

as a clergy mission house, in which young men could live and radiate from it as missionaries.

At any rate, it is evident that there would be a mutual give and take in this matter which would make it highly advisable that this step should be taken.

But it may be asked, would not this make a diocese too large for one man to preside over? Now, the size of a diocese must be considered more in the light of the number of parishes in it than the extent of its territory. Considering that the proposed new territory is intersected in all directions by railways, and offers in summer splendid travelling facilities by water as well, the extent of territory would not be any more of a drain upon a bishop's time and strength than it is at present in almost any of the older dioceses. Looking at it, then, in the light of the parishes or missions which would be in the newly indicated territory, we have:

In Algoma Diocese: Aspdin, Bracebridge, Broadbent, Burk's Falls, Emsdale, Fort William, Gore Bay, Gravenhurst, Gregory, Huntsville, Ilfracombe, Katrine, Maganotawan, Marksville, North Bay, Northwood, Parry Sound, Port Arthur, Port Carling, Port Sydney, Richard's Landing, Sault Ste. Marie, Schreiber, Sheguiandah, Shingwauk, South River, Sprucedale, Sudbury, Uffington, Vankoughnet—30.

In Simcoe County: Allandale, Alliston, Atherley, Barrie, Batteau, Beeton, Bradford, Coldwater, Collingwood, Cookstown, Craighurst, Creemore, Elmvalle, Innisfil, Midland, Mono Mills, Mulmur, Mulmur West, North Essa, North Orillia, Orillia, Penetanguishene, Shanty Bay, Stayner, Tecumseth, and West Mono—26.

Bruce: Bervie, Chesley, Hanover, Invermay, Kincardine, Lion's Head, Lucknow, Paisley, Ripley, Southampton, Walkerton, Wiarton—12.

Grey: Chatsworth, Clarksburg, Dundalk, Durham, Euphrasia, Heathcote, Markdale, Meaford, Owen Sound, Sarawak, Shelburne—11.

Huron: Bayfield, Blyth, Brussels, Clinton, Dungannon, Exeter, Goderich, Gorrie, Holmesville, Hensall, Seaforth, Wingham—12.

In all, 91.

In order to see how this compares with other dioceses, we subjoin a statement of the number of parishes and missions in those of this ecclesiastical province. The parishes and missions are: In Huron, 140; Toronto, 125; Ontario, 120; Montreal, 92; Nova Scotia, 87; Fredericton, 90; Quebec, 57; Niagara, 54.

And that it may be seen approximately what this would do financially for Algoma thus re-organized, we indicate here the amounts raised in the different counties which we have mentioned for extra-parochial purposes, such as Diocesan, Domestic and Foreign Missions, Widow and Orphans' Fund, Sustentation, etc. They are as follows:

Simcoe, \$3,229.74; Bruce, \$853.76; Grey, \$955.59; Huron, \$1,267.65; total \$6,306.74.

It is true that the thirty missions in Muskoka, Parry Sound, and Algoma proper would involve some difficult journeying, and would occupy perhaps some considerable time in each year in the way of visitation, but, on the other hand, those in Simcoe and the other counties mentioned could be reached so easily that the general work in this way would be counter-balanced.

In the little sketch of the proposed new territory it will be seen that the County of Perth is dotted in, as a county which possibly might be included in this arrangement. This county has the great advantage of having within its bounds a city, viz., Stratford, which, as a railroad centre, would afford a capital residence for a bishop. Besides the two parishes in Stratford there are in the county of Perth the parishes or missions of Atwood, Kirkton, Listowel, Millbrook, Mitchell, and St. Marys, eight in all;

and the sums contributed in the county for extra-parochial purposes amounted to \$1,019.65.

It is not lost sight of that this proposed readjustment is beset with some difficulties, as the consent of the counties named, of the diocese in which they are situated, and of the Provincial Synod (as regards Algoma) would have to be obtained. As, however, the Provincial Synod will not meet till September of next year, and there will be two meetings of the diocesan synods before that, might it not be possible that some such move as that which we have here outlined might be consummated after all, quite within two years from the present date?

This it is true, will not add to the list of dioceses as far as their names are concerned, but it will substitute a real, substantial diocese, with its synod, representatives in Provincial Synod, and all the other privileges now denied to Algoma alone, for the present scattered and unstable missionary jurisdiction.

If it is considered that we are paying \$4,000 a year for a bishop to look after a few scattered missions in the backwoods, that over \$20,000 (including this) was sent, as has been said, from and through the Domestic and Foreign Missionary Society to uphold this work, it may well be asked, is it wise that we should continue doing so?

The Diocese of Huron is very large, and though its faithful bishop never spares himself in trying to keep pace with its work, still the time for its subdivision surely has arrived. Is not this a ready method for its accomplishment? And in the present Bishop of Algoma would not the counties to be set off have one who would be highly acceptable to them? When, in 1882, three of them voted enthusiastically for him to be their bishop, these, at least, would now be glad to welcome him, no doubt, as their chief pastor. And should there arise any complication relative to the county of Simcoe, belonging, as it does, to Toronto diocese, might not the counties of Perth, Huron, Bruce, and Grey themselves be sufficient to form a good and substantial diocese? When the time should come for the appointment of a successor to Dr. Sullivan, it would be done, of course, by election as in other dioceses.

As it strikes us, there is no interest which can possibly suffer by this arrangement, whilst there are many that must be benefited by it. The clergy and missions of the present Diocese of Algoma will see as much of their bishop as ever, for Bishop Sullivan has been obliged to be away a great deal from them. For several winters he resided in Toronto, working all the same for his diocese, as, with a zeal and courage which every one admired, he canvassed and begged in offices and from door to door for his few sheep in the wilderness. To borrow his own expressive phrase, he was a "mitred mendicant." He now tells us that he can do this work no longer. Why should the Church in Canada expect him to do it? He clung to Algoma, although he might easily have escaped from it. When elected Bishop of Huron, he flashed across the Atlantic Ocean his reasons for declining the high honor, which was simply "duty to Algoma." Why should he not still have Algoma, and at the same time a territory which could and would help him and encourage him in his work? The Provincial Synod would still, no doubt, assist the new diocese for several years because of the large amount of pure missionary work it would be called upon to do. The S. P. G. would also, in all probability, continue the grants now made in its aid. So that Bishop Sullivan, who deserves well at the hands of the Church of England in Canada, would have sufficient encouragement to cheer him on his way, and thus a valuable life would be saved to the Church, please God, for many years to come.

C. H. MOCKRIDGE.

A SHORT BAPTIST SERMON.

"And Abraham circumcised his son Isaac, being eight days old." Gen. xxi. 4.

Circumcision was the ancient mode, Divinely appointed, whereby persons were admitted into the Church of God. Upon this point there can be no doubt in the mind of intelligent readers of the Scriptures. All must admit the fact.

Hence, (but now we speak as a Baptist divine, and are looking at things through Baptist spectacles,) we are forced to conclude that Abraham was guilty of a great crime when he administered the sacrament of circumcision to that little eight day old baby, Isaac. His conduct—to our Baptist mind—was monstrous, wicked and absurd. His sacrilegious course—in our Baptist opinion—will be punished of God and work incalculable harm to the babe himself. And all this we (that is, we who are versed in Baptist logic,) can prove by the most unanswerable arguments.

In the first place, circumcision is described (Rom. 4, 11) as a sign, "a seal of the righteousness of the faith which he had, being yet uncircumcised." Faith, as you will thus perceive, is a condition precedent to circumcision. But then this eight day old babe could not exercise faith. Therefore, he ought not to have been circumcised. It was wrong in Abraham. He went directly against the teachings of Scripture which demand faith first, and circumcision afterwards.

But again, what good could it do little Isaac? The babe was only eight days old. He did not understand the sacramental service through which he was passing. He cried and whimpered and was tortured, all the while conscious alone of the pain he was suffering. Could anything be more irrational, absurd and ridiculous? It could do the unconscious recipient no good. It was an unmeaning service wrought upon a little babe, whose undeveloped faculties could not even surmise its character. Surely Abraham made a great mistake in indulging in so great an absurdity.

Yet once more. It would have been so much better if Abraham had waited, and allowed little Isaac to grow up, and then to decide the matter for himself. Very true, we feel constrained to decide for our children in less important matters: selecting their school, directing their education, guarding their legal rights, etc., etc.; but in the great concerns of the soul, and its relations to God, the policy of non-interference and non-intervention should be rigidly observed. Whatever the blasphemies of Bob Ingersoll in other respects, he is, to a certain extent, right when he declaims against those who presume upon the helplessness of children to train them in the doctrines of the Christian religion.

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The remainder of the above Baptist sermon is lost. We regret it. Its frankness is refreshing. Its logic is powerful. Still, we old-fashioned Episcopalians must be excused if, rising above human logic, we cling to the great facts of Scripture. For after all, it is written, "And Abraham circumcised his son Isaac, being eight days old, as God had commanded him."—Rev. R. A. Wendell, in *Church Times*, of *Mitwaukee*.

ON A SUN-DIAL.

With warning hand I mark Time's rapid flight
From life's glad morning to its solemn night;
Yet, through the dear God's love, I also show
There's Light above me by the Shade below.

—J. G. WHITTIER.

OUR responsibility as Christians correspond with the grandeur of the Truth which is placed within our reach.—*Westcott*.