

even required for those local wants, and there is a deficiency in their Diocesan Fund.

But the gravest consequence of this system is that it leads to an unwillingness to help outside work. As there is difficulty in securing the amount required for local wants, there is opposition to the presentation of outside claims, lest the listening to them should diminish the already insufficient receipts of the Diocesan Fund. Thus a hearty missionary spirit is quenched.

The Church should rise to its position as the Church of the Dominion, and in faith in God's blessing take up as its own the needs of the whole Church, and have one common fund to meet them. It is not proposed to interfere in any way with local endowments, nor with grants by English societies given from local considerations; but needs not met by these would come on the common fund. The conditions of every mission should be carefully examined in determining what should be given to supplement the offerings of the people.

It is impossible under the existing system for the dioceses in the new fields of the west to use the aid from the east in establishing new missions. It is difficult to assume responsibility for appointments and payments, when there is entire uncertainty as to the support to be received. If the responsibility fell upon the whole Church very different action could be taken. But though the advantages of one fund, and of the responsibility for mission work being assumed by the whole Church are more patent in the case of the West, it is believed they will be no less real in the older dioceses of the Dominion.

The appeal for funds proceeding from the whole Church would have not only a greater authority but a new force, from an exhibition of needs that would be recognized as pressing, from the evidence of the necessity of considerable funds for the growth, and even in places the existence of the Church, and from a better realization of the duty laid upon all Christians to extend the Gospel. Able advocates, well informed and in earnest, from different portions of the field, would have ready access in all important centres without the clashing of interests.

A minimum sum should be assigned to every congregation, which it would be expected to reach. This, where tried, has worked admirably and is of vital importance.

The ideal condition of the missionary organization of the Church would be—a body into which the contributions for every description of missionary work should be paid by the various dioceses, which should through their own organization draw such contributions from every parish and mission within their respective borders, so that every individual member of the Church should give according to his ability; and that the central body should apportion these funds according to the needs of the Church, as the information gathered by them from over the whole field shall decide them.

At present, however, your committee consider that the adoption and practical working of this ideal is not realizable; but they would be sorry not to hold it up at once before the eyes of the Church at large, hoping that it may never be lost sight of, but that all who believe in it will take every opportunity of extending the recognition of it, until, whatever scheme may now be tentatively framed, it may at last issue in the Church, as a whole, rising to the privilege of acting upon the true principle of gathering and administering funds for the missionary work of the Church.

From this it may be easily seen that we have men of large capacity in the Church, who know what should be done, and how to do it, but who have to wait until the intelligence of the Church membership is sufficiently educated, and existing ideas of administration

sufficiently enlarged before this supremely great and important work can be undertaken as it ought to be. We therefore feel impelled to agitate the consideration and discussion of this subject. We have the feeling that the strength of the Church is not properly felt in the field of missionary effort, and will not be until we have consolidated action in the Dominion. We cannot well compare the Church's work in the Dominion with that of other bodies. Our diocesan systems do not admit of statistics being compiled, as Presbyterian and Methodist are. The only attempt that we know of to give statistical information as to the resources, income and expenditure of the Church in the Dominion was made some years ago by Dr. I. E. Hodgins, of Toronto, and he could not make a complete statement, because his applications to the proper authorities for what ought to be regarded as the public facts of their dioceses, were in many instances disregarded. Dr. Hodgins deserves the thanks of the Church for the labour he undertook to show the businesslike way of dealing with this work. This matter is provided for in the scheme of the General Synod, as its Executive Committee is instructed to publish annually a statement of the missionary needs and resources of each diocese in Canada, and we certainly are of the opinion this must be done before the laity of the Church can be properly and effectively appealed to for that support of the great missionary work of the Church that is fairly expected from them.

We have, however, to take stock as it were of our entire working position in this matter, in the circumstances of the Dominion. In our working system the Diocesan Synod holds a most important place, and everything of a missionary character done by the Church people within its jurisdiction should in some way or other be brought within its cognizance, while as the connecting link between the Church membership of a district and the General Synod, the discussion and review of the general missionary work of the Church ought to form part of the programme at every meeting of the Diocesan Synod. The diocese, however, in itself as an entity, has no means, and the internal responsibilities of every diocese in Canada require constant contribution and effort on the part of Churchmen to support and extend the ministrations of the Church within its area. For the support of general missionary work, the Church has to look to individuals everywhere. The obligation, according to the command of our Lord to proclaim the Gospel to the whole world, must therefore be felt, and the principle recognized that while the work in the diocese is done, the other is not left undone. The circumstances of the Church in the Motherland, have, however, given a particular direction to this individual effort, that hangs to us here. Connection with the State could not allow for missionary expansion and effort by the Church directly, and so the Christian instinct solved this by the institution of the great societies, the Society for the Propagation of the Gospel, the Society for Promoting Christian Knowledge, the Church Missionary Society, etc., etc., and in the local circumstances of the Motherland, this system of missionary work must continue, apparently,

for a long time to come. In Canada, as each diocese began to be able to recognize the great mission command, it would donate what was contributed for foreign mission work to one or other of the great English societies. Anyone who recollects the discussion at the Provincial Synod of 1895, will remember that the amount of pre-appropriated offerings, which simply went through the books of the Domestic and Foreign Missionary Society to swell statistical returns, was very much in excess of the amounts left at the disposal of the board, and therefore the power of the Church's corporate action was greatly weakened. Individual benefaction to particular objects is amply provided for in section 14 of the General Synod scheme—and what the Church in Canada wants now—while encouraging individual zeal and devotion, is to develop its own corporate action in missionary work. We have a splendid object lesson supplied by the missionary organization of the Protestant Episcopal Church in the United States, and we may also take a lesson from the administration of our Presbyterian and Methodist brethren in Canada. We therefore have to appeal to the individual member of the Church to make the large corporate missionary action of the whole Church in Canada a living powerful reality. Loyalty to the Church demands it. On this Western Continent the Church cannot do her work second-hand. East and West must come into living administrative contact. Our Western friends are sometimes a little sanguine as to the resources of the East, and the East in turn, does not generally appreciate the work done and to be done in the West. Thorough information both as to domestic and Foreign fields, economical administration, harmony of action, and stimulus to general Church growth and life, can best be secured by the practical operation of the scheme for a general Board of Missions, adopted in Winnipeg in September, 1896. The bounds of our habitation being set in this Dominion of Canada, the individual member should be governed by the inspired statement, "We being many, are one body in Christ, and everyone members one of another." That the Anglican Communion in Canada, in this and all other spheres of labour, may take her proper leading position, strong in the loyalty and confidence of her members, is our earnest wish and prayer.

THE LONDON CATASTROPHE.

The city of London, Ontario, has to deplore with thousands upon thousands of sympathizers the world over, another terrible and sorrowful calamity in her midst, reminding us of the shocking steamer "Victoria" disaster of some years ago. On Monday evening, the 3rd inst., the municipal elections being over, a very large multitude of citizens gathered in the City Hall to hear the results and to listen to the speeches of the successful candidates and others. The surging and excited mass of the people crowded round the platform occupied by the city officials, speakers and reporters. The floor of this part of the vast hall was supported by a beam which had been placed there on a former occasion to do duty instead of a partition, which had been

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