attention are most directly connected with the special work of the Church in the diocese, the Report contains a good deal of interesting information on other matters more or less closely connected with it. Thus we have a section on Indian Work, one on the Diocesan Council, another on Woman's work, and again on the English Societies and their help, on the Endowment Fund, on the Widows' and Orphans' and other Funds.

His Lordship concludes his very interesting and encouraging Report with the following words: "I cannot conclude my report without bearing a willing, hearty witness to the faithfulness of my co-labourers in their several fields. Their difficulties and discouragements are manifold, but their patience and perseverance never flag. The calibre of our clerical staff has never been better. Varieties of thought and 'use' exist among us, as elsewhere, but the law of charity bears rule, and party spirit is wholly unknown. The diocese is at peace and unity in itself. Solid foundations are being laid, and work done quietly for Christ and His Church which will abide. We leave it in His hands, humbly trusting that the seed we have sown, however imperfectly, may not be found fruitless on the last great day of account."

THE NEW EIRENICON.

It is a very common remark, that the doctrinal system of the Church of England is founded upon a compromise; but the late Bishop Wilberforce was accustomed to protest against this notion. The principle of the English Reformation, he said, was not compromise, but comprehension. We entirely agree with this representation; but even those who do not, cannot deny that the English Church is a comprehensive community.

It has been owing to this comprehensiveness, and the difficulty of settling its limitations, that disputes have arisen from time to time respecting the doctrine, the discipline, and the ritual of the Church. Every party in the Church has suffered, and every party in the Church has inflicted suffering. This last fact is sometimes ignored, sometimes even denied; but it is a fact all the same. Neither do we refer to it here as being discreditable to those who have inflicted the suffering. There must be some limits to our liberty of thought and action, and it is as much a duty to see that those limits be not transgressed, as it is to guard against the infringement of our liberties.

As regards the question of doctrine, it may be said that the battle is over. Individuals may be

prosecuted for heresy still, but such prosecution is hardly likely again to be directed against a school. If a clergyman denies the Godhead of our Lord, or directly asserts the dogma of Transubstantiation, he would probably be summarily dealt with; but the judgment would affect very few besides himself. The Gorham trial established the position of the Evangelical school in the Church. The same was accomplished for Broad Churchmen in the case connected with the *Essays and Reviews*; and the Bennett judgment vindicated the right of advanced High Churchmen to teach a Real Presence in the Sacrament, so long as they keep short of Transubstantiation, or Consubstantiation—whatever that may mean.

The serious question which necessarily arose in quite inseparable connexion with these decisions was the extent of liberty in Ritual. If we may propound these diverse opinions in our teaching, may we represent them practically in our worship? We need not say that this question has been both asked and answered, and that a great change of opinion on the subject of the question is now actually taking place. For example, a number of earlier differences have passed away, and the change, the drift of opinion and practice, is certainly in favor of a higher Ritual. It is seen in many ways.

We do not refer merely to the almost universal disappearance of the black gown, because we know of no reason why the wearing of that garment should, except conventionally, have one significance rather than the other. But besides this, there is, in England, in Canada, in the United States, and in the colonies, a marked increase of surpliced choirs and choral services. The prevalence of colored stoles, too, in this country (for the practice is little known in England) points to the same conclusion.

But the more remarkable change to which we refer, in current opinion respecting ritual, is of a more general character. There is a growing sense, on the one hand, that ritual is, beside doctrine, a matter comparatively unimportant, and, on the other, that great diversity of ritual should be tolerated and even encouraged.

Now it may turn out that this shall be the final judgment of the Church; but it is necessary to point out that it is a departure from our old theory of uniformity, and that it may have developments of which we are not now dreaming. Beyond all question, the traditional theory of the Church of England has been that our services should be uniform. This has been illustrated in our Cathedrals, in which, since the Restoration, with very slight local uses which hardly conflict with the theory, the services have been substantially the same. The old theory generally stated was this, that the Cathedral service was the normal type of the English Church, and that other churches should conform to this type as far as their circumstances allowed.

It is apparent that not only has this state of opinion undergone considerable change, and that many prejudices have disappeared, and are rapidly disappearing; but that there is a growing disposition to widen the boundaries of allowable ritual in all directions. We do not say that this is wrong. And it is of little importance what any individual may say or think. The current of opinion will go its own way. Only it is well that we should understand what we are about.

A remarkable illustration of this tendency is seen in the proposed Eirenicon of the Evangelical Dean of Peterborough, Dr. Perowne. His proposition is that the interpretation of the Ornaments

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