

the usual "carriage and pair." So many English clergymen have large private means, that they cannot be precluded from some personal luxury.

"THE BEAUTIFULLEST THING that God Almighty ever did make" was the hearty vernacular way in which Alfred Tennyson referred to his recently deceased mother, whom he loved passionately—"the little mother queen" of Somersby Rectory, in Lincolnshire, in bygone days.

BIRMINGHAM—CALGARY.

Between these two points in the vast empire of Britain seems a "far-cry," but they represent at the present time a very similar state of affairs ecclesiastically. Both places have been of late the proposed sees of projected new dioceses, and about them both there has been no little agitation on one or both sides of the Atlantic. Even beyond the immediate bounds of the Church Anglican, the eyes of the Church Catholic have been turned with no little interest and curiosity—if not sympathy—towards these two points to see what disposal would be made of the difficulty and necessity which had at last been fully recognized and confessed. In both cases the need of closer and more complete episcopal rule had been sorely felt and acknowledged. What have they done about it? They have set to work to raise a splendid and solid endowment in each case. The Church far and near has been called upon to sympathize with and assist by concentrating practical interest at these two points. And the result has been

NIL!

One naturally asks the reason of this strange coincidence of failure, when so many similar enterprises have recently met with solid success. When we examine the details of their schemes, we find the same element of solidity in both cases aimed at, and solidity on a large scale. A standard was set up of magnificent proportions, running up to tens of thousands of pounds sterling, as a basis and foundation for these new bishoprics, before anything should be done. There must be a platform erected broad and deep, before a future Bishop should be allowed to take his first step on the arena of episcopal activity. What a magnificent ambition, what noble caution, what splendid liberality, all these careful provisions indicated. And why have they come to nothing? They were certainly laudable, glorious, commendable. They displayed, or at least indicated, the Church's duty in the use of her means—why failure? Such precautions were

MISPLACED.

It is all very well to go slowly and deliberately, working on a splendidly liberal scale, extended before the vision in magnificent proportions—when there is no emergency, but plenty of time to spare. The need of episcopacy is greater than the need of splendid endowment. That point has been overlooked, and so while the needy Church has been waiting, the Church at large has been aiming at things which are impossibilities (for the time being), and so postponing primary advantages for the sake of secondary ones. That is where the mistake has been in both cases. It has been pointed out by a respected correspondent in these columns, as it had been pointed out at our recent Provincial Synod on the question of Church extension, that such ambitious plans are beside and beyond the mark. They are well enough as accessories to the episcopal office, where they occur naturally and can be had easily—but they are not necessary.

BISHOPS DO NOT NEED LARGE INCOMES.

There is nothing in the essential duties of the office that calls for such grand surroundings and accompaniments. The necessary expenses are comparatively small. Nobody now-a-days expects a Bishop to act as almoner to every parochial project—unless it happens to be known that the Bishop has a large income. That attracts the flies! Even if a Bishop needs (as he certainly does not) \$3,000 or \$4,000 per annum, it has been shown that a few hundreds per annum each contributed by the dioceses benefiting by the sub-division would furnish all that would be required. The Bishops relieved would naturally—as in England is the recognized principle—surrender some of their "unearned increment"—or unneeded capital—for the spread of the Church. Let the incomes of new bishoprics be at first modest, and the thing is done. Let the aim be too high as to income, and the project is—*undone*, indefinitely postponed!

THE GENERAL CONVENTION OF 1892.

In every age the enemies of Christianity have loudly asserted its imminent collapse, and in every age, too, a greater or less number of timid Christians have been deeply disturbed by their baseless and blatant assertion. But Christianity exists to-day, more deeply imbedded in the thought and consciousness of the world than ever before, while its enemies have perished in fighting each other. So it will be. The strength of Christianity does not lie in its formal defences. Some of these defences, doubtless, are most valuable, and we would not depreciate them. Others, it may be frankly admitted, have no real relation to its proper life and essential spirit, and must therefore gradually become atrophied in its divine development. This great fact is lost sight of by timid Christians as well as by the enemies of Christianity. They equally fail to differentiate the temporary and the accidental from the essential and the eternal. The greatest and most unanswerable evidence of Christianity is Christianity itself, its splendid history through the ages, its divine persistence of energy, its manifold forms of life, suited to all peoples and all times, its marvellous correlation of spiritual forces, its adaptations to the noblest thinking and truest aspiration of every age, and the survival in its system, through all vicissitudes, of those God-given ideals, and impulses, and millennial visions of the kingdom of heaven, that have glorified its progress ever since the day of Pentecost. Were all the formal evidences of Christianity, in which some of us so trust, and of which most of us are so proud, swept out of existence, and their memory blotted out of the minds of men, Christianity would still remain what it is to-day, the most tremendous and potent fact in the experience of mankind. The green sod grows over the graves of countless generations, alike of the men who hoped, and the men who feared, to witness its extinction. But it still rules the world by its divine sanctions. It still sits supreme in the heart and the conscience of modern civilization, and, slightly to paraphrase Macaulay's famous sentence, it will continue to exist in undiminished splendour when some weary agnostic shall sadly sit on the highway of divine progress to sketch the ruins of a materialized civilization.

This thought, of the latent power of Christianity, derived from its relations to eternal verities, and to its divine Founder, is forcibly brought home to us as we follow the proceedings of the present General Convention. Here is a splendid body of earnest and intellectual men gathered together and patiently discussing the things pertaining to the welfare of the Church of God. It is in many respects different from the previous conventions. Many distinguished men, who have given distinction to the conventions of the last generation, are absent here—waiting, in the rest of Paradise, for the consummation which they laboured for on earth. Their departure was dreaded as making vacancies not easy to be filled. But this convention shows those vacancies filled, and well and

wonderfully filled. It is safe, and it is abundantly proper to say that when the two Houses have sat together in council upon missionary matters, or, which is a new and most important fact, upon the educational interests of the Church, the representatives of the House of Bishops have greatly added to the estimation in which that House has been held. All too rarely has the presiding Bishop taken part in the discussions of the missionary council, but who that saw him leave the chair and take the floor in behalf of missions in Mexico will forget his commanding presence, or the cultured elegance of his diction, or the overwhelming weight of his argument, which brought the hearty verdict of the assembled Churchmen in favour of adopting into the fostering care of the Board of Missions the really large body of missionary workers and Church members in Mexico? Nor can anyone who was present forget that "battle of the giants," as it was frequently called, in which, on two successive days, the Bishops of Albany and Maryland contended on the same absorbing subject. Then, too, in the general missionary work, and especially in the work among the emancipated blacks and their descendants, the oldest and the youngest of the bishops made a profound impression. It was evident that the Lower House had surrendered to the Upper House many a man who would have filled out its own glory and renown. But, on the other hand, in the deliberations of the Lower House, it has been all along evident that the places which this surrender has vacated are already well filled. The coming generation, which, indeed, is even now come, is not a whit behind its predecessors; nor are we sure that it is not well in advance of them. The debate, lasting for many hours, which ensued on the introduction of the Rev. Dr. Huntingdon's resolution to incorporate the four principles of the Lambeth Conference Declaration upon Christian Unity in the constitution, not only showed the mover to be *facile princeps* in the House of Deputies, but brought into prominence a really large number, clerical and lay, who are thoroughly well qualified to preserve and to add to the dignity and the weight of so great a body as the General Convention. The progress of this debate brought into prominence, also, on the part of the entire House, a most hopeful open-mindedness and interest on the subject of Christian Unity. There were, of course, some who urged, and strongly urged, that there is little use of continuing to labour for unity, because the advances already made by Churchmen have received few responses. It may be true that there is little or no yearning among those to whom the bishops, and now the clergy and laity of the Church, have held out the hand of reconciliation. But there certainly is a yearning for unity, to which all Churchmen must give heed. It is their marching orders; and that is the yearning which our Lord Himself uttered in almost the last hours of His earthly life in His prayer to the Father "that they all may be one as we are."

The completion of the revision of the Prayer Book, with the discussions that have attended it, brings to the front the fact that the liturgical and historical scholarship is not a whit behind that of a previous generation, and it is quite certain that the standard in that respect is no longer Dr. Coit's report, but Dr. Hart's report.

The Convention of 1892 has also provided the Church with a much more satisfactory Hymnal than she has ever before possessed, and for this she is greatly indebted to a member of the Lower House, the Rev. Dr. Nelson, of Western New York. The missionary zeal of the Church is shown in the creation of five new missionary jurisdictions, three of which have been most generously accepted at the hands of existing dioceses.

The election of seven missionary bishops at a single General Convention is, we believe, without precedent in the Church's history, and is a superb testimony to the zeal of her members. It is also gratifying to note that all the nominations made by the House of Bishops to these episcopates were received with universal approval by the House of Deputies, and that the required secret session for their consideration was only a matter of form. Viewed as a whole, the General Convention of the year of our Lord one thousand eight hundred and ninety-two may fairly claim to be, and must certainly be adjudged to be, far in advance of any of