

make way if her officers keep her trim." A more suitable rejoinder would have been that the Church of which his Lordship is a Bishop is not a party institution; although it embraces, always did, and always will embrace two parties, which are every day becoming neither more nor less than the guardians of two several aspects of the same truths; and also that the Church of England, for the last three hundred years, has come before the world *not as a compromise* between two opposites, but as believing the truth itself to lie somewhere about midway between the extremes of Roman and Puritanic error. The Bishop evidently feels the gravity and importance of the present occasion, and therefore expresses his belief that we are standing on the threshold of a future history full of change in Church and state, in politics and religion; that all Christendom is moved, and strange to say, even religions outside of Christendom are moved too. He says, "it seems as if a wave of new thought and excited action were passing over the" whole world. From this view of the case, he endeavours to impress upon his clergy, what he himself evidently feels, a deep sense of the heavy responsibility resting on those who have anything to do with guiding the present tone of thought and action in the Church. His words are very emphatic and very truthful. He says:—"Men who live in such a time have much need of wisdom and self-control and disinterestedness, if they are to do their part towards making the future blessed and prosperous, instead of disastrous and evil; and none can need these qualities so much as the clergy, who should be the pilots and directors of religious thought in a troubled sea of change and doubt. *If at similar crises in history—the Reformation, for instance, all those who thought and acted on either side had been more candid, and more temperate, and more true, there would be far less danger now, and a far brighter horizon for the future.* No one can read wisely and thoughtfully the records of such times without many a pang of sorrow that men's passions checked improvements on the one hand, and marred them on the other."

The Bishop reminds us that the Church of Christ, though she may be passing through some new phases, has yet from the earliest times had the same elements of good and evil, the same dangers and the same hopes as now. That Church from its first found-

ation was in one sense an absolute monarchy, because Christ is its King, and the reign of the Omnipotent must be unlimited. But as regards its human organization, it was so constructed as to combine order and united action with all just freedom of thought and will. These two elements of "orderly union and fair freedom" if carried out according to the intention of the Founder of the Church, would have produced a wisely regulated citizenship. But as the Church brought within her fold Jews, heathens, and philosophers, without always entirely subduing them, the element of freedom seemed likely to gain the ascendancy and subvert Christian order. The civil power was first resorted to, but then it was discovered that the civil power could be directed against truth as well as against error, so that the Papacy and Monasticism were finally evoked as promising security for order and orthodoxy and Christian union. But these, pressing to excess the claims of order, suppressed to excess the claims of free thought. The Bishop goes on to sketch very graphically the peculiar principles of the English Reformation, which is so often appealed to by many who ignore all its essential characteristics. This part of the charge requires a more extended notice than we can give it now. There are also other important matters—the two chief schools in the English Church, Catholic and Protestant, Courts and judgments—which we must take an early opportunity of noticing.

#### THE BISHOP OF ALGOMA'S CIRCULAR.

A circular addressed by the *Lord Bishop of Algoma* to the Bishops and Clergy of Canada has, by accident, just come under our notice. It is singularly mild in tone, although the subject is one which might well have aroused some stronger feelings. The Bishop recurs to the fact that the missionary diocese of Algoma was formally set apart by the deliberate action of the several Dioceses of this ecclesiastical Province; first in Diocesan Synod and then by their representatives in Provincial Synod;—and further that the diocese was "constituted with the express understanding that the Bishop and missionary staff should be supported by the several organized Dioceses." Moreover that being a missionary Diocese, without funds, without resources, without wealth or even competency for

its members, it is entirely dependent on extraneous aid for means to support the small band of clergymen and laymen, now actually laboring therein, whose claims upon the Mission Fund amount to upwards of \$4,000 per annum." He expresses disappointment that "some of those who were active in bringing about what was at the time considered to be so desirable a work, now think it was premature, and *are failing to contribute their quota* (!) towards maintaining this poor diocese, which they were instrumental in bringing into existence." On this point, it is only necessary for us to remark, that had not the Bishop of Algoma made this positive statement himself, we should scarcely have thought it possible that such a state of things could exist among us.

We are reminded that a very small effort, with united action, would meet all that is required, not only to maintain existing missions, but also to extend the work so urgently needed. His lordship states that if only an average of *eight* individuals in each parish or mission of the province can be found to give six cents a week, the requirements of the missionary diocese would be met. If sixteen persons in each parish would give three cents a week, of course it would amount to the same thing. Such a statement as this is sufficient to show how entirely inexcusable would be a continuance of the apathy in providing for the wants of our only Missionary diocese.

The Bishop alludes to the fact that there is much to be done in Algoma, and he shows that if on any part of the earth's extended surface, "the harvest is plentiful," it is so in Algoma. And men are ready to cast in their lot with him in doing the Master's work; but so thoroughly has the Church in Canada repudiated its own obligations, that *the bishop can do absolutely nothing*. Here commends the clergy generally to make a collection once a year (say on Whitsunday) for the diocese of Algoma; and also to form a missionary association, consisting of members who will promise to subscribe not less than one dollar annually to the same object. And his lordship concludes by affectionately reminding the members of the Church, that "it is only as the Church is supporting and extending her missionary operations that she can be said to *live*;—that a deep responsibility rests upon her to be up and doing the Master's work; and that every baptized member of the Church should be made to feel,